

THE EASTERN / GREEK
ORTHODOX BIBLE
NEW TESTAMENT



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Date - Occasion

THE EASTERN / GREEK

ORTHODOX BIBLE:

NEW TESTAMENT

THE EASTERN / GREEK
ORTHODOX BIBLE

BASED ON THE SEPTUAGINT
AND THE PATRIARCHAL TEXT



NEW TESTAMENT
ALSO KNOWN AS
THE CHRISTIAN GREEK
SCRIPTURES

With extensive introductory and supplemental material

(The EOB or) Eastern / Greek Orthodox Bible or The Holy Bible of the Eastern / Greek Orthodox Churches, based on the Septuagint and Patriarchal Text

No ISBN for this edition.

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The EOB New Testament is presented in memory of

Archbishop Vsevolod of Scopelos (†2007)

Ukrainian Orthodox Church of the USA
Ecumenical Patriarchate of Constantinople

And in honor of

His Beatitude Metropolitan Jonah

Primate of the Orthodox Church in America



Theophany: The Lord's Baptism

By the hand of Julia Hayes

ABBREVIATIONS AND CODES

[]	Indicates words added for clarity and accuracy but which may not be in the Greek text. For public reading, these words can be included or skipped
{ }	Indicates words added for theological clarity and accuracy. For public reading, these words should be skipped
< >	Indicates words that may have been added in the Byzantine textual tradition for the purpose of clarification, harmonization or liturgical use and which are present in PT, but which may not have been part of the original manuscripts
ANF/PNF	<i>Ante-Nicene Fathers / Post-Nicene Fathers</i>
BAC	<i>Being as Communion</i> , John Zizioulas
CCC	<i>Catechism of the Catholic Church</i>
CT	Modern “eclectic” texts or reconstructed "critical texts" (United Bible Societies Text (UBS) or the Nestle-Aland Text (NA))
CTC	<i>Called to Communion</i> , Joseph Ratzinger
EBC	<i>Eucharist, Bishop, Church</i> , John Zizioulas
EOB	<i>Eastern / Greek Orthodox Bible</i>
HBB	<i>His Broken Body</i> , Laurent Cleenewerck
HE	<i>Ecclesiastical History</i> (Eusebius) (Paul Maier’s edition)
KJV	<i>King James Version</i> (sometimes called <i>Authorized Version</i>)
LXX	Greek translation of the Old Testament known as the Septuagint which is the basis for the main English text of the EOB/OT

MT	The Majority Text is indicated as MT. It is based on the “majority” of readings found in available manuscripts and favors the Byzantine textual platform. The PT is very close to the MT. Please note that in the context of references to the Old Testament, MT means Masoretic Text.
NAB	<i>New American Bible</i> – a Roman Catholic translation
NETS	<i>New English Translation of the Septuagint</i>
NIV	<i>New International Version</i> – an evangelical translation
NJB	<i>New Jerusalem Bible</i> - a Roman Catholic translation
NKJV	<i>New King James Version</i>
NRS	<i>New Revised Standard Version</i> – a modern inclusive version
NT	New Testament
NTTT	<i>New Testament Text and Translation Commentary</i> , Philip Comfort
OSB	<i>Orthodox Study Bible</i>
OT	Old Testament
PT	Official ecclesiastical Greek text of the Ecumenical Patriarchate of Constantinople published in 1904, basis for the EOB/NT
TCAC	<i>The Church of the Ancient Councils</i> , Peter L’Huillier
TIT	<i>Truth in Translation</i> , Jason BeDuhn
TPOP	<i>The Primacy of Peter</i> , John Meyendorff
TR	Textus Receptus, basis for the King James Version (KJV)
YLT	<i>Young’s Literal Translation</i>

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THE GREEK ALPHABET

Letter Name	Lower Case	Upper Case	Transliteration
Alpha	α	A	a
Beta	β	B	b
Gamma	γ	Γ	g
Delta	δ	Δ	d
Epsilon	ε	E	e
Zeta	ζ	Z	z
Êta	η	H	e (ê or ē)
Thêta	θ, ϑ	Θ	th
Iota	ι	I	i
Kappa	κ	K	k
Lambda	λ	Λ	l
Mu	μ	M	m
Nu	ν	N	n
Xi	ξ	Ξ	ks
Omicron	ο	O	o
Pi	π	Π	p
Rho	ρ	P	r
Sigma	σ, ς	Σ	s
Tau	τ	T	t
Upsilon	υ	Υ	u (sometimes v or y)
Phi	φ, ϕ	Φ	ph
Chi	χ	X	ch
Psi	ψ	Ψ	ps
Omega	ω	Ω	ô or ô

MANUSCRIPT CODES

Code / Symbol	Type / Name / Date
(Ⲡ) 01	Codex Sinaiticus / 4th cent.
A (02)	Codex Alexandrinus / 5th cent.
B (03)	Codex Vaticanus / 4th cent.
C (04)	Codex Ephraemi Rescriptus / 5th cent.
D (05)	Codex Bezae (Bezae Cantabrigiensis) / 5th cent.
it	Itala (old Latin) / 4th cent.
P45	Papyrus Chester Beatty I / 2 nd cent.
P46	Papyrus Chester Beatty II / 2 nd cent.
P52	Papyrus John Rylands P457 / 2 nd cent.
P66	Papyrus Bodmer II / 2 nd cent.
P75	Papyrus Bodmer XIV, XV / 2 nd cent.
PT	Patriarchal Text
W (032)	Codex Washingtonensis / Freer Gospels / 5th cent.
Δ (Delta, 037)	Sangallensis / 8 th -9 th cent.
Φ (Phi, 043)	Codex Bezae Cantabrigiensis / 5 th -6 th cent.
Θ (Theta, 038)	Codex Koridethianus / 7 th -9 th cent.
Ψ (Psi, 044)	Athos Laura B' 52 / 8 th -9 th cent.

ABOUT THE EOB NEW TESTAMENT

PURPOSE

The EOB New Testament was prepared for personal study and liturgical use in English-speaking Orthodox Christian communities. Its format and font are designed to make both activities accessible and rewarding. Every attempt has been made to offer an accurate and scholarly translation of the Greek text, free of the theological bias that has affected most other translations of the New Testament, including the NIV (2 Thess. 2:15) and NAB (Matt. 5:32).

Another intention of this translation is to foster interest in learning the Greek language (biblical, patristic and modern), which is why many footnotes make reference to the underlying Greek vocabulary.

The purpose of this edition is also to make the reader aware of possible textual variants by footnoting all significant instances where the Patriarchal Text (PT) may not agree with the Textus Receptus (TR), the Majority Text (MT) or the Critical Text (CT). In several instances, the footnotes will provide references to specific manuscripts.



Until the publication of the EOB, the King James and New King James versions have been the preferred translations, partly because they are based on the **Textus Receptus** (TR) which is a Byzantine-type text that is close to the normative ecclesiastical text of the Greek-speaking Orthodox Churches.

The **Textus Receptus** (Latin: “received text”) is the name subsequently given to the succession of printed Greek texts of the New Testament which constituted the translation base for Luther’s original German Bible. The TR was also used for the translation of the New Testament into English by William Tyndale, for the King James Version, and for most other Reformation-era New Testament translations throughout Western and Central Europe.

This series of printed texts originated with the first printed Greek New Testament to be published. This project was undertaken in Basel in 1516 by Desiderius Erasmus, a Dutch Roman Catholic scholar and humanist. This first TR was assembled on the basis of six manuscripts

which put together did not actually contain the entirety of the New Testament. For this reason, the Erasmus TR is especially problematic for the book of Revelation. Although based mainly on late manuscripts of the Byzantine text-type, Erasmus' edition differed markedly from the classic form of that text. In 1,838 places (1,005 translatable) Textus Receptus differs from the Byzantine text-type (Majority Text). The TR was subsequently revised by Robert Estienne (known as Stefanus) (1503-1559), a printer from Paris, who edited four times the Greek New Testament, 1546, 1549, 1550, and 1551.

The origin of the term "Textus Receptus" comes from the publisher's preface to the 1633 edition produced by the Elzevir brothers in Amsterdam.

Several versions of the **King James Version** (KJV) currently exist, but all suffer from the imperfections of the Textus Receptus prepared by Erasmus (1522, third edition) from a small number of manuscripts and revised by Stephanus (1550). Moreover, the Old Testament of the KJV is mostly based on the **Masoretic text** and fails to include significant Septuagintal variants. Also, even though the original 1611 edition of the KJV included the so-called 'apocryphal' books, these were removed in subsequent editions, thus preventing proper ecclesiastical use in an Orthodox context.^a

In North America, most parishes of the Orthodox Church in America and of the Antiochian Archdiocese still use Elizabethan English in the liturgy, in which case the KJV does provide linguistic continuity, although at the expense of universal accessibility. In practice however, it seems that the majority of Orthodox parishes read the Scriptures in formal but contemporary English, often from the **New King James Version** (NKJV). This particular modern-language translation is also based on the Textus Receptus and follows the formal-equivalency approach and general style of the KJV. In addition, the NKJV provides comprehensive footnotes which discuss significant variant readings. One major limitation with the NKJV is that it is a commercial, copyrighted translation which lies completely outside the control of the Orthodox Christian community. Moreover, certain issues of translation and terminology (discussed below) also called for revisions within an Orthodox context.

The **EOB (Eastern / Greek Orthodox Bible or Holy Bible of the [Eastern / Greek] Orthodox Churches)** addresses these limitations, both in the Old and New Testaments. A limited copyright (see inner front page) is held by the publisher but the text is non-commercial, held within the Orthodox community and made available almost without constraints to the Standing Conference of Orthodox Canonical Bishops, both for revisions

^a See EOB/OT Introduction for an in-depth discussion of the OT canon

and for liturgical use. Moreover, Orthodox Christians are invited to submit their suggestions so that the published text may be regularly updated and improved.

EOB FOOTNOTES

Unlike the **Orthodox Study Bible (OSB)**, the EOB footnotes focus on textual and translation issues, and refrain from providing extensive theological or doctrinal interpretations. Hence, the goal of the main text is to provide the reader with a clear sense of what the Scriptures say with possible nuances, not how they should be interpreted.

There are two reasons for this philosophy. The first one is that footnote commentaries are often perceived as “authoritative” by the reader – almost on the level of Scripture or official commentary. Hence, the reader’s attention is directed to particular explanation, at the risk of not letting the inspired text speak for itself. The second reason is that a few of the explanatory footnotes of the OSB may be debated among Orthodox theologians, as in the case of Acts 1:20 and Revelation 17:1 among others. Please refer to the introductions and appendices for appropriate explanations.

PRIMARY GREEK TEXT(S)

The translation of the New Testament included in the EOB is based on the official Greek text published by the Ecumenical Patriarchate of Constantinople in 1904 (**Patriarchal Text or PT**). During the Turkish occupation of the Greek lands, various editions of the NT had been published with significant variants. In 1902, in order to ensure ecclesiastical harmony, the Ecumenical Patriarchate appointed a committee whose task was to publish a common and official text. This committee retired to Mount Athos and studied about 20 major Byzantine manuscripts from which they adopted one, yet taking into consideration significant variants from other manuscripts. This text, which is very close to the so-called **Majority Text (MT)**, was published for the first time in 1904. It has since then been adopted by all Greek-speaking Orthodox Churches (Constantinople, Alexandria, Jerusalem, Greece, Cyprus, and Crete). Its purpose is not to offer an always speculative reconstruction of the original autographs but to provide a **uniform ecclesiastical text** which is a reliable and accurate witness to the truth of the Christian faith.

This Greek text was prepared more than a hundred years ago, hence before the discovery of new manuscripts and before the development of textual criticism. For this reason, even though the Patriarchal text is primary for the main body of the EOB/NT, constant reference has been made to so-called **Critical Text (CT)** published by the United Bible Society

(UBS/NA27 4th edition). In the process of comparing the differences between the Patriarchal Text and the Critical Text, special attention has been given to **patristic quotations**. All significant variants between PT/MT/TR and CT have been studied and footnoted to provide variant readings.

The **Byzantine text-type** (also called Majority, Traditional, Ecclesiastical, Constantinopolitan, or Syrian) is one of several text-types used in textual criticism to describe the textual character of certain Greek New Testament manuscripts. It is the form found in the largest number of surviving manuscripts.

The New Testament text of the Greek Orthodox Churches, the Patriarchal edition of 1904 (PT), is based on this text-type. This textual tradition also underlies the Textus Receptus Greek text.

A synthetic Greek New Testament text based on these majority readings – hence the name “Majority Text” - has been produced by Zane C. Hodges and Arthur L. Farstad, although this text does not correspond to any one particular manuscript.

There are only six manuscripts earlier than the 9th century which conform to the Byzantine text-type; of which the 5th century Codex Alexandrinus, (the oldest), is Byzantine only in the Gospels with the rest of the New Testament being Alexandrian. By comparison, the Alexandrian text-type is witnessed by nine surviving uncials earlier than the ninth century (including the Codex Alexandrinus outside the Gospels); and is also usually considered to be demonstrated in three earlier papyri. Modern critical editions of the New Testament tend to conform most often to Alexandrian witnesses — especially Codex Sinaiticus and Codex Vaticanus (see below). The earliest of the Church Fathers who is considered to be a consistent witness to a Byzantine text-type in NT quotations is St. John Chrysostom.

Orthodox Christians should be aware that the foundational Greek text used by most modern translations such as the **New International Version** and (New) **Revised Standard Version** is the **Critical Text** (CT). By contrast, the foundational text for the King James and New King James versions is the **Textus Receptus** (TR). Moreover, many use the **dynamic-equivalency** translation approach as opposed to **formal-equivalency**. Due to doctrinal bias and other aberrations, these translations are generally prohibited for ecclesiastical use by Orthodox hierarchs.

The EOB/NT was translated using the formal-equivalency approach, although like the King James Version, it sometimes adopts dynamic-equivalent readings. Also, and for the purpose of easier readability and comprehension, long Greek sentences have been broken down into smaller

units, yet without significant alterations of the intended meaning or of the original word-flow.^a

UNDERSTANDING TEXTS AND VARIANTS

Most scholars recognize the existence of four families of New Testament manuscripts: **Byzantine**, **Alexandrian**, **Western** and **Caesarean**. Obviously, all of these are part of the historical heritage of Orthodox Christianity.

The majority of (Greek) manuscripts available today belong to the Byzantine type. They are all very close to the **Textus Receptus** which underlies the KJV/NKJV, to the **Majority Text** which is reconstructed based on the majority^b of manuscripts, and to the **Patriarchal Text**. The Patriarchal Text of 1904 is indeed extremely close to modern editions of the Majority Text, such as the Hodges & Farstad of 1982 and Pierpont & Robinson of 1991.

On the other hand, there are significant variants between TR/MT/PT and the Critical Text. These variants are documented in the EOB footnotes. The reason for these “alternative readings” should be known and understood by all Orthodox Christians.

Based on the discovery of new manuscripts, especially Sinaiticus, Vaticanus and ancient Egyptian papyri, modern textual critics analyze the relative value of each manuscript with the laudable intention of recovering the original reading of the New Testament autographs.

Codex^c Sinaiticus (British Library, Gregory-Aland n^o Ⲙ (Aleph^d) or 01) was discovered in 1859 by Constantin von Tischendorf when he was staying at the Greek Orthodox Monastery of St. Catherine of Sinai. During his first visit to the Monastery, Tischendorf had noticed what appeared to be very ancient manuscripts in the wastebasket used for fire kindling. His excitement and alarm at the content of the monastic wastebasket was noticed by the monks, but in spite of the growing concern of his hosts, the German visitor was still able to consult ancient texts of great value. When he returned to the Monastery several years later to present as a gift his

^a New Testament Greek does not include punctuation marks.

^b The approach used by the Majority Text is that all manuscripts are given the same weight and counted. The most frequent reading (which can have a large or small majority) is the one that is chosen.

^c A codex (Latin for block of wood, book; plural codices) is a book in the format used for modern books, with separate pages normally bound together and given a cover. It was a Roman invention that replaced the scroll, which was the first form of book in all Eurasian cultures.

^d In the footnotes, Ⲙ refers to Codex Sinaiticus and Ⲙ * to the first correction(s) in the same Codex.

recently published edition of the Septuagint, his monastic guests expressed interest and appreciation. Tischendorf writes:

On the afternoon of this day, I was taking a walk with the steward of the convent in the neighborhood, and as we returned, towards sunset, he begged me to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said: "And I, too, have read a Septuagint" - i.e. a copy of the Greek translation made by the Seventy. And so saying, he took down from the corner of the room a bulky kind of volume, wrapped up in a red cloth, and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and, in addition, the Epistle of Barnabas and a part of the Pastor of Hermas.^a

Tsar Alexander II, who had commissioned Tischendorf's expedition, sent the monastery 9,000 rubles to compensate the monastery for the 'loss' of the manuscript. It should be noted that Tischendorf had promised that the codex would be returned to the monastery, but this never materialized. Instead, this ancient treasure was long kept by the Russian National Library and in 1933, the Soviet Union sold it to the British Library for £100,000.

Hence, Codex Sinaiticus is not only one of the oldest manuscripts available today (330-350), it is also Orthodox in origin and was not itself 'discovered in a trash can' as many mistakenly believe. On the other hand, the codex is heavily corrected and may not be as reliable as modern textual critics often claim.

Codex Vaticanus (Vatican Library, Gregory-Aland no. B or 03) is also one of the oldest extant manuscripts of the Bible. Its origins are not known, but it has been suggested that Codex Vaticanus was among the fifty bibles commissioned by Emperor St. Constantine I to Eusebius of Caesarea. The EOB/OT and Brenton's LXX are primarily based on this manuscript (except for 1-4 Maccabees and the Prayer of Manasseh which are absent).

Codex Alexandrinus (British Library, Gregory-Aland no. A or 02) is a 5th century manuscript containing the majority of the Septuagint and the New Testament. It is also considered as one of the earliest and most complete manuscripts of the Bible. It is named after the See of Alexandria where it resided for a number of years until the 17th century when Patriarch Cyril Lukaris offered it to the British Crown.

In general, the **Critical Text** follows Sinaiticus and Vaticanus when they agree, which is rarer than one would expect. The Critical Text also tends

^a Quoted in *A History of the Textual Criticism of the New Testament* by Marvin Richardson Vincent, p. 16

to follow Sinaiticus or Vaticanus when either one agrees with ancient papyri and pre-Nicene quotations.

Inasmuch as the debate still rages among biblical scholars regarding the relative merits of the Majority (Byzantine) Text versus the so-called Critical/Alexandrian Text, the EOB always follows the Patriarchal Text with textual signs such as footnotes, [], <>, and {}.

Although there are good scholarly arguments both for and against using the Byzantine Majority Text over the Critical Text, many Orthodox hierarchs and theologians take the following into consideration:

- When a scribe had a choice of manuscripts to copy, he would normally copy the one that he trusted the most, thus causing the most trusted text to be copied more often;
- The Holy Spirit takes an active interest in preserving what He has inspired and in what the Church has used for her liturgical life. At the very least, the Byzantine textual tradition reflects ‘the life of the Spirit in the Church’ and can be considered ‘the ecclesiastical text’ and an assured witness.

It is important to note that *no doctrine is ever at stake* on account of these variant readings. Moreover, if ancient writers such as Origen, Irenaeus, Basil or Chrysostom supported a non-Byzantine variant reading of significance, this will be mentioned in a footnote. Again, it is important to note that the main in-page wording of the EOB New Testament follows the Patriarchal/ecclesiastical text.

FOUNDATIONAL ENGLISH TEXT

The EOB/NT project began as a revision of the WEB (**World English Bible**) which is a fairly accurate, easy-to-read and well-respected public-domain translation based on the Majority Text. The WEB does not suffer from the constraints and occasional biases of other translations such as the NIV (New International Version). It is primarily an update of the 1901 edition of the ASV (American Standard Version) using the *Biblia Hebraica Stuttgartensia*, (also called The Stuttgart Bible), in the Old Testament,^a and the Byzantine Majority Text (MT) in the New.

During the process of verifying, correcting and retranslating the WEB text for the EOB/NT edition, the Patriarchal Text of 1904 and the UBS/NA Critical Text were systematically consulted. In addition, recent scholarly studies have been taken into consideration, notably *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Murray J. Harris); *Truth in*

^a For the EOB, this only applies to the including of Job, Esther and Jeremiah according the Masoretic text.

Translation - Accuracy and Bias in English Translations of the New Testament (Jason BeDuhn) and *New Testament Text and Translation Commentary* (Philip Comfort).

Indeed, the revision and retranslation work has been so extensive as to make the EOB/NT an entirely new translation prepared to ensure accuracy and harmony with Orthodox theology and terminology.

Compared to other translations, the following differences are noteworthy:

CHURCH OFFICES

The Greek words δίακονος (*diakonos*), πρεσβύτερος (*presbyteros*) and ἐπίσκοπος (*episkopos*), are translated “deacon” (instead of “servant” or “minister”), “presbyter” (instead of “elder”) and “overseer.”

The modern English word “priest” is derived from “presbyter” but in a confused manner: it actually conveys the idea of “one who offers a sacrifice,” which is in Greek ἱερεὺς (*hiereus*) and כֹּהֵן (*kohen*) in Hebrew. The Greek Orthodox tradition has properly retained the distinction between πρεσβύτερος and ἱερεὺς; the latter is applied to the Christian minister of the altar in his function as offerer of the Eucharistic gifts on behalf of the priestly people, which is why the Christian “priest” (Greek: ἱερεὺς Latin: *sacerdos*) *par excellence* originally was and still is the bishop. It is only with the development of the presbyter-led parish that the term “priest” (ἱερεὺς) came to be applied to the presbyter in his function as celebrant of the Eucharist. To this day, the annual directory of the Greek Orthodox Archdiocese of America uses the title of “presbyter,” thereby maintaining the most traditional and theologically accurate terminology.

In the New Testament, presbyter and overseer are interchangeable and synonymous,^a which is why the EOB/NT translates ἐπίσκοπος (*episkopos*) as “overseer,” not “bishop.”

For more information on the meaning of these terms and the biblical-apostolic origins of the so-called Monarchic episcopate, please refer to Appendix A.

TEMPLE AND SANCTUARY

Most translations fail to properly distinguish between ἱερόν (*hieron*) and ναὸς (*naos*) which are both rendered as “temple.” In the context of both heavenly and Jewish Temple worship, which finds their fulfillment in the Divine Liturgy of the Orthodox Churches, this difference is quite significant. Temple (ἱερῶν) usually refers to the overall structure, whereas

^a See Appendix A for a comprehensive discussion of this topic.

(ναὸς) (“place of divine dwelling”) normally refers to the sanctuary, either the Holy Place or the Holy of Holies.

HELL AND HADES

The King James Version caused lasting confusion by translating both Greek words ᾗδου (*hades*) and γέενναν (*gehenna*) as “hell.” This is often reflected in older Orthodox liturgical texts which say that “Christ descended into hell.”

However, properly speaking, “hell” is theologically equivalent to *gehenna* or to “the lake of fire” of the “second death” (Rev. 20:14; 21:8). On the other hand, *hades* is the Greek equivalent of the Hebrew שְׁאוֹל (*sheol*) – the common place or state of the reposed. Paradise (Luke 23:43) or Abraham’s bosom (Luke 16:22) were understood as places or conditions within *hades-sheol*. Hence, the spirits of the righteous of old, as well as that of the repentant thief and of our Lord himself went into *hades*, but not into hell (*gehenna* or “the lake of fire”). The EOB makes this important distinction.

WORSHIP AND DIVINE SERVICE

In modern English, “worship” (like prayer) has mainly taken on the meaning of an act (invocation, prostration) offered exclusively to God. However, the original and official semantic range of this word used to be much wider, as was the case of the Greek word προσκυνῆω (*proskuneo*) which is normatively applied to God but also to human beings.^a The idea conveyed by *proskuneo* is that of “offering obeisance,” “making a physical demonstration of veneration and respect” or “prostrating oneself.” With this in mind, the New American Bible sometimes translates *proskuneo* as “to do homage,” including when applied to Jesus.

In contemporary Eastern Orthodox terminology, the equivalent of *proskuneo* is often “venerate.”

The Marriam-Webster dictionary offers the following definition for ‘worship:’

Function: verb; Inflected Form(s): -shipped also -shiped; -ship·ping also -ship·ing

1 : to honor or reverence as a divine being or supernatural power

2 : to regard with great or extravagant respect, honor, or devotion...

synonym see REVERE

^a Genesis 27:29; 1 Kings 1:16; Revelation 3:9

As a result, some scholars have decided to translate *proskuneo* consistently as “worship,” but many others do not use “worship” in contexts where *proskuneo* is properly offered to a creature.^a Indeed, there are instances when *proskuneo* is reserved for God (Exodus 20:5 LXX, Acts 10:25, Rev. 22:9) and others when *proskuneo* can be properly offered to creatures as derivative icons of God (1 Chronicles 29:20 LXX, 1 Kings 2:13 LXX, Rev. 3:9). Hence, although ‘all honor, glory and worship are due to God,’ relative honor, glory and worship are due to parents, rulers, bishops, angels, saints, etc.

In the development of the Eastern Orthodox dogmatic framework and at the time of the iconoclastic controversy, St. John of Damascus and the Seventh Ecumenical Council clarified the definition of *proskuneo* as “derivative or relative worship” or “veneration,” while acknowledging the fact that *proskuneo* can also mean “worship” in the highest sense. On this basis, the Council declared such acts of reverence to be proper if the intention is to ultimately honor the ‘the true God and Father’^b by honoring his icons, primarily the Son who is the perfect icon,^c “True God of True God” and who shares the uncreated nature of the Father,^d but also created icons, such as rulers and saints.^e For clarity’s sake, the Council also declared that the highest form of worship would be associated with the unambiguous word *latruo/latreia*, a semantic clarification and adjustment comparable with the one that took place with the words *episkopos* and *ousia/hypostasis*.^f Indeed, *latreia* is never used in the Scriptures in reference to anyone but God.^g As the editor of the Acts of the Seventh Ecumenical Council for the Post-Nicene Fathers series observed:^h

The Council was most explicit in declaring that this was merely a veneration of honor and affection, such as can be given to the creature, and that under no circumstances could the adoration of divine worship be given to them but to God alone.

The Greek language has in this respect a great advantage over the Hebrew, the Latin and the English; it has a word which is a general word and is properly used of the affectionate regard and veneration shown to any person or thing, whether to the divine Creator or to any of his creatures,

^a Some translations then use “bow down,” as NRS in Revelation 3:9

^b John 17:3

^c Colossians 1:15 (ἔστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου)

^d Hebrews 1:1-4

^e For more information on the concept of “derivation” and “relative worship” in Orthodox theology, please refer to the Appendix D article on the Filioque

^f See Appendix A article “Presbyters and Bishops”

^g In the Creed of Nicea-Constantinople, it is *proskuneo*, not *latreia*, which is used in the clause “The Spirit, the Lord... who together with the Father and the Son is worshiped and glorified...”

^h PNF II (Volume 14) pp. 523-528

this word is *proskunesis*; it has also another word which can properly be used to denote only the worship due to the most high, God, this word is *latreia*. When then the Council defined that the worship of “latria” was never to be given to any but God alone, it cut off all possibility for idolatry, mariolatry, iconolatry, or any other “latry” except “theo-latry.” If therefore any of these other “latrines” exist or ever have existed, they exist or have existed not in accordance with, but in defiance of, the decree of the Second Council of Nicea.

But unfortunately, we have neither in Hebrew, Latin, nor English any word with this restricted meaning, and therefore when it became necessary to translate the Greek acts and the decree, great difficulty was experienced, and by the use of “adoro” as the equivalent of *proskuneo* many were scandalized, thinking that it was divine adoration which they were to give to the sacred images, which they knew would be idolatry. The same trouble is found in rendering into English the acts and decrees; for while indeed properly speaking “worship” no more means necessarily divine worship in English than “adoratio” does in Latin (e.g. I. Chr. xxix. 20, “All the congregation bowed down their heads and worshiped the Lord and the King” [i.e. Solomon]; Luke xiv. 10, “Then shalt thou have worship in the presence of them that sit at meat with thee”), yet to the popular mind “the worship of images” is the equivalent of idolatry. In the following translations I have uniformly translated as follows and the reader from the English will know what the word is in the original.

Proskuneo, to venerate; timao, to honour; latreuo, to adore; aspazomai, to salute; douleuo, to serve; eikon, an image.

The relative force of *proskunesis* and *latreia* cannot better be set forth than by Archbishop Trench’s illustration of two circles having the same centre, the larger including the less.

To make this matter still clearer I must ask the reader’s attention to the use of the words *abadh* and *shachah* in the Hebrew; the one *abadh*, which finds, when used with reference to God or to false gods its equivalent in *latreuo*; the other *shachah*, which is represented by *proskuneo*. Now in the Old Testament no distinction in the Hebrew is drawn between these words when applied to creator or creature. The one denotes service primarily for hire; the other bowing down and kissing the hand to any in salutation. Both words are constantly used and sometimes refer to the Creator and sometimes to the creature—e.g., we read that Jacob served (*abadh*) Laban (Gen. xxix. 20); and that Joshua commanded the people not to serve the gods of their fathers but to serve (*abadh*) the Lord (Josh. xxiv. 14). And for the use of *shachah* the following may suffice: “And all the congregation blessed the Lord God of their fathers and bowed down their heads and worshiped (Hebrew, *shachah*; Greek, *proskuneo*; Latin, *adoro*) the Lord and the King” (I. Chr. xxix. 20). But while it is true of the Hebrew of the Old Testament that there is no word which refers alone to Divine Worship this is not true of the Septuagint Greek nor of the Greek of the New Testament, for in both *proskuneo* has always its general meaning, sometimes applying to

INTRODUCTION

Verse	Jesus	God	Demons	Dragon, Beast, Image	Devil	Generic, People, Saints	Idols	Peter	Angel
Mark 15:19	X								
Luke 4:7					X				
Luke 4:8		X							
Luke 24:52	X								
John 4:20		X							
John 4:21		X							
John 4:22		X							
John 4:23		X							
John 4:23		X							
John 4:24		X							
John 9:38	X								
John 12:20						X			
Acts 7:43							X		
Acts 8:27						X			
Acts 10:25								X	
Acts 24:11						X			
1 Cor. 14:25		X							
Heb. 1:6	X								
Heb. 11:21		X							
Rev. 3:9						X			
Rev. 4:10		X							
Rev. 5:14		X							
Rev. 7:11		X							
Rev. 9:20			X						
Rev. 11:1						X			
Rev. 11:16		X							

Verse	Jesus	God	Demons	Dragon, Beast, Image	Devil	Generic, People, Saints	Idols	Peter	Angel
Rev. 13:4				X					
Rev. 13:8				X					
Rev. 13:12				X					
Rev. 13:15				X					
Rev. 14:7		X							
Rev. 14:9				X					
Rev. 14:11				X					
Rev. 15:4		X							
Rev. 16:2				X					
Rev. 19:4		X							
Rev. 19:10		X							
Rev. 19:20				X					
Rev. 20:4				X					
Rev. 22:8									X
Rev. 22:9		X							

KINGDOM

It is normative to translate the Greek expression βασιλεία τοῦ θεοῦ as “Kingdom of God,” although some scholars have also noted that such a translation is problematic. The late Fr. John Romanides insisted that:

Another example is the phrase "kingdom of God" which makes it a creation of God instead of the uncreated ruling power of God. What is amazing is that the term "kingdom of God" appears not once in the original Greek of the New Testament. Not knowing that the "rule" or "reign of God" is the correct translation of the Greek "Basileia tou Theou," [many] do not see that the promise of Christ to his apostles in Mt.16:28, Lk. 9:27 and Mk. 9:1, i.e. that they will see God's ruling power, was fulfilled during the Transfiguration which immediately follows in the above three gospels. Here Peter, James and John see Christ as the Lord of Glory i.e. as the source of God's uncreated "glory" and "basileia" i.e. uncreated ruling power, denoted by the uncreated cloud or glory which appeared and covered the three of them during the Lord of Glory's Transfiguration. It was by means of His power of Glory that Christ, as the pre-incarnate Lord (Yahweh) of

Glory, had delivered Israel from its Egyptian slavery and led it to freedom and the land of promise. The Greek text does not speak about the "Basileion (kingdom) of God," but about the "Basileia (rule or reign) of God," by means of His uncreated glory and power.^a

For this reason, the YLT proposes "reign" as the most accurate translation, and a few translations occasionally render βασιλεία as "reign" (NJB Luke 1:33). After due consideration, the EOB consistently maintains the usual translation ("Kingdom") but the reader should be aware of this option and that "reign" or "rule" may be more accurate translations.

PRONOUNS

New Testament Greek can be confusing if subjects and pronouns are translated literally, as in "He said to him." The EOB/NT often replaces "he" with "Jesus" and "them" with "the disciples" or "the Pharisees," as dictated by the context. If a replacement is potentially problematic, a footnote indicates the Greek original.

PROPER NOUNS

Hebrew names follow the now usual Masoretic style, except for "Elias/Elijah," "Isaias/Isaiah" and "Zacharias/Zachariah" which are rendered in the EOB/NT as Elias (Elijah), Isaias (Isaiah) and Zacharias (Zachariah). Public readers may choose either pronunciation.

GENDER FORMS

Many recent translations have gone to great length to introduce questionable translation techniques in order to avoid any reference to "him," "he," "man," etc. In many cases, these translations render singular constructions such as "he who loves" into a plural, gender-neutral form "they who love." On the other hand, the original Greek is often gender-neutral ("the one believing") whereas the English may in fact introduce a gender element, as in "he who believes," for the sake of common usage.

As can be expected, the EOB/NT does not attempt to artificially avoid the traditional forms of expression and the personal-singular emphasis of the original Greek. Singular constructions are always maintained, except in rare instances (James 5:13-20) where the context does call for such a translation. In this case, an appropriate footnote is placed to indicate the fact that the underlying Greek is singular.

^a John Romanides, *The Cure of the Neurobiological Sickness of Religion*, accessed at <http://www.romanity.org/data/nososen.doc>

“He who calls his brother...” is often translated “Whoever calls his brother” or “The one who calls his brother” because this rendition is both faithful to the text and intention of the inspired writer as well as reasonably inclusive.

The EOB/NT translates *adelphoi* as “brethren” when the word denotes a spiritual relationship. This is a traditional and well-understood way to include all the members of the family of Christ. In most cases, *adelphoi* does convey the meaning of “brothers and sisters,” but not always,^a as the context may indicate.

For an in-depth discussion of the meaning of ἀδελφοί when applied to the family of the Lord ‘according to the flesh,’ please consult Appendix E.

CAPITALIZATIONS

Greek manuscripts do not have any capitalization. Hence, the introduction of capitalized forms is arbitrary and should be clarified.

The EOB does not currently capitalize pronouns that refer to divinity. Specific nouns such as ‘Lord,’ ‘Spirit,’ ‘Lamb,’ ‘Son of Man’ and ‘God’ are capitalized. The reader should be aware that the capitalization of spirit is especially arbitrary and may in some instances influence one’s understanding of the text.

‘Name’ is capitalized when it refers to the divine Name(s).

‘Good News’ (in reference to the Gospel) is capitalized. This expression was normatively favored over the more traditional word ‘gospel.’ The Greek word εὐαγγέλιον often conveyed the idea of ‘royal news delivered with authority.’

SPIRIT^b

The English word “spirit” (or “Spirit”) normally translates the Greek πνεῦμα (*pneuma*) and the Hebrew רוּחַ (*ruah*). For this word, capitalization is a major factor in leading the reader towards a particular understanding many passages, and we have seen that this has no equivalent in Greek and that the decision to capitalize is quite arbitrary.^c In addition to this possible cause of misunderstandings, the meaning of the word itself is quite varied. The first thing to notice is that both *pneuma* and *ruah* also convey the

^a James 3:1. Note that James 2:15 specifically says “brother or sister” (ἀδελφός ἢ ἀδελφή) to make sure that the application is for everyone.

^b This paragraph is based on *Truth in Translation* by Jason BeDuhn, pp. 135-160

^c It should be noted that this problem was known to the earliest copyists and they had to option to write either *pneuma* (in full) or in the form of a sacred name (*nomina sacra*) as PNA (with a bar above the letters). This is for instance the case of P66 and P75 in John 3:6-8.

meaning “breath” or “wind,”^a which explains the subtle nuances of such passages as Genesis 1:2; John 3:8 or James 2:26. On this basis, we could say that *pneuma* and *ruah* are used in reference to **an unseen causal agent whose effects are visible**. The Greek somewhat complicates the matter because it *pneuma* is neuter, which is why it is never spoken of with personal pronouns. Certainly, there are solid biblical reasons to believe in the hypostatic (personal, conscious) character of spirit and Spirit, but an unbiased translation requires the use of the conjunction “that / which” instead of “who / whom.” Good examples of how this is handled by various translations can be found by examining such texts as Acts 5:32, Ephesians 4:30 or 1 Corinthians 6:19.

In the matter of capitalization, most translations follow the precedent of the King James Version in which perceived references to “the holy spirit (of God)” were capitalized as Holy Ghost (Holy Spirit in most recent translations). As a result, when capitalized, the word “Spirit” is assumed to mean “Holy Spirit,” even in cases where this may be less than certain. As it is, “Holy Spirit” appears 87 times in the New Testament, of which 45 occurrences lack the definite article (as in ‘a holy spirit’ without capitalization), but in many cases the Greek language does not require it. There are still 7 cases where the expression is truly indefinite and would necessitate the translation “a holy spirit” or more problematically “a Holy Spirit.” These texts are: Acts 8:15; 17-19; 10:38; 19:2; Luke 2:25; 11:13; John 20:22. Unlike other translations, the EOB footnotes explain the possible nuances of the expression “Holy Spirit / holy spirit” in these instances.

Finally, it may be useful to bear in mind the following ranges of meaning for *pneuma* which sometime cause some confusion:

- The breath or life-giving spirit which animates the body
- A person’s individual spirit, or even one’s private thoughts
- The spiritual realm of activity which transcends (and may influence) material reality.

In a related matter, the EOB dedicates Appendix D to a discussion of John 15:26 and the Filioque controversy.

THE ENGLISH PUNCTUATION

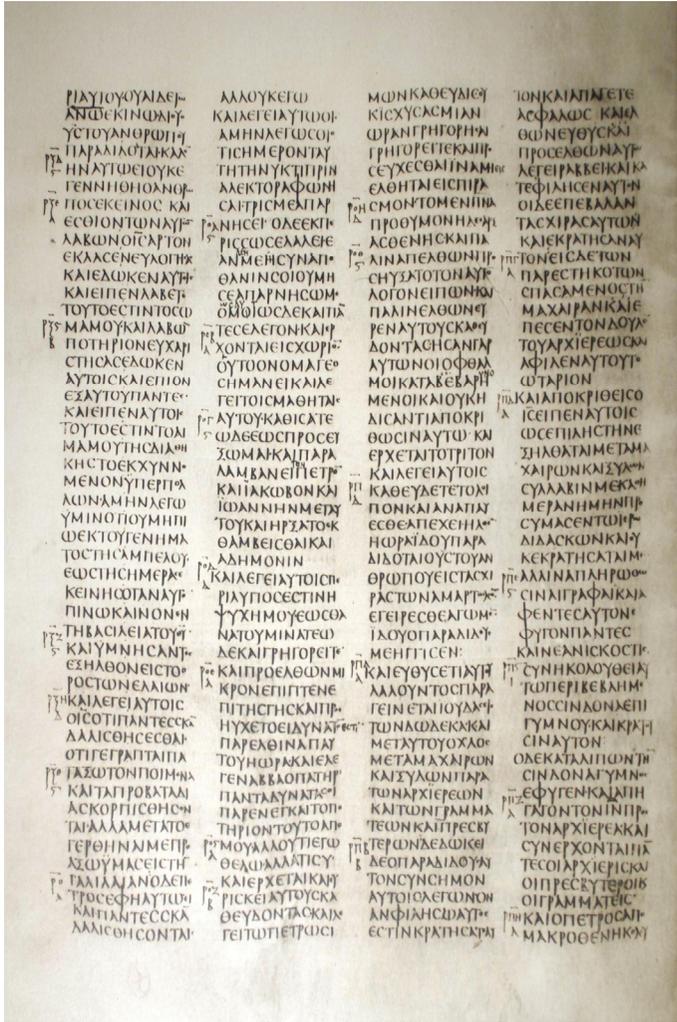
The punctuation approach followed in the EOB/NT may seem inconsistent and at odds with strict rules. The reason for this approach is to use

^a Even “aroma / smell” for the Hebrew

punctuation marks primarily to make both personal and public reading easy to follow.

AMEN, AMEN

After due consideration, it was decided that the Lord's form of emphatic introduction, either "Amen" or "Amen, Amen," should be transliterated into English rather than translated as "Most certainly," "Truly, truly," etc.



Codex Sinaiticus (Gregory-Aland Number 01)

4th Century – British Museum

INTRODUCTION TO THE SYNOPTIC GOSPELS AND ACTS

The first three gospels are called synoptic gospels because they can be placed in parallel columns and compared “together in one glance” (synoptic).

MATTHEW

Authorship / Date

Matthew may be a translation or edition of a Hebrew or Aramaic original. This proto-Matthew may have been written by the apostle during and immediately after the ministry of Christ, especially if Matthew-Levi functioned as the ‘scribe’ of the apostolic band. Hence, there may have been an early recording of the Lord’s sayings which became a foundation for the gospel as we have it now in a Greek edition. Papias of Hierapolis (circa 100-120) is a very early witness to this tradition:

Matthew composed the Logia (or “oracles / sayings (of the Lord)” in the Hebrew tongue and everyone interpreted^a them as he was able. (Papias quoted in Eusebius – *Ecclesiastical History*, 3.39.16)

Both Irenaeus of Lyons and Origen concurred with Papias:

Matthew also issued a written Gospel among the Hebrews in their own dialect while Peter and Paul were preaching at Rome and laying the foundations of the Church. (Irenaeus quoted by Eusebius – *Ecclesiastical History*, 3.39.16 and 5.25 for Origen’s confirmation)

Although modern scholarship sees Mark as the earliest gospel and as a major source used by the other evangelists, it is Matthew (or perhaps an earlier form of Matthew) which was considered as the earliest gospel by the early Fathers. Significantly, the existence of a Hebrew (or Aramaic) Matthew is attested by Eusebius.

[Pantaenus] was sent to preach the Gospel of Christ to people in the East and went as far as India (possibly a reference to Arabia or Ethiopia). He found that the Gospel of Matthew had preceded him there among some who had come to know Christ. Bartholomew, one of the apostles, had preached to them and had left them Matthew’s account in Hebrew letters which was preserved until that time. (Eusebius – *Ecclesiastical History*, 5.10)

^a Here, “interpreted” almost certainly carried the meaning of “translated”

St. Jerome also states that the Gospel of Matthew was originally written in Hebrew:

Matthew, also called Levi, an apostle and previously a publican composed a gospel of Christ. It was at first published in Judea in Hebrew for the sake of those of the circumcision who believed, but this was afterwards translated into Greek though by what author is uncertain. The Hebrew itself has been preserved until the present day in the library at Caesarea which Pamphilus so diligently gathered. I have also had the opportunity of having the volume described to me by the Nazarenes of Beroea, a city of Syria, who use it. In this, it is to be noted that wherever the Evangelist, whether on his own account or in the person of our Lord the Savior quotes the testimony of the Old Testament he does not follow the authority of the translators of the Septuagint but the Hebrew. This is why these two forms exist 'Out of Egypt have I called my son,' and 'for he shall be called a Nazarene... Pantaenus was sent to India^a by Demetrius bishop of Alexandria, where he found that Bartholomew, one of the twelve apostles, had preached the advent of the Lord Jesus according to the gospel of Matthew. On his return to Alexandria, he brought this [document] with him written in Hebrew characters (Jerome - *Lives of Illustrious Men*, ch. 3 and 36).

However, only the Greek Matthew has survived and it is our only canonical text. It seems to have originated in Antioch in the second half of the first century.

Theme(s)

The gospel of Matthew is clearly addressed to a Jewish readership. Its theological purpose is to present Jesus as 'the Christ' or 'Messiah' ('anointed') who is the new Moses and the fulfillment of the Old Testament prophecies and typologies. Among the central themes developed in Matthew's gospel are the issue of observance of the Law and commandments, the Sabbath, the universal Messianic Kingdom and the Church.

MARK

Authorship / Date

Our earliest witness to the authorship and origins of Mark's gospel is found in fragments from Papias' writings preserved by Eusebius:

The presbyter [John – not the apostle] said this: Mark became Peter's interpreter and wrote accurately all that he remembered, (indeed, not in order), of the things said and done by the Lord. For he had not heard the Lord, nor had followed him, but later on, followed Peter, who used to give teaching as necessity demanded but did not make, as it were, an

^a "India" could also have been a reference to Arabia or Abyssinia-Ethiopia

arrangement of the Lord's oracles, so that Mark did nothing wrong in thus writing down single points as he remembered them. He gave attention to one thing, to leave out nothing of what he had heard and to make no false statements in them. (Eusebius – *Ecclesiastical History*, 3.39)

Relying on Papias and other ancient testimonies, notably Clement of Alexandria, Eusebius and Jerome agreed on the remarkable origins of Mark's gospel:

So brightly shone the light of true religion on the minds of Peter's hearers that, not satisfied with a single hearing or with the oral teaching of the divine message, they resorted to appeals of every kind to induce Mark (whose gospel we have), as he was a follower of Peter, to leave them in writing a summary of the instruction they had received by word of mouth. They did not let him go until they had persuaded him, and thus became responsible for the writing of what is known as the Gospel according to Mark. It is said that, on learning by divine revelation of the Spirit what had happened, the apostle was delighted at their enthusiasm and authorized the reading of the book in the Churches." (Eusebius – *Ecclesiastical History*, 2.15.1-2)

Mark, the disciple and interpreter of Peter, wrote a short gospel at the request of the brethren at Rome, embodying what he had heard Peter tell. When Peter had heard this, he approved it and published it to the Churches to be read by his authority as Clemens in the sixth book of his *Hypotyposes* and Papias, bishop of Hierapolis, record. (Jerome - *Lives of Illustrious Men*, chapter 8)

Hence, it is well established that Mark's gospel was written in Rome before 70 AD, almost certainly in Greek, although some scholars have suggested a Latin original or immediate translation. The author, known as John Mark, was Barnabas' cousin^a and his parents seemed to have owned properties used by the Lord and the early Church in Jerusalem. He is mentioned in Acts 12:12, 25; 13:13; 15:37-39; 2 Timothy 4:11; Colossians 4:10; Philemon 24; 1 Peter 5:13.

Mark's original manuscript seems to have ended abruptly with 16:8, thus omitting the account of the Lord's resurrection, perhaps because Mark was unable to complete his work. However, the resurrection is unambiguously foretold in 9:31 and 10:34.

Theme(s)

Mark is written for a Gentile audience unfamiliar with Jewish customs. The evangelist offers a fast moving account that focuses on the person and actions of Jesus Christ; the Lord's emotions such as pity, anger and sadness are portrayed with unaffected naturalness. The Lord's inability to perform

^a Since Barnabas was a Levite, it is possible that John Mark also belonged to a priestly family.

miracles in his hometown (6:5) and his two-phased healing of the blind man (8:22-26) indicate the complete absence of any intention to ‘polish’ or embellish the narrative. Commentators have often noticed the theme of mystery throughout the gospel – the mystery of the Kingdom (4:11) and that of Jesus’ identity. That he was “the holy one of God” was known by the demons (1:24) but Jesus also warned against reporting his miracles and revealing his identity.

Interestingly, the gospel begins and ends with two parallel events: the tearing open of the heavens at the Lord’s baptism and the tearing of the temple curtain (which had an embroidered image of the heavens) at his death.

LUKE AND ACTS

Authorship / Date

Luke and Acts form two volumes of a single work. Tradition and internal evidence leave no doubt that Luke, a companion of Paul, was the author of this highly historical and polished account. Hence, the gospel was not written by an eyewitness but by an associate of St. Paul who admitted his reliance on the work and testimony of others (Luke 1:1-3). On the other hand, the book of Acts contains many “we” passages (beginning with 16:11) which indicate Luke’s presence in the events being reported.

Based on the fact that Acts ends somewhat abruptly and without any information concerning the death of James of Jerusalem or the outcome of Paul’s trial, we may conclude that both Luke and Acts were composed between 60 and 66 AD. Modern scholarship suggest later dates, mostly because the accuracy of Jesus’ prophecies (Luke 21:20) regarding Jerusalem’s destruction are a challenge for rationalistic minds.

Theme(s)

Luke’s overarching theme is the universal salvation brought about by Christ and the fact that the outcast and neglected are embraced by it. This salvation extends into the life of Church which is the very “I” of Christ (Acts 9:4,5) and the place of the Spirit.

This economy of salvation begins in Bethlehem and even reaches “the end of the world,” Rome (Acts 1:8; 23:11). This meeting of Word and Spirit which brings about a testimony or witness to Jesus as Christ and Savior is a major thread in Luke’s writings. It is expressed in John the Baptist (1:15; 35), in Mary as Theotokos and new ark,^a in the incarnate Word of God

^a See “Typology” article in EOB/OT introduction

who is often seen in prayer (notably 3:21; 9:29), and in the Church whose very life is an *anaphora* and *epiklesis*, an encounter of Word and Spirit.

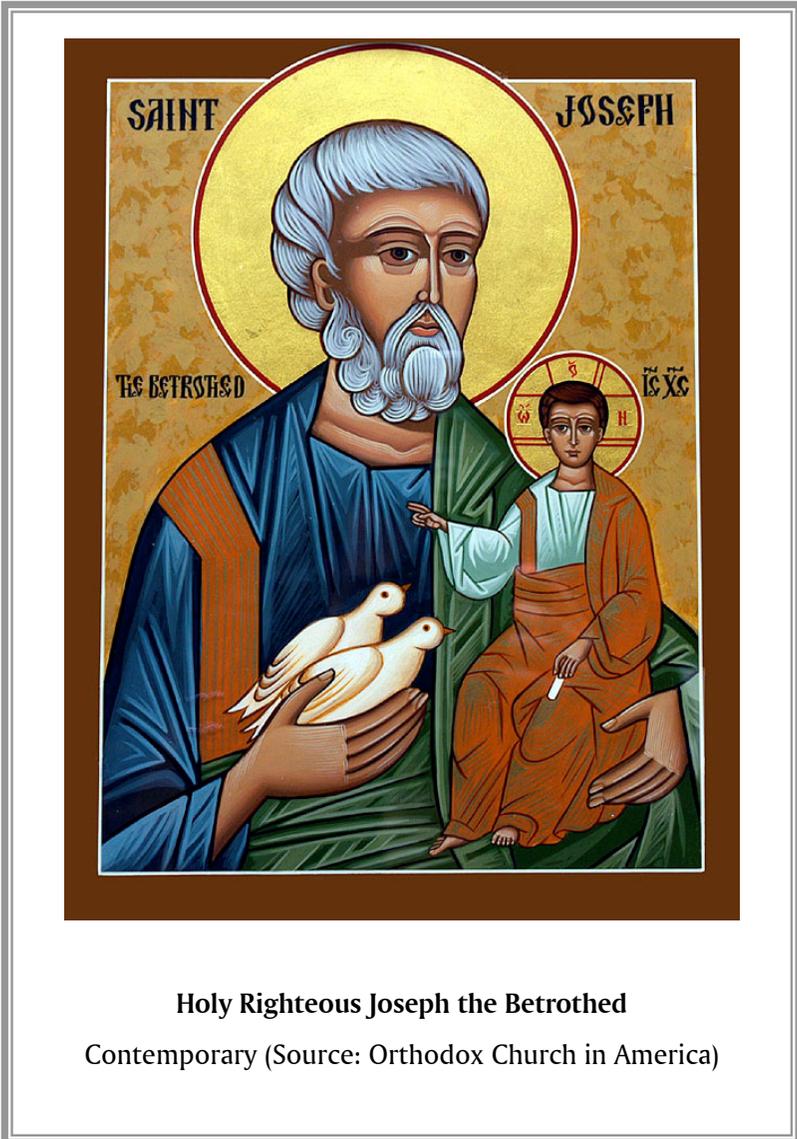
Thus, the book of the ‘Acts of the Apostles’ could also be called ‘the Acts of the Holy Spirit’ who enables seemingly weak disciples to become powerful witnesses to “a savior who is Christ, the Lord” (Luke 2:11).



Head of the Glorious Forerunner and Baptist John

Russian, 19th century





Holy Righteous Joseph the Betrothed
Contemporary (Source: Orthodox Church in America)

(ACCORDING TO) MATTHEW
(KATA MATΘAION)

1

The Genealogy of Jesus

The book of the origins^a of Jesus Christ,^b the son of David, the son of Abraham. ²Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers. ³Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram. ⁴Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon. ⁵Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse. ⁶Jesse became the father of King David. David became the father of Solomon by her who had been the wife of Uriah. ⁷Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa.^c ⁸Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. ⁹Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. ¹⁰Hezekiah became the father of Manasseh. Manasseh became the father of Amon.^d Amon became the father of Josiah. ¹¹Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon. ¹²After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel. ¹³Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. ¹⁴Azor became the father of Sadoc. Sadoc became the father of Achim. Achim became the father of Eliud. ¹⁵Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob. ¹⁶Jacob became the father of Joseph, the husband of Mary,^e of whom was born Jesus who is called Christ. ¹⁷And so, all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the exile to Babylon until the Christ, fourteen generations.

^a Or “history,” “generations”

^b Messiah (Hebrew) and Christ (Greek) both mean “Anointed One”

^c CT reads “Asaph”

^d CT reads “Amos”

^e A few manuscripts add “a virgin”

The Birth of Jesus

¹⁸Now, the birth of Jesus Christ happened like this: after his mother, Mary, was promised in marriage to Joseph but before they came together, she was found pregnant by the Holy Spirit. ¹⁹Joseph, her betrothed,^a who was a righteous man did not want to make her a public spectacle and so intended to put her away^b quietly.^c ²⁰But as he was thinking about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary your wife home, for what is conceived in her is by the Holy Spirit. ²¹She will give birth to a son and you shall give him the name Jesus^d because he will be the one to save his people from their sins.”

²²Now, all this happened so that what had been spoken by the Lord through the prophet might be fulfilled:

*²³Behold, the virgin shall be with child and bring forth a son.
They shall call his name Emmanuel;
which means, ‘with us [is] God.’*

²⁴Joseph arose from his sleep and did as the angel of the Lord had commanded him: he took his wife to [live with] him, ²⁵and had no relations with her before^e she had brought forth her firstborn^g son; and he named him Jesus.

2

The visit of the wise men (magi)

When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, wise men^h from the east came to Jerusalem, saying: ²“Where is he who is born King of the Jews? For we saw his star in the east and we have come to express adoration toⁱ him.” ³When King Herod heard about this, he

^a Or “husband”

^b Some translations have “to divorce her” or “to dismiss her”

^c Or “secretly / in private”

^d “Jesus” (Yeshua) means “God saves” or in short “salvation”

^e Isaiahs (Isaiah) 7:14. NT agrees with LXX against MT (“virgin” instead of “young woman”)

^f Greek ἕως ου, literally “until.” Even in this form, this expression was not understood by the Greek – speaking Fathers as necessarily indicating a change after the event. See the Appendix E on ‘the brothers of the Lord’

^g This expression indicates a legal status, not that other siblings are implied. Other ancient manuscripts (Ⲱ, B) omit “firstborn” which may have been added in Matthew to harmonize with Luke 2:7.

^h The word for “wise men” (*magoi*) can also mean teachers, scientists, physicians, astrologers, seers, interpreters of dreams, or sorcerers.

ⁱ *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

was troubled, and all Jerusalem with him. ⁴Gathering together all the chief priests and scribes of the people, he asked them where the Christ^a would be born. ⁵They replied, “In Bethlehem of Judea, for this is written through the prophet:

*You Bethlehem, land of Judah,
are in no way least among the princes of Judah:
for out of you shall come forth a ruler who will shepherd my people Israel.^b*

⁷Then Herod privately^c called the wise men, and learned from them exactly what time the star had appeared. ⁸He 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 express adoration to^d him.”

⁹After listening to the king, they continued on their journey and behold, the star which they had seen in the east was going ahead of them, until it came and stood over the place where the young child was.^e ¹⁰When they saw the star, they were filled with tremendous joy. ¹¹Entering the house, they saw the young child with Mary, his mother, and they fell down and expressed adoration to^f him. Opening their treasures, they offered him gifts of gold, frankincense and myrrh. ¹²But having been warned in a dream that they should not return to Herod, they returned to their own country using another way.

The sojourn in Egypt - The massacre of the infants

¹³After they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise! Take the young child and his mother, and flee into Egypt.^g Stay there until I tell you, for Herod will seek the young child to destroy him.” ¹⁴So Joseph arose and took the young child and his mother by night, and departed into Egypt. ¹⁵They remained there until the death of Herod, so what had been spoken by the Lord through the prophet might be fulfilled:

Out of Egypt I have called my son.^h

^a Or “Messiah”

^b Micah 5:2

^c Or “secretly”

^d See 2:2

^e Quoted in the preparation of the gifts (*proskomide*) in the Liturgy of St. John Chrysostom

^f See 2:2

^g Like Moses, Jesus is threatened with death by an evil ruler. The irony is that the Jewish king is Pharaoh and Egypt is now the land of refugee. Compare also Revelation 12:4,14

^h Hosea 11:1 (a typological application of Christ as Jacob-Israel). In this case, NT agrees with MT against LXX, as St. Jerome had noted (see Introduction to the synoptic gospels).

¹⁶When Herod saw that he had been outwitted by the wise men, he became extremely angry. He dispatched [his men] and killed all the male children who lived in Bethlehem and all the surrounding countryside, two years old and under, according to the exact time which he had learned from the wise men. ¹⁷And so, what had been spoken by the prophet Jeremiah was fulfilled:

*¹⁸A voice was heard in Ramah,
lamentation,^a weeping and great mourning:
Rachel weeping for her children.
She would not be comforted,
because they are no more.^b*

¹⁹But when Herod died, behold, an angel of the Lord appeared to Joseph in a dream when he was in Egypt, saying: ²⁰“Arise! Take the young child and his mother, and return the land of Israel; those who were trying to kill the young child are dead.”

²¹Joseph arose and took the young child and his mother, and they came into the land of Israel. ²²However, when Joseph heard that Archelaus was ruling 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. ²³He thus arrived and lived in a city called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He will be called a Nazarene.”^c

3

The ministry of John the Baptist

In those days, John the Baptizer was preaching in the wilderness of Judea, saying: ²“Repent, for the Kingdom of Heaven is at hand!” ³This is the one whom Isaias (Isaiah) the prophet had spoken about in these words:

*The voice of one crying in the wilderness:^d
Make ready the way of the Lord!
Make his paths straight!^e*

⁴It was peculiar about John that he wore clothing made of camel’s hair, with a leather belt around his waist. His food was locusts and wild honey. ⁵Soon, people from Jerusalem, all of Judea and the entire region around the

^a CT omits “lamentation” which may have been added to harmonize this quotation with Jeremiah 31:15 (38:15 in LXX).

^b Jeremiah 31:15

^c No exact match in the Old Testament. Three possible figurative antecedents for the name Nazarene are the Hebrew words *nazir* (set apart, consecrated), *nezzer* (crown), and *netser* (flower, branch, from the root) which have corresponding Old Testament passages.

^d NT agrees with LXX against MT

^e Isaias (Isaiah) 40:3

Jordan river went out to [listen to] him. ⁶They were baptized by John in the Jordan, confessing their sins. ⁷But when John saw many of the Pharisees and Sadducees coming to receive his baptism, he told them, “You offspring of vipers, who warned you to flee from the wrath to come? ⁸Therefore, bring forth fruit worthy of repentance! ⁹Do not think [that you can say] to yourselves: ‘We have Abraham as our father!’ For I tell you that from these stones, God is able to raise up children to Abraham! ¹⁰Even now, the axe lies at the root of the trees!^a Therefore, every tree that does not produce good fruit is to be cut down and cast into the fire. ¹¹I indeed baptize you in water for repentance, but he who comes after me is more powerful than I, and I am not worthy to carry his sandals! He will baptize you in the Holy Spirit and with fire.^b ¹²His winnowing fork is in his hand, and he will thoroughly clear his threshing floor. He will gather his wheat into the barn, but the chaff, he will burn up with unquenchable fire!”

Theophany: The Lord’s Baptism

¹³Then, Jesus came from Galilee to the Jordan to be baptized by John. ¹⁴However, John would have prevented him, saying, “I need to be baptized by you, and [it is] you who come to me?”

¹⁵But Jesus answered and said to him, “Allow it for now, for it is fitting that in this way, we should fulfill all righteousness.” Then John allowed Jesus [to be baptized].^c ¹⁶After he had been baptized, Jesus immediately came out of the water and behold, the heavens were opened to him.^d He saw the Spirit of God descending as a dove and coming down on him. ¹⁷And behold, a voice from heaven said:^e

“This is my beloved Son, with whom I am well pleased!”

4

The temptation in the desert wilderness

Jesus was then led by the Spirit [to go] into the wilderness to be tempted by the devil. ²When he had fasted forty days and forty nights, Jesus^f was hungry. ³The tempter came and said to him, “If you are the Son of God, command that these stones become bread.”

^a See the traditional icon of the Lord’s baptism

^b MT omits “and with fire”

^c Codices Vercellensis and Sangermanensis add “and when he was baptized an immense light flashed round from the water, so that all who had come were fearful” (also found in Diatesseron and St. Ephraem).

^d Other manuscripts omit “to him.” See also Revelation 4:1

^e Compare the account of the Lord’s baptism with Genesis 1:1-4

^f Greek “he”

⁴But Jesus answered, “It is written:

One shall not live by bread alone, but by every word that comes out of the mouth of God!”^e

⁵Then the devil took him to the holy city. He placed him on the pinnacle^d of the temple ⁶and 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 [also],

*They will carry you in their hands,
so that you may not dash your foot against a stone.^e*

⁷Jesus replied,^f “But it is also written, ‘You shall not put the Lord your God to the test.’”^g

⁸The devil took him to an extremely high mountain and showed him all the kingdoms of the world and their glory. ⁹The devil said to Jesus, “I will give you all of these things if you will fall down and express adoration to^h me.”

¹⁰Then Jesus said to him, “Get behind me,ⁱ Satan! For it is written, ‘You shall express adoration to the Lord your God, and to him only shall you offer divine service.’”^{jk}

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

The beginning of the Lord’s ministry in Galilee – First disciples

¹²Now, when Jesus heard that John had been arrested, he withdrew into Galilee. ¹³Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali, ¹⁴so that what had been spoken through Isaias (Isaiah) the prophet might be fulfilled:

*The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan, Galilee of the Gentiles,
the people who sat in darkness saw a great light,
to those who sat in the region and shadow of death,*

^a In this case, the Greek ἄνθρωπος is clearly generic and a reference to human beings in general.

^b Or “One does not” (NAB, NRS)

^c Deuteronomy 8:3

^d Perhaps “the tower” or top of the holy of holies

^e Psalms 91:11-12 / 90 LXX

^f Greek “said to the devil”

^g Deuteronomy 6:13-16. NT agrees with LXX against MT

^h *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

ⁱ TR and CT read “Go away” instead of “Get behind me”

^j Greek λατρεύεις (“service of worship,” reserved to God only)

^k Deuteronomy 6:13

^l The Greek δεικόνου can mean “to server / wait on / provide for / serve as deacon”

to them light has dawned.^a

¹⁷From that time on, Jesus began to preach and to say, “Repent! For the Kingdom of Heaven is at hand.”

¹⁸Walking by the sea of Galilee, Jesus saw two brothers: Simon who is called Peter, and Andrew his brother. They were casting a net into the sea since they were fishermen. ¹⁹He said to them, “Come after me, and I will make you fish for people!”

²⁰Immediately, they left their nets and followed him. ²¹Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother. They were in a boat with their father Zebedee, mending their nets. Jesus called them. ²²At once, they left the boat and their father, and followed him.

²³Jesus traveled throughout Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing all kinds of diseases and sickness among the people. ²⁴His fame spread into all Syria, and they brought him all who were sick, afflicted with various diseases and torments,^b people possessed with demons, epileptics, and paralytics; and he healed them. ²⁵Great crowds from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

5

The sermon on the mount

Seeing the crowds, Jesus^c went up to the mountain and when he had sat down, his disciples came to him. ²He began to speak and to teach them, saying:

*³Blessed are the poor^d in spirit,
for theirs is the Kingdom of Heaven!^e*

*⁴Blessed are those who mourn,
for they shall be comforted!^f*

*⁵Blessed are the meek,
for they shall inherit the earth!^g*

^a Isaiah (Isaiah) 9:1-2

^b A few significant witnesses (+WH) do not include the fourth “and,” which means that the people suffering from torments were the one who were demon-possessed.

^c Greek “he”

^d Or “destitute” – the expression “destitute in spirit” conveys the idea of a craving or deep awareness of a need for the things of the spirit

^e Isaiah (Isaiah) 57:15; 66:2

^f Isaiah (Isaiah) 61:2; 66:10,13

^g Or “land” (Psalms 37:11)

*⁶Blessed are those who hunger and thirst after righteousness,
for they shall be filled!*

*⁷Blessed are the merciful,
for they shall obtain mercy!*

*⁸Blessed are the pure in heart,
for they shall see God!*

*⁹Blessed are the peacemakers,
for they shall be called children^a of God!*

*¹⁰Blessed are those who are persecuted for righteousness' sake,
for theirs is the Kingdom of Heaven!*

*¹¹Blessed are you when people revile you, persecute you,
and say all kinds of evil against you falsely for my sake!*

*¹²Rejoice, and be extremely glad,
for great is your reward in heaven!*

Indeed, this is how they persecuted the prophets who were before you!

¹³You are the salt of the earth, but if the salt has lost its saltiness, how can it be made salty again? It is then good for nothing, only to be cast out and trampled under foot. ¹⁴You are the light of the world! A city located on a hill^b cannot be hidden. ¹⁵Neither do you light a lamp and place it under a measuring basket, but on a stand. And so it shines to all who are in the house. ¹⁶Likewise, let your light shine before all, so that they may see your good works and glorify your Father who is in heaven.

The Law

¹⁷Do not think that I came to destroy the law or the prophets. I did not come to destroy, but to fulfill! ¹⁸Amen, I tell you: until heaven and earth pass away, not even one smallest letter^c or one tiny pen stroke^d shall in any way pass away from the law, until all things are accomplished.^e ¹⁹Whoever, 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. ²⁰Indeed, I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will by no means enter into the Kingdom of Heaven.

^a Or "sons / heirs"

^b Or "mountain"

^c Literally, iota

^d Or "serif"

^e Or "until all things have reached their end / purpose"

Anger

²¹You have heard that it was said of old, ‘You shall not murder;’^a and ‘Whoever commits murder shall be in danger of the judgment.’ ²²But I tell you that whoever is angry with his brother without a cause^b shall be in danger of the judgment. Whoever calls his brother ‘Raca!’^c shall be answerable to the Sanhedrin; and whoever shall say, ‘You fool!’ shall be in danger of the fire of Gehenna.^d

²³If therefore you are offering your gift at the altar and there remember that your brother has anything against you, ²⁴leave your gift there, before the altar. First, go your way and be reconciled to your brother, and then offer your gift. ²⁵Find an agreement with your adversary as soon as possible, even as you are on your way to court, fearing that perhaps the prosecutor will deliver you to the judge, the judge to the officer, and you may be thrown into prison. ²⁶Amen, I tell you: you will not get out of there until you have paid the last penny.^e

Adultery and divorce

²⁷You have heard that it was said to the ancients,^f ‘You shall not commit adultery;’^g ²⁸but I tell you that anyone who gazes at a woman with a view to lust^h after her has already committed adultery with her in his heart. ²⁹If your right eye causes you to stumble, pluck it out and throw it away from you! Indeed, it is more profitable for you that one of your members should perish than for your whole body to be cast into Gehenna. ³⁰If your right hand causes you to stumble, cut it off, and throw it away from you! It is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

³¹It was also said, ‘Whoever shall divorceⁱ his wife, let him give her a certificate of divorce;’^j ³²but I tell you that whoever divorces his wife (except for the cause of sexual immorality), makes her an adulteress; and whoever marries a woman put away in this manner commits adultery.

^a Exodus 20:13

^b CT omits “without cause” since it is not found in P64+67, B, and attested by Origen.

^c “Raca” is an Aramaic insult, related to the word for “empty” and conveying the idea of empty-headedness.

^d Or “hell”

^e literally, *kodrantēs*. A *kodrantēs* was a small copper coin worth about 2 lepta (widow’s mites) - not enough to buy very much of anything

^f CT and MT omit “to the ancients”

^g Exodus 20:14

^h A few ancient manuscripts read “gazes / looks at a woman with lust / desire”

ⁱ Or “put away”

^j Deuteronomy 24:1

About swearing and oaths

³³Again, you have heard that it was said to the people long ago, ‘You shall not swear falsely; you must fulfill your vows to the Lord.’ ³⁴But I tell you: do not swear at all! Neither by heaven, for it is the throne of God; ³⁵nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. ³⁶Do not even swear by your head because you cannot make a single hair white or black. ³⁷Instead, let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever goes beyond these is from the evil one.

Retaliation and love for one’s enemies

³⁸You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’^a ³⁹But I tell you: do not resist one who is evil, but to whoever strikes you on your right cheek, present the other cheek as well. ⁴⁰If anyone sues you to take away your tunic, let him have your cloak also. ⁴¹Whoever compels you to go one mile, go with him for two. ⁴²Give to whoever asks you, and do not deny whoever desires to borrow from you.

⁴³You have heard that it was said, ‘You shall love your neighbor,^b and hate your enemy.’^c ⁴⁴But I tell you: love your enemies, bless those who curse you, do good to those who hate you! Pray for those who mistreat you and persecute you, ⁴⁵so 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 he sends rain on the just and the unjust. ⁴⁶And so, if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷If you only greet your friends, what more do you do than others? Do not even the tax collectors^d do the same? ⁴⁸Therefore, be perfect, just as your Father in heaven is perfect.

6

Almsgiving

Be careful not to make your charitable giving^e before other people, with the intention to be seen by them. If you do so, you have no reward from your Father who is in heaven. ²Therefore, when you do merciful deeds,^f do not sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets in order to receive glory from men. Amen, I tell you: they have [already] received their reward. ³But when you do merciful deeds, do

^a Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

^b Leviticus 19:18

^c Not in the Bible, but see Qumran Manual of Discipline LX, 21-26

^d CT reads “Gentiles” instead of “tax collectors”

^e Or “to give alms”

^f Or “when you practice righteousness”

not let your left hand know what your right hand is doing, ⁴so that your merciful deeds may be in secret. Then your Father, who sees in secret, will reward you openly.^a

Prayer – ‘The Lord’s prayer’

⁵When you pray, do not be like the hypocrites who love to stand and pray in the synagogues and in the street corners, in order to be seen by men. Amen, I tell you: they have [already] received their reward! ⁶But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret. Then your Father who sees in secret will reward you openly.^b ⁷When you pray, do not use vain repetitions as the Gentiles^c do, for they think that they will be heard on account of their many words. ⁸Therefore, do not be like them, for your Father knows what you need even before you ask him.^d ⁹Pray like this:

EOB Translation	Liturgical Form
<p>‘Our Father in heaven, may your Name be sanctified. ¹⁰May your Kingdom come, May your will be done on earth as it is [done] in heaven. ¹¹Give us this day our sustaining^e bread and ¹²forgive us our debts as we also forgive our debtors. ¹³Do not bring us to a period of trial, but deliver us from the evil one. <For yours is the Kingdom, the power, and the glory, now and unto ages of ages. Amen>.^f</p>	<p>‘Our Father who are (art) in heaven, hallowed be your (thy) Name. ¹⁰Your (Thy) Kingdom come, your (thy) will be done on earth as it is in heaven. ¹¹Give us this day our daily^g bread and ¹²forgive us our debts as we also forgive our debtors. ¹³And lead us not into temptation, but deliver us from the evil one. For yours (thine) is the Kingdom, the power, and the glory, now and unto ages of ages. Amen.^h</p>

^a CT omits “openly”

^b CT omits “openly”

^c Or “nations, heathen, pagans”

^d Codex Bezae (D) reads “before you open your mouth” instead of “before you ask him”

^e Greek ἐπιούσιον (or also “supersubstantial”). This is a rare word which could also imply the idea of “of the future / of tomorrow” as in the Gospel of the Hebrews (mahar) and several Coptic manuscripts. Origen, Chrysostom and Jerome opted for the meaning “necessary for existence” which the EOB conveys as “sustaining.”

^f CT omits “For yours is the Kingdom, the power, and the glory forever. Amen.”

^g Greek ἐπιούσιον (or also “supersubstantial”) – see note above.

^h CT omits “For yours is the Kingdom, the power, and the glory forever. Amen.”

¹⁴For if you forgive people their offences, your heavenly Father will also forgive you. ¹⁵But if you do not forgive people their offences, neither will your Father forgive your offences.

About fasting – Treasures in heaven – The light of the body

¹⁶Moreover, when you fast, do not be like the hypocrites with their gloomy faces. For they disfigure their faces so that people may see that they are fasting. Amen, I tell you: they have received their reward. ¹⁷But you, when you fast, anoint your head and wash your face ¹⁸so that people may not see that you are fasting. Only your Father who is in secret will see, and your Father, who sees in secret, will reward you.

¹⁹Do not store up treasures for yourselves on the earth, where moth and rust consume and where thieves break in and steal. ²⁰Instead, store for yourselves treasures in heaven,^a where neither moth nor rust consume, and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

²²The lamp of the body is the eye! If therefore your eye is sound,^b your whole body will be full of light. ²³But 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!

Two masters - Dependence on God's providence

²⁴No one can serve two masters. Either he will hate the one and love the other; or else he will be devoted to one and despise the other. You cannot serve both God and Mammon.^c ²⁵Therefore, I tell you, do not be anxious about your life, wondering what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothing?[?] ²⁶See the birds of the sky: they do not sow, or reap, or gather into barns. Your heavenly Father feeds them! Are you not of much more value than they?

²⁷Which of you, by being anxious, can add one moment^d to his lifespan?[?] ²⁸Why then are you anxious about clothing?[?] Consider the lilies of the field, how they grow. They do not toil or spin,²⁹yet I tell you that even Solomon in all his glory was not dressed like one of these! ³⁰But if God clothes the grass of the field which today exists and tomorrow is thrown into the oven in such as way, will he not much more clothe you, you of little faith?

^a The 1611 Authorized Version associates Sirach 29:11 with Matthew 6:20, Luke 11:41 and 12:33, Acts 10:4, and 1 Timothy 6:18, 19 in a marginal note.

^b Or "healthy"

^c Or "Money"

^d Literally, cubit

³¹Therefore, do not be anxious, saying: ‘What will we eat?’ ‘What will we drink?’ or, ‘What will we wear?’ ³²It is the Gentiles^a who seek after all these things, but your heavenly Father knows that you need them all. ³³Seek first the Kingdom of God and his righteousness, and all these things will be given to you as well. ³⁴Therefore, do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

7

Judging others – ‘Pearls offered to swine’

Do not judge in order not to be judged. ²For in the same way that you judge others, you will be judged, and with the measure that you use, it will be measured to you. ³Why do you see the speck that is in someone^b else’s eye but do not consider the beam that is in your own eye? ⁴How can you tell someone,^c ‘Let me remove the speck from your eye;’ and behold, there is a beam in your own eye? ⁵You hypocrite! First, remove the beam out of your own eye, and then you will be able to see clearly [so as] to remove the speck out of your brother’s eye.

⁶Do not give what is holy to the dogs and do not throw your pearls before pigs, for fear that they might trample them under their feet, and then turn [against you] and tear you to pieces.

Perseverance in prayer – The Golden Rule

⁷Ask, and it will be given you! Seek, and you will find! Knock, and it will be opened for you! ⁸Indeed, everyone who asks receives. Whoever seeks finds! To the one who knocks, it will be opened. ⁹Who is there among you, who, if his son asks him for bread, will give him a stone? ¹⁰Or if he asks for a fish, who will give him a snake? ¹¹If you then who are evil [still] 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! ¹²Therefore, whatever you desire other people to do for you, you shall also do for them! This is the law and the prophets.

¹³Enter by the narrow gate, for wide is the gate and broad is the way^d that leads to destruction, and many are those who enter by it. ¹⁴How^e narrow is the gate, and how pressing^f is the way that leads to life! Few are those who find it.

^a Or “nations, heathen, pagans”

^b Greek “your brother”

^c Greek “your brother”

^d Or “road” – note that a few manuscripts and ancient writers read “wide and broad is the road”

^e TR reads “Because” instead of “How”

^f Or “hard, difficult”

False prophets and true disciples

¹⁵Beware of false prophets who come to you in sheep's clothing. Inwardly, they are ravenous wolves! ¹⁶You will recognize them by their fruits. Do you gather grapes from thorns, or figs from thistles? ¹⁷Likewise, every good tree produces good fruit, but the corrupt tree produces evil fruit. ¹⁸A good tree cannot produce evil fruit, and neither can a corrupt tree produce good fruit. ¹⁹Every tree that does not grow good fruit is cut down, and thrown into the fire. ²⁰Therefore, by their fruits you will recognize^a them. ²¹It is not everyone who tells me, 'Lord, Lord' who will enter into the Kingdom of Heaven, but the one who does the will of my Father who is in heaven. ²²Many will tell me in that Day, 'Lord, Lord, did not we prophesy in your Name, cast out demons in your Name and do many deeds of power in your Name?' ²³Then I will tell them, 'I never knew you! Depart from me, you who do what is wicked.'^b

Foundations on rock or sand

²⁴Everyone therefore who hears my words and does them, I will compare to a wise person who built his house on a rock.^c ²⁵The rain came down, the floods came, and the winds blew, beating hard on that house. Yet, it did not collapse, because it was founded on the rock. ²⁶But everyone who hears my words and does not do them will be like a foolish man who built his house on the sand. ²⁷The rain came down, the floods came, and the winds blew, beating hard on that house; then it collapsed, and great was its downfall."

²⁸It happened, when Jesus had finished saying these things, that the crowds were astonished at his teaching ²⁹because he taught them with authority, not like the scribes.

8***Healing of a leper***

When Jesus came down from the mountain, great multitudes followed him. ²Behold, a leper came to him and expressed adoration to^d him, saying, "Lord, if you want to, you can make me clean!"

³Jesus stretched out his hand, and touched him, saying, "I want to! Be made clean." Immediately, this man's leprosy was cleansed. ⁴Jesus then said to him, "Do not tell anyone, but go, show yourself to the priest and offer the gift that Moses commanded, as a testimony to them."

^a Or "know"

^b Or "you who work iniquity"

^c Compare Matthew 16:18

^d *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

Healing of the centurion's servant – The centurion's faith

⁵When Jesus came into Capernaum, a centurion came to him, asking ⁶and saying, “Lord, my servant is lying in the house paralyzed, grievously tormented.” ⁷Jesus answered, “I will come and heal him.” ⁸But the centurion replied, “Lord, I am not worthy that you should come under my roof! Only say the word and my servant shall be healed. ⁹For I am also a man under authority, having soldiers under my own authority. I tell this one, ‘Go,’ and he goes; and if I tell another, ‘Come,’ he comes. Or if I tell my servant, ‘Do this,’ he does it!”

¹⁰When Jesus heard this, he marveled and said to those who followed, “Amen, I tell you that I have never found so great a faith, not even in Israel! ¹¹I 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. ¹²But the children of the Kingdom will be thrown out into the outer darkness and there will be weeping and gnashing of teeth.” ¹³Jesus said to the centurion, “Go your way. Let it be done for you as you have believed.” And his servant was healed in that hour.

The healing of Peter's mother in law and other healings

¹⁴When Jesus came into Peter's house, he saw Peter's mother-in-law lying sick with a fever. ¹⁵He touched her hand, and the fever left her. She got up and served him.^a ¹⁶When evening came, many who were possessed with demons were brought to him. He cast out the spirits with a word, and healed all who were sick. ¹⁷Thus, what had been spoken through Isaias (Isaiah) the prophet was fulfilled:

He took our infirmities, and bore our diseases.^b

¹⁸Now, when Jesus saw great crowds around him, he gave the order to depart to the other side.

Requirements for discipleship – The calming of the storm

¹⁹A scribe came and said to him, “Teacher, I will follow you wherever you go!” ²⁰Jesus replied, “The foxes have holes and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.”

²¹Another of his disciples said to Jesus,^c “Lord, allow me first to go and bury my father.” ²²But Jesus replied, “Follow me, and let the dead bury their [own] dead.”

^a TR reads “them” instead of “him”

^b Isaias (Isaiah) 53:4

^c Greek “him”

²³When he got into a boat, his disciples followed him. ²⁴Behold, a violent storm came up on the sea, so much that the waves swept over the boat, but Jesus^a was asleep. ²⁵They came to him and woke him up, saying, “Save us, Lord! We are dying!”

²⁶He said to them, “Why are you fearful, O you of little faith?” Then he stood up, rebuked the wind and the sea, and there was a great calm.

²⁷The men marveled, saying, “What kind of man is this, that even the wind and the sea obey him?”

The healing of the demoniacs - The expulsion of the demons into pigs

²⁸When Jesus^b arrived on the other side, into the country of the Gergesenes,^c two men possessed by demons met him there, coming out of the tombs. They were extremely violent, so much that nobody could pass that way. ²⁹Behold, 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?” ³⁰Now, there was a herd of many pigs feeding at some distance from them. ³¹The demons begged him, saying, “If you cast us out, allow us to go away into the herd of pigs.”

³²He said to them, “Go!”

The demons^d 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.

³³Those who fed them fled and went into the city where they told everything, including what had happened to those who were possessed with demons. ³⁴Behold, the entire city came out to meet Jesus. When they saw him, they begged that he would depart from their borders.

9

The healing of a paralytic

Jesus entered into a boat, crossed over [the lake] and came into his own town. ²Behold, some people brought him a man who was paralyzed, lying on a bed. Seeing their faith, Jesus said to the paralytic, “Son, be of good cheer! Your sins are forgiven!”

³At this, some of the scribes said to themselves, “This man blasphemes!”

⁴Jesus, knowing their thoughts, said, “Why do you think evil [thoughts] in your hearts? ⁵Which is easier, to say, ‘Your sins are forgiven’ or, ‘Get up,

^a Greek “he”

^b Greek “he”

^c CT reads “Gadarenes.” This was an enclave where the Law was not observed.

^d Greek “they”

and walk?” ⁶But so that you may know that the Son of Man has authority on earth to forgive sins” (then he said to the paralytic), “Get up, take up your mat, and go up to your house.”

⁷The man got up and departed to his house. ⁸But when the crowds saw this, they were astonished^a and glorified God, who had given such authority to men.

The calling of Matthew

⁹As Jesus was passing by from there, he saw a man called Matthew sitting at the tax collection office. Jesus said to him, “Follow me,” and the man got up and began to follow him. ¹⁰It so happened that as Jesus was sitting in the house, behold, many tax collectors and sinners came [in] and sat down with Jesus and his disciples. ¹¹When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?”

¹²When Jesus heard it, he told them, “Those who are healthy have no need for a physician, but those who are sick do. ¹³But go and learn what this means: ‘I desire mercy, and not sacrifice,’^b for I did not come to call the righteous but sinners to repentance.”^c

About fasting – The old and new

¹⁴Then, John’s disciples came to Jesus,^d asking, “Why do we and the Pharisees fast often, but your disciples do not fast?”

¹⁵Jesus said to them, “Can the friends of the bridegroom mourn, as long as the bridegroom is with them? The days will come when the bridegroom will be taken away from them, and then, they will fast. ¹⁶No one puts a piece of new cloth on an old garment because the patch would [shrink and] tear away from the garment, and a worse hole would be made. ¹⁷Neither do people put new wine into old wineskins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved.”

The resurrection of a ruler’s daughter – The healing of a woman’s bleeding

¹⁸While he was saying these things to them, behold, a ruler came and expressed adoration to^e him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.”

^a CT reads “afraid”

^b Hosea 6:6. NT agrees with LXX against MT

^c CT omits “to repentance.”

^d Greek “him”

^e *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*). In this context, it is obviously a profound

¹⁹Jesus got up and followed him, as did his disciples. ²⁰Behold, a woman who had had an issue of blood for twelve years came behind him and touched the fringe^a of his garment. ²¹[She did this because] she said within herself, “If I only touch his garment, I will be made well.”

²²But Jesus, turning around and seeing her, said, “Daughter, rejoice! Your faith has made you well.” And the woman was made well from that very hour.

²³When Jesus came into the ruler’s house, he saw the flute players and the crowd making a commotion. ²⁴He said to them, “Make room, because the girl is not dead, but sleeping,” and they started to ridicule him. ²⁵But when the crowd was put out, he entered in, took the girl by the hand and she arose. ²⁶The report of this spread into the entire region.

The healing of two blind men and of a mute – The Lord’s compassion

²⁷As Jesus passed by from there, two blind men followed him, calling out and saying, “Have mercy on us, son of David!”

²⁸When he entered the house, the blind men came to him. Jesus asked them, “Do you believe that I am able to do this?”

They replied, “Yes, Lord.”

²⁹He then touched their eyes, saying, “According to your faith, let it be done to you!” ³⁰And their eyes were opened. Jesus strictly commanded them, saying, “See that no one knows about this.” ³¹However, they went out and spread his fame throughout that entire land.

³²As they were leaving, behold, a mute man who was demon-possessed was brought to him. ³³When the demon was cast out, the mute began to speak. The multitudes marveled, saying, “Nothing like this has ever been seen in Israel!”

³⁴But the Pharisees said, “It is by the prince of the demons^b that he casts out demons.”

³⁵Jesus went about all the cities and villages, teaching in their synagogues and preaching the Good News of the Kingdom. He also healed every kind of disease and sickness among the people. ³⁶But when he saw the crowds, he was moved with compassion for them because they were distressed and scattered, like sheep without a shepherd. ³⁷He then said to his disciples,

act of reverence (probably with prostration) but not necessarily an acknowledgment of Jesus as Christ and the divine king.

^a Or “tassel”

^b Some manuscripts read “by the authority of demons he casts out demons” and others (D) omit this verse altogether.

“The harvest is plentiful indeed, but the workers are few! ³⁸Pray therefore that the Lord of the harvest will send out workers into his harvest.”

10

The commission of the Twelve

Jesus^a called to himself his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and sickness. ²The names of the Twelve apostles are: first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother; ³Philip; Bartholomew; Thomas; Matthew the tax collector; James [the son] of Alphaeus; Lebbaeus, the one called^b Thaddaeus;^c ⁴Simon the Canaanite;^d and Judas Iscariot, who also betrayed him.

⁵Jesus sent these Twelve out and gave them this instruction, “Do not go among the Gentiles and do not enter into any city of the Samaritans. ⁶Rather, go to the lost sheep of the house of Israel. ⁷As you go, preach and say: ‘The Kingdom of Heaven is at hand!’ ⁸Heal the sick, cleanse the lepers, raise the dead^e, and cast out demons. Freely you have received, give freely as well. ⁹Do not take any gold, silver or brass in your money belts. ¹⁰Do not take a bag for your journey, or two coats, or shoes, or staff: the one who works is worthy of his food. ¹¹As you enter any city or village, find out who is worthy and stay there until you go on. ¹²As you enter into the household, greet it. ¹³If the household is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. ¹⁴If some place does not receive you and does not hear your words, shake off the dust from your feet as you depart from that house or that city. ¹⁵Amen, I tell you: in the day of judgment, it will be more tolerable for the land of Sodom and Gomorrah than for that city.

Persecutions – Sheep among wolves

¹⁶Behold, I send you out as sheep among wolves! Therefore, be wise as serpents, and yet innocent as doves. ¹⁷But beware of men: they will hand you over to councils and in their synagogues, they will flog you. ¹⁸Yes, you will be brought before governors and kings for my sake, as witnesses to them and to the nations. ¹⁹When they arrest you, do not worry about what you will say; what you are to say will be given you in that hour. ²⁰Indeed, it is not you who [shall] speak, but the Spirit of your Father who speaks in you.

^a Greek “he”

^b CT omits “Lebbaeus, whose surname was”

^c Identified with Jude (Judas/Judah) [son of / brother of] James in Luke 6:16; Acts 1:13

^d That is, “from Cana” – CT reads “the Zealot” (which is a similar but different Greek word)

^e MT and other ancient manuscripts (L, Θ) omit “raise the dead”

²¹Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. ²²You will be hated by all for my Name's sake, but the one who endures to the end will be saved. ²³Nevertheless, when they persecute you in this city, flee into the next. Amen, I tell you: you will not have finished going through the cities of Israel until the Son of Man comes.^a

²⁴A disciple is not above his teacher, nor a servant above his master. ²⁵It is enough for the disciple to be like his teacher and the servant like his lord. If they have called the master of the house Beelzebul,^b how much more those of his household! ²⁶Therefore, do not be afraid of them, for there is nothing covered that will not be revealed and nothing hidden that will not be known. ²⁷What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. ²⁸Do not be afraid of those who [can] 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.^c

²⁹Are not two sparrows sold for a small coin^d? Not one of them falls on the ground apart from your Father's will, ³⁰but the very hairs of your head are all numbered. ³¹Therefore, do not be afraid! You are of more value than many sparrows! ³²Whoever confesses me before men I will also confess before my Father who is in heaven. ³³But whoever denies me in front of others I will also deny before my Father who is in heaven.

Not peace but the sword

³⁴Do not think that I came to bring peace on the earth! I did not come to bring peace, but a sword. ³⁵Indeed, I came to set a son against his father, a daughter against her mother and a daughter-in-law against her mother-in-law. ³⁶A man's enemies will be members^e of his own household.^f

Requirements for discipleship - Rewards

³⁷Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me. ³⁸Whoever does not take his cross and follow after me is not worthy of me. ³⁹The one who saves^g his life will lose it, but whoever loses his life for my sake will obtain it. ⁴⁰Whoever receives you receives me, and whoever receives me receives the one who sent me. ⁴¹Whoever receives a prophet

^a Widely believed to be a reference to Pentecost or the destruction of Jerusalem in 70 AD.

^b See Matthew 12:24; Luke 11:15

^c Or "hell"

^d An assarion was a small coin worth one tenth of a drachma or a sixteenth of a denarius. It was approximately the wages of one half hour of agricultural labor.

^e Or "people"

^f Micah 7:6

^g Or "secures"

because he is a prophet will receive a prophet's reward. Whoever receives a righteous person because of this person's righteousness will receive the reward of the righteous. ⁴²Amen, I tell you that whoever gives one of these little ones even just a cup of cold water to drink because he is a disciple will in no way lose his reward."

11

Message from John the Baptist – The Lord bears witness to John

When Jesus had finished giving instructions to his twelve disciples, he left that place to teach and preach in their cities.

²Now, when John heard about the works of Christ from his prison, he sent two^a of his disciples ³to ask him, "Are you the one who comes or should we look for another?"

⁴Jesus replied to them, "Go and tell John about the things you hear and see: ⁵the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear,^b the dead are raised up and the poor have Good News preached to them.^c ⁶Blessed is he who finds no occasion for stumbling in me."

⁷As they went their way, Jesus began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? ⁸If not, what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in king's houses!^d ⁹Why then did you go out to? To see a prophet? Yes, I tell you, and much more than a prophet! ¹⁰Indeed, he is the one of whom it is written:

Behold, I send my messenger before your face,^e who will prepare your way before you.^f

¹¹Amen, I tell you: among those born of women, there has not arisen anyone greater than John the Baptizer! Yet the least in the Kingdom of Heaven is greater than he. ¹²From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent^g take it by force.^h ¹³For all the prophets and the law prophesied until John [came]. ¹⁴If you are willing to accept it, this [John] is Elias (Elijah) who was to come. ¹⁵Let anyone with ears listen!

^a CT reads "he sent a message by way of his disciples" which has excellent manuscript support

^b Isaiah (Isaiah) 35:5

^c Isaiah (Isaiah) 61:1-4

^d Or "palaces"

^e NT agrees with MT against LXX

^f Malachi 3:1

^g Or perhaps "those who are eager"

^h Or "plunder it." Greek ἀρπάζουσιν. Parallel in Luke 16:16. See Matthew 12:29

¹⁶But to what shall I compare this generation? It is like children sitting in the marketplaces who call to their friends ¹⁷and say, ‘We played the flute for you and you did not dance. We mourned for you and you did not lament!’ ¹⁸As it is, John came neither eating nor drinking, and so they say, ‘He has a demon!’ ¹⁹The Son of Man came eating and drinking, and so they say, ‘Behold, a glutton and a drunkard, a friend of tax collectors and sinners!’ Nevertheless, Wisdom is justified by her children!”^a

Woe on Chorazin and Bethsaida

²⁰He then began to rebuke the cities in which most of his deeds of power had been done, because the people^b did not repent.

²¹“Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes! ²²But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you! ²³You, Capernaum, who [thought that you] were exalted to heaven, you will go down to hades! For if the deeds of power which were done in you had been done in Sodom, it would have remained until this [very] day. ²⁴But I tell you: on the day of judgment, it will be more tolerable for the land of Sodom, than for you.”

Jesus prays to God the Father – Finding rest in Christ

²⁵At that time, Jesus exclaimed, “I thank you, Father, Lord of heaven and earth,^c that you have hidden these things from the learned and intelligent, and revealed them to infants! ²⁶Yes, Father, this was well-pleasing in your sight. ²⁷All things have been delivered to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and the one to whom the Son desires to reveal him.

²⁸Come to me, all of you who labor and are heavily burdened, and I will give you rest! ²⁹Take my yoke upon you and learn from me because I am gentle and humble of heart, and you will find rest for your souls.^d ³⁰Indeed, my yoke is easy and my burden is light.”

^a CT reads “actions / deeds / works” instead of “children” (but compare Luke 7:35). This variant reading was attested by Jerome.

^b Greek “they”

^c Compare Tobit 7:17

^d Compare Sirach 51:26 (Jesus describes himself in a way that is reminiscent of Sirach’s description of Wisdom)

12

About the Sabbath – The Lord of the Sabbath

At that time, on the Sabbath day, Jesus was going through grain fields. Being hungry, his disciples began to pluck heads of grain and to eat them. ²When the Pharisees saw it, they said to him, “Behold, your disciples are doing what is not lawful to do on the Sabbath!”

³But Jesus replied, “Have not you read what David did, when he and those who were with him were hungry? ⁴He entered into the house of God and ate the show bread,^a which it was not lawful for him and those with him to eat, but only for the priests?^b ⁵Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and yet remain without guilt?^c ⁶But I tell you that someone greater than the temple is here! ⁷If you had known what this means, ‘I desire mercy, and not sacrifice,’^d you would not have condemned the innocent. ⁸For the Son of Man is Lord of the Sabbath.”

The healing of the man with the withered hand

⁹Going from that place, he went into their synagogue. ¹⁰And behold, there was a man with a withered hand. Looking for a reason to accuse Jesus,^e the Pharisees^f asked him, “Is it lawful to heal on the Sabbath day?”

¹¹Jesus replied, “Who among you, having one sheep, and if this one falls into a pit on the Sabbath day, will not take hold of it and lift it out? ¹²Of how much more value is a man compared to a sheep! Therefore, it is lawful to do what is good on the Sabbath day.” ¹³Then he told the man, “Stretch out your hand.” The man stretched it out, and it was restored whole, just like the other hand! ¹⁴But the Pharisees went out and began to conspire against him, [discussing] how they might destroy him. ¹⁵Perceiving it, Jesus withdrew from that place. Many [people] followed him and he healed them all, ¹⁶commanding them not to reveal who he was, ¹⁷so that what was spoken through Isaias (Isaiah) the prophet might be fulfilled:

*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,
He will not quarrel or shout;*

^a Or “bread of the presence”

^b 1 Samuel 21:3-6

^c Compare Leviticus 24:5-9

^d Hosea 6:6. NT agrees with LXX against MT

^e Greek “him”

^f Greek “they” - May also refer to the people in general (verse 2)

*No one will hear his voice in the streets.
He will not break a bruised reed,
He will not put out a smoking wick,
until he leads justice to victory.
In his Name, the nations^a will hope.^b*

The Lord accused of casting out demons by Beelzebul – The unforgivable sin

²²Then, a person possessed by a demon, blind and mute, was brought to him. Jesus healed him, so that the blind and mute man was now able to speak and to see. ²³The crowds were amazed and exclaimed, “Can this be the son of David?” ²⁴However, when the Pharisees heard this, they said, “This man can only cast out demons by {the authority of} Beelzebul, the prince of the demons!”

²⁵Knowing their thoughts, Jesus told them, “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. ²⁶If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? ²⁷If it is by Beelzebul that I cast out demons, by whom do your children cast them out? Therefore, they will be your judges. ²⁸However, if it is by the Spirit of God that I cast out demons, then the Kingdom of God has come upon you. ²⁹Or how can someone enter into the house of the strong man and plunder his goods, unless he first bind^c the strong man? Then he will [be able to] plunder his house.

³⁰Whoever is not with me is against me! Whoever does not gather with me scatters!^d ³¹Therefore, I tell you, every sin and blasphemy will be forgiven,^e but the blasphemy against the Spirit will not be forgiven. ³²Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, neither in this age, nor in the one which is to come.^f

The tree and its fruits

³³Make the tree good and its fruit [will be] good, or make the tree corrupt and its fruit [will be] corrupt, for the tree is known by its fruit. ³⁴You offspring of vipers, how can you, being evil, speak good things? Indeed,

^a Or “Gentiles”

^b Isaiah (Isaiah) 42:1-4; NT agrees with LXX against MT

^c Compare Revelation 20:1-3

^d Several authorities including κ , Origen and Athanasius read “scatters me” which sounds unusual to modern ears but which is consistent with Acts 9:4 and the possible translation “divides me.” However, this variant may also have an Alexandrian Gnostic origin.

^e Greek adds “to people” or “to men”

^f Acts 5:3-5

words flow out of what fills the heart.^a ³⁵The good man brings out good things out of his good treasure, and the evil man brings out evil things out of his evil treasure^b. ³⁶I tell you that for every idle word that people speak, they will give an account of it in the day of judgment. ³⁷For by your words you will be justified, and by your words you will be condemned.”

Asking for a sign – The sign of Jonah

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

³⁹But Jesus answered, “An evil and adulterous generation seeks after a sign, but no sign will be given to this generation except for the sign of Jonah the prophet. ⁴⁰For just 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. ⁴¹The people of Nineveh will stand up in the judgment with this generation and will condemn it because they repented at the preaching of Jonah. And behold, someone greater than Jonah is here! ⁴²The queen of the south will stand up in the judgment with this generation and she will condemn it because she came from the ends of the earth to hear the wisdom of Solomon. And behold, someone greater than Solomon is here!

An unclean spirit leaves and returns

⁴³After an^c unclean spirit has gone out of a man, he wanders through dry places seeking rest and does not find it. ⁴⁴He then 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! ⁴⁵Then, he goes [around] and brings with himself seven other spirits more evil than he, and they enter in and dwell there. And so, the last state of that person becomes worse than the first. This is how it will be with this evil generation.”

The Lord’s true family

⁴⁶While Jesus^d was still speaking to the multitudes, behold, his mother and his brothers stood outside, desiring to speak to him. ⁴⁷Someone said to him, “Behold, your mother and your brothers stand outside, desiring to see you.”^e

⁴⁸But to the person who had spoken, Jesus^f answered, “Who is my mother? Who are my brothers?” ⁴⁹He then stretched out his hand towards his

^a Or “For out of the abundance of the heart the mouth speaks”

^b TR adds “of the heart”

^c Greek “the”

^d Greek “he”

^e CT brackets this verse. PT has “desiring to see you” while most other manuscripts read “seeking to speak to you”

^f Greek “he”

disciples and said, "Behold, my mother and my brothers! ⁵⁰As it is, whoever does the will of my Father who is in heaven is my brother, and sister, and mother."

13

The parable of the sower

On that day, Jesus went out of the house and sat down by the seaside. ²Since great crowds had gathered to [listen to] him, he entered into a boat and sat while the people stood on the beach. ³He told them many things in parables, saying, "Behold, a farmer went out to sow. ⁴As he sowed, some seeds fell by the roadside, and the birds came and devoured them. ⁵Others fell on rocky ground, where they did not have much soil, and immediately they sprang up. But because they had no depth of soil, ⁶when the sun rose, they were [quickly] scorched, and since they had no root, they withered away. ⁷Others fell among thorns, and the thorns grew up and choked them. ⁸Others fell on good soil, and yielded fruit: some a hundred times as much, some sixty, and some thirty. ⁹Anyone who has ears should listen!"

Parables - The mysteries of the Kingdom of Heaven

¹⁰The disciples came and asked him, "Why do you speak to them in parables?"

¹¹He answered them, "To you, it is given to know the mysteries of the Kingdom of Heaven, but to them, it is not given. ¹²Anyone who has will be given more and will have in abundance; but the one who does not have will be deprived even of what he has. ¹³Therefore, I speak to them in parables, because 'seeing, they do not see,' and 'hearing, they do not hear,' and neither do they understand. ¹⁴In them, the prophecy of Isaias (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:
for this people's heart has grown callous;
their ears are dull of hearing,
they have closed their eyes;
otherwise, they might perhaps perceive with their eyes,
hear with their ears,
understand with their heart,
and should turn again;
and I would heal them.^a*

^a NT agrees with LXX against MT

The parable of the sower explained

¹⁶But blessed are your eyes, because they see; and [blessed are] your ears, because they hear! ¹⁷Amen, I tell you that many among the prophets and the righteous desired to see what you see and they did not see them; and to hear what you hear, and [yet they] did not hear them.

¹⁸Hear, then, the parable of the farmer. ¹⁹When someone hears the word of the Kingdom and does not understand it, the evil one comes and snatches away what has been sown in this person's heart. This is what was sown by the roadside. ²⁰The seed sown on the rocky places is when someone hears the word and immediately receives it with joy. ²¹Yet, this person has no root but endures only for a while. When oppression or persecution comes because of the word, this one immediately stumbles. ²²What was sown among the thorns is when someone hears the word, but the anxieties of this age and the deceitfulness of wealth choke the word, and so it produces nothing. ²³What was sown on the good ground is when someone hears the word, understands it, and truly bears fruit, bringing forth, some a hundred times as much, some sixty, and some thirty times as much."

The parable of the good wheat and the weed grass

²⁴He also presented them another parable in these words, "The Kingdom of Heaven is like a man who sowed good seed in his field. ²⁵While people slept, his enemy came and also sowed weed grass^b among the wheat, and went away. ²⁶But when the wheat sprang up and brought forth fruit, the weeds also appeared. ²⁷The servants of the householder came [forward] and said to him, 'Sir,^c did you not sow good seed in your field? Where did this darnel come from?'

²⁸The man said to them, 'An enemy has done this.'

The servants then asked him, 'Do you want us to go and gather them up?'

²⁹But the man replied, 'No, for fear that while you gather up the darnel weeds, you might also uproot the wheat along with them. ³⁰Let both grow together until the harvest, and at the time of the harvest 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.'"

The parable of the mustard seed, of the yeast – The Lord's us of parables

³¹Jesus also presented another parable to them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his

^a Isaias (Isaiah) 6:9-10

^b Darnel is a weed grass (probably bearded darnel or *lolium temulentum*) that looks very much like wheat until it is mature, when the difference becomes very apparent.

^c Or "Lord"

field. ³²It is indeed smaller than all [other] seeds, but when it is grown, it is the biggest of shrubs and becomes a tree, so that the birds of the air can come and find shelter in its branches.”

³³He told them another parable: “The kingdom of Heaven is like the yeast that a woman took and mixed in with three measures of flour, until it was all leavened.”

³⁴Jesus spoke all these things in parables to the crowds; and he did not speak to them without a parable, ³⁵so that that had been spoken through the prophet^a might be fulfilled:

*I will open my mouth in parables;
I will utter things hidden from the foundation of the world.^b*

The parable of the good seed and weeds explained

³⁶Then Jesus sent the multitudes away and went into the house. His disciples came to him, saying, “Explain to us the parable of the grass weeds of the field.”

³⁷He answered them, “The one who sows the good seed is the Son of Man. ³⁸The field is the world, the good seed the children^c of the Kingdom and the darnel weeds are the children of the evil one. ³⁹The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. ⁴⁰As the weeds are gathered up and burned with fire, so will it be at the end of this age. ⁴¹The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling,^d and those who do evil, ⁴²and he will cast them into the furnace of fire. There will be weeping and the gnashing of teeth. ⁴³Then the righteous will shine forth like the sun in the Kingdom of their Father.^e Anyone who has ears should listen!

Other illustrations of the Kingdom – Old and new treasures

⁴⁴The Kingdom of Heaven is like a treasure hidden in the field. When a man found it, he hid it again. In his joy, he then goes and sells all that he has, and buys that field!

⁴⁵The Kingdom of Heaven is also like a man who is a merchant seeking fine pearls. ⁴⁶Having found one pearl of great price, he went and sold all that he had and bought it.

^a Other ancient manuscripts (some no longer extant but attested by Jerome) read “through Isaias / Isaiah” or “through Asaph.”

^b Psalms 78:2 / 77 LXX – a few manuscripts omit “of the world”

^c Or “sons / heirs / disciples / those having a special relationship with”

^d Romans 14:12-21

^e Daniel 12:3

⁴⁷The Kingdom of Heaven is like a dragnet cast into the sea which gathered fish of every kind. ⁴⁸When the net was filled, people drew it up on the beach. They sat down and gathered the good fish into containers, but the bad they threw away. ⁴⁹This is how it will be at the end of the age: the angels will come forth and separate the wicked from the righteous; ⁵⁰they will cast them into the furnace of fire where there will be weeping and gnashing of teeth.”

⁵¹Jesus asked them, “Have you understood all these things?”

They answered him, “Yes, Lord.”

⁵²He said to them, “Therefore, every trained person^a who has been made a disciple in the Kingdom of Heaven is like the owner of a house who brings out of his storeroom new and old things.”

Rejected in Nazareth

⁵³When Jesus had finished [speaking] these parables, he departed from there. ⁵⁴Coming into his own country, he taught the people in their synagogue and they were astonished, saying, “Where did this man get this wisdom and these deeds of power? ⁵⁵Is this not the carpenter’s son? Is not his mother called Mary, and his brothers,^b James, Joses, Simon, and Judas?^c ⁵⁶Are not all of his sisters with us? Where then did this man get all of these things?” ⁵⁷And they stumbled^d because of him.

But Jesus said to them, “A prophet is not without honor, except in his own country and in his own house!” ⁵⁸He did not do many deeds of power there because of their unbelief.^e

14

Herod and the beheading of John the Baptist

At that time, Herod the tetrarch heard the report concerning Jesus, ²and he said to his servants, “This is John the Baptist! He is risen from the dead! That is why these powers work in him.” ³As it is, Herod had arrested John, bound him, and put him in prison for the sake of Herodias, the wife of his brother^f Philip. ⁴For John had told him, “It is not lawful for you to have her.” ⁵Even though Herod desired to have John put to death, he feared the crowds because they considered him to be a prophet. ⁶But when Herod’s

^a Or “scribe / expert in the law / scholar”

^b See Appendix E

^c Or “Judah”

^d Or “were scandalized” (ἐσκανδαλίζοντ)

^e See Mark 6:1-6

^f Actually half-brother – a few manuscripts (it) omit the name “Philip.”

birthday came, Herodias' daughter danced among them and pleased Herod, ⁷so much that he promised with an oath to give her whatever she would ask. ⁸She, prompted by her mother, said, "Give me here, on a platter, the head of John the Baptist."

⁹The king was grieved, but for the sake of his oaths and because of those who sat at the table with him, he commanded that it be brought. ¹⁰Herod gave orders and had John beheaded in the prison. ¹¹His head was brought on a platter, given to the young woman, and she brought it to her mother. ¹²John's disciples came, took the body, and buried it; and they went and told Jesus. ¹³When Jesus heard this, he withdrew from that place in a boat and went to a deserted place apart. When the crowds heard about this, they followed him on foot from the cities.

The feeding of the five thousand

¹⁴Jesus went out and saw that there was a great crowd. He had compassion on them and healed their sick. ¹⁵When evening came, his disciples came to him and said, "This place is deserted, and the hour is already late. Send the crowds away so that they may go into the villages and buy food for themselves."

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

¹⁷They replied, "We only have here five loaves and two fish!"

¹⁸Jesus said, "Bring them to me." ¹⁹Having instructed the crowds to sit down on the grass, he took the five loaves and the two fish. Looking up to heaven,^a he blessed, broke and gave the loaves to the disciples, and the disciples distributed it to the multitudes. ²⁰And so, everyone ate and was satisfied. His disciples gathered up twelve baskets full of what remained left over from the broken pieces. ²¹Those who ate were about five thousand men, besides women and children.

The Lord and Peter walk on water

²²Immediately after this, Jesus made the disciples get into the boat and told them to go ahead of him to the other side, while he would send the crowds away. ²³After he had sent the people away, he went up into the mountain by himself in order to pray. When evening came, he was there alone. ²⁴But the boat was now in the middle of the sea, distressed by the waves, because the wind was against it. ²⁵In the fourth watch of the night,^b Jesus came to them,

^a Or "to the sky"

^b The night was equally divided into four watches, so the fourth watch is approximately 3:00 am to sunrise.

walking on the sea.^a ²⁶When the disciples saw him walking on the sea, they were troubled^b and said, “It is a ghost!” and they cried out in fear. ²⁷But at once, Jesus spoke to them, saying “Take heart! It is I!^c Do not be afraid.”

²⁸Peter answered him and said, “Lord, if it is you, tell me to come to you upon the waters.”

²⁹And Jesus said, “Come!”

Peter stepped down from the boat and walked on the waters to come to Jesus. ³⁰But when he saw that the wind was strong, he became afraid and beginning to sink, he cried out, saying, “Lord, save me!”

³¹Immediately, Jesus stretched out his hand, took hold of Peter,^d and said, “You of little faith, why did you doubt?” ³²When they got up into the boat, the wind ceased. ³³Those who were in the boat came [forward] and expressed adoration to^e him, saying, “You are truly the Son of God!”

Healings in Gennesaret

³⁴When they had crossed over [the lake], they arrived in the land of Gennesaret. ³⁵When the people of that place recognized Jesus,^f they sent word into that entire surrounding region and people brought him all who were sick. ³⁶They begged him to be able to just touch the fringe of his garment, and all those who touched it were healed.

15

About tradition(s) that nullify the word of God

Pharisees and scribes then came to Jesus from Jerusalem, saying: ²“Why do your disciples disobey the tradition of the presbyters? For they do not wash their hands when they eat bread.”

³Jesus answered them, “Why do you also disobey the commandment of God because of your tradition? ⁴For God commanded, ‘Honor your father and your mother,’^g and, ‘Whoever speaks evil of father or mother should be put to death.’^h ⁵But you say, ‘Anyone may tell his father or his mother,

^a See Job 9:8

^b Or “perplexed,” even “panicked”

^c Or “I AM!” (ἐγώ εἰμι)

^d Greek “him”

^e *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^f Greek “him”

^g Exodus 20:12; Deuteronomy 5:16

^h Exodus 21:17; Leviticus 20:9

“Whatever support^a you might otherwise have received from me is now a gift devoted to God,” and is not bound to honor his father or mother.^b
⁶Thus, you have made the commandment^c of God void because of your tradition. ⁷You hypocrites! Isaias (Isaiah) prophesied about you quite well when he said:

*These people draw near to me with their mouth,^d
 and honor me with their lips;
 but their heart is far from me!
 In vain do they express adoration to me,
 teaching as doctrine rules made by men.^e*

¹⁰Jesus^g gathered the crowds and said to them, “Hear, and understand.
¹¹What enters into the mouth does not defile a person, but what comes out of the mouth, this is what defiles a person.”

¹²Then, the disciples came and said to him, “Do you know that the Pharisees were offended when they heard this saying?”

¹³But Jesus answered, “Every plant which my heavenly Father did not plant will be uprooted. ¹⁴Leave them alone! They are blind guides of the blind; and if the blind guide the blind, both will fall into a pit.”

¹⁵Peter said to him, “Explain the parable to us.”

¹⁶And so, Jesus answered, “Do you still fail to understand? ¹⁷Do you not understand that whatever goes into the mouth passes into the stomach and then out of the body? ¹⁸But the things which come out of the mouth come from the heart, and they defile the person. ¹⁹Indeed, it is from the heart that evil thoughts, murders, adulteries, sexual sins, thefts, false witness, and blasphemies come forth. ²⁰These are the things which defile a person; but to eat with unwashed hands does not make anyone impure.”

The faith of a Canaanite woman - Crumbs from their masters’ table

²¹Jesus then left that area and withdrew into the region of Tyre and Sidon.
²²Behold, a Canaanite woman came out from those borders and cried out, “Have mercy on me, Lord, you son of David! My daughter is severely demonized!”

^a Or “help, assistance”

^b CT omits “or mother”

^c CT reads “word” and another variant is “law”

^d CT omits “draw near to me with their mouth” which may have been added to harmonize with the OT LXX quotation (see note below)

^e *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^f Isaias (Isaiah) 29:13. NT agrees with LXX against MT

^g Greek “he”

²³But Jesus did not answer her a word.

His disciples came and begged him, saying, “Send her away! She is shouting after us!”

²⁴However, Jesus answered, “I was not sent to anyone but the lost sheep of the house of Israel.”

²⁵Still, the woman^a came forward and expressed adoration to^b him, saying, “Lord, help me.”

²⁶But he answered, “It is not right^c to take the children’s bread and throw it to the little dogs.”

²⁷But she replied, “Yes, Lord, but even the little dogs eat the crumbs which fall from their masters’ table.”

²⁸Then Jesus answered her, “Woman, great is your faith! Let it be done to you even as you desire.” And her daughter was healed from that hour.

Other healings – Feeding of the four thousand

²⁹Jesus departed and came near the sea of Galilee. He went up into the mountain and sat there. ³⁰Great crowds came to him, bringing with them the lame, blind, mute, crippled, and many others; and they put them down at his feet. So he healed them, ³¹and the crowds were amazed when they saw the mute speaking, the maimed made whole, the lame walking and the blind seeing; and they glorified the God of Israel.

³²Jesus called his disciples and said, “I have compassion on the crowd because they have remained with me for three days now and they have nothing to eat. I do not want to send them away hungry, or they might faint on the way.”

³³The disciples said to him, “But where should we get so many loaves in a deserted place in order to satisfy such a great multitude?” ³⁴Jesus asked them, “How many loaves do you have?”

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

³⁵Jesus then told the people to sit down on the ground ³⁶and took the seven loaves and the fish. He gave thanks, broke them, and gave them to the disciples, and the disciples distributed [the food] to the multitudes. ³⁷Everyone ate and was satisfied. They gathered up seven baskets full of the broken pieces that were left over. ³⁸Those who ate were four thousand

^a Greek “she”

^b *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^c Or “appropriate”

men, besides women and children. ³⁹Then, Jesus sent the people away, got into the boat, and came to the borders of Magdala.^a

16

Seeking after a sign - The yeast or leaven of the Pharisees and Sadducees

The Pharisees and Sadducees came and put Jesus to the test by asking him to show them a sign^b from heaven. ²But he answered them,^c “When it is evening, you say, ‘The weather will be pleasant because the sky is red.’ ³In the morning, you say, ‘The weather will be bad today because the sky is red and threatening.’ Hypocrites! You know how to discern the appearance of the sky, but you cannot discern the signs of the times! ⁴An evil and adulterous generation seeks after a sign, but no sign will be given to this generation, except the sign of the prophet Jonah.”

He left them and moved on. ⁵The disciples, arriving to the other side, [noticed that they] had forgotten to take bread. ⁶Jesus then said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees!”

⁷At this, they reasoned among themselves, saying, “We brought no bread!”

⁸Perceiving this, Jesus said, “Why do you reason among yourselves, you of little faith, ‘because you have brought no bread?’ ⁹Do you still not understand or remember the five loaves that fed the five thousand and how many baskets you gathered up? ¹⁰Or do you not remember the seven loaves for the four thousand and how many baskets you took up? ¹¹How is it that you do not understand that I was not speaking to you about {physical} bread? But beware of the yeast of the Pharisees and Sadducees!”

¹²Then, they understood that he had not told them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

Peter’s confession – “I will build my Church”

¹³Now, when Jesus arrived in the area of Caesarea Philippi, he asked a question to his disciples, saying, “Who do people say that I, the Son of Man, am?”^d

¹⁴They replied, “Some say John the Baptist, some say Elias (Elijah), and others say Jeremiah or one of the prophets.”

¹⁵Jesus then said to them, “But [you], who do you say that I am?”

^a Other manuscripts read “Magadan / Magedan” and “Magdalan”

^b Greek σημεῖον

^c CT brackets verse 2 and 3 after “them” (omitted in κ and B. Also omitted in Origen’s commentary on Matthew. It parallels Luke 12.54-57 but with some differences.)

^d CT (κ, B) reads “Who do people say that the Son of Man is?”

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

¹⁷And Jesus answered him, “Blessed are you,^a Simon Bar^b Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. ¹⁸I also tell you that you are Peter,^c and upon this rock I will build my Church,^d and the gates of hades^e will not prevail against it. ¹⁹I will give you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you loose on earth will have been loosed in heaven.” ²⁰Then, he commanded the disciples not to tell anyone that he was Jesus,^f the Christ.^g

The passion announced – The Lord rebukes Peter - Discipleship

²¹From that time, Jesus began to explain to his disciples that he had to go to Jerusalem and suffer many things from the presbyters, the chief priests, and the scribes, and be killed, and the third day be raised up.

²²Peter then took him aside and began to rebuke him, saying, “Far be it from you, Lord! This will never be done to you!”

²³But Jesus 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.” ²⁴Then Jesus said to his disciples, “If anyone desires to come after me, let him deny himself, take up his cross, and follow me. ²⁵Whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. ²⁶Indeed, what will it profit a man, if he gains the whole world and loses his life? Or what will a person give in exchange for his life? ²⁷For the Son of Man will come in the glory of his Father with his angels, and then, he will render to everyone according to their deeds. ²⁸Amen, I tell you: some are standing here who will not have tasted death until they see the Son of Man coming in his Kingdom.”^h

17

The Lord’s transfiguration – Elijah’s coming

Six days later, Jesus took with him Peter, James, and John his brother, and he brought them up into a high mountain by themselves. ²[There], he was transfigured before them. His face shone like the sun, and his garments

^a Singular “you” in verses 17-19

^b “Son of”

^c Peter’s name is (Πέτρος) Petros (Rock) in Greek, Kepha in Aramaic (also Kephas / Κηφᾶς in the NT)

^d See Appendix B

^e That is “the power of death” (see Hebrews 2:15 and Psalms 24 / 23 LXX)

^f CT omits “Jesus”

^g Or “Messiah / Anointed One” (Χριστός)

^h Generally understood as a reference to the Transfiguration (following chapter)

became as white as the light. ³And behold, Moses and Elias (Elijah) appeared to them, talking with him.

⁴Peter then said to Jesus, “Lord, it is good for us to be here! If you want, let us^a make three tents here: one for you, one for Moses, and one for Elias (Elijah).”

⁵While Peter was still speaking, behold, a bright cloud overshadowed them. And behold, a voice came out of the cloud, saying, “This is my beloved Son in whom I am well pleased. Listen to him.”

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

⁷Jesus came and touched them, saying, “Get up, and do not be afraid.”

⁸Lifting up their eyes, they saw no one, except Jesus alone. ⁹As they were coming down from the mountain, Jesus gave them this order, “Do not tell anyone what you saw, until the Son of Man has risen from the dead.”

¹⁰His disciples asked him, “Why then is it that the scribes say that Elias (Elijah) must come first?”

¹¹Jesus answered them, “Elias (Elijah) indeed is coming first,^b and he will restore^c all things. ¹²But I tell you that Elias (Elijah) has already come, and they did not recognize him. Instead, they did to him whatever they wanted to. Likewise, the Son of Man will also suffer at their hands.” ¹³Then, the disciples understood that he was speaking about John the Baptist.

The healing of a possessed boy

¹⁴When they came to the crowd, a man came to Jesus.^d He knelt down before him and said: ¹⁵“Lord, have mercy on my son! He is epileptic and suffers terribly as he often falls into the fire and in the water. ¹⁶And so, I brought him to your disciples, but they could not cure him.”

¹⁷Jesus answered, “Faithless and perverse generation! How much longer must I be with you? How long must I bear with you? Bring him to me.”

¹⁸When Jesus rebuked it, the demon went out of the boy and he was cured from that hour.

¹⁹Then, the disciples came to Jesus in private and asked, “Why were we not able to cast it out?”

²⁰He replied, “Because of your unbelief!^e Amen, I tell you that if you have faith [even] like a grain of mustard seed, you will tell this mountain, ‘Move

^a Or “we will,” but CT (x, B) reads “I will”

^b CT omits “first”

^c Compare Sirach 48:10

^d Greek “him”

^e CT reads “little faith” which has good manuscript support

from here to there,' and it will move; and nothing will be impossible for you! ²¹But this kind [of spirit] does not go out except by prayer and fasting."^a

The passion announced again – The payment of the temple tax

²²While they were staying^b in Galilee, Jesus said to them, "The Son of Man is about to be delivered into the hands of men. ²³They will kill him, and the third day, he will be raised up."

They were extremely distressed. ²⁴When they arrived in Capernaum, those who collected the temple tax^c came to Peter, and said, "Does not your teacher pay the temple tax?" ²⁵He replied, "Yes {he does}."

When he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from foreigners?"^d

²⁶Peter replied, "From strangers!"

Jesus said to him, "Therefore, the children are exempt. ²⁷But in order not to 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.^e Take it, and give it to them for me and you."

18

Like a child – Greatest in the Kingdom – Causing little ones to sin

At that time, the disciples came to Jesus and asked, "Who then is greatest in the Kingdom of Heaven?"

²Jesus called a little child to himself and set him in their midst. ³He then said, "Amen, I tell you that unless you change and become as little children, you will in no way enter into the Kingdom of Heaven. ⁴But whoever humbles himself as this little child is the greatest in the Kingdom of Heaven. ⁵Whoever receives such a little child in my Name receives me, ⁶but whoever causes one of these little ones who believe in me to stumble, it would be better for such a person that a huge millstone be hung around his neck and to be drowned in the depths of the sea.

^a CT omits this verse

^b CT reads "gathering together"

^c A didrachma is a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days' wages. It was commonly used to pay the half-shekel temple tax, because 2 drachmas were worth one half shekel of silver.

^d Or "strangers"

^e A stater is a silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel temple tax for two people.

⁷Woe to the world because of occasions of stumbling! Such occasions are bound to come, but woe to the one through whom the occasion does come!
⁸If your hand or your foot causes you to stumble, cut it off, and throw it away from you! It is better for you to enter into life maimed or crippled rather than to have two hands or two feet and yet be cast into eternal fire.
⁹If your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than to be cast into the Gehenna^a of fire having two eyes. ¹⁰Do not despise any of these little ones, for I tell you that in heaven, their angels always see the face of my Father who is in heaven.

¹¹For the Son of Man has come to save the lost.^b

The parable of the lost sheep

¹²What do you think? If a man has a hundred sheep and one of them goes astray, does he not leave the ninety-nine to go into the mountains and look for the one that has gone astray?² ¹³Amen, I tell you: if he finds it, he rejoices over this one more than over the ninety-nine which did not go astray. ¹⁴Likewise, it is not the will^c of your Father who is in heaven that any of these little ones should perish.

Dealing with a brother who has sinned – The authority of the Church

¹⁵If your brother sins against you,^d go, show him his fault between you and him alone. If he listens to you, you have gained back your brother! ¹⁶But if he does not listen, take one or two more with you, so that at the mouth of two or three witnesses every word may be established.^e ¹⁷If he refuses to listen to them, tell it to the Church. If he refuses to hear the Church also, let him be to you as a Gentile or a tax collector. ¹⁸Amen, I tell you^f that whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven. ¹⁹Again, I tell you that if two of you will agree on earth concerning anything they will ask, it will be done for them by my Father who is in heaven. ²⁰Indeed, where two or three are gathered together in my Name, there I am among them.”^g

^a Or “hell”

^b CT omits this verse

^c Or “desire”

^d A few manuscripts omit “against you” including (κ, B, 0281, Origen)

^e Deuteronomy 19:15

^f Plural “you” in verses 18-19

^g Or “in their midst”

The parable of the unforgiving servant

²¹Then Peter came forward and asked Jesus,^a “Lord, how often shall I forgive my brother who sins against me? Until seven times?”

²²Jesus said to him, “I do not tell you until seven times, but seventy times seven! ²³Therefore, the Kingdom of Heaven is like a king who wanted to settle his accounts with his servants. ²⁴When he began the settlement, someone was brought in who owed him ten thousand talents.^b ²⁵But because the servant^c could not pay, his lord gave orders that he be sold, with his wife, children, and all that he had, so that payment may be made. ²⁶At this, the servant fell down on his knees before him, saying: ‘Lord, have patience with me, and I will repay you all!’ ²⁷The lord of that servant, moved with compassion, released him, and forgave him the debt.

²⁸However, that servant went out and found one of his fellow-servants who owed him one hundred denarii.^d He grabbed him and took him by the throat, saying: ‘Pay me what you owe!’

²⁹And so, his fellow-servant fell down at his feet and begged him, saying: ‘Have patience with me, and I will repay you!’ ³⁰But the first man would not [have compassion] but went off and had him cast into prison, until he should pay back what was due. ³¹When his [other] fellow-servants saw what had been done, they were extremely distressed and came to their lord to report all that had taken place. ³²Then, his lord summoned the [first] servant and said to him, ‘You wicked servant! I forgave you all that debt because you begged me. ³³Should not you also have had mercy on your fellow-servant, even as I had mercy on you?’ ³⁴His lord was angry and delivered him to the jailers^e until he would pay all that was due. ³⁵This is how my heavenly Father will also treat you if you do not each forgive each other from your hearts.”

19

About marriage and divorce – Eunuchs for the sake of the Kingdom

When Jesus had finished [speaking] these words, he departed from Galilee and arrived at the borders of Judea, beyond the Jordan. ²Great crowds followed him, and he healed them there. ³Pharisees came to him to test him, asking, “Is it lawful for a man to divorce his wife for any reason?”

^a Greek “him”

^b Ten thousand talents represents an extremely large sum of money, equivalent to about 60,000,000 denarii, where one denarius was typical of one day’s wages for agricultural labor.

^c Greek “he”

^d 100 denarii was about one sixtieth of a talent.

^e Or “tormentors”

⁴Jesus answered, “Have you not read that he who made^a them from the beginning made them male and female,^b ⁵and said, ‘For this reason, a man shall leave his father and mother and shall be attached to his wife; and the two shall become one flesh?’^c ⁶And so, they are no longer two, but one flesh! Therefore, what God has joined together, let no one tear apart.”

⁷They asked him, “Why then did Moses command us to give our wife^d a bill of divorce and send her away?”

⁸Jesus replied, “Because of the hardness of your hearts, Moses allowed you to divorce your wives, but from the beginning it has not been so. ⁹I tell you that whoever divorces his wife (except for reason of sexual immorality^e) and marries another commits adultery;^f and he who marries a divorced woman commits adultery.”

¹⁰His disciples said to him, “If this is the situation of the man with his wife, it is not advantageous to marry!”

¹¹But Jesus said to them, “Not all men can receive this saying: only those to whom it is given. ¹²Certainly, there are eunuchs who were born that way from their mother’s womb, there are also eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the Kingdom of Heaven. He who is able to receive this saying, let him receive it.”

The Lord blesses little children

¹³Then, little children were brought to him so that he may lay his hands on them and pray. The disciples began to rebuke the people, ¹⁴but Jesus said, “Allow the little children and do not forbid them to come to me, for the Kingdom of Heaven belongs to ones like these.” ¹⁵He laid his hands on them, and departed from that place.

The rich young man – How to enter into eternal life

¹⁶Behold, a man came to him and asked, “Good^g teacher, what good thing shall I do in order to have eternal life?”

^a CT reads “created”

^b Genesis 1:27

^c Genesis 2:24

^d Greek “her”

^e Greek πορνεία. The Roman Catholic translation of this clause as “I am not speaking of an illicit marriage” (NJB) or “unless the marriage is unlawful” (NAB) is very unlikely.

^f CT omits the end of verse (“and he who marries a divorced woman commits adultery”). There are significant variants on this verse. In particular, D.C. Parker, in his “The Living Text of the Gospels” (1997: 85-86) lays out eight different variant readings. Compare with 5:32 which does not have variants.

^g CT omits “good”

¹⁷Jesus said to him, “Why do you call me good?^a No one is good but one, that is, God. But if you want to enter into life, keep the commandments.”

¹⁸The man asked him, “Which ones?”

Jesus replied, “‘You shall not murder.’ ‘You shall not commit adultery.’ ‘You shall not steal.’ ‘You shall not bear false witness.’ ¹⁹‘Honor your father and mother;’^b and, ‘You shall love your neighbor as yourself.’”^c

²⁰The young man then said to him, “All these things I have observed from my youth! What do I still lack?”

²¹Jesus replied, “If you want to be perfect, go, sell what you have, give it to the poor, and you will have [a] treasure in heaven. Then come, and follow me!” ²²But when the young man heard <these words>, he went away sad because he was a person with great possessions. ²³Jesus said to his disciples, “Amen I say to you: it will be hard for someone who is rich to enter into the Kingdom of Heaven! ²⁴Indeed, I tell you that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God.”

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

²⁶Gazing at them, Jesus answered, “By human resources,^d this is impossible, but with God all things are possible!”

²⁷Then Peter said, “Behold, we have left everything and followed you. What then will we have?”

²⁸Jesus said to them, “Amen, I tell you that you who have followed me, at the regeneration,^e 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. ²⁹Everyone who has left houses, brothers, sisters, father, mother, wife,^f children, or lands for my Name’s sake will receive a hundred times [more] and will inherit eternal life. ³⁰But many who are first will be last, and many who are last will be first!”

^a CT reads “Why do you ask me about what is good? [There] is [only] One [who] is good.”

^b Exodus 20:12-16; Deuteronomy 5:16-20

^c Leviticus 19:18

^d Greek *παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν* EOB follows the NJB understanding of this expression, but other common translations are “With men this is impossible” (KJV, NIV) or “For mortals it is impossible” (NRSV).

^e Or “recreation, renewal of all things” (*παλιγγενεσία*)

^f CT omits “wife” but compare Luke 18:29 where all manuscripts agree.

20

Laborers in the vineyard

“The Kingdom of Heaven is like a man who was the master of a household and who went out early in the morning to hire laborers for his vineyard. ²After agreeing with the laborers for a [salary of one] denarius^a a day, he sent them into his vineyard. ³[Later], he went out when it was about the third hour^b and saw other men standing idle in the marketplace. ⁴He told them, ‘You too should go into the vineyard, and I will pay you whatever is right.’ And so, they went their way. ⁵Again, he went out when it was about the sixth and the ninth hour,^c and did the same thing. ⁶About the eleventh hour,^d he went out and still found others standing idle. He asked them, ‘Why do you stand here all day, doing nothing?’

⁷They said to him, ‘Because no one has hired us!’

The master told them, ‘You too should go into the vineyard, and you will receive whatever is right.’ ⁸When evening came, the lord of the vineyard said to his manager, ‘Call the laborers and pay them their wages, beginning from the last to the first.’

⁹When those who were hired at about the eleventh hour came, they each received a denarius. ¹⁰Now, when the first came, they supposed that they would receive more, but they each likewise received one denarius. ¹¹When they received it, they grumbled against the master of the household, ¹²saying: ‘These last [workers] have spent one hour, and yet you have made them equal to us, who have borne the burden of the day and the scorching heat!’

¹³But the master answered to one of them, ‘Friend, I am doing you no wrong! Did you not agree with me for one denarius?’ ¹⁴Take what is yours, and go your way. What if I wish^e to give to this last one just as much as to you! ¹⁵Is it not lawful for me to do what I want with what I own? Or is your eye evil, because I am good?’ ¹⁶And so, the last will be first, and the first last! Indeed, many are called, but few are chosen.”^f

^a A denarius is a silver Roman coin worth 1/25th of a Roman aureus. This was a common wage for a day of farm labor.

^b Time was measured from sunrise to sunset, so the third hour would be about 9:00 am.

^c Noon and 3:00 pm

^d 5:00 pm

^e Or possibly as an affirmation “I desire to give...”

^f CT omits this last clause.

The passion announced for the third time

¹⁷As Jesus was going up to Jerusalem, he took the Twelve disciples aside, and on the way he said to them, ¹⁸“Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death, ¹⁹and they will hand him over to the Gentiles to mock, scourge and crucify him. And on the third day, he will be raised up.”

Request from James and John – The great shall be the servant

²⁰Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him. ²¹He 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.”

²²But Jesus answered, “You do not know what you are asking! Are you able to drink the cup that I am about to drink,^a and be baptized with the baptism that I am baptized with?”

They said to him, “We are able!”

²³Jesus answered, “You will indeed drink my cup and be baptized with the baptism that I am baptized with, but to sit on my right and on [my] left hand is not mine to give! It is [reserved] for whom it has been prepared by my Father.”

²⁴When the ten heard [about] this, they were upset^b with the two brothers.

²⁵However, Jesus called them together and said, “You know that the rulers of the nations lord it over them, and great ones make their authority felt.

²⁶But it shall not be so among you! Instead, whoever desires to become great among you shall be^c your servant. ²⁷Whoever desires to be first^d among you shall be your servant,^e ²⁸even as the Son of Man came not to be served, but to serve, and to give his life as a ransom^f for many.”^g

^a CT omits the end of the verse which appear to be a scribal harmonization with Mark 10:38-39

^b Or “indignant”

^c TR reads “let him be” instead of “shall be”

^d Greek πρωτος

^e Or “slave”

^f Greek λυτρον - a means of release or redeeming

^g A few manuscripts (D, it, syriac) add the following: “But as for you, though you are little to seek to make yourselves important and from greatness you make yourselves small. When you are invited to a banquet, do not take one of the seats of honor because someone more important than you may arrive. Then the host would have to say, ‘move down lower’ and you would be put to shame. Take the lowest place then, and if someone less important than you comes in, the host will say to you, ‘move up higher!’ And this would be to your advantage.” (Compare Luke 22:24-27)

The healing of two blind men

²⁹As they were leaving Jericho, a great crowd was following Jesus.^a

³⁰Behold, two blind men were sitting by the road, and when they heard that Jesus was passing by, they cried out, “Lord, have mercy on us, you son of David!” ³¹The crowd rebuked them and told them to be quiet, but the blind men cried out even more, “Lord, have mercy on us, you son of David!”

³²Jesus stood still and called them, asking, “What do you want me to do for you?”

³³They told him, “Lord, that our eyes may be opened!”

³⁴Moved with compassion, Jesus touched their eyes, and immediately their eyes received their sight, and they began to follow him.

21

The Lord's entrance into Jerusalem

As they were approaching Jerusalem and came to Bethsphage,^b to the Mount of Olives, Jesus sent two disciples [ahead of the group]. ²He told 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. ³If anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately, he will let them go.”

⁴All this was done so that what had been spoken through the prophet might be fulfilled:

*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.^c*

⁶The disciples went and did exactly what Jesus had instructed them. ⁷They brought the donkey and the colt, laid their clothes on them, and Jesus sat on them.^d ⁸A very great crowd spread their clothes on the road while others cut branches from the trees and spread them on the road. ⁹Many people went before him and those who followed kept shouting, “Hosanna^e

^a Greek “him”

^b TR & CT read “Bethphage” instead of “Bethsphage”

^c Zechariah 9:9

^d There are several types of variant readings for verses 5-7 which attempt to harmonize Matthew's account with the fact that the other evangelists mention only one animal.

^e “Hosanna” means “save us” or “help us, we pray.”

to the son of David! Blessed is he who comes in the Name of the Lord! Hosanna in the highest!”^a

¹⁰When he had come into Jerusalem, the entire city was stirred up and people were saying, “Who is this?” ¹¹And the multitude answered, “This is the prophet, Jesus, from Nazareth of Galilee!”

The cleansing of the temple

¹²Jesus entered into the temple of God^b and drove out all of those who did business there.^c He overthrew the table of the money changers and the seats of those who sold doves. ¹³He said to them, “It is written, ‘My house shall be called a house of prayer,’^d but you have made it a den of thieves!”^e

¹⁴The blind and the lame came to him in the temple, and he healed them. ¹⁵But when the chief priests and the scribes saw the amazing things that he was doing and that children were shouting in the temple and saying “Hosanna to the son of David!,” they were very displeased. ¹⁶They asked him, “Do you hear what these [children] are saying?”

Jesus replied, “Yes! Have you never read, ‘Out of the mouth of babes and nursing babies you have prepared praise?’”^f

The cursing of the fig tree

¹⁷He left them, went out of the city to Bethany and spent the night there. ¹⁸In the morning, as he was returning to the city, he was hungry. ¹⁹Seeing a fig tree by the roadside, he came to it, and found nothing on it but leaves. He said to it, “Let there be no fruit from you, unto the ages!”

Immediately the fig tree withered away! ²⁰When the disciples saw it, they marveled and asked, “How did the fig tree wither away at once?”

²¹Jesus answered them, “Amen, I tell you that if you have faith and do not 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! ²²Whatever you ask in prayer, if you believe, you will receive them all!”

By what authority

²³When he had come into the temple, the chief priests and the presbyters of the people came to him as he was teaching. They asked, “By what authority do you do these things? Who gave you this authority?”

^a Psalms 118:26 / LXX 117

^b CT omits “of God”

^c Or “sold and bought in the temple”

^d Isaias (Isaiah) 56:7

^e Jeremiah 7:11

^f Psalms 8:2. NT agrees with LXX against MT

²⁴Jesus answered them, "I also will ask you one question and if you answer me, I will also tell you by what authority I do these things. ²⁵The baptism of John, where was it from? From heaven or from men?"

They reasoned among themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?' ²⁶But if we say, 'From men,' we fear the crowd because everyone considers John as a prophet." ²⁷So they answered Jesus: "We do not know."

He also said to them, "Then neither will I tell you by what authority I do these things."

The parable of the two sons – The parable of the vineyard tenants

²⁸"But what do you think? A man had two sons. He came to the first and said, 'Son, go work today in my vineyard.' ²⁹The son answered, 'I will not,' but afterward he was sorry^a and went. ³⁰The father came to his second son, and said the same thing. The son answered, 'I will go, sir,'^b but he did not go. ³¹Which one of the two sons did the will of his father?"

They replied, "The first."^c

Jesus said to them, "Amen, I tell you that tax collectors and prostitutes are entering into the Kingdom of God before^d you! ³²For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him. After seeing this, you did not even repent and you did not believe him.

³³Hear another parable. There was a man who was the owner^e of a household. He planted a vineyard, put a fence around it, dug a winepress in it, built a tower and leased it out to farmers. He then left for another country. ³⁴When the season for the fruit drew near, he sent his servants to the farmers, to receive his fruit. ³⁵But the farmers took his servants, beat one, killed another, and stoned yet another. ³⁶Again, the owner sent other servants, even more than the first time; and they treated them in the same way. ³⁷Then, he sent his son to them, saying: 'They will respect my son!' ³⁸But the farmers, when they saw the son, said to each other, 'This is the heir! Come, let us kill him and seize his inheritance.' ³⁹And so, they seized him, threw him out of the vineyard and killed him. ⁴⁰Therefore, when the lord of the vineyard returns, what will he do with those farmers?"

^a Greek μεταμεληθείς – or "changed his mind"

^b Or "Lord" (κύριε)

^c A few manuscripts, notably D, read "the second" which is unlikely but presents the Jewish leaders as spoiling the parable by giving (seemingly deliberately,) the wrong answer.

^d Or "ahead of"

^e Or "master"

⁴¹They answered him, “He will bring those wretches to a wretched end and he will lease out the vineyard to other farmers who will give him the fruit in its season.”

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

*‘The [very] stone which the builders rejected
was made the head of the corner.
This was from the Lord and
it is marvelous in our eyes?’^a*

⁴³Therefore, I tell you that the Kingdom of God will be taken away from you, and it will be given to a people^b bringing forth its fruit. ⁴⁴Whoever falls on this stone will be broken to pieces, and whoever it will fall on will be scattered as dust.”^c

⁴⁵When the chief priests and the Pharisees heard his parables, they perceived that he had spoken about them. ⁴⁶They began to look for a way to arrest Jesus,^d but they feared the crowds because the people considered him to be a prophet.

22

The parable of the wedding feast – The wedding garment

Jesus now addressed them with another parable, saying: ²“The Kingdom of Heaven is like a king who planned a wedding feast for his son. ³He then sent out his servants to call those who were invited to the wedding feast, but they refused to come. ⁴Again, the king sent out other servants, saying: ‘Tell those who are invited, “Behold, I have prepared my dinner! My cattle and my fatted calves have been killed and everything is ready. Come to the wedding feast!’” ⁵But those who were invited made light of it and went off, one to his own farm, another to his merchandise, ⁶and the others seized the king’s servants, treated them shamefully, and killed them. ⁷When the king heard about it, he was furious. He sent out his soldiers to destroy those murderers and to burn their city.

⁸Then, the king said to his servants, ‘The wedding is ready, but those who were invited were not worthy. ⁹Go therefore to the crossroads of the highways, and as many people as you may find, invite to the wedding feast.’ ¹⁰Those servants went out into the highways and gathered as many people as they could find, both good and bad. Thus, the wedding [hall] was filled with guests. ¹¹But when the king came in to see the guests, he saw a man

^a Psalms 118:22-23 / 117 LXX

^b Greek ἔθνη

^c CT brackets this verse

^d Greek “him”

who was not wearing a wedding garment. ¹²He asked him, ‘Friend, how did you come in here, not wearing a wedding garment?’ And the man was speechless. ¹³Then the king said to the servants, ‘Bind him hand and foot, take him away,^a and throw him into the outer darkness where there will be weeping and grinding of teeth.’ ¹⁴For many are called, but few chosen.”

Paying taxes to Caesar

¹⁵Then the Pharisees went off and took counsel on how they might ensnare Jesus^b in his talk. ¹⁶They sent their own disciples to Jesus, along with the Herodians, and asked, “Teacher, we know that you are honest and that you teach the way of God in truth. You are not swayed by men because you pay no attention to who they are. ¹⁷Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?”

¹⁸But Jesus perceived their wickedness, and said, “Why do you test me, you hypocrites? ¹⁹Show me the tax money.”

They brought him a denarius.

²⁰Jesus asked them, “Whose image^c and inscription is this?”

²¹They answered, “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.”

²²When they heard this [reply], they were amazed, and leaving him, they went away.

The Sadducees question the resurrection

²³On that [same] day, Sadducees (those who say that there is no resurrection,) came to him. They asked him [a question], ²⁴saying, “Teacher, Moses said, ‘If a man dies without having children, his brother shall marry his wife and have a posterity for his brother.’ ²⁵Now there were with us seven brothers. The first married and died, and having no descendant he left his wife to his brother. ²⁶In the same way, the second also, and the third, to the seventh. ²⁷After them all, the woman also died. ²⁸In the resurrection therefore, which one of the seven brothers will have her as wife, for they all had her as wife?”

²⁹But Jesus answered them, “You are mistaken, not knowing the Scriptures or the power of God. ³⁰For in the resurrection, people^d neither marry nor

^a CT omits “take him away”

^b Greek “him”

^c Greek εἰκὼν

^d Greek “they”

are given in marriage, but they are like <the> angels <of God>^a in heaven.
³¹However, concerning the resurrection of the dead, have you not read what was spoken to you by God, saying: ³²‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’^b God is not the God of the dead,^c but of the living!”

³³When the crowds heard it, they were astonished at his teaching. ³⁴But the Pharisees, when they heard that he had silenced the Sadducees, gathered together.

The greatest commandment

³⁵One of them, a lawyer, then asked him a question in order to test him.

³⁶“Teacher, which is the greatest commandment in the law?”

³⁷Jesus said to him, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.”^d ³⁸This is the first and great commandment. ³⁹The second is likewise,^e ‘You shall love your neighbor as yourself.’^f ⁴⁰The entire law and the prophets depend on these two commandments.”

About Messiah, Son of David

⁴¹Now while the Pharisees were assembled, Jesus asked them a question, ⁴²saying, “What do you think of the Messiah?^g Whose son is he?”

They answered, “[He is the son] of David.”

⁴³Jesus said to them, “How, then, does David, in the Spirit, call him ‘Lord,’ saying:

*‘The Lord^h said to my Lord,ⁱ
 sit at my right hand,
 until I make your enemies a footstool for your feet?’^j*

⁴⁵If then David calls him Lord, how is he his son?”

^a CT reads “like angels in heaven”

^b Exodus 3:6. Jesus quotes from the Pentateuch which was the only ‘canon’ accepted by the Sadducees.

^c CT reads “He is not the God of the dead but of the living.” A very strong case can be made for variant 1 (in NTTT) based on κ , D and W. In this case, *theos* is indefinite and descriptive to emphasize what kind of God God is.

^d Deuteronomy 6:5

^e Or “similar, like unto it”

^f Leviticus 19:18

^g Or “Christ”

^h Greek ὁ κύριος – Hebrew Yahweh (יהוה)

ⁱ Greek κυρίῳ μου

^j Psalms 110:1 / 109 LXX

⁴⁶No one was able to answer him a word, and from that day on, no one dared to ask him any more questions.

23

Woe on the Scribes and Pharisees

Jesus then spoke to the crowds and to his disciples, ²saying, “The scribes and the Pharisees have seated themselves^a in the chair of Moses. ³Therefore, whatever they tell you to observe, observe and do, but do not imitate their works; for they preach and [yet] do not act accordingly. ⁴Indeed, they bind heavy burdens that are dreadful to bear and put them on people’s shoulders; but they themselves will not lift a finger to help them. ⁵Instead, they do all their works to be seen by men. They make their phylacteries^b broad, they enlarge the fringes^c <of their garments,> ⁶and love the place of honor at feasts. They love the best seats in the synagogues, ⁷the greetings in the marketplaces, and to be called ‘Rabbi, <Rabbi>’^d by people. ⁸But you are not to be called ‘Rabbi,’ for one is your teacher, the Christ, and all of you are brothers. ⁹Call no man on the earth ‘your father,’ for one is your Father, he who is in heaven. ¹⁰And do not be called ‘teacher,’^e for one is your teacher, the Christ.^f ¹¹Instead, the one who is the greatest among you shall be your servant. ¹²Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

¹³Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and as a pretense you make long prayers. Therefore, you will receive a greater condemnation.

¹⁴Woe to you, scribes and Pharisees, hypocrites! Because you shut the Kingdom of Heaven in the face of people and you yourselves do not enter! And those who would enter, you prevent from doing so.^g ¹⁵Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one convert; and when one is converted, you make him twice as much of an heir^h of Gehennaⁱ as yourselves.

^a Or “are seated / have taken their seat”

^b Phylacteries (*tefillin* in Hebrew) are small leather pouches that some Jewish men wear on their forehead and arm in prayer. They are used to carry a small scroll with some Scripture in it. Jews would reverently kiss them before and after use. See Deuteronomy 6:8.

^c Or “tassels”

^d CT omits this repetition

^e Or “leader/ professor/ master” (Greek καθηγηται)

^f CT omits “the Christ”

^g Some Greek manuscripts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13.

^h Or “a son”

ⁱ Or “hell”

¹⁶Woe to you, you blind guides, who say, ‘If someone swears by the sanctuary, it is nothing; but whoever swears by the gold of the sanctuary is bound.’ ¹⁷You blind fools! Which is greater, the gold, or the sanctuary that sanctifies the gold? ¹⁸You say, ‘If someone swears by the altar, it is nothing; but if someone swears by the gift that is placed on it, he is bound!’ ¹⁹You blind <and fool> men! Which is greater, the gift, or the altar that sanctifies the gift? ²⁰Therefore, whoever swears by the altar swears by it and by everything on it. ²¹Whoever swears by the sanctuary swears by it and by the one dwelling^a in it. ²²Whoever swears by heaven swears by the throne of God and by the one who sits on it.

²³Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin,^b but you have not fulfilled the truly significant matters of the law: justice, mercy, and faith. It is these you should have practiced, without neglecting the others. ²⁴You are blind guides who filter out a fly and yet swallow a camel!

²⁵Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the platter, but inside, they are full of greed and unrighteousness.^c ²⁶You blind Pharisees, first clean the inside of the cup and platter, so that the outside may also become clean.

²⁷Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which appear beautiful on the outside, but inside, they are full of dead bones and all [kinds of] impurity. ²⁸Likewise, you also appear righteous to men in appearance,^d but inside, you are full of hypocrisy and wickedness.

²⁹Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous, ³⁰saying, ‘If we had lived in the days of our forefathers, we would not have partaken with them in the blood of the prophets.’ ³¹Therefore, you testify to yourselves that you are children of those who killed the prophets! ³²Fill up, then, the measure [of sin] of your forefathers. ³³You serpents, offspring of vipers, how will you escape the judgment of Gehenna^e? ³⁴Therefore, behold, I send you prophets, wise men, and scribes. Some of them, you will kill and crucify; others you will flog in your synagogues and persecute from city to city. ³⁵Thus all the righteous blood shed on the earth will come upon you, from the blood of righteous Abel to the blood of Zachariah son of Barachiah^f

^a Some manuscripts (C, D, Δ) read “having dwelt in it” which may indicate that it is no longer the case.

^b Cumin is an aromatic seed resembling caraway in flavor and appearance. It is used as a spice.

^c Other texts (TR/CT) read “excess” or “self-indulgence”

^d Or “outwardly”

^e Or “hell”

^f See Zech. 1:1, 7. It is also possible that reference is made to Zechariah, the son of Jehoiada (2 Chronicles 24:20) or even to the father of John the Baptist.

whom you killed between the sanctuary and the altar. ³⁶Amen, I tell you: all these things will come upon this generation.

The Lord laments over Jerusalem

³⁷Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often have I desired to gather your children, just as a hen gathers her brood under her wings; but you were not willing! ³⁸Behold, your house is left to you in a desolate state. ³⁹For I tell you, you will not see me from now on until [the day when] you are saying, ‘Blessed is he who comes in the Name of the Lord!’”^a

24

Questions about the Lord’s coming – Prophecies of calamities

Jesus went out from the temple and was going on his way. His disciples came to him and showed him the buildings of the temple. ²But he told them, “You see all of these things, do you not? Amen, I tell you that not one stone will be left standing on another; all will be thrown down.”

³As Jesus was sitting on the Mount of Olives, the disciples came to him in private, saying, “Tell us, when will these things be? What is the sign of your coming^b and of the end of the age?”

⁴Jesus answered them, “Be careful not to be led astray! ⁵For many will come in my Name, saying: ‘I am the Christ,’ and they will lead many people astray. ⁶You will hear of wars and rumors of wars. Do not be troubled; all of this must take place, but the end is not yet. ⁷Nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places. ⁸But all these things are [only] the beginning of the birth pains. ⁹Then, they will deliver you up to oppression and they will kill you. You will be hated by all the nations for my Name’s sake. ¹⁰Many will stumble and will betray and hate each other. ¹¹Many false prophets will arise and they will lead many astray. ¹²Because wickedness will be multiplied, the love of many will grow cold. ¹³But the one who endures to the end will be saved. ¹⁴This Good News of the Kingdom will be preached in the whole world as a witness to all the nations, and then the end will come.

The abomination of desolation – The great tribulation

¹⁵Therefore, when you see the abomination of desolation^c which was spoken about by the prophet Daniel standing in the holy place (let the reader

^a Psalms 118:26 / 117 LXX

^b Greek παρουσία

^c Daniel 9:27; 11:31; 12:11

understand), ¹⁶let those who are in Judea flee to the mountains. ¹⁷The one who is on the housetop should not [even] go down to carry out the things that are in the house. ¹⁸The one who is in the field should not [even] return to get his clothes. ¹⁹But woe to those who are with child and to nursing mothers in those days! ²⁰Pray that your flight will not be in the winter or a Sabbath day. ²¹For then, there will be great oppression, such as has not been from the beginning of the world until now, and such as will never be again. ²²Unless those days were cut short, no flesh would be saved. But for the sake of the elect,^a those days will be shortened.

²³Then, if any one tells you, ‘Behold, here is the Christ,’ or, ‘There,’ do not believe it! ²⁴False messiahs and false prophets will arise, and they will show great signs and wonders in order to lead many astray, and if possible, even the elect.

²⁵Behold, I have told you this in advance. ²⁶If therefore people tell you, ‘Behold, he is in the wilderness,’ do not go out; or ‘Behold, he is in the inner rooms,’ do not believe it! ²⁷For as the lightning flashes from the east and is seen even to the west, this is how the coming of the Son of Man will be.

The sign of the Son of Man – The glorious coming

²⁸For wherever the body^b is, there the eagles^c will be gathered together. ²⁹But immediately after the tribulation of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, the powers of the heavens will be shaken;^d ³⁰and then the sign of the Son of Man will appear in the sky.^e All the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven^f with power and great glory. ³¹He will send out his angels with a great sound of a trumpet^g and they will gather his elect from the four winds, from one end of the sky to the other.

Learning from the fig tree – The days of Noah – Hour and day unknown

³²Now, learn this parable from the fig tree. When its branch has become tender and puts forth its leaves, you know that the summer is near.

^a Or “chosen ones”

^b An obscure verse, perhaps a reference to the Church as the Eucharistic gathering. The Greek word may also convey the idea of “corpse” - see note on Luke 17:3.

^c According to St. John Chrysostom, this verse refers to “the multitude of the angels, of the martyrs, of all the saints.” Some translators prefer “where the corpse is, there the vultures will gather” which is also consistent with the context (“where,” the ‘taking away’ of the wicked) and biblical imagery (Proverbs 30:17; 1 Kings 21:24; Revelation 19:21)

^d See Isaiah (Isaiah) 13:10; 34:4

^e Or “in heaven”

^f Or “the sky”

^g Compare 1 Thessalonians 4:16

³³Likewise, when you see all these things, know that the time is near, even at the doors. ³⁴Amen, I tell you that this generation^a will not pass away, until all these things are accomplished. ³⁵Heaven and earth will pass away,^b but my words will not pass away. ³⁶No one knows that day and hour, not even the angels of heaven,^c but only my Father.

³⁷As in the days of Noah, so will it be at the coming of the Son of Man. ³⁸Just as in those days which were before the flood, people were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. ³⁹They did not understand until the flood came and took them all away; so will it be at the coming of the Son of Man. ⁴⁰Then, two men will be in the field: one will be taken^d and one will be left; ⁴¹two women will be grinding at the mill: one will be taken and one will be left! ⁴²Therefore, watch, because you do not know in what hour your Lord is coming. ⁴³However, 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 not allowed his house to be broken into. ⁴⁴Therefore, be ready, for it is at an hour which you do not expect that the Son of Man will come.

The faithful and wise servant

⁴⁵Who then is the faithful and wise servant whom his master^e has set over his household, to give them their food in due season? ⁴⁶Blessed is that servant whom his lord finds doing so when he comes. ⁴⁷Amen, I tell you that he will set him over all that he has. ⁴⁸But if that evil servant should say in his heart, ‘My lord is delaying his return,’ ⁴⁹and if he should begin to beat his fellow-servants and eat and drink with the drunkards, ⁵⁰the lord of that servant will come in a day when he does not expect it and in an hour when he does not know, ⁵¹and he will cut him into pieces and appoint his portion with the hypocrites. And there will be weeping and gnashing^f of teeth.”

25

The parable of the ten wise and foolish virgins

“Then, the Kingdom of Heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. ²Five of them were foolish, and five were wise. ³Those who were foolish took their lamps but brought no oil along with them, ⁴whereas the wise ones brought oil in their vessels

^a The word for “generation” (*genea*) can also be translated as “race”

^b See Hebrews 1:10-13

^c CT adds “nor the son.” The reading of the parallel passage (Mark 13:32) is not disputed.

^d In context, this indicates being lost or destroyed.

^e Or “lord”

^f Or “grinding”

along with their lamps. ⁵Now, since the bridegroom was late, they all became tired and fell asleep. ⁶But at midnight there was a cry, ‘Behold! The bridegroom is coming! Come out to meet him!’ ⁷Then all those virgins arose and trimmed their lamps.^a ⁸The foolish virgins said to the wise ones, ‘Give us some of your oil because our lamps are going out.’ ⁹But the wise virgins answered: ‘What if there is not enough for us and you?’^b ¹⁰You should rather go to those who sell [oil] and buy some for yourselves.’ ¹⁰While they went away to buy [oil], the bridegroom came, and those who were ready went in with him to the marriage feast, and then the door was shut. ¹¹Afterwards, the other virgins also arrived and said: ‘Lord, Lord, open to us!’ ¹²But he answered, ‘Amen, I tell you that I do not know you!’ ¹³Watch therefore, for you do not know the day or the hour <that the Son of Man is coming.>^c

The parable of the talents

¹⁴Indeed, the Kingdom^d is like a man who was leaving for another country. He called his own servants^e and entrusted his goods to them. ¹⁵To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey. ¹⁶Immediately, the one who received five talents went off, did business with them and earned another five talents. ¹⁷In the same way, the one who had received two gained another two. ¹⁸But the servant who received one talent went off, dug [a hole] in the ground and hid his lord’s money.

¹⁹After a long time, the lord of those servants returned and settled accounts with them. ²⁰The one who had received the five talents came forward and brought another five talents, saying: ‘Lord, you delivered to me five talents. Behold, I have gained another five!’

²¹The lord said to the servant, ‘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!’

²²The one who had received the two talents also came forward and said, ‘Lord, you entrusted me with two talents. Behold, I have gained another two talents!’

^a The end of the wick of an oil lamp needs to be cut off periodically to avoid having it become clogged with carbon deposits. The wick height is also adjusted so that the flame burns evenly and gives good light without producing a lot of smoke.

^b CT reads “it is certain that there will not be enough”

^c CT omits this part of the verse on strong manuscript evidence.

^d Greek “it”

^e Or “slaves”

²³The lord said to this servant, '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!'

²⁴The one who had received one talent now came forward and said, 'Lord, I knew^a you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter. ²⁵I was afraid! I went away and hid your talent in the earth. Behold, you have what is yours!'

²⁶But his lord answered, 'You wicked and lazy servant! You understood that I reap where I did not sow, and that I gather where I did not scatter. ²⁷And so, you should have deposited my money with the bankers, and at my coming, I would have received it back with interest. ²⁸Therefore, take away the talent from this one, and give it to the one who has the ten talents. ²⁹For to everyone who has, [more] will be given and he will have in abundance. But from the one who does not have, even what he has will be taken away. ³⁰Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

The judgment – The sheep and the goats

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. ³²All the nations will be gathered before him, and he will separate them one from another, just as a shepherd separates the sheep from the goats. ³³He will place the sheep on his right hand, but the goats on the left. ³⁴Then, the King will tell those on his right hand, 'Come, you blessed of my Father! Inherit the Kingdom prepared for you since the foundation of the world! ³⁵For 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. ³⁶I was naked and you clothed me; I was sick and you visited me; I was in prison, and you came to me.'

³⁷Then the righteous will answer him, saying: 'Lord, when did we see you hungry and feed you; or thirsty and give you a drink? ³⁸When did we see you as a stranger and take you in; or naked, and clothe you? ³⁹When did we see you sick, or in prison, and visit you?'

⁴⁰The King will answer them, 'Amen, I tell you: as much as you did it to one of the least of these my brethren,^b you did it to me.' ⁴¹Then, he will also say to those on his left hand, 'Depart from me, you accursed, into the eternal fire which is prepared for the devil and his angels! ⁴²For I was hungry and you gave me no food; I was thirsty and you gave me no drink; ⁴³I was a stranger and you did not receive me; naked, and you did not clothe me; sick, and in prison, and you did not visit me.'

^a Or "perceived"

^b Or "brothers"

⁴⁴Then, they will answer: ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not help you?’

⁴⁵Then he will answer them, saying: ‘Amen, I tell you: as much as you did not do it to one of the least of these, you did not do it to me.’ ⁴⁶These [ones on the left] will go away into eternal punishment, but the righteous into eternal life.”

26

The passion announced again - The plot against Jesus

When Jesus had finished speaking, he said to his disciples, ²“You know that in two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”

³Then, the chief priests, the scribes, and the presbyters of the people were assembled in the court of the high priest who was called Caiaphas. ⁴They were taking counsel together in order to take Jesus by deceit and kill him. ⁵But they were saying, “Not during the feast, for fear that the people may cause a riot.”

A woman anoints the Lord

⁶Now, when Jesus was in Bethany, in the house of Simon the leper, ⁷a woman came to him with an alabaster jar containing very expensive fragrant oil, and she poured it on his head as he sat at the table. ⁸But when his disciples saw this, they were upset and said, “Why this waste? ⁹This oil could have been sold for a good amount and given to the poor.”

¹⁰However, knowing this, Jesus said to them, “Why do you trouble the woman? She has done a good deed for me! ¹¹You always have the poor with you, but you do not always have me. ¹²But by pouring this oil on my body, she did it to prepare me for burial. ¹³Amen, I tell you: wherever this Good News is preached in the whole world, what this woman has done will also be told, in memory of her.”

Judas betrays the Lord – Preparations for the Passover

¹⁴Then one of the Twelve who was called Judas Iscariot went to the chief priests ¹⁵and said, “What are you willing to give me in order for me to hand him over to you?” They weighed out for him thirty pieces of silver. ¹⁶From that time on, Judas^a looked for an opportunity to betray Jesus.^b

^a Greek “he”

^b Greek “him”

¹⁷Now, on the first day of unleavened bread, the disciples came to Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?”

¹⁸He replied, “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.”’”

¹⁹The disciples did as Jesus instructed them and they prepared the Passover. ²⁰When evening had come, he was reclining at the table with the Twelve. ²¹As they were eating, he said, “Amen, I tell you that one of you will betray me.”

²²They were extremely distressed, and each one began to ask him, “Surely not I, Lord?”

²³He answered, “He who dipped his hand with me in the dish is the one who will betray me. ²⁴The 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.”

²⁵Judas, who betrayed him, said, “Surely not I, Rabbi?”

And Jesus replied, “You said it.”

²⁶As they were eating, Jesus took bread, gave thanks for^a it, and broke it. He gave it to his disciples, saying, “Take, eat; this is my body.” ²⁷Taking the^b cup, he gave thanks and gave it to them, saying, “Drink [from] it all of you, ²⁸for this is my blood of the <new>^c covenant which is shed for many, for the remission of sins. ²⁹But I tell you that from now on, I will not drink of this fruit of the vine, until that day when I drink it new with you in my Father’s Kingdom.” ³⁰After singing [the psalms], they went out to the Mount of Olives.

Peter’s denial foretold – The agony in the Garden

³¹Then Jesus said to them, “All of you will stumble because of me tonight, for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’^d ³²But after I am raised up, I will go before you into Galilee.”

³³But Peter replied, “Even if all [others] will stumble because of you, I never will!”

³⁴Jesus said to him, “Amen, I tell you that tonight, before the rooster crows, you will deny me three times.”

^a CT and TR have “blessed” instead of “gave thanks for”

^b CT reads “a cup”

^c CT omits “new”

^d Zechariah 13:7

³⁵Peter said to him, “Even if I must die with you, I will not deny you!” And all the disciples said likewise.

³⁶Then Jesus arrived with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go there and pray.” ³⁷He took with him Peter and the two sons of Zebedee, and he began to feel sadness and anguish. ³⁸Then, he said to them, “My soul is extremely sorrowful, even unto death.^a Stay here, and watch with me.”

³⁹He went a little forward, fell on his face, and prayed, saying, “My Father, if it is possible, let this cup pass away from me; nevertheless, not what I will,^b but what you will.”

⁴⁰When he returned to the disciples and found them sleeping, he said to Peter, “Could you not watch with me for one hour?^c ⁴¹Watch and pray, so that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak!”

⁴²Again, a second time he went away, and prayed, saying, “My Father, if it is not possible to let this cup pass^c from me unless I drink it, let your will be done.” ⁴³Again, he came back [to the disciples] and found them asleep because their eyes were heavy. ⁴⁴He left them again, went away, and prayed a third time, saying the same words. ⁴⁵Then, he came to his disciples and told 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! ⁴⁶Arise, let us go! Behold, he who betrays me is near.”

Judas' kiss of betrayal – The Lord is arrested

⁴⁷While he was still speaking, behold, Judas, one of the Twelve, arrived and with him came a great crowd with swords and clubs, sent from the chief priest and presbyters of the people. ⁴⁸Now, he who betrayed Jesus gave them a sign, saying, “Whoever I kiss is the one. Seize him.” ⁴⁹Immediately, he came to Jesus, and said, “Hail, Rabbi!” and kissed him.

⁵⁰Jesus said to him, “Friend, why are you here?” Then, they came, laid hands on Jesus, and took him away. ⁵¹But behold, one^d of those who were with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear. ⁵²Then Jesus said to him, “Put your sword back into its place, for all those who take the sword will die by the sword. ⁵³Do you not think that I could ask my Father, and he would even now send me more than twelve legions of angels? ⁵⁴How then would the Scriptures be fulfilled, that it must happen this way?”

^a Compare Sirach 37:2

^b Or “desire”

^c CT reads “if this cannot pass”

^d A reference to Peter (John 18:10)

⁵⁵In that hour, Jesus said to the crowd, “Have you come out as against a robber with swords and clubs to seize me? I sat every day in the temple, teaching, and you did not arrest me [there]. ⁵⁶But all this has happened so that the writings of the prophets might be fulfilled.”

Then, all the disciples left him and fled.

The Lord before the Sanhedrin

⁵⁷Those who had arrested Jesus took him to Caiaphas the high priest where the scribes and the presbyters were assembled. ⁵⁸But Peter followed Jesus from a distance, to the court of the high priest. Having entered in,^a he sat with the officers to see [what would happen in] the end. ⁵⁹Now, the chief priests, the presbyters, and the whole council^b were looking for a false witness against Jesus, so that they might put him to death, ⁶⁰and they found none. Even though many false witnesses were coming forward, they found none [valid]. But at last, two false witnesses came forward, ⁶¹and they said, “This man said, ‘I am able to destroy the sanctuary of God, and to build it in three days.’”^c

⁶²The high priest stood up and said to Jesus,^d “Do you not have any answer? What is this that these people testify against you?” ⁶³But Jesus remained quiet. The high priest told him, “I adjure you by the living God, to tell us whether you are the Christ,^e the Son of God.”

⁶⁴Jesus replied, “You have said it! Nevertheless, I tell you that after this, you will see the Son of Man sitting at the right hand of the Power,^f coming on the clouds of heaven.”

⁶⁵Then the high priest tore his vestments and exclaimed, “He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. ⁶⁶What do you think?”

They answered, “He deserves death!” ⁶⁷Then, they spit in his face and beat him with their fists. And some slapped him, ⁶⁸saying, “Prophecy to us, O Christ! Who hit you?”

Peter’s threefold denial

⁶⁹As Peter was sitting outside in the court, a servant-girl came to him and said, “You too were with Jesus, the Galilean!”

^a See John 18:16

^b Or “Sanhedrin”

^c Compare John 2:19

^d Greek “him”

^e Or “Messiah”

^f See Daniel 7

⁷⁰But he denied it before them all, saying, “I do not know what you are talking about.”

⁷¹When 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.”

⁷²Again, Peter denied it with an oath, “I do not know the man!”

⁷³After a little while those who stood by came and said to Peter, “Surely you are also one of them, for your speech reveals that you are [a Galilean].”

⁷⁴Then, he began to curse and swear, “I do not know the man!”

Immediately, the rooster crowed. ⁷⁵Then 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.

27

The Lord before Pilate – Judas hangs himself

In the morning, all the chief priests and the presbyters of the people took counsel against Jesus to put him to death; ²they bound him, led him away, and delivered him up to Pontius Pilate, the governor. ³When Judas, who had betrayed him, saw that Jesus was condemned, he felt remorse and brought back the thirty pieces of silver to the chief priests and presbyters, ⁴saying, “I have sinned by betraying innocent^a blood.”

But they answered, “What is that to us? You see to it.”

⁵He threw the pieces of silver in the sanctuary, and departed. He then went away and hanged himself.^b ⁶The chief priests took the pieces of silver and said, “It is not lawful to put them into the treasury, since it is the price of blood.” ⁷They took counsel and bought the potter’s field with the money, [as a place] to bury strangers. ⁸Therefore, that field was called “The Field of Blood” even to this day. ⁹Thus, what was spoken through Jeremiah^c the prophet was fulfilled:

*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,
and they gave them for the potter’s field,
as the Lord commanded me.^d*

^a A few manuscripts read “righteous blood”

^b See footnote for Acts 1:18

^c A few manuscripts read “Zecharias / Zachariah” or “Isaias / Isaiah”

^d Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9

Pilate questions the Lord – The Lord condemned to be crucified

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

Jesus answered, “And so, you say.”

¹²But when he was accused by the chief priests and the presbyters, he answered nothing. ¹³Pilate then said to him, “Do you not hear how many charges they present against you?”

¹⁴Jesus gave him no answer, not even one word, so that the governor was astonished. ¹⁵Now, on the [occasion of the] feast, the governor had the custom to release one prisoner to the crowd, whoever they desired. ¹⁶At that time, they had a notable prisoner called Barabbas.^a ¹⁷When they were gathered, Pilate asked them, “Who do you want me to release to you? Barabbas,^b or Jesus, who is called Christ?” ¹⁸For he perceived that it was because of envy that they had arrested him.

¹⁹While Pilate was sitting on the judgment seat, his wife sent a note to him that said, “Have nothing to do with that righteous man! Today, I have suffered many things in a dream because of him.” ²⁰Now, the chief priests and the presbyters convinced the crowds to ask for Barabbas and to have Jesus done away with. ²¹But the governor asked them, “Which one of the two do you want me to release to you?”

They said, “Barabbas!”

²²Pilate said to them, “What then shall I do to Jesus, who is called Christ?”

They all replied, “Let him be crucified!”

²³The governor asked, “Why? What evil has he done?”

But they cried out loudly, saying, “Let him be crucified!”

²⁴And so, when Pilate saw that nothing was being gained, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, “I am innocent of the blood of this righteous^c man. You see to it.”

²⁵All the people answered, “May his blood be on us, and on our children!”

²⁶At this, Pilate^d released Barabbas to them, but had Jesus flogged and delivered to be crucified.

^a CT reads “Jesus Barabbas”

^b CT reads “Jesus Barabbas”

^c Or “just” – CT omits this word.

^d Greek “he”

Roman soldiers mock the Lord – The crown of thorns

²⁷Then, the governor's soldiers took Jesus into the praetorium and gathered the whole garrison against him. ²⁸They stripped him and put a scarlet robe on him. ²⁹They made a crown of thorns and placed it on his head, and a reed in his right hand. They knelt down before him and mocked him, saying, "Hail, King of the Jews!" ³⁰They also spat on him, took the reed and struck him on the head. ³¹When they had mocked him, they removed the robe from him, put his [own] clothes on him and led him away to crucify him.

Simon of Cyrene – The way to Golgotha – The crucifixion of the Lord

³²As they were coming out, the soldiers^a found a man of Cyrene, Simon by name, and they compelled^b him to go with them and to carry the cross. ³³They arrived to a place called "Golgotha," which means, "The place of a skull." ³⁴They gave him sour wine^c mixed with gall to drink, but having tasted it, he would not drink. ³⁵After crucifying him, they divided his clothing among them, casting lots.^d ³⁶Then, the soldiers^e sat and watched him. ³⁷They placed above his head the accusation against him in these words, "THIS IS JESUS, THE KING OF THE JEWS."

Matthew	Mark
Mt 27:37	Mk 15:26
ουτος εστιν ιησους ο βασιλευς των ιουδαιων	ο βασιλευς των ιουδαιων
This is Jesus, the King of the Jews	The King of the Jews
Luke	John
Lk 23:38	Jn 19:19-20
ουτος εστιν ο βασιλευς των ιουδαιων HIC·EST·REX·IVD·ÆORVM היהודים מלך זהו	היהודים ומלך הנצרי ישוע ιησους ο ναζωραιος ο βασιλευς των ιουδαιων IESVS·NAZARENVS·REX·IVD·ÆORVM
This is the King of the Jews	Jesus of Nazareth, King of the Jews

³⁸Two rebels were also crucified with him, one on his right hand and one on the left. ³⁹Those who passed by blasphemed him, shaking their heads ⁴⁰and saying, "You who [would] destroy the sanctuary and rebuild it in

^a Greek "they"

^b See Matthew 5:41

^c Or "vinegar" - CT simply reads "wine"

^d TR adds "so that what had been spoken by the prophet might be fulfilled: 'They divided my garments among them, and for my clothing they cast lots.'" [see Psalms 22:18 / 21 LXX and John 19:24]

^e Greek "they"

three days, save yourself! If you are the Son of God, come down from the cross!”

⁴¹Likewise the chief priests also mocked him, with the scribes, the presbyters and the Pharisees,^a saying, ⁴²“He saved others, but he cannot save himself! If he is the King of Israel, let him come down from the cross now, and we will believe in him! ⁴³He trusts in God! Let God deliver him now, if he wants him; for he said, ‘I am the Son of God.’”^b ⁴⁴The rebels also who were crucified with him reviled him as well [and] in the same way.

The death of the Lord – Miraculous signs

⁴⁵From the sixth hour,^c there was darkness over all the land^d until the ninth hour.^e ⁴⁶About the ninth hour, Jesus cried with a loud voice, “Eli, Eli, lama sabachthani?” That is, “My God, my God, why have you forsaken me?”^f

⁴⁷Some of those who stood there heard it and said, “This man is calling Elias (Elijah)!”

⁴⁸Immediately, one of them ran to take a sponge; he filled it with vinegar, put it on a reed, and gave him to drink. ⁴⁹But the others said, “Let him be. Let us see whether Elias (Elijah) comes to save him.”^g

⁵⁰Jesus cried again with a loud voice, and yielded up his spirit. ⁵¹Behold, the veil of the sanctuary was torn in two from the top to the bottom. The earth quaked and the rocks were split. ⁵²The tombs were opened, and many bodies of the saints who had fallen asleep were raised ⁵³and came out of the tombs after his resurrection. (They entered into the holy city and appeared to many). ⁵⁴Now, when the centurion and those who were with him watching Jesus saw the earthquake and the things that were taking place, they became extremely fearful and said, “Truly, this was the Son of God!”

⁵⁵Many women who had followed Jesus from Galilee to serve him were there, watching from afar. ⁵⁶Among them were Mary Magdalene, Mary^h the mother of James and Joses, and the mother of the sons of Zebedee.

^a CT and TR omit “and the Pharisees”

^b Compare Wisdom 2:12-24 (especially verse 18)

^c Noon

^d Or “earth”

^e 3:00 pm

^f Opening verse of Psalms 22:1 / 21 LXX (אֱלֹהֵי אֱלֹהֵי לָמָּה עָזַבְתָּנִי)

^g Some manuscripts (including Ⲙ, B, C, L – see table introduction to understand these manuscript abbreviations) add “Another [soldier], taking a spear, pierced his side, and water and blood came out” - (see John 19:34). These manuscripts can be taken as a strong attestation. However, this is omitted in A, D, W, Δ, Θ and in the Byzantine tradition.

^h See Appendix E

The burial of the Lord – Joseph of Arimathea – Events at the tomb

⁵⁷When evening came, a rich man from Arimathea named Joseph, who himself was also a disciple of Jesus, arrived. ⁵⁸This man went to Pilate, asked for the body of Jesus, and Pilate gave order that the body be delivered [to him]. ⁵⁹Joseph took the body, wrapped it in a clean linen cloth, ⁶⁰and laid it in his own new tomb, which he had carved out in the rock. He then rolled a great stone to the door of the tomb and departed. ⁶¹Mary Magdalene was there, and also the other Mary, sitting opposite the tomb. ⁶²On the next day which was the day after the day of preparation,^a the chief priests and the Pharisees came together to Pilate ⁶³and said, “Lord, we remember what that deceiver said when he was still alive: ‘After three days, I will rise again.’ ⁶⁴Therefore, give orders that the tomb be made secure until the third day, for fear that his disciples may come at night, steal him away, and then tell the people, ‘He is risen from the dead!’ This last deception would be worse than the first.”

⁶⁵Pilate said to them, “You have a guard. Go, make it as secure as you can.” ⁶⁶And so, they went off in order to made the tomb secure, sealing the stone and setting a watch.

28***The Lord’s resurrection***

After^b 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. ²Behold, there was a great earthquake, for an angel of the Lord descended from heaven and came to roll away the stone from the door, and [the angel] sat on it. ³His appearance was like lightning, and his clothing white as snow. ⁴Out of fear, the guards were shaken and became as dead. ⁵The angel told the women, “Do not be afraid! I know that you seek Jesus who has been crucified. ⁶He is not here, for he is risen, just as he said. Come, see the place where the Lord^c was lying. ⁷Go 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, this is my message for you.”

⁸They departed quickly from the tomb with fear and great joy, and ran to report it to his disciples. ⁹As they went to tell his disciples,^d behold, Jesus met them, saying, “Rejoice!”

^a Greek παρασκευήν

^b Or “at the end of”

^c CT has “he” instead of “the Lord”

^d CT omits “As they went to tell his disciples”

They came forward and took hold of his feet, and expressed adoration to^a him.

¹⁰Then Jesus said to them, “Do not be afraid! Go tell my brethren^b that they should go into Galilee. There, they will see me.”

The (Jewish) guards make their report

¹¹While they were going, behold, some of the guards came into the city and told the chief priests all the things that had happened. ¹²When they were assembled with the presbyters in order to take counsel, they gave the soldiers a large amount of silver, ¹³with these words, “Say that his disciples came by night and stole him away while we slept. ¹⁴If this comes to the governor’s ears, we will persuade him and make you free of worry.” ¹⁵And so, they took the money and did as they were told. This story is widespread among the Jews until this day.

The Great Commission

¹⁶The eleven disciples went into Galilee, to the mountain where Jesus had directed them. ¹⁷When they saw him, they expressed adoration [to^c him],^d but they^e doubted.^f ¹⁸Jesus came to them and said, “All authority has been given to me in heaven and on earth. ¹⁹Go therefore and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all the things that I have commanded you. Behold, I am with you always, even to the end of the age.”
<Amen! >^g

^a *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^b Or “brothers”

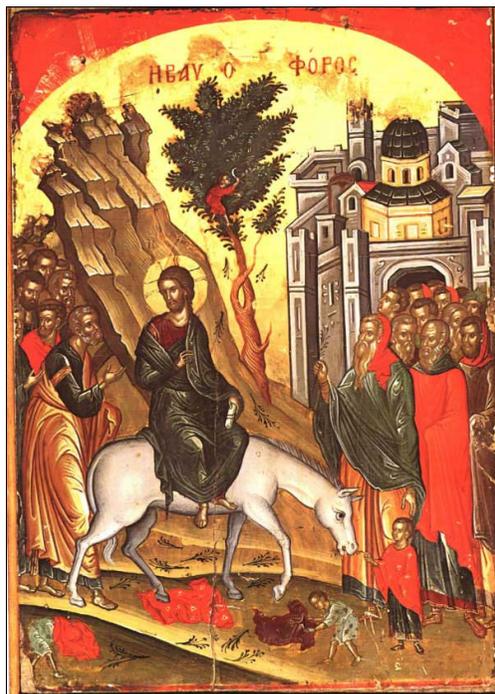
^c *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^d There is actually no object for the action, but it may be inferred that Jesus is the one to whom *proskuneo* is offered here.

^e The Greek could also be translated “but some doubted,” but the translation chosen for the main text is more literal.

^f NJB renders the Greek verb as “hesitated”

^g CT omits “Amen”



Entrance into Jerusalem (Feast: Palm Sunday)

By Theophanis the Cretan, 1567, now on Mount Athos





Transfiguration of Christ (Feast: August 6)

Constantinople, 12th century,

(Now at St. Catherine's Monastery, Sinai)



(ACCORDING TO) MARK
(KATA MAPKON)

1

The ministry of John the Baptist – The Lord's baptism

The beginning of the Good News of Jesus Christ, the Son of God^a. ²As it is written in the prophets:^b

*Behold, I send my messenger before your face,
who will prepare your way before you.^d
The voice of one crying in the wilderness:^e
'Make ready the way of the Lord!
Make his paths straight!'^f*

⁴John came baptizing in the wilderness and preaching the baptism of repentance for the forgiveness of sins. ⁵All the country of Judea and all those from Jerusalem went out to him. They were baptized by John in the Jordan river, confessing their sins. ⁶John was clothed with camel's hair, a leather belt around his waist, and he ate locusts and wild honey. ⁷He preached, saying, "He who comes after me is more powerful than I, and I am not worthy to kneel down and untie the strap of his sandals. ⁸I baptized you in^g water, but he will baptize you in the Holy Spirit."

⁹It happened, in those days, that Jesus came from Nazareth of Galilee, and he was baptized by John in the Jordan. ¹⁰Immediately coming up from the water, he saw the heavens torn open^h and the Spirit descending on him like a dove. ¹¹A voice came out of the heavens, "You are my beloved Son in whom I am well pleased."

^a The words "the Son of God" are omitted in some manuscripts and therefore bracketed in CT

^b Based on various manuscripts including ⳨, B, L, and Δ, CT reads "in Isaias (Isaiah) the prophet." This is a mixed quotation of two prophets (see notes below).

^c NT agrees with MT against LXX

^d Malachi 3:1

^e NT agrees with LXX against MT

^f Isaias (Isaiah) 40:3

^g The Greek word (εν) translated here as "in" could also be translated as "with" in some contexts.

^h Compare Mark 15:38

The temptation in the desert – Ministry in Galilee – The first four disciples

¹²At once, the Spirit drove him out into the desert. ¹³He was there, in the desert for forty days, being tempted by Satan. He was with the wild animals and the angels were ministering^a to him.^b

¹⁴Now, after John had been arrested, Jesus came into Galilee, preaching the Good News of the Kingdom of God, ¹⁵and saying, “The time is fulfilled! The Kingdom of God is at hand! Repent and believe in the Good News.”

¹⁶Passing along by the sea of Galilee, Jesus saw Simon and Andrew his brother casting a net into the sea, for they were fishermen. ¹⁷Jesus said to them, “Come after me, and I will make you fishers of men.”

¹⁸Immediately, they left their nets and followed him. ¹⁹Going on a little further from there, he saw James the son of Zebedee, and John his brother, who were also in a boat, mending the nets. ²⁰At once, he called them, and they left their father Zebedee in the boat with the hired servants, and they began to follow him. ²¹They went into Capernaum, and on the Sabbath day, Jesus^c entered into the synagogue and taught. ²²The people were astonished at his teaching because he taught them as having authority, not like the scribes. ²³Just then, there was in their synagogue a man with an unclean spirit who cried out, ²⁴“Away! 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!”

²⁵Jesus rebuked him, saying, “Be quiet, and come out of him!”

²⁶The unclean spirit, convulsing the man and crying with a loud voice, came out of him. ²⁷The people were all so amazed that they asked each other, “What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!” ²⁸The news^d about him went out immediately everywhere into the entire region^e of Galilee and its surrounding area.

The healing of Peter’s mother in law – Other healings

²⁹As soon as they left the synagogue, they came into the house of Simon and Andrew, [along] with James and John. ³⁰Now, Simon’s mother-in-law lay sick with a fever, and immediately, they told him about her. ³¹Jesus came, took her by the hand, and raised her up. The fever left her and she began to serve them. ³²At evening, when the sun had set, they brought him

^a The Greek δεικνόντων can mean “to serve / wait on / provide for / serve as deacon”

^b Compare Revelation 4:7,9; 5:1

^c Greek “he”

^d Or “report”

^e Or “district”

all who were sick or possessed by demons. ³³The entire city was gathered at the door. ³⁴He healed many who were afflicted with various diseases and cast out many demons. However, he did not allow the demons to speak because they knew him.

³⁵Early in the morning, while it was still dark, Jesus arose, left the house, went out into a deserted place and prayed there. ³⁶Simon and those with him followed Jesus.^a ³⁷When they found him, they told him, “Everyone is looking for you!”

³⁸He replied, “Let us go somewhere else, into the next towns, so that I may preach there also, for this is why I came.” ³⁹He went into their synagogues throughout all of Galilee, preaching and casting out demons.

The healing of a leper

⁴⁰A leper came to him, begging to him, kneeling down before him, and saying, “If you want to, you can make me clean!”

⁴¹Being moved with compassion,^b Jesus stretched out his hand, touched the man, and said to him, “I want to! Be made clean.” ⁴²When Jesus said this, the leprosy immediately departed from the leper^c and he was made clean.

⁴³Jesus strictly warned him, and sent him out at once, ⁴⁴saying, “See that you do not say anything to anyone, but go and show yourself to the priest. Offer for your cleansing what Moses instructed, as a testimony to them.”

⁴⁵However, the man went off and began to proclaim it freely and to spread news about this matter, so that Jesus could no longer enter into a city openly. Instead, he remained outside in deserted places and people came to him from everywhere.

2

The healing of a paralytic

After some time, when Jesus returned to Capernaum, it was heard that he was in the house. ²Immediately, many people gathered so that there was no more room, not even around the door. As Jesus was preaching the word to them, ³four men came, carrying a paralytic to him. ⁴Since they could not come near Jesus^d because of the crowd, they removed the roof where he was. When they had broken it up, they let down the mat which the

^a Greek “him”

^b CT also gives the following alternative reading: “Becoming angry, Jesus...” which was mentioned by St. Basil and St. Ambrose (also Mark 3:5; 10:14).

^c Greek “him”

^d Greek “him”

paralytic was lying on. ⁵Seeing their faith, Jesus said to the paralytic, “Son, your sins are forgiven you.”

⁶But there were some of the scribes sitting there, and they reasoned in their hearts, ⁷“Why does this man speak blasphemies like that? Who can forgive sins except God alone?”

⁸Immediately, Jesus perceived in his spirit that they were reasoning within themselves in this way. He asked them, “Why do you reason these things in your hearts? ⁹Which is easier, to tell the paralytic, ‘Your sins are forgiven,’ or to say, ‘Arise, take up your bed, and walk?’ ¹⁰But so that you may know that the Son of Man has authority on earth to forgive sins” - he said to the paralytic - ¹¹“I tell you, arise, take up your mat, and go to your house!”

¹²The man arose, and at once took up the mat, and went out in front of everyone. The people were all amazed and glorified God, saying, “We have never seen anything like this!”

The calling of Levi (Matthew) – About fasting

¹³Jesus went out again by the seaside. The crowd came to him and he taught them. ¹⁴As Jesus^a was passing by, he saw Levi,^b the son of Alphaeus, sitting at the tax office, and he said to him, “Follow me!” And Levi arose and followed Jesus.

¹⁵It then happened that Jesus was reclining at the table in Levi’s house, and many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him. ¹⁶The scribes and the Pharisees, when they saw that Jesus^c was eating with sinners and tax collectors, said to his disciples, “Why is it that he eats and drinks with tax collectors and sinners?”

¹⁷When Jesus heard it, he replied to them, “Those who are healthy have no need for a physician, but those who are sick do. I came not to call the righteous, but sinners to repentance.”^d

¹⁸John’s disciples and the Pharisees were fasting, and they came to ask him, “Why do John’s disciples and the disciples of the Pharisees fast, but your disciples do not?”

¹⁹Jesus told them, “Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast! ²⁰But the days will come when the bridegroom will be

^a Greek “he”

^b Also called Matthew

^c Greek “he”

^d CT omits “to repentance”

taken away from them, and then, they will ast in that day. ²¹No one sews a piece of new cloth on an old garment, or else the patch shrinks and tears away from the old, and a worse hole is made. ²²No one puts new wine into old wineskins, or else the new wine will burst the skins, the wine will pour out and the skins will be destroyed! Instead, new wine is put into fresh wineskins.”

Plucking grains on the Sabbath – The Lord of the Sabbath

²³Now, it happened that he was going on the Sabbath day through the field of grain, and his disciples began, as they went, to pluck some heads of grain. ²⁴The Pharisees asked Jesus,^a “Behold, why do they do what is not lawful on the Sabbath day?”

²⁵Jesus replied, “Have you never read what David and those with him did, when he had need and was hungry? ²⁶How he entered into the house of God in the days of Abiathar^b the high priest, and ate the bread of the presence,^c which is not lawful [for anyone] except for the priests to eat. And [how] David^d also gave it to those who were with him?” ²⁷Jesus said to them, “The Sabbath was made for humankind, not humankind^e for the Sabbath! ²⁸Therefore, the Son of Man is lord even of the Sabbath.”

3

The healing of a man with a withered hand – Other healings

Again, Jesus entered into the synagogue, and there was a man who had a withered hand. ²The Pharisees^f were watching Jesus^g to see if he would heal the man on the Sabbath day, so that they might accuse him. ³Jesus said to the man who had his hand withered, “Stand up!” ⁴He then said to those who were watching, “Is it lawful to do good on the Sabbath day, or [is it lawful] to do harm? Is it lawful to save a life or to kill?” But they remained silent. ⁵After looking around at them with anger and being grieved at the hardening of their hearts, Jesus said to the man, “Stretch out your hand!” The man stretched it out, and his hand was restored as healthy as the other. ⁶The Pharisees went out and immediately began to conspire with the Herodians against Jesus,^h [discussing] how they might get rid of him.

^a Greek “him”

^b See “Mark 2:26 and the Problem of Abiathar” by Daniel B. Wallace

^c Or “show bread”

^d Greek “he”

^e Here, the Greek ἀνθρώπος is clearly inclusive

^f Greek “they”

^g Greek “him”

^h Greek “him”

⁷Jesus withdrew to the sea with his disciples, and a great crowd followed him from Galilee, Judea, ⁸Jerusalem, Idumaea beyond the Jordan, and also from around Tyre and Sidon. Hearing what great things Jesus was doing, a great multitude of people came to him. ⁹Jesus instructed his disciples to have a little boat stay near him because of the crowd, so that they would not press on him. ¹⁰For he had healed many people, so that as many as had diseases pressed on him in order to touch him. ¹¹The unclean spirits, whenever they saw him, fell down before him and cried, "You are the Son of God!" ¹²He sternly warned them that they should not make him known.

The commission of the Twelve

¹³Jesus went up into the mountain and called to himself those he wanted and they came to him. ¹⁴He appointed twelve to be with him, to send them out to preach, ¹⁵and to have authority to heal sicknesses and to cast out demons. [They were:] ¹⁶Simon, to whom he gave the name Peter; ¹⁷James the son of Zebedee and John, the brother of James, to whom he gave the name Boanerges which means 'Sons of Thunder;' ¹⁸Andrew; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus;^a Thaddaeus; Simon the Zealot;^b ¹⁹and Judas Iscariot, who was to betray him.

The Lord accused of casting out demons by Satan – The unforgivable sin

Jesus returned [to his] home and ²⁰again, the crowd assembled, so much that they could not even eat bread. ²¹When his own [friends]^c heard it, they came to take charge of him, saying, "He is insane!" ²²The scribes who came down from Jerusalem said, "He is possessed by Beelzebul," and, "He is casting out demons by the [authority of the] prince of the demons!"

²³Jesus called them and spoke to them in parables: "How can Satan cast out Satan? ²⁴If a kingdom is divided against itself, that kingdom cannot stand. ²⁵If a house is divided against itself, that house cannot stand. ²⁶If Satan has risen up against himself and is divided, he cannot stand, but has [come to] an end. ²⁷But no one can enter into the house of a strong man in order to plunder it, unless he first binds^d the strong man. Then he will plunder his house. ²⁸Amen, all human sins will be forgiven, and all the blasphemies ever uttered; ²⁹but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin."³⁰[He spoke these words] because they had said, "He has an unclean spirit!"

^a Compare 2:13

^b Greek Σίμωνα τὸν Καναναῖον

^c Or possibly "relatives"

^d Compare Revelation 20:2

The Lord's true family

³¹His mother and his brothers^a came and, standing outside, sent in a message asking for him. ³²A large group was sitting around him, and they told him, “Behold, your mother and your brothers^b are standing outside, looking for you.”

³³He answered them, “Who are my mother and my brothers?” ³⁴Looking around at those who sat around him, he said, “Behold, my mother and my brothers! ³⁵For whoever does the will of God is my brother, and my sister, and mother.”

4

The parable of the sower – About the use of parables

Again he began to teach by the seaside. A great crowd was gathered close to him, so that he got into a boat in the lake and sat down while the people were on the shore. ²He taught them many things in parables, saying, ³“Listen! A farmer went out to sow. ⁴As he sowed, some seed fell by the road and the birds^c came and devoured it. ⁵Others fell on the rocky ground where it had little soil and it sprang up right away. Because the soil was shallow, ⁶when the sun came, it was scorched; and since it had no root, it withered away. ⁷Others fell among the thorns, and the thorns grew up, choked it and it produced no fruit. ⁸Others fell into the good ground and produced fruit, growing up and increasing, some multiplying thirty times, some sixty times, and some a hundred times.” ⁹Then Jesus said, “Anyone who has ears for listening should listen!”

¹⁰When he was alone, those who were around him together with the Twelve asked him about the parables. ¹¹Jesus told them, “The mystery of the Kingdom of God is given to you, but to those who are outside, everything comes in parables, ¹²so that ‘seeing they may [indeed] see, and [yet] not perceive; and hearing they may hear, and [yet] not understand; otherwise they might repent and be forgiven.’”^d

¹³Jesus asked them, “Do you not understand this parable? How then will you understand all the [other] parables? ¹⁴The farmer sows the word. ¹⁵Some people are like the seed sowed by the edge of the road where the word is sown. As soon as they have heard, Satan comes and takes away the word which had been sown in them. ¹⁶Likewise, those who are sown on the rocky places are those who receive the word with joy as soon as they hear

^a See Appendix E

^b Some manuscripts add “your sisters.” See Appendix E

^c TR adds “of the air”

^d Isaias (Isaiah) 6:9-10. NT agrees with LXX against MT

it. ¹⁷But they have no root in themselves and only last for a short while. When oppression or persecution comes because of the word, they immediately stumble. ¹⁸Others are those who are sown among the thorns. These are people who have heard the word, ¹⁹but the worries of this age, the deceit of wealth, and the desire to possess things enter in and choke the word. Thus, it produces no fruit. ²⁰The seeds which were sown on the good ground are those who hear the word, accept it, and bear fruit. Some multiply thirty times, some sixty, and some a hundred times!"

The example of the lamp – Nothing hidden

²¹Jesus said to them, "Is a lamp brought in to be placed under a basket^a or under a bed? Is it not placed on a stand? ²²For there is nothing hidden that should not be revealed,^b and nothing was made secret that should not come to light. ²³Anyone who has ears for listening should listen!"

²⁴He also told them, "Pay attention to what you hear! With whatever measure you measure, it will be measured to you, and more will be given to those who hear. ²⁵For whoever has will receive even more, but to the one who does not have, even what he has will be taken away from him."

The parable of the growing seed – The mustard seed

²⁶Jesus said, "The Kingdom of God is as if a man would scatter seed on the ground, ²⁷and then go to sleep. Night and day, whether he sleeps or rises, the seed springs up and grows, even if he does not know how. ²⁸For the earth bears fruit: first the blade comes, then the head, then the full grain in the head. ²⁹But when the fruit is ripe, at once the man pulls out his sickle, because the harvest has come."

³⁰Jesus said, "What can we compare the Kingdom of God to? Or with what parable will we illustrate it? ³¹It is like a grain of mustard seed sown in the ground! Even though it is smaller than all the seeds on earth, ³²when it is sown and grows up, it becomes greater than all garden plants! It puts out great branches and the birds of the sky can find shelter under its shade."

³³Using many parables like these, he spoke the word to the people, as much as they were able to hear it. ³⁴He would not speak to them except in parables, but to his own disciples, he explained everything in private.

^a Literally, a modion, a dry measuring basket containing about 9 liters

^b The Greek expression has received a number of possible translations, notably "whatever is hidden is meant to be disclosed" (NIV), "there is nothing hidden, except to be disclosed" (NRSV), "there is nothing hidden except to be made visible" (NAB) and "there is nothing hidden, but it must be disclosed" (NJB).

The calming of the storm

³⁵That day, when evening came, Jesus^a said to them, “Let us cross over to the other side.” ³⁶Leaving the crowd behind, his disciples took him with them in the boat, just as he was; and there were also other small boats with him. ³⁷A great windstorm arose, and the waves beat into the boat, so much that the boat was already filling. ³⁸But Jesus was in the stern, asleep on the cushion. They woke him up and told him, “Teacher, do you not care that we are perishing?”

³⁹Jesus^b awoke and rebuked the wind, saying to the sea, “Peace! Be still!” The wind ceased, and there was a great calm. ⁴⁰He then asked his disciples,^c “Why are you so afraid? How is it that you have no faith?”

⁴¹They were greatly afraid and said to one another, “Who then is this, that even the wind and the sea obey him?”

5

The healing of the demoniac – The demons (legion) sent in the pigs

They arrived on the other side of the sea, into the country of the Gadarenes. ²As soon as Jesus came out of the boat, a man with an unclean spirit met him out of the [nearby] tombs. ³This man^d lived in the tombs and no one was able to bind him, not even with chains. ⁴(He had often been chained hand and foot but had torn the chains apart and broken the foot-shackles in pieces). Indeed, nobody had the strength to control him. ⁵Night and day, he remained in the tombs and the mountains, howling and cutting himself with stones. ⁶When this man saw Jesus from afar, he ran and expressed adoration to^e him. ⁷He cried out with a loud voice, “What have I to do with you, Jesus, Son of the Most High God? By God’s Name, do not torment me!” ⁸(For Jesus had just said to him, “Come out of the man, you unclean spirit!”)

⁹Jesus asked him, “What is your name?”

He answered, “My name is Legion, for we are many!” ¹⁰He implored Jesus not to expel them from the earth.^f ¹¹Now, there was a great herd of pigs feeding on the mountainside. ¹²All the demons begged him, saying, “Send us into the pigs, so that we may enter into them.”

^a Greek “he”

^b Greek “he”

^c Greek “them”

^d Greek “he”

^e *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^f Or “send them out of the land”

¹³At 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. ¹⁴Those who fed them ran away and told the story in the [nearby] town and countryside.

The people then came to see what had taken place. ¹⁵They came to Jesus and saw the man who had been possessed by demons sitting, clothed, and in his right mind. This was the very man who had [been possessed by] the legion [of demons,] and they were afraid. ¹⁶The eyewitnesses reported to them what had happened to the man who was possessed by demons and [also] to the pigs. ¹⁷Then, they began to beg Jesus to leave their region.

¹⁸As Jesus was entering into the boat, the man who had been possessed by demons begged to be allowed to stay with him. ¹⁹But Jesus did not allow him, saying 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.”

²⁰The man went off on his way, and began to proclaim in Decapolis how Jesus had done great things for him, and everyone was amazed.

Jairus' daughter is raised – The healing of the woman with the issue of blood

²¹When Jesus had crossed back over in the boat to the other side, a great crowd was gathered to [welcome] him and he remained by the seashore.

²²Behold, one of the rulers of the synagogue whose name was Jairus came forward. Seeing Jesus, he fell at his feet, ²³and profusely begged him, saying, “My little daughter is at the point of death! Please come and lay your hands on her, so that she may be made healthy and live.”

²⁴Jesus went with him, and a great multitude followed him, pressing upon him on all sides. ²⁵There was a certain woman who had an issue of blood for twelve years. ²⁶She had endured much at the hands of many physicians and spent all that she had. Yet, she was not feeling better but worse. ²⁷Having heard about Jesus, she came up behind him in the crowd and touched his clothes. ²⁸For she thought, “If I just touch his clothes, I will be made well!” ²⁹And immediately, the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

³⁰Jesus, perceiving in himself at once that power had gone out from him, turned around in the crowd and asked, “Who touched my clothes?”

³¹His disciples said to him, “You see the multitude pressing against you, and you ask, ‘Who touched me?’”

³²Jesus looked around to see the woman who had done this. ³³But she, fearing and trembling, knowing what had been done to her, came forward and fell down before him, and told him all the truth.

³⁴Jesus said to her, “Daughter, your faith has made you well! Go in peace, and be cured of your disease.”

³⁵While he was still speaking, people came from the house of the ruler of the synagogue, saying, “Your daughter is dead! Why bother the Teacher any longer?”

³⁶But when Jesus heard the message, he immediately said to the ruler of the synagogue, “Do not be afraid, only believe!” ³⁷He allowed no one to follow him, except Peter, James, and John (the brother of James). ³⁸He arrived at the synagogue ruler’s house, and saw a commotion with weeping and great wailing. ³⁹When Jesus had entered in [the house], he said to them, “Why do you make a commotion and weep? The child is not dead, but asleep!” ⁴⁰At this, they laughed at him. But Jesus,^a having put them all out, took the father of the child, her mother, and those who were with him, and went into the room where the child was lying. ⁴¹Taking the child by the hand, Jesus said to her, “Talitha cumi!” which means, “Little girl, I tell you, get up!” ⁴²Immediately, the girl (who was twelve years old) rose up and began to walk. At this, they were overcome with amazement. ⁴³He strictly ordered them that no one should know this and told them to give her something to eat.

6

Rejected in Nazareth

Jesus^b left that place and came into his own country, and his disciples followed him. ²When the Sabbath came, he began to teach in the synagogue. Hearing him, many were astonished, saying, “Where did this man get these things?” and, “What is the wisdom that is given to this man, that such powerful works come about by his hands? ³Is this not the carpenter, the son of Mary,^c and brother of James, Joses, Judah, and Simon? Are not his sisters here with us?” And they rejected him.

⁴Jesus said to them, “A prophet is not without honor, except in his own country, and among his own relatives, and in his own house.” ⁵He could not perform any miracles there, except that he laid his hands on a few sick people and healed them. ⁶He was astonished because of their unbelief.

The sending of the Twelve

He went around the villages, teaching. ⁷Calling to himself the Twelve, he began to send them out two by two and gave them authority over the

^a Greek “he”

^b Greek “he”

^c See Appendix E

unclean spirits. ⁸He told them to take nothing for their journey, except for a staff: no bread, no wallet, no money in their purse. ⁹He also told them to wear sandals and not put on two tunics. ¹⁰He said to them, "Wherever you enter into a house, stay there until you depart from the area. ¹¹If any place does not welcome you and if people refuse to listen to you, as you walk away, shake off the dust under your feet as a testimony against them.^a Amen, I can tell you that in the day of judgment, things will be more tolerable for Sodom and Gomorrah than for that city!"

¹²They went out and preached that people should repent. ¹³They also cast out many demons and anointed with oil many people who were sick and healed them.

Herod and the death of John the Baptist

¹⁴King Herod heard this report, for Jesus' name had become well-known, and he said, "John the Baptizer has risen from the dead! This is why these powers are at work in him!" ¹⁵But others said, "He is Elias (Elijah)." Others said, "He is a prophet, or like one of the prophets!" ¹⁶But when he heard this, Herod said, "This is John whom I beheaded. He has risen from the dead!" ¹⁷For Herod himself had given order that John be arrested and he had him chained in prison. This was for the sake of Herodias, the [former] wife of his brother Philip, for Herod had married her. ¹⁸John had said to Herod, "It is not lawful for you to have your brother's wife!" ¹⁹Herodias became furious against John and desired to kill him, but she could not ²⁰because Herod feared John. He knew that John was a righteous and holy man, and kept him safe. When he had heard John^b speak, he was greatly perplexed, and yet he liked to listen to him.

²¹An opportunity came when on his birthday Herod gave a banquet for his nobles, high officers, and for the leading figures of Galilee. ²²When the daughter of Herodias came in and danced, she pleased Herod and those sitting with him. The king said to the girl, "Ask me whatever you want, and I will give it to you!" ²³He swore to her, "Whatever you shall ask of me, I will give you, up to half of my kingdom!"

²⁴She went out and said to her mother, "What shall I ask?"

Herodias answered, "The head of John the Baptizer!"

²⁵At once, the girl hurried to the king and said, "I want you to give me right now the head of John the Baptizer on a platter."

²⁶The king was extremely sorry, but for the sake of his oaths and because of his dinner guests, he did not wish to deny her. ²⁷Immediately, the king

^a CT omits this sentence

^b Greek "him"

sent out a soldier of his guard and commanded [him] to bring John's head. The soldier went off and beheaded John in the prison. ²⁸He brought the Baptist's^a head on a platter and gave it to the girl, and she gave it to her mother.

²⁹When John's^b disciples heard this, they came, took his^c body, and laid it in a tomb.

The report of the Twelve – The feeding of the five thousand

³⁰The apostles came back together around Jesus and told him all that they had done and taught. ³¹Because there were many [people] coming and going, the apostles did not even have time to eat. Jesus then said to them, "You should go away into a deserted place and rest for a while." ³²They went away in the boat to a deserted place by themselves. ³³The multitudes saw them going away and many recognized Jesus. People rushed there on foot from all the [surrounding] cities and arrived before the disciples,^d arriving there ahead of them. ³⁴Jesus came out, saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. He then began to teach them many things. ³⁵When it was late in the day, Jesus's^e disciples came to him and said, "This place is deserted and it is late in the day! ³⁶Send them away so that they may go into the surrounding countryside and villages to buy bread, for they have nothing to eat."

³⁷But Jesus answered them, "You give them something to eat!"

They asked him, "Shall we go and buy two hundred denarii^f worth of bread, and give them something to eat?"

³⁸Jesus replied, "How many loaves do you have? Go and see."

When they had found out, they said, "Five loaves and two fish."

³⁹Jesus gave them instructions that everyone should sit down in groups on the green grass, ⁴⁰and people sat down in groups of hundreds and fifties. ⁴¹He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves. He then gave it to his disciples to set before the people, and he distributed the two fish among them all. ⁴²Everyone ate and was satisfied, ⁴³and the disciples collected twelve baskets full of broken pieces and of the [leftover] fish. ⁴⁴Those who ate the loaves numbered about five thousand men.

^a Greek "his"

^b Greek "his"

^c Greek "John's"

^d Greek "them"

^e Greek "his"

^f 200 denarii was about 7 or 8 months wages for an agricultural laborer.

⁴⁵At once, Jesus^a made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he himself sent the crowd away. ⁴⁶After he had taken leave of them, he went up the mountain to pray.

The walking on the water – At Gennesaret

⁴⁷When evening came, the boat was in the middle of the sea while Jesus^b was alone on the shore. ⁴⁸Seeing the disciples hard pressed in their rowing as the wind was against them, he came to them when it was about the fourth watch of the night. Jesus^c was walking on the sea and would have passed by them, ⁴⁹but when they saw him walking on the sea, they thought that it was a ghost and cried out. ⁵⁰They all saw him and were troubled, but immediately, Jesus spoke with them and said, “Rejoice! It is I!^d Do not be afraid!” ⁵¹He got into the boat with them and the wind ceased. They were utterly astonished and marveled greatly ⁵²because they had not understood about the [miracle of the] loaves, but their hearts were hardened.

⁵³After crossing over, they landed at Gennesaret and moored the boat to the shore. ⁵⁴When they came out of the boat, the people immediately recognized Jesus.^e ⁵⁵They swarmed that whole region and began to bring the sick on mats to wherever they heard that he was. ⁵⁶Wherever he entered, into villages, cities, or into the country, people laid the sick in the marketplaces and begged him to be able to touch just the fringe of his garment; and as many as touched him were made well.

7

Traditions that nullify the word of God

Then the Pharisees and some of the scribes came from Jerusalem and gathered to [see] Jesus.^f ²When they saw that some of his disciples were eating bread with defiled^g (that is, unwashed) hands,^h they found fault. ³(For the Pharisees and all the Jews hold to the tradition of the presbyters and do not eat unless they wash their hands and forearms. ⁴[Also], they do not eat when they return from the marketplace unless they [first] bathe themselves; and there are many other things which they have received and observe: washings of cups, pitchers, bronze vessels, and couches.) ⁵The Pharisees and the scribes asked him, “Why is it that your disciples do not

^a Greek “he”

^b Greek “he”

^c Greek “he”

^d Or “I AM!”

^e Greek “him”

^f Greek “him”

^g Or “(ritually) impure”

^h CT omits the rest of the verse

live by^a the tradition of the presbyters, but eat their bread with unwashed hands?”

⁶Jesus answered them, “Well did Isaias (Isaiah) prophesy of you hypocrites, as it is written:

*‘This people honors me with their lips,
but their heart is far from me.
⁷But in vain do they express adoration^b before me,
teaching as doctrines the commandments of men.’^c*

⁸Indeed, you set aside the commandment of God and hold fast^d to human tradition^e—the washing of pitchers and cups, and you do many other such things.” ⁹He said to them, “How ingeniously do you reject the commandment of God in order to keep your tradition! ¹⁰For Moses said, ‘Honor your father and your mother;’^f and, ‘Whoever speaks evil of father or mother should be put to death.’^g ¹¹But you say, ‘If a man tells his father or mother, “Whatever [support] you might have received from me is Corban^h (that is, dedicated to God)”’ ¹²then you no longer allow him to do anything for his father or mother. ¹³Thus, you nullify the word of God by your tradition which you have handed down.ⁱ And you do many [other] things like this.”

¹⁴Jesus called the entire crowd to himself and said to them, “Hear me, all of you, and understand! ¹⁵There is nothing outside a person that by going in can defile; it is what comes out of a person that defiles the person. ¹⁶Anyone who has ears for listening should listen!”^j

¹⁷When he had entered into a house away from the crowd, his disciples asked him about the parable. ¹⁸He said to them, “Are you also without understanding? Do you not perceive that whatever goes into someone from the outside cannot defile that person ¹⁹because it does not go into his heart but into the stomach, and then into the sewer (thus he declared all foods to be clean)^k?” ²⁰He said, “What comes out of a person is what defiles that

^a Or “walk according to”

^b *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^c Isaias (Isaiah) 29:13. NT agrees with LXX against MT

^d Or “observe / carry out”

^e By contrast with divine or apostolic tradition of God which by nature cannot contradict God’s commandments

^f Exodus 20:12; Deuteronomy 5:16

^g Exodus 21:17; Leviticus 20:9

^h Corban is a Hebrew word for an offering devoted to God.

ⁱ Note that the word tradition refers to a content (or teaching) as well as a process of transmission.

^j This verse is only found in the Byzantine tradition. CT omits this verse.

^k Or “thus purging all foods”

person. ²¹Indeed, it is from within, out of human hearts, that evil thoughts proceed: sexual immorality, theft, murder, ²²adultery, greed,^a wickedness, deceit, lustful desires, an evil eye^b, blasphemy^c, pride, and foolishness.^d ²³All these evil things come from within and make a person unclean.”

The faith of a Canaanite Woman – Crumbs from the table

²⁴From there, he arose and went away to the borders of Tyre and Sidon. He entered a house and did not want anyone to know it, yet he could not escape notice. ²⁵Having heard about Jesus,^e a woman whose little daughter had an unclean spirit came and fell down at his feet. ²⁶Now, this woman was a Greek, of Syro-Phoenician descent. She begged him to cast the demon out of her daughter. ²⁷But Jesus said to her, “Let the children be filled first, for it is not right to take the children’s bread and to throw it to the little dogs!”

²⁸But she answered, “Yes, Lord. Yet even the dogs under the table eat the children’s crumbs!”

²⁹Jesus said to her, “For saying this, you may go your way! The demon has gone out of your daughter.”

³⁰She went away to her house and found the child having been laid on the bed, with the demon gone out.

The healing of a deaf man

³¹Again, Jesus^f departed from the borders of Tyre and Sidon, and came to the sea of Galilee, passing through the region of the Decapolis. ³²People brought him a person who was deaf and had an impediment in his speech, and they begged Jesus to lay his hand on him. ³³He took the man aside from the crowd, in private, put his fingers into his ears, then spat and touched his tongue. ³⁴Looking up to heaven, Jesus^g sighed and said to him, “Ephphatha!” that is, “Be opened!” ³⁵Immediately, the man’s ears were opened; the impediment of his tongue was released, and he spoke clearly. ³⁶Jesus told the people to tell no one, but the more he ordered them, the more widely they proclaimed it. ³⁷They were amazed beyond words, saying, “Everything he has done is good! He even makes the deaf hear, and the mute speak!”

^a Also “covetousness” or in some cases “forcing someone to do something / obtaining by force”

^b Greek ὀφθαλμὸς πονηρός, conveys the idea of looking with jealousy and evil intent

^c Or “slander”

^d Or even “folly”

^e Greek “him”

^f Greek “he”

^g Greek “he”

8

The feeding of the four thousand

In those days, a very great crowd was [assembled] there and the people had nothing to eat. Jesus called his disciples to himself and told them, ²“I have compassion on the people because they have stayed with me for three days now, and they have nothing to eat. ³If I send them away hungry to their homes, they will faint on the way, for some of them came from far away.”

⁴His disciples replied, “From where could we satisfy these people with bread, here, in a deserted place?”

⁵Jesus^a asked them, “How many loaves do you have?”

They replied, “Seven.”

⁶Jesus directed the crowd to sit down on the ground, and he took the seven loaves. After giving thanks, he broke them and gave them to his disciples to serve, and they served the people. ⁷They also had a few small fish. After blessing them, Jesus also told them to serve the fish. ⁸The people ate and were satisfied, and the disciples picked up seven baskets of broken pieces that were left over. ⁹Those who had eaten were about four thousand. After this, Jesus sent the people away.

The Pharisees ask for a sign – The yeast of the Pharisees

¹⁰Right after this, he got into the boat with his disciples and arrived into the region of Dalmanutha. ¹¹The Pharisees came out and began to question him, seeking from him a sign from heaven, and putting him to the test. ¹²Jesus sighed deeply in his spirit, and said, “Why is this generation seeking a sign? Amen, I tell you: no sign will be given to this generation!”

¹³He left them, and again entered into the boat and departed to the other side. ¹⁴But the disciples^b forgot to take bread and had only one loaf in the boat with them. ¹⁵Jesus warned them in these words, “Be watchful, beware of the yeast of the Pharisees and Herod.”

¹⁶They reasoned among themselves, saying, “It is because we have no bread!”

¹⁷Jesus, perceiving this, said to them, “Why do you reason that it is because you have no bread [that I have said this]? Do you not yet perceive or understand? Is your heart still hardened? ¹⁸Having eyes, do you not see? Having ears, do you not hear? Do you not remember? ¹⁹When I broke the

^a Greek “he”

^b Greek “they”

five loaves for the five thousand, how many baskets full of broken pieces did you gather up?”

They told him, “Twelve!”

²⁰“And after the seven loaves had fed four thousand people, how many baskets full of broken pieces did you gather up?”

They replied, “Seven!”

²¹Jesus asked them, “Do you still not understand?”

The healing of a blind man

²²When he arrived at Bethsaida, people brought a blind man and begged Jesus to touch him. ²³Jesus took hold of the blind man by the hand and brought him out of the village. He spit on his eyes, laid his hands on the man, and asked him if he saw anything.

²⁴The man looked up and said, “I see people! I see them like trees walking!”

²⁵Again, Jesus laid his hands on the man’s eyes who then looked [around] intently. His sight was then restored and he saw everyone clearly. ²⁶Jesus sent him away to his home, saying, “Do not enter into the village and do not tell anyone in the village.”

Peter’s confession about Jesus – First announcement of the passion

²⁷Jesus went out with his disciples into the villages of Caesarea Philippi. On the way, he asked his disciples, “Who do people say that I am?”

²⁸They told him, “John the Baptizer, and others say Elias (Elijah), but others yet [say that you are] one of the prophets.”

²⁹Jesus said to them, “But you, who do you say that I am?”

Peter answered, “You are the Christ!”^a

³⁰Jesus commanded them not to tell anyone who he was.^b ³¹He began to teach them that the Son of Man must suffer many things, and be rejected by the presbyters, the chief priests and the scribes, and be killed, and after three days rise again. ³²He spoke to them openly. Peter took him [aside] and began to rebuke him. ³³But Jesus, 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.”

^a Or “Messiah (Anointed One)”

^b Or “about him”

Requirements for discipleship

³⁴Jesus called the multitude to himself with his disciples and said to them, “Whoever wants to come after me, let him deny himself, take up his cross, and follow me. ³⁵Indeed, whoever wants to save his life will lose it; and whoever will lose his life for my sake and for the sake of the Good News will save it. ³⁶What does it profit if someone, to gain the whole world, loses^a his life? ³⁷For what will someone give in exchange for his life? ³⁸Whoever will be ashamed of me and my words in this adulterous and sinful generation, the Son of Man also will be ashamed of when he comes in the glory of his Father with the holy angels.”

9

The Lord's transfiguration

Jesus^b said to them, “Amen, I tell you that there are some standing here who will not taste death until they see the Kingdom of God^c come with power.”

²After six days Jesus took with him Peter, James, and John, and brought them up to a high mountain in private, by themselves. [There], he was transfigured^d in front of them. ³His clothing became radiant, extremely white like snow, such as no launderer on earth could whiten them. ⁴Elias (Elijah) and Moses appeared to them, and they were talking with Jesus.

⁵Peter said to Jesus, “Rabbi, it is good for us to be here! Let us make three tents:^e one for you, one for Moses, and one for Elias (Elijah).” ⁶He did not know what to say, for they were very afraid.

⁷A cloud came which overshadowed them and a voice came out of the cloud, “This is my beloved Son! Listen to him.”

⁸Suddenly, looking around, they saw no one with them any more, except Jesus only.

^a Or “forfeits, gives up”

^b Greek “he”

^c This may be a reference to the Transfiguration (verse 2-8) or to a coming judgment on unbelievers: “In conventional readings of Mark 9:1, the meaning of the “kingdom of God coming with power” determines the identity of the bystanders who will supposedly experience (“see”) it. Since the prediction of the kingdom is usually regarded as a blessing, it is assumed that the bystanders are protagonists. In contrast to this conventional approach, the reading proposed in this essay begins with the group(s) which will experience (“see”) “the kingdom of God coming with power”, first in 9:1 and then in 13:26 and 14:62. When prior attention is given to these groups in the context of the narrative, Jesus’ prediction in Mark 9:1 emerges not as a blessing promised to the protagonists, but as a threat of judgment aimed at antagonists.” (Thomas Hatina in *Biblica* 86 (2005) 20-34)

^d Greek μεταμορφώθη (metamorphosis, “changed into another form”)

^e Or “three tabernacles, booths, shelters,” perhaps a reference to the Jewish feast of the tabernacles.

Question about Elijah's coming

⁹As they were coming down from the mountain, he told them not to tell anyone what they had seen, until after the Son of Man would have risen from the dead. ¹⁰They kept this saying to themselves, wondering what "rising from the dead" meant.

¹¹They asked him, "Why do the scribes say that Elias (Elijah) must come first?"

¹²Jesus answered, "Indeed, Elias (Elijah) comes first and restores all things. Why then is it written about the Son of Man that he must suffer many things and be despised? ¹³But I tell you that Elias (Elijah) has [already] come, and they have also done to him whatever they wanted to, even as it is written about him."

The healing of a possessed boy

¹⁴Returning to the [other] disciples, Jesus^a saw a great crowd around them, and scribes were questioning them. ¹⁵At once, when all the people saw him, they were greatly amazed and rushed to greet him. ¹⁶Jesus asked the scribes, "What are you asking them about?"

¹⁷In the crowd, someone said, "Teacher, I brought you my son who has a mute spirit. ¹⁸Wherever the spirit seizes him, it throws him to the ground and my son foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to cast it out, but they were not able."

¹⁹Jesus answered him, "Unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me."

²⁰They brought the son to him, and when he saw Jesus, the spirit immediately convulsed the boy who fell to the ground and rolled around, foaming at the mouth.

²¹Jesus asked the boy's father, "How long has he been like this?"

"From childhood," he answered. ²²"Often, it has thrown him both into the fire and into water, in order to destroy him. But if you are able to do anything, have compassion on us and help us!"

²³Jesus said to the man, "If you are able! All things are possible to the one who believes!"

²⁴Immediately the father of the child cried out with tears, "I believe! Help my unbelief!"

^a Greek "he"

²⁵When Jesus saw that a crowd was running to the scene, 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!”

²⁶The spirit cried out, convulsed greatly, and came out of the boy. He became as dead, so much that most of the people said, “He is dead!” ²⁷But Jesus took him by the hand, raised him up; and the boy stood up.

²⁸When Jesus entered into the house, his disciples asked him privately, “Why could we not cast it out?” ²⁹He answered, “This kind can come out by nothing, except by prayer and fasting.”^a

The Lord’s passion announced again – The greatest in the Kingdom

³⁰They left that place and passed through Galilee, [and] Jesus did not want anyone to know it. ³¹He was teaching his disciples and told them, “The Son of Man is to be delivered into the hands of men. They will kill him, and when he is killed, he will rise again on the third day.”

³²But they did not understand the saying and were afraid to ask him.

³³Jesus arrived in Capernaum, and when he was in the house, he asked his disciples, “What were you arguing among yourselves on the way?”

³⁴However, they remained silent because on the way, they had argued with one another about who was the greatest.

³⁵He sat down, called the Twelve and told them, “If anyone wants to be first, he shall be last of all, and the servant of all.” ³⁶He took a little child and set him in their midst. Taking the child in his arms, he said to them, ³⁷“Whoever receives such a little child in my Name, receives me; and whoever receives me, does not receive me, but the one who sent me.”

The exorcist who uses Jesus’ Name

³⁸John said to him, “Teacher, we have seen someone who does not follow us^b casting out demons in your Name; and we forbade him, because he does not follow us!”

³⁹But Jesus said, “Do not forbid him, for no one who does a mighty work in my Name will be able to quickly speak evil of me. ⁴⁰Whoever is not against us is on our side! ⁴¹Amen, I tell you that whoever will give you a cup of water to drink in my Name, because you belong to Christ, will not lose his reward. ⁴²But if someone causes one of these little ones who believe in me to stumble, it would be better for such a person to be thrown into the sea with a millstone hung around the neck.”

^a CT omits “and fasting” which is found in Byzantine manuscripts including PT

^b CT omits “who does not follow us”

Radical measures against causes of sin

⁴³“If your hand causes you to stumble, cut it off! It is better for you to enter into life maimed, rather than have your two hands and go into Gehenna,^a the unquenchable fire ⁴⁴where their worm does not die, and the fire is not quenched.’^b ⁴⁵If 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,^c the fire that will never be quenched, ⁴⁶where their worm does not die, and the fire is not quenched.’^d ⁴⁷If your eye causes you to stumble, pluck it out! It is better for you to enter into the Kingdom of God with one eye, rather than with two eyes be cast into the Gehenna^e of fire, ⁴⁸where their worm does not die, and the fire is not quenched.’^f

About salt

⁴⁹Indeed, everyone will be salted with fire, and every sacrifice will be seasoned with salt.^g ⁵⁰Salt 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.”

10

About marriage and divorce

Jesus then left that place and arrived to the borders of Judea and beyond the Jordan. Again, crowds were gathering around him. As he usually did, he taught them again. ²Pharisees^h came to test him, asking, “Is it lawful for a man to divorce his wife?”

³Jesus answered, “What instructions did Moses give you?”

⁴They replied, “Moses allowed a certificate of divorce to be written, and to divorce her.”ⁱ

⁵But Jesus said to them, “It was because of your hardness of heart that Moses wrote this law for you. ⁶But from the beginning of creation, God

^a Or “hell”

^b CT omits this verse

^c Or “hell”

^d CT omits this verse

^e Or “hell”

^f Isaiah (Isaiah) 66:24

^g CT omits “and every sacrifice will be seasoned with salt”

^h Codex Bezae (D), several old Latin manuscripts and the Sinaitic Syriac, omit the words “the Pharisees.” In these (western) manuscripts, it is the people of Mark 10:1 that are presenting the question.

ⁱ Deuteronomy 24:1-3

made them male and female.^a ⁷For this reason, a man will leave his father and mother, and will join to his wife, ⁸and the two will become one flesh.^b Thus, they are no longer two, but one flesh. ⁹What therefore God has joined together, let no one tear apart!”

¹⁰In the house, his disciples asked him again about the same matter. ¹¹He told them, “Whoever divorces his wife and marries another [woman] commits adultery against her. ¹²And if a woman divorces her husband and marries another, she commits adultery.”

The Lord blesses little children

¹³People were bringing little children to him so that he might touch them, but the disciples rebuked those who were bringing them. ¹⁴But when Jesus saw this, he was indignant. He said to them, “Let the little children come to me! Do not forbid them, for the Kingdom of God belongs to such as these. ¹⁵Amen, I tell you that whoever will not receive the Kingdom of God like a little child will in no way enter into it!” ¹⁶He took the children in his arms and blessed them, laying his hands on them.

The question of the rich man – How to inherit eternal life

¹⁷As Jesus^c was setting out on his journey, someone ran to him, knelt before him, and asked him, “Good Teacher, what shall I do in order to inherit eternal life?”

¹⁸Jesus replied, “Why do you call me good? No one is good except one: God. ¹⁹You 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.’”^d

²⁰The man said, “Teacher, I have observed all these things since my youth!”

²¹Jesus looked at him and felt love^e for him. He then said, “You [still] lack one thing. Go, sell whatever you have, and give to the poor. You will have a treasure in heaven! Then come and follow me, taking up the cross.”

²²However, the man was distressed when he heard this. He went away sorrowful, for he had great possessions. ²³Jesus looked around and said to his disciples, “How difficult it is for the wealthy to enter into the Kingdom of God!”

^a Genesis 1:27

^b Genesis 2:24

^c Greek “he”

^d Exodus 20:12-16; Deuteronomy 5:16-20

^e Greek ἀγάπην, related to *agape*

²⁴The disciples were amazed at his words. But again, Jesus said, “Children,^a how hard it is for those who trust in riches to enter into the Kingdom of God! ²⁵It is easier for a camel to go through the eye of a needle than for someone who is rich to enter into the Kingdom of God!”

²⁶They were extremely astonished and said to him, “Who then can be saved?”

²⁷Jesus looked at them and answered, “With men it is impossible, but not with God, for all things are possible with God!”

²⁸Peter began to tell him, “Behold, we have left everything and followed you.”

²⁹Jesus replied, “Amen, I tell you: there is no one who has left house, brothers or sisters, father or mother, or wife, children, or land, for my sake and for the sake of the Good News, ³⁰who will not receive a hundred times more in this time: houses, brothers, sisters, mothers, children, and land, (with persecutions); and in the age to come eternal life. ³¹But many who are first will be last; and the last [will be] first.”

Third announcement of the passion

³²They were on their way up to Jerusalem, and as Jesus was going in front of them, they were as stunned; and those who followed were afraid. Again, he took the Twelve [aside] and began to tell them about the things that were going to happen to him. 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 deliver him to the Gentiles. ³⁴They will mock him, spit on him, scourge him, and kill him. On the third day, he will rise again.”

The request from James and John – ‘Whoever wishes to be great’

³⁵James and John, the sons of Zebedee, approached Jesus^b and said, “Teacher, we want you to do for us whatever we will ask!”

³⁶He replied, “What do you want me to do for you?”

³⁷They answered, “Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory.”

³⁸But Jesus said to them, “You do not 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?”

³⁹They replied, “We are able!”

^a Greek τέκνα, compare John 21:5

^b Greek “him”

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! ⁴⁰However, to sit at my right hand and at my left hand is not mine to give, but it is for whom it has been prepared.”

⁴¹When the ten heard this, they became upset with James and John.

⁴²Jesus called them, and told them, “You know that those who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them. ⁴³But it shall not be so among you! Whoever wants to become great among you shall be your servant. ⁴⁴Whoever of you wants to become first among you shall be slave of all. ⁴⁵For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

The healing of Bartimaeus, a blind beggar

⁴⁶Then, they arrived in Jericho. As Jesus was leaving the city^a with his disciples and a great crowd, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road. ⁴⁷When he heard that it was Jesus the Nazarene, he began to cry out, “Jesus, you son of David, have mercy on me!” ⁴⁸Many rebuked him and told him to be quiet. But Bartimaeus cried out even more, “You son of David, have mercy on me!”

⁴⁹Jesus stood still and said, “Call him.”

They called the blind man and said to him, “Cheer up! Get up! He is calling you!”

⁵⁰Having thrown his cloak aside, he got up and came to Jesus.

⁵¹Jesus asked him, “What do you want me to do for you?”

The blind man replied, “Rabboni,^b that I may see again!”

⁵²Jesus said to him, “Be on your way! Your faith has made you well.” At once, the man received his sight and followed him along the way.

11

The Entrance into Jerusalem

As they were approaching Jerusalem, at Bethsphage^c and Bethany near the Mount of Olives, Jesus^d sent two of his disciples ²and said to them, “Go your way into the village that is facing you. Immediately as you enter into

^a Greek “Jericho”

^b Rabboni is a transliteration of the Hebrew word for “great teacher.”

^c TR & CT read “Bethphage” instead of “Bethsphage”

^d Greek “he”

it, you will find a young donkey tied, on which no one has ever sat. Untie him and bring him [to me]. ³If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs him and will send him back right away.’”

⁴They went away and found a young donkey tied by a door outside, in the open street. As they untied him, ⁵some of the bystanders asked them, “What are you doing, untying the young donkey?” ⁶The two disciples replied just as Jesus had said, and the people let them go.

⁷They brought the young donkey to Jesus, threw their garments on it, and Jesus sat on it. ⁸Many spread their garments on the way, while others cut down branches from the trees and spread them on the road. ⁹Those who went in front as well as those who followed cried out,

Hosanna^a! Blessed is he who comes in the Name of the Lord!^b

*¹⁰Blessed is the kingdom of our father David
that is coming in the Name of the Lord!^c*

Hosanna in the highest!

¹¹Jesus entered Jerusalem and went into the temple. After looking around at everything, since it was now evening, he went out to Bethany with the Twelve.

The cursing of the fig tree – The cleansing of the temple

¹²The next day, as they were coming out from Bethany, Jesus^d was hungry.

¹³Seeing in the distance a fig tree with leaves, he came to see if perhaps, he might find something on it. When he came to it, he found nothing but leaves, for it was not the season for figs. ¹⁴Jesus then said to the tree, “May no one ever eat fruit from you again!” and his disciples heard it.

¹⁵They arrived in Jerusalem and Jesus entered into the temple. He began to drive out those who did business^e in the temple and he overthrew the tables of the money changers, as well as the seats of those who sold doves. ¹⁶He would not allow anyone to carry a container through the temple. ¹⁷He taught them, saying, “Is it not written, ‘My house will be called a house of prayer for all the nations?’^f But you have made it a den of thieves!”^g

^a “Hosanna” means “save us” or “help us, we pray.”

^b Psalms 118:25-26 / 117 LXX

^c Some manuscripts do not have the clause “in the name of the Lord”

^d Greek “he”

^e Greek “those who sold and those who bought”

^f Isaiah (Isaiah) 56:7

^g Jeremiah 7:11

¹⁸When the chief priests and the scribes heard this, they considered how they might destroy him. As it is, they feared Jesus,^a because the crowd was astonished at his teaching.

¹⁹When evening came, he left the city. ²⁰As they passed by in the morning, the disciples saw the fig tree withered from the roots. ²¹Remembering [what had happened], Peter said to him, “Rabbi, look! The fig tree which you cursed has withered away!”

²²Jesus answered them, “Have faith in God! ²³For amen, I tell you that if anyone tells this mountain, ‘Be taken up and cast into the sea,’ without doubt in the heart but believing that what he says is happening; he shall have whatever he says. ²⁴Therefore, I tell you, whatever things you pray for and ask for, believe that you have received them, and you shall have them. ²⁵Whenever you stand praying, if you have anything against anyone, forgive; so that your Father who is in heaven may also forgive your transgressions. ²⁶But if you do not forgive, neither will your Father^b forgive your transgressions.”^c

By what authority

²⁷They returned to Jerusalem, and as Jesus was walking in the temple, the chief priests, the scribes, and the presbyters came to him. ²⁸They began to ask him, “By what authority do you do these things? Who gave you the authority to do such things?”

²⁹Jesus replied, “I will ask you one question. Answer me, and I will tell you by what authority I do these things. ³⁰The baptism of John - was it from heaven, or from men? Answer me.”

³¹They debated among themselves, saying, “If we say, ‘From heaven’ he will reply, ‘Why then did you not believe him?’ ³²But dare we say, ‘From men?’” They feared the people, for all considered that John was indeed a prophet. ³³They answered Jesus, “We do not know!”

Jesus said to them, “Then neither do I tell you by what authority I do these things.”

12

The parable of the tenant farmers of the vineyard

He began to speak to them in parables. “A man planted a vineyard, put a hedge around it, dug a pit for the winepress, and built a tower. He then

^a Greek “him”

^b MT and TR add “in heaven”

^c CT omits this verse

rented it to tenant farmers and left for another country. ²When it was time, he sent a servant to the farmers to receive his share of the fruit of the vineyard. ³But they took the servant, beat him, and sent him away empty. ⁴Again, the owner sent another servant to them, and they threw stones at him, wounded him in the head, and sent him away shamefully treated. ⁵Again he sent another; and they killed him along with many others, beating some, and killing some. ⁶The man still had one left to send, his beloved son. Finally, he sent him to them, saying: "They will respect my son!" ⁷But the tenants of the vineyard said among themselves, "This is the heir! Come, let us kill him, and the inheritance will be ours!" ⁸They took him, killed him, and threw him out of the vineyard. ⁹What then will the lord^a of the vineyard do? He will come to destroy the farmers, and he will give the vineyard to others. ¹⁰Have you not even read this Scripture:

*"The very stone which the builders rejected,
Has become the head of the corner.
"This is the Lord's doing,
And it is marvelous in our eyes?"^b*

The question of paying taxes to Caesar

¹²They kept trying to arrest Jesus, but they feared the multitude because they understood that he had spoken the parable against them. So they left him and went away. ¹³They sent some of the Pharisees and Herodians to Jesus, in order to trap him in what he said. ¹⁴They came to him and said, "Teacher, we know that you are truthful, and that you are not afraid of anyone because you do not look at human rank but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? ¹⁵Shall we give, or shall we not give?"

But knowing their hypocrisy, Jesus replied, "Why do you test me? Bring me a denarius, so that I may see it."

¹⁶They brought it.

Jesus then asked them, "Whose image^c and inscription is this?"

They answered, "Caesar's."

¹⁷Jesus then said, "Render^d to Caesar what belongs to Caesar, and to God what belongs to God."

And they were amazed at him.

^a Or "owner"

^b Psalms 118:22-23 / 117 LXX

^c Greek εἰκὼν

^d Or "give back / return"

¹⁸After this, Sadducees (who say that there is no resurrection) came to him. They asked him, ¹⁹“Teacher, Moses wrote to us, ‘If a man^a dies leaving a wife behind him but no children, his brother should take his wife, and raise up an offspring for him.’^b ²⁰There were seven brothers. The first took a wife, died, and left no offspring. ²¹The second [brother] took her and [also] died, leaving no children behind him. The third likewise; ²²and so the seven [brothers] married her and left no children. Last of all, the woman also died. ²³In the resurrection, when they rise, whose wife will she be? For the seven [brothers] had her as a wife.”

²⁴Jesus answered them, “Is this not why you are mistaken, by not knowing the Scriptures or the power of God? ²⁵For when people {will} rise from the dead, they do not marry nor are given in marriage; instead, they are like angels in heaven. ²⁶But regarding the fact that the dead are raised, have you not read in the book of Moses (in the passage about the bush), how God spoke to him, saying: ‘I am the God of Abraham, the God of Isaac, and the God of Jacob?’^c ²⁷He is not the God of the dead, but of the living! This is why you are greatly misled.”^d

The greatest commandment

²⁸One of the scribes came and heard them debating. Knowing that Jesus had answered them well, he asked him, “Which commandment is the greatest of all?”

²⁹Jesus answered, “The greatest is, ‘Hear, Israel, the Lord our God, the Lord is one: ³⁰you 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.’^e This is the first commandment. ³¹The second is likewise,^f ‘You shall love your neighbor as yourself.’^g There is no other commandment greater than these.”

³²The scribe said to him, “It is well, teacher, that you have said truly that he is one, and there is none other but he, ³³and to love him with the whole heart, with the whole mind, with the whole soul, and with the whole strength; and to love one’s neighbor as oneself. It is more important than any whole burnt-offerings and sacrifices.”

³⁴When Jesus saw that the scribe had answered wisely, he said to him, “You are not far from the Kingdom of God!”

^a Greek “man’s brother”

^b Greek “his brother”

^c Exodus 3:6

^d Or “badly mistaken, greatly led astray”

^e Deuteronomy 6:4-5

^f CT omits “likewise.” The Greek work *homoia* conveys the idea of similarity or sameness.

^g Leviticus 19:18

No one dared to ask him any [other] question after that.

About David's son – Warning about the scribes

³⁵As he taught in the temple, Jesus asked, “How is it that the scribes say that the Christ^a is the son of David? ³⁶For David himself said in the Holy Spirit:

*The Lord said to my Lord,^b
Sit at my right hand,
until I make your enemies the footstool of your feet.^c*

³⁷Therefore, David himself calls him Lord, so how can he be his son?”

The large crowd listened to him with delight. ³⁸In his teaching, he told them, “Beware of the scribes! They like to walk in long robes, to be greeted in the marketplace, ³⁹and [to have] the best seats in the synagogues and at banquets. ⁴⁰They devour widows’ houses, and for a pretense^d say long prayers. Such men will be punished most severely.”

The gift of the poor widow

⁴¹Jesus sat down opposite the treasury and watched the people putting their money into the treasury. Many who were rich gave much. ⁴²A poor widow came, and she put in two small coins,^e which amount to a quadrans coin.^f ⁴³He called his disciples to himself, and told them, “Amen, I tell you that this poor widow gave more than all those [others] who are giving to the treasury. ⁴⁴For they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on.”

13

The destruction of the Temple is foretold – The signs of the end

As Jesus went out of the temple, one of his disciples said to him, “Teacher, see! What [amazing] stones and buildings!”

²Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.”

^a Or “Messiah” - in Matthew (which is addressed to a Jewish readership), ‘Messiah’ is used for this particular verse (Matthew 22:42 EOB).

^b Hebrew text: “YHWH said to my Lord (Adonai);” see comments on parallel text in Matthew

^c Psalms 110:1 / 109 LXX

^d Or “for a show, for a false motive”

^e Literally, lepta (or widow’s mites). Lepta are very small brass coins worth half a quadrans each, which is a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker’s daily wages.

^f A quadrans is a coin worth about 1/64 of a denarius. A denarius is about one day’s wages for an agricultural laborer.

³As he sat on the Mount of Olives facing the temple, Peter, James, John, and Andrew asked him in private, ⁴“Tell us, when will these things take place? What is the sign that these things are all about to be fulfilled?”

⁵Then Jesus began to tell them, “Be careful that no one leads you astray! ⁶Many will come in my Name, saying: ‘I am he!’^a and they will lead many astray.

⁷When you hear of wars and rumors of wars, do not be troubled. Those things must take place, but the end is not [there] yet. ⁸Indeed, nation will rise against nation, and kingdom against kingdom! There will be earthquakes in various places, as well as famines and troubles. These things are [only] the beginning of birth pains.

Warning about persecutions – The great tribulation and second coming

⁹But be on your guard, for people will hand you over to the courts.^b You will be beaten in the synagogues, you will stand before rulers and kings for my sake, as a testimony to them. ¹⁰The Good News must first be preached to all the nations. ¹¹When they take you away and arrest you, do not worry in advance. Do not think ahead about 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.

¹²Brother will deliver up [his own] brother to death, and a father his [own] child. Children will rise up against parents and cause them to be put to death. ¹³You will be hated by all for my Name’s sake, but the one who endures to the end will be saved. ¹⁴But when you see the abomination of desolation^c spoken of by Daniel the prophet^d standing where it should not stand (let the reader understand), then those who are in Judea should flee to the mountains. ¹⁵Then, whoever is on the housetop should not go down or enter in to take anything out of the house. ¹⁶He who is in the field should not come back to take his cloak. ¹⁷But woe to those who are with child and to those who nurse babies in those days! ¹⁸Pray that your flight will not be in the winter! ¹⁹For in those days, there will be oppression such as there has not been since the beginning of God’s creation until now, and never will be. ²⁰If the Lord had not cut those days short, no one would be saved; but for the sake of the elect whom he chose, he has shortened the days. ²¹Then, if anyone tells you, ‘Look, here is the Christ!’ or, ‘Look, there!’ do not believe it. ²²For false christs and false prophets will arise, and they will show signs and wonders in order to lead astray, if possible, even the elect. ²³You, therefore, must be on your guard.

^a Or, “I am!”

^b Or “local councils,” literally “sanhedrins”

^c Daniel 9:17; 11:31; 12:11

^d CT omits “spoken of by Daniel the prophet”

Behold, I have told you all things beforehand. ²⁴But in those days, after that tribulation, the sun will be darkened, the moon will not give its light, ²⁵the stars will be falling from the sky, and the powers that are in the heavens will be shaken.^a ²⁶Then, people will see the Son of Man coming in the clouds with great power and glory. ²⁷After that, he will send out his angels and [they] will gather his elect from the four winds, from the ends of the earth to the ends of the sky.

Learning from the fig tree – Call to be watchful

²⁸Learn this parable from the fig tree. When the branch has become tender and puts forth its leaves, you know that the summer is near! ²⁹Likewise, when you see these things taking place, know that it is near, at the doors! ³⁰Amen, I tell you: this generation will not pass away until all these things happen. ³¹Heaven and earth will pass away,^b but my words will not pass away. ³²But no one knows that day or that hour, not even the angels in heaven, nor the Son, but only the Father. ³³Be on guard! Be alert! You do not know when that time is.

³⁴It is like a man who journeyed to another country. He leaves his house, gives authority to his servants and to each one his task. He also instructed the doorkeeper to keep watch. ³⁵Watch therefore, for you do not know when the lord of the house is coming [back], whether in the evening, or at midnight, or when the rooster crows, or in the morning. ³⁶But fear that coming suddenly, he might find you sleeping. ³⁷What I tell you, I [also] tell everyone: keep watch!"

14

The plot against Jesus – The anointing of the Lord at Bethany

It was now two days before the feast of the Passover and of the unleavened bread. The chief priests and the scribes were seeking a way to arrest him by deception in order to kill him. ²They said, "Not during the feast, because there might be a riot of the people."

³While Jesus^c was at Bethany, in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar, and poured the oil over his head. ⁴But there were some who were upset and who said, "Why has this ointment been wasted? ⁵It could have been sold for more than three hundred denarii,^d and given to the poor." They grumbled against her, but Jesus said,

^a Isaias (Isaiah) 13:10; 34:4

^b Hebrews 1:12

^c Greek "he"

^d 300 denarii was about a years wages for an agricultural laborer.

“Leave her alone! Why do you trouble her? She has done a good work for me. ⁷You always have the poor with you, and whenever you want to, you can do them good; but you will not always have me! ⁸She has done what she could: she has anointed my body in advance for the burial. ⁹Amen, I tell you: wherever this Good News will be preached throughout the whole world, what she has done will also be told, in memory of her.”

Judas’ betrayal – Preparations of the Passover meal

¹⁰Judas Iscariot, who was one of the Twelve, went off to [meet] the chief priests, in order to deliver Jesus to them. ¹¹When they heard this, they were glad, and promised to give him money. Judas^a began to seek how he might conveniently deliver him. ¹²On the first day of unleavened bread, when the Jews^b sacrificed the Passover, his disciples asked him, “Where do you want us to go and make preparations so that you may eat the Passover?”

¹³He 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, ¹⁴and wherever he enters, tell the master of the house, “The Teacher says, “Where is the guest room, where I may eat the Passover with my disciples?”” ¹⁵He will himself show you a large upper room furnished and ready. Make preparations for us there.”

¹⁶His disciples went out, and came into the city, and found things as he had told them, and they prepared the Passover.

¹⁷When it was evening, Jesus came with the Twelve. ¹⁸As they sat and were eating, Jesus said, “Amen, I tell you: one of you will betray me; the one who eats with me.”

¹⁹They began to be distressed, and they asked him, one by one, “Surely not I?” And another said, “Surely not I?”

²⁰He answered them, “It is one of the Twelve, the one who dips with me in the dish. ²¹For the Son of Man goes just as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man not to have been born.”

The institution of the Eucharist – The Lord’s supper

²²As they were eating, Jesus took bread, and after saying a blessing, he broke it, and gave it to them, saying, “Take, eat. This is my body.”

^a Greek “he”

^b Greek “they”

²³He took the cup, and after giving thanks, he gave it to them, and they all drank from it. ²⁴He said to them, “This is my blood of the new^a covenant, which is poured out for many. ²⁵Amen, I tell you: I will not drink of the fruit of the vine until that day when I drink it anew in the Kingdom of God.” ²⁶After singing a hymn,^b they went out to the Mount of Olives.

Peter’s denial is foretold – The agony in the garden

²⁷Jesus said to them, “All of you will be made to stumble because of me tonight,^c for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’^d ²⁸However, after I am raised up, I will go before you into Galilee.”

²⁹But Peter said to him, “Even if all fall away, I will not!”

³⁰Jesus said to him, “Amen, I tell you that today, this very night, before the rooster crows twice, you will deny me three times!”

³¹But Peter insisted, “If I must die with you, I will not deny you!” And they all said the same thing.

³²They arrived at a place which was named Gethsemane. Jesus said to his disciples, “Sit here while I pray.” ³³He took with him Peter, James, and John, and began to be greatly troubled and distressed. ³⁴He said to them, “My soul is extremely sorrowful, even to death.^e Stay here, and keep watch.”

³⁵He went ahead a little, fell on the ground, and prayed that, if it were possible, the hour might pass away from him. ³⁶He said, “Abba, Father, all things are possible to you. Please remove this cup from me. However, not what I desire, but what you desire.”^f

³⁷Coming back, he found the disciples sleeping, and said to Peter, “Simon, are you sleeping? Could you not watch one hour? ³⁸Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak!”

³⁹Again, he went away, and prayed, saying the same words.^g ⁴⁰Once again, he came back and found them asleep because their eyes were very heavy, and they did not know what to answer him. ⁴¹The third time, he came and said to them, “Sleep on now, and take your rest. It is enough! The hour has

^a CT omits “new” – the Greek word could also mean “renewed”

^b Probably a Psalm (118 and following)

^c CT omits “because of me tonight”

^d Zechariah 13:7

^e Compare Sirach 37:2

^f Or “will”

^g Some manuscripts (D and Latin) omit “saying the same words”

come! Behold, the Son of Man is betrayed into the hands of sinners. ⁴²Arise, let us be on our way, for behold, the one who betrays me is near.”

Judas' kiss of betrayal – The Lord is arrested

⁴³Immediately, while he was still speaking, Judas, one of the Twelve, arrived. With him came a crowd with swords and clubs, sent by the chief priests, the scribes, and the presbyters. ⁴⁴Now, the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and take him away under guard.” ⁴⁵So, when the traitor came, he immediately went up to Jesus and said, “Rabbi! Rabbi!” and kissed him. ⁴⁶They laid their hands on Jesus^a and arrested him. ⁴⁷But one of those who stood by drew his sword, and struck the servant of the high priest, cutting off his ear.

⁴⁸Jesus said, “Have you come out as against a robber, with swords and clubs to seize me? ⁴⁹Every day I was with you in the temple, teaching, and you did not arrest me! But this is [taking place] so that the Scriptures might be fulfilled.”

⁵⁰All his disciples^b left him and fled. ⁵¹A certain young man was following Jesus,^c who only wore a linen cloth [as a tunic]. The young men^d grabbed him, ⁵²but he left the linen cloth [behind], and fled from them naked.^e

Before the Sanhedrin

⁵³They led Jesus away to the high priest, and all the chief priests, the presbyters and the scribes were assembled.

⁵⁴Peter had followed Jesus from a distance, right into the courtyard of the high priest. He was sitting with the officers, warming himself in the light of the fire. ⁵⁵Now, the chief priests and the whole council were looking for witnesses [to testify] against Jesus in order to put him to death. But they could not find any. ⁵⁶Many gave false testimony against him, and their testimony did not agree with each other. ⁵⁷Some stood up, and bore false witness against Jesus,^f saying: ⁵⁸“We heard him say, ‘I will destroy this sanctuary that is made with hands, and in three days, I will build another made without hands.’”^g ⁵⁹Even so, their testimony did not agree.

⁶⁰The high priest stood up in their midst and asked Jesus, “Do you have no answer? What is this which these testify against you?” ⁶¹But Jesus

^a Greek “him”

^b Greek “they”

^c Greek “him”

^d CT has “they” instead of “the young men”

^e Or possibly “wearing only an undergarment” (see also John 21:7)

^f Greek “him”

^g Compare John 2:19

remained silent and answered nothing. Again, the high priest asked him, “Are you the Christ,^a the Son of the Blessed?”

⁶²Jesus replied, “I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky.”

⁶³At this, the high priest tore his robes and said, “What further need do we have for witnesses? ⁶⁴You have heard the blasphemy! What is your decision?” And they all condemned him as deserving death. ⁶⁵Some began to spit on him, to blindfold him, and to beat him with fists, saying, “Prophecy!” And the officers struck him with the palms of their hands.

Peter’s threefold denial

⁶⁶As Peter was in the courtyard below, one of the maidservants of the high priest came in. ⁶⁷Seeing Peter warming himself, she looked at him, and said, “You were also with Jesus the Nazarene!”

⁶⁸But he denied it, saying, “I do not know or understand what you are talking about!” He went out on the porch, and the rooster crowed.

⁶⁹When the servant girl saw him there, she began to tell those who stood by, “This is one of them!” ⁷⁰But again, he denied it. A little while later, those who stood by again said to Peter, “Surely you are one of them! You are a Galilean, and your accent^b shows it.” ⁷¹But Peter began to invoke a curse on himself and to swear, “I do not know this man of whom you speak!” ⁷²The rooster crowed the second time, and Peter remembered the word Jesus had spoken to him, “Before the rooster crows twice, you will deny me three times.” When he thought about that,^c he broke down and wept.

15

Before Pilate – The Lord is condemned to be crucified

As soon as it was the morning, the chief priests, the presbyters, the scribes and the whole council held a consultation. Having bound Jesus, they carried him away and delivered him to Pilate. ²Pilate asked him, “Are you the King of the Jews?”

Jesus answered, “You have said it.”

^a Or “Messiah”

^b Or “speech / dialect”

^c The Greek expression can be translated as “broke down” (NRSV, NIV) or “thought about it” (NKJV). The EOB combines both expressions.

³The chief priests began to accuse him of many things. ⁴Again, Pilate asked him, “Do you have no answer? See how many charges they bring against you!”

⁵But Jesus made no further answer, so that Pilate was astonished.

⁶Now, he used to release to the Jews^a one prisoner on the occasion of the feast, whichever one they asked of him. ⁷There was one called Barabbas, who was then in prison with the rebels who had committed murder during the uprising. ⁸The multitude, crying aloud, began to ask Pilate to do as he always did for them. ⁹Pilate answered them, “Do you want me to release to you the King of the Jews?” ¹⁰For he understood that it was from envy that the chief priests had delivered Jesus. ¹¹But the chief priests stirred up the crowd so that Pilate would release Barabbas to them, instead [of Jesus]. ¹²Pilate again asked them, “What then should I do to the one whom you call the King of the Jews?”

¹³“Crucify him!” they shouted.

¹⁴Pilate said to them, “Why, what evil has he done?”

But they shouted even louder, “Crucify him!”

¹⁵Wishing to please the crowd, Pilate released Barabbas to them, and after having Jesus flogged, he handed him over to be crucified.

The Roman soldiers mock Christ

¹⁶The soldiers led Jesus away inside the courtyard which is [called] the Praetorium, and they called together the whole cohort. ¹⁷They clothed him with purple, and weaving a crown of thorns, they put it on his head. ¹⁸They began to salute him, “Hail, King of the Jews!” ¹⁹They struck his head with a reed, spat on him, and bowing their knees, expressed adoration to^b him. ²⁰After mocking him, they stripped him of the purple [cloak] and put his own garments on him. Then they led him out to crucify him.

The Lord's death and burial

²¹Simon of Cyrene, the father of Alexander and Rufus, was then returning from the countryside and passing by. The soldiers^c compelled him to go with them so that he might carry Jesus' cross. ²²And they brought Jesus to the place called Golgotha, which means, “The place of a skull.” ²³They offered him wine mixed with myrrh to drink, but Jesus^d did not take it.

^a Greek “to them”

^b *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^c Greek “they”

^d Greek “he”

²⁴Then, they crucified him and shared his garments among them, casting lots for them to see what each one would take. ²⁵It was the third hour^a when they crucified him. ²⁶The written notice of his accusation was written above him, “THE KING OF THE JEWS.” ²⁷With him, they also crucified two rebels; one on his right hand, and one on his left. ²⁸The Scripture was fulfilled, which says, “He was numbered with transgressors.”^b

²⁹Those who passed by blasphemed him, shaking their heads and saying, “So! You who would destroy the sanctuary and rebuild it in three days,^c ³⁰save yourself [now] and come down from the cross!”

³¹In the same way, the chief priests also, along with the scribes, were mocking him among themselves and saying, “He saved others! He cannot save himself! ³²Let the Christ, the King of Israel, now come down from the cross, so that we may see and believe him.”^d Those who were crucified with him also insulted him.

³³When the sixth hour^e came, there was darkness over the whole land^f until the ninth hour.^g ³⁴At the ninth hour, Jesus cried out with a loud voice, “Eloi, Eloi, lama sabachthani?” which is, being interpreted, “My God, my God, why have you forsaken me?”^h

³⁵Some of those who stood by, when they heard this, exclaimed, “Behold, he is calling Elias (Elijah)!”

³⁶One [of them] ran to fill a sponge with vinegar. He put it on a reed and gave it to Jesus to drink. Then he said, “Let us leave him alone and see if Elias (Elijah) will come to take him down.”

³⁷But Jesus cried out with a loud voice and gave up the spirit. ³⁸The veil of the sanctuary was torn in two from the top to the bottom. ³⁹When the centurion who stood there in front of Jesus saw that he had cried out like this and breathed his last, he said, “Truly this man was Son of God!”

⁴⁰There were also women watching from afar, among whom were Mary Magdalene, Mary the mother of James ‘the little’ⁱ and of Joses, and Salome. ⁴¹When Jesus was in Galilee, they had followed him and served him; along with many other women who had come up with him to Jerusalem.

^a 9:00 a.m.

^b CT omits verse 28

^c John 2:19

^d TR and CT omit “him”

^e Or “noon”

^f Or “earth”

^g 3:00 pm

^h Psalms 22:1 / 21 LXX

ⁱ Or “James the Less”

⁴²Evening had now come. Because it was the Preparation Day (the day before the Sabbath), ⁴³Joseph of Arimathea (a prominent council member who was also looking for the Kingdom of God), came forward. He boldly went in to Pilate and asked for Jesus' body. ⁴⁴Pilate wondered if Jesus was already dead. Calling the centurion, he asked him whether Jesus had been dead for a long time. ⁴⁵Having been assured of this by the centurion, he granted the body to Joseph.

⁴⁶Accordingly, Joseph bought fine linen, took Jesus down and wrapped him in the linen cloth. Having placed him in a tomb which had been cut out of a rock, he rolled a stone against the door of the tomb. ⁴⁷Mary Magdalene and Mary, the mother of James, saw where Jesus^a had been laid.

16

The Lord's resurrection

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices in order to come and anoint him. ²Very early on the first day of the week, they arrived at the tomb when the sun had risen. ³They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?" ⁴But when they looked up, they saw that the stone was [already] rolled back, although it was extremely large.

⁵Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. ⁶He said to them, "Do not 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! ⁷But go, tell his disciples and Peter, 'He goes before you into Galilee. There you will see him, as he told you.'"

⁸They went out^b and fled from the tomb, for trembling and astonishment had come upon them. They said nothing to anyone because they were afraid.

^a Greek "he"

^b TR adds "quickly"

	<p><i>Left: Mark 16:8 in 4th century Codex Vaticanus</i></p> <p>Summary of Manuscript evidence for verses 9-10 <i>(Information taken from apparatus of Nestle-Aland 27th edition).</i></p> <p><i>Omit Mark 16:9-20: Codex Sinaiticus, Vaticanus, 20, 22, 304, Syriac Sinaiticus, a Sahidic manuscript, Armenian manuscripts; Eusebius, manuscripts according to Eusebius, manuscripts according to Jerome.</i></p> <p><i>Add 16:9-20 in its form seen in the Textus Receptus: A, C, D, W, Codex Koridethi, f13, 33, 565, 700, 892, 2427, 2674, the majority text; the Vulgate and part of the Old Latin, Syriac Curetonian, Peshitta, Bohairic; the Latin text of Irenaeus, manuscripts according to Eusebius, manuscripts according to Jerome (add with obeli f1 al).</i></p> <p><i>Add shorter ending only: Codex Bobbiensis (Latin)</i></p> <p><i>Add shorter and longer ending: L (019), Ψ (044), 0112, 099, 274 (margin) 579 lectionary 1602, Syriac Harclean margin, Sahidic manuscripts, Bohairic manuscripts, Ethiopic manuscripts.</i></p> <p><i>Add 16:9-20 with "Freer Logion": Codex Washingtonianus (fourth/fifth century); manuscripts according to Jerome.</i></p>
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LONGER ENDING:^a

⁹Now, after Jesus^b had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ¹⁰She went and told [this to] those who had been with him, as they mourned and wept. ¹¹When they heard that Jesus^c was alive and had been seen by her,

^a The last twelve verses, 16:9-20, are not present in many ancient manuscripts, including the fourth century Sinaiticus and Vaticanus. Mark 16:9-20 is preserved in its traditional form in about a dozen uncials (the earliest being Codex Alexandrinus) and in all undamaged minuscules. In addition to these, approximately 100 Armenian manuscripts, as well as the two oldest Georgian manuscripts, also omit the appendix. The Armenian Version was made in 411-450, and the Old Georgian Version was based mainly on the Armenian Version. One Armenian manuscript, made in 989, features a note, written between 16:8 and 16:9, *Ariston eritzou*, that is, "By Ariston the presbyter." The longer ending is generally not considered to have undisputable canonical authority but it is part of the Patriarchal Text (PT) and therefore included in the main text.

^b Greek "he"

^c Greek "he"

they disbelieved. ¹²After these things, he was revealed in another form^a to two of them, as they walked, on their way into the country. ¹³They went on their way and told it to the rest who did not believe them, either.

The commission of the Apostles

¹⁴Afterward, Jesus^b was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen him after he had risen. ¹⁵He said to them, “Go into the whole world, and preach the Good News to the whole creation.^c ¹⁶Whoever believes and is baptized will be saved;^d but whoever disbelieves will be condemned. ¹⁷These signs will accompany those who believe: they will cast out demons^e in my Name; they will speak with new languages^f; ¹⁸they will take up snakes;^g and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover.”

The Ascension

¹⁹And so, the Lord,^h after he had spoken to them, was received up into heaven and sat down at the right hand of God. ²⁰They went out and preached everywhere, the Lord working with them and confirming the word by the signs that accompanied [them].ⁱ Amen.

^a Greek μορφή, see Luke 24:13-35; also compare with Philippians 2:4-6

^b Greek “he”

^c Compare Matthew 28:19

^d Compare 1 Peter 3:21; Acts 16:30-33

^e Compare Acts 16:18

^f Compare Acts 2:6-12; 1 Corinthians 14:2-19

^g Compare Acts 28:1-7

^h CT adds “Jesus”

ⁱ Some manuscripts omit “Amen”



Archangel Gabriel

By the hand of Julia Hayes





The presentation at the Temple

Russian, 15th century, Novgorod Museum, Russia



(ACCORDING TO) LUKE
(KATA ΛΟΥΚΑΝ)

1

Luke's motivations and methods

Many^a have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, ²even as those who were eyewitnesses and servants of the word since the beginning have delivered them to us. ³For this reason, it has seemed good to me also, after reviewing the course of all things accurately from the beginning, to write an ordered account to you, most excellent Theophilus, ⁴so that you may know the certainty of the things you have been taught.

The birth of John (the Baptist) is announced

⁵In the days of Herod king of Judea, there lived a priest named Zacharias who belonged to the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth. ⁶Both of them were righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. ⁷Yet, they had no child because Elizabeth was barren, and both were well advanced in years. ⁸Now, it came to pass that while Zacharias was performing his priestly office before God in the order of his division, ⁹according to the custom of the priest's office, that his lot was [drawn] to enter into the sanctuary^b of the Lord and burn incense. ¹⁰Now, at the time of the incense offering, the whole multitude of the people was praying outside.

¹¹Then, an angel of the Lord appeared to him, standing on the right side of the altar of incense. ¹²Zacharias was startled when he saw the angel and was gripped with fear. ¹³But the angel said to him, "Do not be afraid, Zacharias, because your petition has been heard. Your wife Elizabeth will bear you a son, and you shall call his name John. ¹⁴You will have joy and gladness, and many will rejoice at his birth. ¹⁵Indeed, he will be great in the sight of the Lord! He will drink no wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. ¹⁶He will bring back many of the children of Israel to the Lord, their God. ¹⁷He will go before the Lord^c in the spirit and power of Elias (Elijah), 'to turn the hearts

^a Perhaps a reference to Matthew (or Proto-Matthew) and Mark

^b In this case the 'holy place' (not the 'holy of holies')

^c Greek "him"

of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

¹⁸Zacharias 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!"

¹⁹The angel answered him, "I am Gabriel who stands near before God.^a I was sent to speak to you and to bring you this good news.^b ²⁰Behold, you will be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their proper time."

²¹The people were waiting for Zacharias and wondering as he delayed in the sanctuary. ²²When he came out, he could not speak to them and they understood that he had seen a vision in the sanctuary. He continued to make signs to them and remained mute. ²³When the days of his service were fulfilled, Zacharias returned to his house. ²⁴After these days, his wife Elizabeth conceived, and she hid herself five months, saying: ²⁵"The Lord has done this to me in the days when he looked at me, in order to take away my disgrace among men."

The Annunciation of the birth of Jesus

²⁶Now, in the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth, ²⁷to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin's name was Mary. ²⁸Having come in, the angel said to her, "Rejoice,^c full of grace!^d The Lord is with you! Blessed are you among women!"^e

²⁹But when she saw him, she was greatly troubled at the saying and considered what kind of greeting this might be. ³⁰The angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹Behold, you will conceive in your womb and bring forth a son, and you will call his name 'Jesus.' ³²He 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, ³³and he

^a Greek ἀρεστηκῶς ἐνώπιον τοῦ θεοῦ

^b Or indeed "Good News"

^c Or "Hail!" / "Greetings" – One of the most common Hebrew greetings is שָׁלוֹם, "peace," reflected in εἰρήνη in Lk 10:5; 24:36, but the LXX never translates שָׁלוֹם, "peace," by the imperative Χαῖρε. J. McHugh, in *The Mother of Jesus*, 38-39, notes, "The imperative form Χαῖρε, far from being a conventional greeting, always refers to the joy attendant on the deliverance of Israel; wherever it occurs, it is a translation of a Hebrew verb meaning 'Rejoice greatly!'" (or "shout" for joy).

^d This is the traditional expression. "The perfect participle κεχαριτωμένη has the strongest connotation of the present: 'having been favored and as a result still being in this blessed condition.' The root in the verb is χάρις grace, the unmerited favor bestowed by God. The passive voice makes God the agent." (R.C.H. Lenski, *The Interpretation of St. Luke's Gospel* (Minneapolis: Augsburg Publishing House, 1946) p. 62). Many translations have "Greetings, favored one!" or something similar.

^e CT omits "Blessed are you among women"

will reign over the house of Jacob forever. And to his Kingdom there shall be no end.”^a

³⁴Mary said to the angel, “How can this be, since I do not know a man?”^b

³⁵The angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow^c you. Therefore, the holy one who is born from you will be called the Son of God. ³⁶Behold, your relative Elizabeth has also conceived a son in her old age and this is the sixth month [of her pregnancy] for her who was called barren. ³⁷For everything spoken by God is possible.”

³⁸Mary said, “Behold, the handmaid of the Lord! Be it to me according to your word.”

And the angel departed from her.

Mary, the Theotokos and new Ark, visits Elizabeth

³⁹In those days, Mary arose and went into the hill country with haste to a city of Judah. ⁴⁰She entered into the house of Zacharias and greeted Elizabeth. ⁴¹And it happened that when Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. ⁴²In a loud voice, she exclaimed, “Blessed are you among women, and blessed is the fruit of your womb! ⁴³Why am I so favored, that the mother of my Lord^d should come to me? ⁴⁴For behold, when the voice of your greeting came to my ears, the baby leaped^e in my womb out of joy! ⁴⁵Blessed is she who believed, for the things which have been spoken to her from the Lord will be fulfilled!”

The Magnificat

⁴⁶Mary said,

My soul magnifies the Lord

⁴⁷*And my spirit has rejoiced in God my Savior,*

⁴⁸*for he has looked at the humble state of his handmaid.*

For behold, from now on, all generations shall call me blessed!

^a Used in the Creed of Nicea-Constantinople

^b Or “since I am a virgin?”

^c Greek ἐπισκιάσει - Compare Exodus 40:33-35 LXX which is the only other instance where this verb is used: “And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed (ἐπισκιάζειν) it, and the tabernacle was filled with the glory of the Lord”

^d Compare 2 Samuel 6:9. This verse, coupled with John 1:1,14; 20:28 is the basis for the expression *theotokos* applied to the Virgin Mary at the Council of Ephesus in 431. This is a Christological title used to safeguard the unity of the divine hypostasis of the incarnate Word from the point of conception onward. Luke 1:39-50 parallels 2 Samuel 6 (see Introductory Section – Typologies), indicating that Mary is the fulfilment of the Ark of the Covenant.

^e Also spelled “leapt”

⁴⁹*Indeed, he who is mighty has done great things for me,
and Holy is his Name!*

⁵⁰*His mercy is for generations of generations
on those who fear him.*

⁵¹*He has shown strength with his arm,
he has scattered the proud in the imagination of their hearts,^a*

⁵²*He has put down princes from their thrones,
and has exalted the lowly.^b*

⁵³*He has filled the hungry with good things,
he has sent the rich away empty.*

⁵⁴*He has given help to Israel, his servant,
so that he might remember mercy,*

⁵⁵*As he spoke to our fathers,
to Abraham and his posterity forever.*

⁵⁶Mary stayed with Elizabeth for about three months, and then returned to her house.

The birth of John the Baptist

⁵⁷Now, the time when Elizabeth should give birth was fulfilled, and she gave birth to a son. ⁵⁸Her neighbors and relatives heard that the Lord had shown his great mercy towards her, and they rejoiced with her. ⁵⁹On the eighth day, they came to circumcise the child and they wanted to name him Zacharias after his father. ⁶⁰But his mother answered, “It shall not be! Instead, he will be called John!”

⁶¹They said to her, “But there is no one among your relatives who is called by this name!” ⁶²They made signs to his father to see what he wanted to have his son called.

⁶³Zacharias asked for a writing tablet and wrote, “His name is John.”

They were all very surprised. ⁶⁴Suddenly, his mouth was opened and his tongue was freed. He began to speak, blessing God. ⁶⁵Awe came upon all who lived around them, and people talked about these sayings throughout the entire hill country of Judea. ⁶⁶All those who heard these things took them to heart and exclaimed, “What then will this child be?” And indeed, the hand of the Lord was with the child.^d

^a Or “those who are proud in their inmost thoughts” (NIV)

^b Compare Sirach 10:14

^c Or “seed / descendants”

^d Greek “him”

The canticle of Zacharias (Zachariah)

⁶⁷His father, Zacharias, was filled with the Holy Spirit, and prophesied, saying:

*⁶⁸Blessed be the Lord, the God of Israel,
for he has visited and worked redemption for his people;
⁶⁹and has raised up a horn of salvation for us
in the house of his servant David
⁷⁰(as he spoke by the mouth of his holy prophets who have been from of old),
salvation from our enemies and from the hand of all who hate us;
⁷²to show mercy towards our fathers,
to remember his holy covenant,
⁷³the oath which he spoke to Abraham, our father,
to grant us ⁷⁴that being delivered out of the hand of our enemies,
we should offer him divine service without fear,
⁷⁵in holiness and righteousness before him,
all the days of our life.
⁷⁶And you, child, [you] will be called a prophet of the Most High,
for you will go before the face of the Lord to prepare his ways,
to give knowledge of salvation to his people by the remission of their sins,
⁷⁸because of the tender mercy of our God,
by which the dawn from on high will visit us,
⁷⁹to shine on those who sit in darkness and the shadow of death;
to guide our feet into the way of peace.*

⁸⁰The child was growing up and became strong in spirit, and he was in the desert until the day of his public appearance to Israel.

2

The Nativity of our Lord

In those days, Caesar Augustus issued a decree that a census should be taken of the entire [Roman] world. ²This was the first census made when Quirinius was governor of Syria. ³All went to enroll themselves, everyone to his own city. ⁴Because he was of the house and family of David, Joseph left the city of Nazareth in Galilee and went up to Judea, to the city of David which is called Bethlehem. ⁵He did so to enroll himself with Mary who was pledged to be married to him as wife and who was pregnant.

⁶While they were there, the time came for her to deliver her child. ⁷She gave birth to her firstborn^b son and wrapped him in swaddling clothes. She

^a Greek λατρεύειν

^b See Appendix E

laid him in a manger because there was no room for them in the inn.^a ⁸There were shepherds in the same countryside, staying in the field and keeping watch by night over their flock. ⁹And behold, an angel of the Lord stood by them and the glory of the Lord shone around them, and they were terrified. ¹⁰The angel said to them, “Do not be afraid, for behold, I bring you Good News of great joy which will be for all the people. ¹¹For there is born to you, this day, in the city of David, a Savior, who is Christ the Lord! ¹²This is the sign^b to you: you will find a baby wrapped in strips of cloth,^c lying in a manger.” ¹³Suddenly, there was with the angel a multitude of the heavenly host praising God, and saying:

*“Glory to God in the highest,
and on earth peace, [and] good will among mankind.”^d*

The shepherds’ visit

¹⁵When the angels went away from them into heaven, the shepherds said one to another, “Let us go to Bethlehem now and see what has taken place, which the Lord has made known to us.” ¹⁶They came with haste and found both Mary and Joseph, and the baby was lying in the manger. ¹⁷After seeing it, they revealed the news which had been spoken to them about this child. ¹⁸All those who heard what the shepherds were saying were amazed, ¹⁹but Mary kept all these sayings, pondering them in her heart. ²⁰The shepherds returned, glorifying and praising God for all the things which they had heard and seen, just as it was told them.

The Circumcision of our Lord – The Presentation in the Temple

²¹When the eight days were fulfilled and the time came for the circumcision of the child, he was named Jesus, the name given by the angel before he was conceived in the womb.

²²And when the days of their purification according to the law of Moses were fulfilled, Joseph and Mary brought him up to Jerusalem, to present him to the Lord. ²³(For it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”).^e ²⁴[They also brought him] to offer a sacrifice according to what is said in the law of the Lord, “A pair of turtledoves, or two young pigeons.”^f

^a Or perhaps “guest room”

^b Compare Isaiah (Isaiah) 7:14 LXX which also used the Greek word *σημειον*

^c Or “swaddling clothes”

^d Or “peace for those whom he favors / peace to those on whom his favor rest” (NJB/NAB)

^e Exodus 13:2,12

^f Leviticus 12:8

²⁵Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the consolation of Israel, and [the]^a Holy Spirit was upon him. ²⁶It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's anointed.^b ²⁷He came in the Spirit into the temple. The parents brought in the child Jesus in order to do according to the custom of the law concerning him. ²⁸Then Simeon took Jesus in his arms and blessed God, saying,

*²⁹Now you let your servant depart in peace, Master,
according to your word,
³⁰for my eyes have seen your salvation,^c
³¹which you have prepared before the face of all peoples;
³²a light to enlighten the gentiles,^d
and the glory of your people Israel.*

³³Joseph^e and his mother were wondering at the things which were spoken concerning him. ³⁴Simeon blessed them and said to Mary, his mother,

*Behold, this child is set for the falling and the rising of many in Israel,
and as a sign which is spoken against.
³⁵Yes, a sword will pierce through your own soul,
so that the thoughts of many hearts may be revealed.*

³⁶There was a certain 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,^f ³⁷and she had been a widow for about eighty-four years), who did not depart from the temple, offering divine services^g with fastings and petitions night and day. ³⁸Coming up at that very hour, she gave thanks to the Lord and spoke of Jesus^h to all those who were looking for redemption in Jerusalem.

Return to Nazareth of Galilee

³⁹When Joseph and Maryⁱ had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. ⁴⁰The child was growing, and was becoming strong in spirit,

^a The Greek actually uses the indefinite

^b Or "Christ" (Greek) and "Messiah" (Hebrew) both mean "Anointed One"

^c Compare Tobit 11:9,14

^d Or "a light of revelation to the nations"

^e CT reads "his father" instead of "Joseph"

^f This is the literal translation – it seems that Anna was married for seven years. NJB reads "Her days of girlhood over, she had been married for seven years"

^g Greek λατρεύουσα

^h Greek "him"

ⁱ Greek "they"

being filled with wisdom, and the grace of God was upon him. ⁴¹His parents went every year to Jerusalem for the feast of the Passover.

Jesus as a twelve-year old in the temple

⁴²When Jesus^a was twelve years old, they went up to Jerusalem according to the custom of the feast. ⁴³When they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother did not notice^b it. ⁴⁴Supposing him to be in the company, they went a day's journey and began to look for him among their relatives and acquaintances. ⁴⁵When they did not find him, they returned to Jerusalem, looking for him. ⁴⁶After three days, they found him in the temple, sitting among the teachers, both listening to them and asking them questions. ⁴⁷All who heard him were amazed by his understanding and answers. ⁴⁸When his parents^c 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."

⁴⁹He said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?" ⁵⁰But they did not understand what he said to them. ⁵¹After this, he went down with them, and came to Nazareth. He was obedient^d to them, and his mother kept all these sayings in her heart. ⁵²And Jesus increased in wisdom and stature, as well as in favor with God and men.

3

The ministry of John the Baptist

Now, in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, ²during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. ³He came into the entire region around the Jordan, preaching the baptism of repentance for remission of sins. ⁴As it is written in the book of the words of Isaiah (Isaiah) the prophet:

*The voice of one crying in the wilderness,^e
"Make ready the way of the Lord.
Make his paths straight.*

^a Greek "he"

^b Or "know"

^c Greek "they"

^d Or "subject"

^e NT agrees with LXX against MT

*⁵Every valley will be filled.
Every mountain and hill will be brought low.
The crooked will become straight,
and the rough ways smooth.
⁶All flesh will see God's salvation.*"^a

⁷To the multitudes who went out to be baptized by him, John said, "You offspring of vipers, who warned you to flee from the wrath to come?"

⁸Therefore, bring forth fruits worthy of repentance. Do not begin to say among yourselves, 'We have Abraham as our father;' for I tell you that God is able to raise up children to Abraham from these stones! ⁹Even now, the axe also lies at the root of the tree, and so every tree that does not bring forth good fruit is [to be] cut down and thrown into the fire."

¹⁰The multitudes asked him, "What then must we do?"

¹¹John^b answered them, "Whoever has two coats should give to the one who has none. He who has food should do likewise."

¹²Tax collectors also came to be baptized, and they asked him, "Teacher, what must we do?"

¹³He replied, "Do not collect more than what is appointed to you."

¹⁴Soldiers also asked him, "What about us? What must we do?"

He said to them, "Extort from no one by violence and do not accuse anyone wrongfully. Be satisfied with your wages."

¹⁵As the people were in expectation, and everyone reasoned in their hearts concerning John, whether perhaps he was the Christ, ¹⁶John answered them all, "I indeed baptize you with water, but the one who is coming is more powerful than I! I am not worthy to untie the strap of his sandals! He will baptize you in the Holy Spirit and fire! ¹⁷His winnowing fan is in his hand, and he will thoroughly cleanse his threshing floor. He will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire."

¹⁸With many other exhortations, he preached Good News to the people.

¹⁹But Herod the tetrarch, being reproved by him for Herodias, his brother's^c wife, and for all the evil things which he had done, ²⁰added this also to them all, that he shut up John in prison.

^a Isaias (Isaiah) 40:3-5. NT agrees with LXX against MT

^b Greek "he"

^c TR reads "brother Philip's" instead of "brother's"

Theophany: The Lord's Baptism

²¹Now it happened, after all the people were baptized, that Jesus was also baptized. As he was praying, heaven^a was opened, ²²and the Holy Spirit descended in a bodily form as a dove on him. A voice came out of heaven,^b saying “You are my beloved Son! In you I am well pleased.”^c

²³Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, ²⁴the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, ²⁵the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, ²⁶the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah, ²⁷the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, ²⁸the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, ²⁹the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, ³⁰the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, ³¹the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, ³²the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, ³³the son of Amminadab, the son of Aram,^d the son of Joram,^e the son of Hezron, the son of Perez, the son of Judah, ³⁴the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, ³⁵the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, ³⁶/the son of Cainan/^f the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, ³⁷the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, ³⁸the son of Enos, the son of Seth, the son of Adam, the son of God.

4

The temptation in the desert

Full of the Holy Spirit, Jesus returned from the Jordan, and was led by the Spirit into the wilderness. ²For forty days, he was tempted by the devil. He ate nothing in those days and afterward, when they were completed, he was hungry. ³The devil said to him, “If you are the Son of God, command this stone to become bread!”

^a Or “the sky”

^b Or “the sky”

^c Codex Bezae (D) reads “You are my son, I today have begotten you” (Psalms 2:7) which is mentioned by Justin Martyr and Clement of Alexandria.

^d CT reads “Admin, the son of Arni” instead of “Aram”

^e CT omits “the son of Joram”

^f This extra ‘Cainan’ entry may be a transcription error made by an early copyist.

⁴Jesus answered him, saying, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.’”^a

⁵Leading him up on a high place, the devil showed him all the kingdoms of the world in a moment of time. ⁶The 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.^b ⁷If you therefore will express adoration to^c me,^d it will all be yours.”

⁸Jesus answered him, “Get behind me Satan!^e For it is written, ‘You shall express adoration to the Lord your God, and to him only shall you offer divine service.’”^f

⁹The devil^g led him to Jerusalem, set him on the pinnacle of the temple, and said to him, “If you are the Son of God, cast yourself down from here, ¹⁰for it is written,

He will put his angels in charge of you, to guard you;

¹¹and,

*They will carry you with their hands,
for fear that you may dash your foot against a stone.^h*

¹²In reply, Jesus said to him, “It has been said, ‘You shall not tempt the Lord your God.’”ⁱ

¹³When the devil had completed every temptation, he departed from Jesus^j until another time.

The Lord's ministry in Galilee and his rejection in Nazareth

¹⁴Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. ¹⁵He taught in their synagogues, being glorified by all.

^a Deuteronomy 8:3. CT omits “but by every word of God” - The PT is unique in this instance in that it not only contains “but by every word...of God” but also has the additional words (parallel Matthew 4:4): “but by every word that proceeds out of the mouth of God”

^b Revelation 13:12

^c *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^d Revelation 13:4,12

^e CT omits “Get behind Me, Satan!”

^f Deuteronomy 6:13. NT agrees with LXX against MT

^g Greek “he”

^h Psalms 91:11-12 / 90 LXX

ⁱ Deuteronomy 6:16

^j Greek “him”

¹⁶He came to Nazareth, where he had been brought up. As was his custom, he entered into the synagogue on the Sabbath day and stood up to read. ¹⁷The scroll of the prophet Isaias (Isaiah) was handed to him. He opened the book, and found the place where it was written:

*¹⁸The Spirit of the Lord is upon me,^a
because he has anointed me to preach Good News to the poor.
He has sent me to heal the brokenhearted,^b
to proclaim release to the captives,
recovery of sight to the blind,
to deliver those who are crushed;^c
¹⁹and to proclaim the favorable^d year of the Lord.^e*

²⁰He closed the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him. ²¹He began to tell them, “Today, this Scripture has been fulfilled in your hearing.”

²²All testified about him and marveled at the gracious words which came out of his mouth; and they said, “Is this not Joseph’s son?”

²³He said to them, “Without doubt, you will quote me this proverb, ‘Physician, heal yourself! Do also [right] here in your hometown whatever we have heard that was done at Capernaum!’” ²⁴Jesus^f continued, “Amen, I tell you that no prophet is acceptable in his hometown. ²⁵But I tell you in truth, there were many widows in Israel in the days of Elias (Elijah), when the sky was shut up for three years and six months, when a great famine came all over the land. ²⁶Elias (Elijah) was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow. ²⁷There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian.”

²⁸As they heard these things, all in the synagogue were filled with anger. ²⁹They rose up, threw Jesus^g out of the city, and led him to the edge of the hill that their city was built on in order to push him off the cliff. ³⁰But passing through their midst, he went his way.

^a NT agrees with LXX against MT

^b CT omits “to heal the brokenhearted”

^c Or “to set free those who are bruised.” NT agrees with LXX against MT

^d Or “acceptable”

^e Isaias (Isaiah) 61:1-2

^f Greek “he”

^g Greek “him”

The healing of a demoniac in Capernaum

³¹Jesus^a came down to Capernaum, a city of Galilee. He was teaching the people^b on the Sabbath day, ³²and they were astonished at his teaching because his word was with authority. ³³In the synagogue, there was a man who had a spirit of an unclean demon, and he cried out with a loud voice, ³⁴“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!”

³⁵Jesus^c rebuked him, saying, “Be silent, and come out of him!” When the demon had thrown the man among them, he came out of him, having done him no harm.

³⁶Amazement came on all, and they spoke together, one with another, saying, “What is this word? For he commands the unclean spirits with authority and power, and they come out!” ³⁷News about him went out into every place of the surrounding region.

The healing of Peter’s (Simon’s) mother in law – Other healings

³⁸Jesus left the synagogue and entered into Simon’s house. Simon’s mother-in-law was afflicted with a great fever, and they asked him [to do something] for her. ³⁹He stood over her, rebuked the fever, and it left her. Immediately, she rose up and served them. ⁴⁰When the sun was setting, all those who had anyone sick with various diseases brought them to Jesus;^d and he laid his hands on every one of them, and healed them. ⁴¹Demons also came out from many, crying out, “You are the Christ, the Son of God!” Rebuking them, Jesus^e did not allow them to speak, because they knew that he was the Christ.

⁴²When it was day, he departed and went into an uninhabited place. The people were looking for him and came to him. They held on to Jesus^f in order to prevent him^g from leaving them. ⁴³But he said to them, “I must preach the Good News of the Kingdom of God to the other cities as well. I have been sent for this reason!” ⁴⁴And he continued preaching in the synagogues of Galilee.

^a Greek “he”

^b Greek “them”

^c Greek “he”

^d Greek “him”

^e Greek “he”

^f Greek “him”

^g Greek “Jesus”

5

The calling of Simon (Peter), James and John

Now it happened, while the multitude pressed on him and heard the word of God, that he was standing by the lake of Gennesaret. ²He saw two boats standing by the lake, but the fishermen had gone out of them and they were washing their nets. ³Jesus^a 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. ⁴When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

⁵Simon answered him, "Master, we worked all night and took nothing! But at your word, I will let down the net." ⁶When they had done this, they caught a great multitude of fish, and their net was breaking. ⁷They beckoned to their partners in the other boat to come and help them. They came and filled both boats, so [much] that they began to sink. ⁸But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord!" ⁹He and all who were with him were amazed at their catch of fish; ¹⁰and so also were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, "Do not be afraid! From now on, you will be catching people alive."

¹¹When they had brought their boats to shore, they left everything and followed him.

The healing of a leper

¹²It happened, while Jesus^b was in one of the cities, that 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."

¹³Jesus stretched out his hand, touched him, and said, "I want to! Be made clean."

Immediately the leprosy left him. ¹⁴Jesus commanded him to tell no one: "But go your way, show yourself to the priest, and offer for your cleansing according to what Moses commanded, as a testimony to them." ¹⁵Still, the report concerning him spread much more, and great multitudes came together to hear and to be healed by him of their infirmities. ¹⁶However, Jesus^c withdrew into the desert and prayed.

^a Greek "he" (also in verse 13, 15, 17 and 27)

^b Greek "he"

^c Greek "he"

The healing of a paralytic

¹⁷It happened, on one of those days, that Jesus 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 the people. ¹⁸Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Jesus. ¹⁹Not finding a way to bring him in because of the crowd, they went up to the housetop and let him down through the tiles with his cot, right in the center, in front of Jesus. ²⁰Seeing their faith, Jesus^a said to him, “Man, your sins are forgiven you.”

²¹The scribes and the Pharisees began to think about this, saying, “Who is this that speaks blasphemies? Who can forgive sins, but God alone?”

²²But Jesus, perceiving their thoughts, answered them, “Why are you reasoning in your hearts in such a way? ²³Which is easier to say, ‘Your sins are forgiven you;’ or to say, ‘Arise and walk?’ ²⁴However, so 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, take up your cot, and go to your house.”

²⁵Immediately, the man rose up before them and took up what he was laying on, and departed to his house, glorifying God. ²⁶Amazement took hold of all, and they glorified God. They were filled with fear,^b saying, “We have seen strange things today!”

The calling of Levi (Matthew)

²⁷After these things, Jesus^c went out and saw a tax collector named Levi sitting at the tax office. He said to him, “Follow me!”

²⁸Levi left everything, got up and began to follow Jesus. ²⁹He made a great feast for Jesus^d in his house. A great crowd of tax collectors was [assembled] there, and other people were also at table^e with them. ³⁰The scribes and the Pharisees murmured against Jesus’ disciples, saying, “Why do you eat and drink with the tax collectors and sinners?” ³¹Jesus answered them, “Those who are healthy have no need for a physician, but those who are sick do! ³²I have not come to call the righteous, but sinners to repentance.”

^a Greek “he”

^b Or “awe”

^c Greek “he”

^d Greek “him”

^e Or “reclining”

About fasting

³³They asked him, “Why do John’s disciples often fast and pray, as also the disciples of the Pharisees, but yours eat and drink?”

³⁴Jesus^a said to them, “Can you make the friends of the bridegroom fast, while the bridegroom is with them? ³⁵But the days will come when the bridegroom will be taken away from them. Then, they will fast in those days.”

³⁶He also told them a parable: “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. ³⁷No one puts new wine into old wineskins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. ³⁸Instead, new wine must be put into fresh wineskins, and both are preserved. ³⁹No one who has drunk old wine immediately desires new, for he says, ‘The old is better!’”

6

About the Sabbath

On a certain Sabbath day, Jesus was walking through the grain fields. His disciples plucked heads of grain and ate them, rubbing the heads in their hands. ²But some among the Pharisees asked them, “Why do you do what is not lawful on the Sabbath day?”

³Jesus answered them with these words, “Have not you read what David did when he was hungry, along with those who were with him? ⁴How he entered into the house of God, took and ate the show bread^b and also gave it to those who were with him, even though it is not lawful to eat [from it] except for the priests alone?” ⁵He said to them, “The Son of Man is lord of the Sabbath.”

⁶On another Sabbath, Jesus entered into the synagogue and began to teach. A man was there whose right hand was withered. ⁷The scribes and the Pharisees were watching Jesus,^c to see if he would heal on the Sabbath, so that they might find an accusation against him. ⁸But Jesus perceived^d their thoughts. He said to the man who had the withered hand, “Rise up, and stand in the midst [of all];” and the man arose and stood up. ⁹Then Jesus said to them, “I will ask you something: Is it lawful to do good on the Sabbath, or to do harm? To save a life, or to kill?” ¹⁰He looked around at all of them and said to the man, “Stretch out your hand!” The man did so, and

^a Greek “he”

^b Or “bread of the presence”

^c Greek “him”

^d Or “knew”

his hand was restored as healthy as the other. ¹¹However, the scribes and the Pharisees^a were filled with rage and talked with one another about what they might do to Jesus.

The Twelve

¹²It happened in these days, that Jesus^b went out into the mountain to pray; and he continued all night, in prayer to God. ¹³When day came, he called his disciples and chose twelve from among them, which he also named ‘apostles’:^c ¹⁴Simon, whom he also named Peter; Andrew, his brother; James;^d John; Philip; Bartholomew; ¹⁵Matthew; Thomas; James, the son of Alphaeus; Simon, who was called the Zealot; ¹⁶Judas [the son] of James; and Judas Iscariot, who also became a traitor. ¹⁷He came down with them and stood on a level place. A large number of his disciples and of people from all Judea, Jerusalem, and the sea coast of Tyre and Sidon came to hear him and to be healed of their diseases. ¹⁸Those who were troubled by unclean spirits also came, and they were healed. ¹⁹The whole multitude desired to touch him because power came out from him and healed them all.

The Lord's sermon

²⁰Jesus looked up to his disciples, and said:

*Blessed are you who are poor,
for yours is the Kingdom of God.*

²¹*Blessed are you who hunger now,
for you will be filled.*

*Blessed are you who weep now,
for you will laugh.*

²²*Blessed are you when men shall hate you,
and when they shall exclude and mock you,
and throw out your name as evil for the sake of the Son of Man.*

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.*

²⁴*But woe to you who are rich!
For you have received your consolation.*

²⁵*Woe to you, you who are full now,
for you will be hungry.*

^a Greek “they”

^b Greek “he”

^c Which means “sent”

^d Greek Ἰάκωβον

*Woe to you who laugh now,
for you will mourn and weep.*

²⁶*Woe [to you,]^a when all men speak well of you,
for their fathers did the same thing to the false prophets.*

Love for one's enemies

²⁷But I tell you who hear: love your enemies, do good to those who hate you, ²⁸bless those who curse you, and pray for those who mistreat you. ²⁹To the one who strikes you on the cheek, offer also the other [cheek]. If someone takes away your cloak, do not refuse your coat as well. ³⁰Give to anyone who asks you, and if anyone takes what belongs to you, do not demand it back.

³¹As you would like others to do to you, do the same to them. ³²If you love those who love you, what credit is that to you? Even sinners love those who love them! ³³If you do good to those who do good to you, what credit is that to you? For even sinners do the same! ³⁴If you lend to those from whom you hope to receive [back], what credit is that to you? Even sinners lend to sinners, to receive back as much. ³⁵But love your enemies, and do good, and lend, expecting nothing back. Then your reward will be great and you will be children of the Most High, for he is kind [even] to the ungrateful and evil.

³⁶*Therefore, be merciful,
even as your Father is also merciful.*

³⁷*Do not judge,
and you will not be judged.*

*Do not condemn,
and you will not be condemned.*

*Set free,
and you will be set free.*

³⁸Give, and it will be given to you: a good measure, pressed down, shaken together, and overflowing will be given to you.^c For with the same measure [that] you measure, it will be measured back to you.”

The beam and the speck – Judging others – The tree and its fruits

³⁹He spoke a parable to them. “Can the blind guide the blind? Will they not both fall into a pit? ⁴⁰A disciple is not above his teacher, but after being fully trained, everyone will be like their teacher. ⁴¹Why do you see the speck of chaff that is in your brother’s eye but do not consider the beam

^a TR adds “to you”

^b Other manuscripts omit “all”

^c Literally “into your bosom”

that is in your own eye?⁴² Or how can you say to your brother, ‘Brother, let me remove the speck of chaff that is in your eye,’ when you do not see the beam that is in your own eye? You hypocrites! First, remove the beam from your own eye, and then you will be able to see clearly in order to remove the speck of chaff that is in your brother’s eye.⁴³ For there is no good tree that brings forth rotten fruit, or any rotten tree that produces good fruit.⁴⁴ Indeed, each tree is recognized^a by its own fruit!^b People do not gather figs from thorns, nor do they pick up grapes from a bramble bush.⁴⁵ Out of the good treasure of his heart, a good person brings out what is good, but out of the evil treasure of his heart, one who is evil brings out what is evil. For out of the overflowing of the heart, the^c mouth speaks.

Those who say ‘Lord, Lord’ – Building on rock or sand

⁴⁶Why do you call me, ‘Lord, Lord,’ and do not do what I say?⁴⁷ I will show you what the person is like who comes to me, hears my words and does them.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 water^d rushed against that house but could not shake it, because it was founded on the rock.^e⁴⁹ But the one who hears and does not practice is like a man who built a house on the ground without a foundation. The stream rushed against it, and at once it fell down; and the ruin of that house was great.”

7

The healing of the Centurion’s servant

When Jesus had finished speaking all that he wanted the people to hear, he entered into Capernaum.² There was the servant of a certain centurion, a man highly valued by his master, who was sick and at the point of death.³ When the centurion heard about Jesus, he sent to him presbyters of the Jews to ask him to come and save his servant.⁴ When they came to Jesus, they pleaded earnestly with him, saying, “This man deserves to have you do this⁵ because he loves our nation and [even] built our synagogue for us.”⁶ Jesus went along with them, but as he was approaching the house, the centurion sent word to him (by some friends to say to him), “Lord, do not trouble yourself, for I am not worthy for you to come under my roof.⁷ Therefore, I did not even think myself worthy to come to you. But [only] say the word and my servant will be healed.⁸ For I am also a man placed

^a Or “known”

^b James 2:18

^c Greek “his”

^d Greek “stream”

^e Compare Matthew 16:18

under authority, and I have soldiers under my command.^a 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.”

⁹When Jesus heard these things, he marveled at him. Turning around, he said to the multitude who followed him, “I tell you, I have not found such great faith even in Israel!” ¹⁰And the messengers, returning to the house, found that the servant who had been sick was [now] well.

The raising of the son of the widow of Nain

¹¹Soon afterwards, Jesus went to a city called Nain. Many of his disciples, along with a great multitude, went with him. ¹²Now, when Jesus drew near to the gate of the city, behold, a dead person was being carried out, who was the only son of his mother, and she was a widow. Many people of the city were with her. ¹³When the Lord saw her, he had compassion on her, and said to her, “Do not cry.” ¹⁴He came near and touched the coffin, and the bearers stood still. He then said, “Young man, I tell you, arise!” ¹⁵And the dead man sat up, and began to speak. Jesus then gave him to his mother.

¹⁶They were all filled with awe and glorified God, saying, “A great prophet has arisen among us!” and, “God has visited his people!” ¹⁷This news concerning Jesus spread throughout Judea and in all the surrounding countryside.

Messengers from John the Baptist – The Lord’s own witness about John

¹⁸John’s disciples told the Baptist^b about all these things. ¹⁹John called two of his disciples and sent them to Jesus to ask, “Are you the one who is coming, or should we look for another?” ²⁰When the men reached Jesus, they said, “John the Baptizer has sent us to you, saying: ‘Are you the one who is coming or should we look for another?’”

²¹At that very time, Jesus had been healing many diseases, plagues and evil spirits; and had given sight to many who were blind. ²²Jesus answered them, “Go and tell John what you have seen and heard: 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. ²³Blessed is he who is not offended by me!”

²⁴When John’s messengers had departed, Jesus^c began to tell the multitudes about John, “What did you go out into the wilderness to see? A reed shaken by the wind? ²⁵What then did you go out to see? A man clothed in

^a Greek “myself”

^b Greek “him” (“Baptist” substituted for clarification)

^c Greek “he”

soft clothing? Behold, those who are gorgeously dressed and live delicately are in kings' courts. ²⁶But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet! ²⁷This is he of whom it is written:

*'Behold, I send my messenger before your face,
who will prepare your way before you.'*^b

²⁸For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer; yet whoever is least in the Kingdom of God is greater than he."

²⁹Hearing this, all the people and the tax collectors who had been baptized with John's baptism confessed God to be vindicated. ³⁰However, the Pharisees and the lawyers rejected God's purpose,^c not being baptized by him themselves.

^{31d}"To what, then, can I compare the people of this generation? What are they like? ³²They are like children who sit in the marketplace and who call one another, saying: 'We played the pipes to you, and you did not dance! We mourned, and you did not cry!' ³³For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon!' ³⁴The Son of Man came eating and drinking, and you say, 'Behold, a glutton and a drunkard; a friend of tax collectors and sinners!' ³⁵Yet Wisdom is justified^e by all her children."^f

A sinful woman is forgiven

³⁶One of the Pharisees invited Jesus to eat with him. He entered into the Pharisee's house, and sat at the table. ³⁷And behold, a woman who was a sinner in the city, when she learned that he was at table in the Pharisee's house, brought an alabaster jar of perfume. ³⁸Standing behind at his feet, weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head. She also kissed his feet and anointed them with the perfumed oil. ³⁹Now, when the Pharisee who had invited Jesus saw this, he said to himself, "If this man were a prophet, he would have perceived who is touching him and what kind of woman this is, that she is a sinner."

⁴⁰Jesus said to him, "Simon, I have something to tell you."

He replied, "Speak, teacher."

^a NT agrees with MT against LXX

^b Malachi 3:1

^c Or possibly "rejected the counsel (purpose) of God for themselves"

^d TR adds "But the Lord said"

^e Or "vindicated"

^f See Wisdom of Sirach 4:11; Revelation 12:1-2,17 and notes

⁴¹“A certain lender had two debtors. One owed five hundred denarii, and the other fifty. ⁴²When they could not pay, he forgave them both. Then, which of them will love him the most?”

⁴³Simon answered, “The one to whom he forgave the most I suppose.”

Jesus said to him, “You have judged correctly.” ⁴⁴Turning 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 her hair. ⁴⁵You gave me no kiss, but since the time I came in, she has not ceased kissing my feet. ⁴⁶You did not anoint my head with oil, but she has anointed my feet with perfume. ⁴⁷Therefore, I tell you, her sins, which are many, are forgiven because she has loved much. But the one to whom little is forgiven loves little.” ⁴⁸Jesus^a said to her, “Your sins are forgiven.”

⁴⁹Those who sat at the table with him began to say to themselves, “Who is this who even forgives sins?”

⁵⁰Then Jesus said to the woman, “Your faith has saved you. Go in peace.”

8

The women disciples of the Lord

Soon afterwards, Jesus^b went through cities and villages, preaching and bringing the Good News of the Kingdom of God. With him were the Twelve, ²and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out; ³Joanna, the wife of Chuzas, Herod’s steward; Susanna; and many others; who served him^c from their possessions.

The parable of the sower – About parables

⁴As a great crowd was coming together and as people from every city were coming to him, he spoke by a parable.

⁵⁴A farmer went out to sow his seed. As he was sowing, some [seed] fell along the wayside; it was trampled under foot, and the birds of the sky devoured it. ⁶Other seed fell on the rock, and as soon as it grew, it withered away because it had no moisture. ⁷Other fell among the thorns, and the thorns grew with it, and choked it. ⁸Other fell into the good ground, grew, and brought forth fruit a hundred times.” As he said this, he exclaimed, “Let anyone with ears to hear listen!”

^a Greek “he”

^b Greek “he”

^c Other manuscripts read “them” instead of “him”

⁹Then his disciples asked him, “What does this parable mean?”

¹⁰Jesus replied, “To you it is given to know the mysteries of the Kingdom of God, but to the rest, [it is given] in parables, so that ‘seeing they may not see, and hearing they may not understand.’^a ¹¹Now, this what the parable means: The seed is the word of God. ¹²Those along the wayside are those who hear. Then, the devil comes and takes away the word from their heart, so that they may not believe and be saved. ¹³Those on the rock are those who receive the word with joy when they hear. But they have no root; they believe for a while, then fall away in time of temptation. ¹⁴What fell among the thorns is those who have heard, and as they go on their way, they are choked with worries, wealth, and the pleasures of life; and they bring no fruit to maturity. ¹⁵As for the seed that fell in the rich soil, this is those who have heard the word with an honest and good heart, who retain it and bring forth fruit with endurance.

The lamp – Nothing is secret

¹⁶No one who has lit a lamp covers it with a lid, or puts it under a bed. Instead, it is put on a stand so that those who enter in may see the light! ¹⁷Nothing is hidden^b that will not be revealed. Nothing is secret^c that will not be known and come to light. ¹⁸Therefore, be careful how you hear. Whoever has will be given more; whoever does not have, even what he thinks he has will be taken from him.”

The Lord's true family

¹⁹His mother and brothers^d came to him, but they could not come near him because of the crowd. ²⁰It was reported to him, “Your mother and your brothers are standing outside, desiring to see you.”

²¹But Jesus^e answered, “My mother and my brothers are those who hear the word of God and do it.”

The calming of the storm

²²On one of those days, he entered into a boat with his disciples and said to them, “Let us go over to the other side of the lake.” And so, they launched out. ²³But as they were sailing, Jesus^f fell asleep. A windstorm came down on the lake, and they were taking on dangerous amounts of water. ²⁴His disciples came to him and woke him up, saying, “Master, master, we are

^a Isaias (Isaiah) 6:9

^b Greek κρυπτόν from which we have the word ‘cryptography’

^c Greek ἀπόκρυφον from which we have the word ‘apocrypha’

^d See Appendix E

^e Greek “he”

^f Greek “he”

perishing!” Jesus^a awoke, rebuked the wind and the raging of the water, and they ceased, and it was calm.^b ²⁵He said to them, “Where is your faith?” In fear and amazement, they said to one another, “Who is this, then, that he commands even the winds and the water, and they obey him?” ²⁶Then, they reached the country of the Gadarenes, which is opposite Galilee.

The healing of a demoniac – The demons expelled in the herd of swine

²⁷When Jesus stepped ashore, a man from the town who had had demons for a long time came to meet him. ^cThis man wore no clothes, and he did not live in a house, but in the tombs. ²⁸When he saw Jesus, he cried out and fell down before him. With a loud voice, he said, “What do you want from me,^d Jesus, you Son of the Most High God? I beg you, do not torment me!” ²⁹(For Jesus was commanding the unclean spirit to come out of the man). The unclean spirit had often seized the man and he was kept under guard, bound with chains and fetters. [But he had been] breaking the chains and was driven by the demon into deserted places.

³⁰Jesus asked him, “What is your name?”

He replied, “Legion,” for many demons had entered into him. ³¹And they begged him not to command them to go into the abyss. ³²Now, there was a large herd of swine feeding on the mountain, and the demons^e begged him that he would allow them to enter into those [pigs]; and Jesus allowed them. ³³The demons came out from the man and entered into the pigs. Then the herd rushed down the steep bank into the lake and [the swine] were drowned. ³⁴When the people who fed the pigs saw what had happened, they fled and told the story in the city and in the countryside.

³⁵Then, people went out to see what had happened. They came to Jesus and found the man from whom the demons had gone out. He was sitting at Jesus’ feet, clothed and in his right mind; and they were afraid. ³⁶Those who had seen it told the people how the demon-possessed man had been delivered.^f ³⁷All the people of the surrounding country of the Gadarenes asked Jesus^g to depart from them, because they were extremely afraid. So he got into the boat and went back. ³⁸The man from whom the demons had gone out begged to go with Jesus, but Jesus sent him away, saying: ³⁹“Return to your house and proclaim what great things God has done for

^a Greek “he”

^b See Psalms 107:29 / 106 LXX

^c Some translations connect the “for a long time” clause with the second part of the verse (the fact that the man wore no clothes, etc) instead of the first part (how long he had been possessed)

^d Literally “What do I have to do with you”

^e Greek “they”

^f Greek ἐσώθη (may also mean “saved / rescued / delivered / healed”)

^g Greek “him”

you.” So the man went on his way, proclaiming throughout the whole city what great things Jesus had done for him.

The healing of Jairus’ daughter and of the woman with an issue of blood

⁴⁰When Jesus returned, the multitude welcomed him, for they were all waiting for him. ⁴¹And behold, a man named Jairus came, and he was a ruler of the synagogue. He fell down at Jesus’ feet and begged him to come to his house ⁴²because he had an only daughter, about twelve years old, who was dying. But as Jesus went, the crowd pressed against him. ⁴³There was a woman who had a flow of blood for twelve years and who had spent all she had on physicians,^a but she could not be healed by any. ⁴⁴She came behind him and touched the fringe^b of his cloak. Immediately, the flow of her blood stopped. ⁴⁵Jesus said, “Who touched me?”

As everyone was denying it, Peter and those with him said, “Master, the people are crowding and pressing against you,^c and you ask, ‘Who touched me?’”

⁴⁶But Jesus said, “Someone has touched me, for I perceived that power has gone out from me.” ⁴⁷When the woman saw that she was not hidden, she came forth trembling. Falling down before Jesus, in the presence of all the people, she confessed to him why she had touched him, and how she had immediately been healed. ⁴⁸He said to her, “Daughter, be of good cheer! Your faith has made you well. Go in peace.”

⁴⁹While Jesus was still speaking, someone came from the ruler of the synagogue’s house, saying to him, “Your daughter is dead. Do not trouble the Teacher.”

⁵⁰But when Jesus heard it, he answered, “Do not be afraid! Only believe, and she will be healed.”

⁵¹When Jesus arrived at the house, he did not allow anyone to enter in, except Peter, John, James, as well as the father of the child and her mother.

⁵²All were weeping and mourning the girl,^d but Jesus said, “Do not weep! She is not dead, but sleeping.”

⁵³But they mocked him, knowing that she was dead. ⁵⁴Jesus put them all outside, and taking the girl by the hand, he called, “Child, arise!” ⁵⁵Her spirit^e returned, and she immediately got up. He ordered that something to

^a A few manuscripts omit “and who had spent all she had on physicians”

^b Or “tassel”

^c CT omits “and you say, who touched me?”

^d Greek “her”

^e Or “breath”

eat should be given to her. ⁵⁶Her parents were amazed, but he commanded them to tell no one what had been done.

9

The commission of the Twelve apostles

Calling his twelve disciples^a together, Jesus gave them power and authority over all demons, and [power] to cure diseases. ²He then sent them forth to preach the Kingdom of God and to heal the sick. ³Jesus said to them, “Do not take anything for the journey - no staff, no bag, no bread, no money, no extra tunic. ⁴Whatever house you enter, stay there until you leave from that place. ⁵Wherever people do not welcome you, shake the dust off your feet when you leave their town, as a testimony against them.”

⁶They departed and went throughout the villages, preaching the Good News, and healing everywhere.

Herod's view of Jesus

⁷Now, Herod the tetrarch heard of all that was done by Jesus. He was very perplexed, because it was said by some that John had risen from the dead. ⁸Some said that Elias (Elijah) had appeared, and others that one of the old prophets had risen again. ⁹Herod said, “I have beheaded John, but who is this about whom I hear such things?” And he desired to see Jesus.

¹⁰When they returned, the apostles told him what things they had done.

Then, Jesus took them with him, and they withdrew to a deserted place [which was part] of a city called Bethsaida.^b

The feeding of the five thousand

¹¹However, the crowd perceived this and followed him. Jesus welcomed them, speaking to them about the Kingdom of God, and curing those who needed healing. ¹²Late in the afternoon, the Twelve came to him and said, “Send the people away, so that they may go into the surrounding villages and farms to find lodging and get food, for we are here in a deserted place.”

¹³But Jesus said to them, “You give them something to eat.”

They replied, “We have no more than five loaves and two fish, unless we go and buy food for all these people.” ¹⁴(For they were about five thousand men).

Jesus then said to his disciples, “Make them sit down in groups of about fifty each.” ¹⁵They did so, and made them all sit down. ¹⁶He took the five

^a Other manuscripts read “the Twelve” instead of “his twelve disciples”

^b Other translations “And he took them, and withdrew in private to a city called Bethsaida”

loaves and the two fish, and looking up to heaven, he blessed them, and broke them, and gave them to the disciples to set before the multitude. ¹⁷Everybody ate, and all were satisfied. The disciples gathered up twelve baskets of broken pieces that were left over.

Peter's confession of faith – The Lord's passion is announced

¹⁸Once, as Jesus^a was praying alone and the disciples were with him, he asked them, “Who do the multitudes say that I am?”

¹⁹They answered, “‘John the Baptizer,’ but others say, ‘Elias (Elijah),’ and others, that one of the old prophets is risen again.”

²⁰Jesus said to them, “But who do you say that I am?”

Peter answered, “The Christ of God!”

²¹But he warned them and commanded them to tell this to no one, ²²saying, “The Son of Man must suffer many things, be rejected by the presbyters, the chief priests and the scribes, and be killed, and the third day be raised up.”

Requirements for discipleship

²³Jesus said to all, “Anyone who desires to come after me must deny himself, take up his cross daily,^b and follow me. ²⁴For whoever desires to save his life will lose it, but whoever will lose his life for my sake will save it. ²⁵Indeed what profit is there if someone gains the whole world but loses or surrenders^c his own self? ²⁶If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory, and in the glory of the Father and of the holy angels. ²⁷But I tell you the truth: There are some who stand here who will in no way taste of death, until they see the Kingdom of God.”

The Lord's transfiguration

²⁸About eight days after these sayings, Jesus took with him Peter, John, and James, and went up to the mountain to pray. ²⁹As he was praying, the appearance of his face was altered, and his clothing became white and dazzling. ³⁰And behold, two men were talking with him, who were Moses and Elias (Elijah). ³¹They appeared in glory and spoke of his departure,^d which he was about to accomplish in Jerusalem.

³²Now, 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

^a Greek “he”

^b Some manuscripts omit “daily”

^c Or “forfeits / gives up”

^d Literally, “exodus”

stood with him. ³³As Moses and Elias (Elijah)^a were departing from him, Peter said to Jesus, “Master, it is good for us to be here! Let us make three tents: one for you, one for Moses, and one for Elias (Elijah).” He did not know what he was saying.

³⁴While Peter was saying these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. ³⁵A voice came out of the cloud, saying, “This is my beloved Son. Listen to him!” ³⁶And after the voice had spoken, Jesus was found alone. They kept silent and told no one in those days of what they had seen.

The healing of a demon-possessed boy

³⁷On the next day, when they had come down from the mountain, a great multitude met him. ³⁸A man from the crowd called out, saying, “Teacher, I beg you to look at my son, for he is my only child. ³⁹Behold, when a spirit seizes him, he suddenly cries out and it convulses him so that he foams [at the mouth]. It scarcely ever leaves him and is breaking him. ⁴⁰I begged your disciples to cast it out, but they could not.”

⁴¹Jesus answered, “Faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here.”

⁴²While the boy was still coming, the demon threw him down and convulsed him violently. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. ⁴³And all were astonished at the majesty of God.

The Lord announces his passion

While all were marveling at all that Jesus did, he said to his disciples, ⁴⁴“Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men.” ⁴⁵But they did not understand this saying; it was concealed from them so that they should not understand its meaning, and they were afraid to ask him about this saying.

Who is greatest in the Kingdom

⁴⁶A dispute sprang up among them about which [one] of them was the greatest. ⁴⁷Jesus, perceiving the reasoning of their hearts, took a little child and set him by his side. ⁴⁸He then said to them, “Whoever receives this little child in my Name receives me. Whoever receives me receives him who sent me. For whoever is the least among you all, this one will be great.”

^a Greek “they”

The exorcist who used the Name of Jesus

⁴⁹John said, “Master, we saw someone casting out demons in your Name, and we tried to stop^a him because he does not follow with us.”

⁵⁰Jesus said to him, “Do not forbid^b him, for whoever is not against us is for us.”^c

The journey to Jerusalem – Would-be disciples

⁵¹It came to pass, when the days were near for him to be taken up, that he resolutely set his face^d to go to Jerusalem, ⁵²and he sent messengers ahead of him.^e They went and entered into a village of the Samaritans in order to make preparation for him. ⁵³But the people did not receive him because he was heading for Jerusalem. ⁵⁴When his disciples James and John saw this, they said, “Lord, do you want us to command fire to come down from heaven and destroy^f them, just as Elias (Elijah) did?”

⁵⁵But Jesus turned around and rebuked them, “You do not know of what kind of spirit you are.^g ⁵⁶For the Son of Man did not come to destroy people’s lives but to save them.”

They went on to another village. ⁵⁷As they went on the way, a certain man said to him, “I want to follow you wherever you go, Lord!”

⁵⁸Jesus said to him, “The foxes have holes, and the birds of heaven have nests, but the Son of Man has no place to lay his head.”

⁵⁹He said to another, “Follow me!”

But the man said, “Lord, allow me first to go and bury my father.”

⁶⁰But Jesus replied, “Leave the dead to bury their own dead. But you go and announce the Kingdom of God.”

⁶¹Another also said, “I want to follow you, Lord, but first allow me to say goodbye to those who are at my house!”

⁶²But Jesus said to him, “No one who has put his hand to the plow and looks back is fit for the Kingdom of God.”

^a Or “we forbade him”

^b Or “prevent”

^c See also Luke 11:23

^d Or “determined to go”

^e Literally “before his face”

^f Or “consume”

^g Other manuscripts omit “you do not know of what kind of spirit you are.” Here, PT is supported by codex Bezae (D) as well as by Epiphanius, Chrysostom, and Theodoret. CT omits “You do not know of what kind of spirit you are. For the Son of Man did not come to destroy people’s lives but to save them.”

10

The seventy apostles

After these things, the Lord also appointed seventy^a others and sent them two by two ahead of him^b into every city and place where he was about to go. ²Jesus 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. ³Go on your ways, [but] be aware that I am sending you out as lambs among wolves. ⁴Do not carry a purse, a wallet, or sandals. Do not greet anyone on the way. ⁵Whatever house you enter, first say, ‘Peace be to this house.’ ⁶If a follower^c of peace is there, your peace will rest on him; but if not, it will return to you. ⁷Remain in that house, eating and drinking what they will give [you], for the laborer deserves his wages. Do not go from house to house. ⁸Whatever town you enter and if the people welcome you, eat whatever is set before you. ⁹Heal the sick who are there and tell them, ‘The Kingdom of God has come near to you!’ ¹⁰But if you enter into any town and people there do not welcome you, go out into its streets and say, ¹¹‘Even the dust from your city that clings to us, we wipe off against you. Nevertheless, know this, that the Kingdom of God has come near to you!’ ¹²I tell you, it will be more tolerable in that day for Sodom than for such a city.

Woe to Chorazin and Bethsaida

¹³Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴But in the judgment, it will be more tolerable for Tyre and Sidon than for you. ¹⁵You, Capernaum, will you be exalted to heaven? No, you will be brought down to hades^d! ¹⁶Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects the one who sent me.”

Return of the seventy – Satan falling like lightning

¹⁷The seventy^e returned with joy, saying, “Lord, even the demons are subject to us in your Name!”

^a Other manuscripts read “seventy-two”

^b Literally “before his face”

^c Or “son”

^d Hades is the realm of the dead. The upper part of hades was considered to be luminous and it was called “paradise” or “Abraham’s bosom.” Hades is not to be confused with hell (Gehenna) which is the final place or state of the damned (“the lake of fire”). The KJV translated hades as hell which may have been acceptable at the time but which causes great confusion today, including in liturgical translations.

^e CT reads “seventy-two” - TR, MT and PT all agree with “seventy” which was the number of the sons of the Most High God in Deuteronomy 32:8 LXX and DSS.

¹⁸Jesus said to them, “I saw Satan having fallen like lightning from heaven!^a
¹⁹Behold, 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.
²⁰Nevertheless, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written^b in heaven.”

The Lord praises the Father

²¹In that same hour, Jesus rejoiced in the Holy Spirit and said, “I confess^c you, O Father, Lord of heaven and earth^d, that you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for doing so was well-pleasing in your sight.”

²²Turning 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 those to whom the Son chooses to reveal him.”

²³Turning to the disciples, Jesus said privately, “Blessed are the eyes which see the things that you see! ²⁴For I tell you that many prophets and kings desired to see what you see, but they did not see them; and to hear what you hear, but they did not hear them.”

The greatest commandment - The parable of the good samaritan

²⁵Behold, an expert in the law stood up and put him to the test, saying, “Teacher, what shall I do to inherit eternal life?”

²⁶Jesus answered, “What is written in the law? How do you read it?”

²⁷The man 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;^e and your neighbor as yourself.”^f

²⁸Jesus said to him, “You have answered correctly. Do this, and you will live.”

²⁹But the lawyer, desiring to justify himself, asked Jesus, “And who is my neighbor?”

³⁰Jesus answered, “A certain man was going down from Jerusalem to Jericho when he fell into the hands of robbers. They stripped him of his clothes and beat him. Then they went away, leaving him half-dead. ³¹By

^a Compare Revelation 12:7-9

^b Compare Revelation 13:8

^c The Greek Ἐξομολογοῦμαι may also be translated “bless, praise, acknowledge, thank”

^d Compare Tobit 7:17

^e Deuteronomy 6:5

^f Leviticus 19:18

chance, a certain priest was going down that way. But when the priest saw him, he passed by on the other side. ³²In the same way, a Levite also came to the place, but when he saw the beaten man, he [also] passed by on the other side. ³³Now, a certain Samaritan was traveling and arrived at the spot where the man was. When the Samaritan saw the wounded man,^a he was moved with compassion, ³⁴came to him, and wrapped his wounds, pouring on oil and wine. He placed the man on his own animal and brought him to an inn, and took care of him. ³⁵On the next day, when he was leaving, he took out two denarii and gave them to the host, saying to him, ‘Take care of him. Whatever you spend beyond that, I will pay you back when I return.’ ³⁶Now, which one of these three do you think seemed to be a neighbor to the man who fell among the robbers?”

³⁷The lawyer replied, “The one who showed mercy on him!”

Then Jesus said to him, “Go and do likewise.”

Martha and Mary

³⁸As they went on their way, Jesus entered into a village, and a certain woman named Martha received him into her house. ³⁹She had a sister called Mary who also sat at Jesus’ feet and listened to his word. ⁴⁰However, Martha was distracted with much serving. She came up to Jesus, and said, “Lord, do you not care that my sister has left me to serve alone? Ask her to help me!”

⁴¹But Jesus answered, “Martha, Martha, you are anxious and troubled about many things! ⁴²Yet, one thing is needed! Mary has chosen the good part, and it will not be taken away from her.”

11

The Lord’s Prayer^b

One day, when Jesus^c had 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.”

²Jesus said to them, “When you pray, say:

*‘Our Father in heaven,^d
May your Name be kept holy!
May your Kingdom come!*

^a Greek “him”

^b Please see the presentation of the Lord’s Prayer in Matthew’s gospel which has one column for the translation and one for the liturgical version.

^c Greek “he”

^d CT omits “in heaven” and “Our” before “Father”

May your will be done on Earth, as it is in heaven.^a

³Give us day by day our daily bread.

*⁴Forgive us our sins,
for we ourselves also forgive everyone who is indebted to us;
and lead^b us not into temptation,
but deliver us from the evil one.^c*

Persistence in prayer

⁵He said to them, “Suppose [that] one of you has a friend. You go to this friend’s house at midnight and tell him, ‘Friend, lend me three loaves of bread! ⁶A friend of mine has come to me from a journey, and I have nothing to set before him.’ ⁷Then, the one inside answers and says, ‘Do not bother me! The door is now shut and my children are with me in bed. I cannot get up and give you anything!’ ⁸I tell you, although he will not get up and give food to him because they are friends, yet because of the requester’s^d bold persistence, he will get up and give him as much as he needs.

⁹I 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. ¹⁰For everyone who asks receives. Whoever seeks finds. To the one who knocks it will be opened.

¹¹Who among you fathers, if your son asks for bread, will give him a stone?^e Or if a son asks for a fish, the father will not give him a snake instead of a fish, will he? ¹²Or if a son asks for an egg, the father will not give him a scorpion, will he? ¹³If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give [the]^f Holy Spirit to those who ask him!”

¹⁴Jesus was casting out a demon which was mute, and when the demon had gone out, the mute man spoke and the people were amazed. ¹⁵However, some of them said, “He casts out demons by Beelzebul, the prince of the demons!” ¹⁶Others put him to the test and asked from him a sign from heaven. ¹⁷But Jesus, knowing their thoughts, said to them, “Every kingdom divided against itself is brought to desolation. A house divided against itself falls. ¹⁸If Satan is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul! ¹⁹But if I cast out demons by Beelzebul, by whom do your children cast them out? Therefore, they will be your judges. ²⁰However, if it is by the finger of God that I cast out demons, then the Kingdom of God has come to you!

^a CT omits this clause

^b Or “bring”

^c CT omits this clause

^d Greek “his”

^e CT omits the first part of the verse

^f The Greek actually uses the indefinite

²¹When a strong man is fully armed and guards his own house, his goods are safe. ²²But when someone stronger attacks him and overpowers him, he takes away the armor in which the man trusted and divides up the spoils.^a

²³Whoever is not with me is against me! Whoever does not gather with me scatters!

An evil spirit leaves and returns

²⁴When an unclean spirit has gone out of a person, he passes through dry places, seeking rest. But finding no rest, the unclean spirit says, ‘I will return to my house from which I came out.’ ²⁵When he returns, he finds it swept and put in order. ²⁶He then goes and brings seven other spirits more evil than himself, and they enter in and dwell there. The last state of that person becomes worse than the first.”

Great and greater blessedness

²⁷As Jesus was saying these things, a woman^b called out from the crowd and said to him, “Blessed is the womb that bore you, and the breasts which nursed you!”

²⁸But Jesus said, “Yes, and more than that,^c blessed are those who hear the word of God and keep it.”

The sign of Jonah

²⁹As the crowds were increasing, he began to say, “This is an evil generation; it asks for a sign. No sign will be given to this generation except the sign of Jonah the prophet. ³⁰For just as Jonah became a sign to the Ninevites, the Son of Man will also be a sign to this generation. ³¹The Queen of the South will rise up in the judgment along with the people of this generation, and she will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here! ³²The people of Nineveh will stand up in the judgment with this generation and they will condemn it because they repented at the preaching of Jonah, and behold, someone greater than Jonah is here.

The lamp of the body

³³No one who has lit a lamp puts it in a cellar or under a basket! Instead, it is placed on a stand so that those who come in may see the light. ³⁴The

^a Compares Revelation 12; 20

^b Or “a certain woman”

^c Greek *μενοῦν* (compar Romans 9:20; 10:18; Philippians 3:8). The meaning “on the contrary” is extremely unlikely.

lamp of the body is the eye! Therefore, when your eye is healthy,^a your whole body is also full of light; but when it is evil, your body also is full of darkness!³⁵ And so, see whether the light that is in you is not darkness.³⁶ If your whole body is full of light, having no dark part, it will be completely full of light, as when the lamp with its bright shining gives you light.”

About the Pharisees

³⁷Now, as Jesus was speaking, a certain Pharisee asked him to have dinner with him. Jesus went in, and reclined at the table.³⁸ When the Pharisee saw it, he was astonished that Jesus had not first washed himself before dinner.³⁹ But the Lord said to him, “You Pharisees clean the outside of the cup and platter, but your inside is full of extortion and wickedness.⁴⁰ You fools! Did not the one who made the outside also make the inside?⁴¹ But as for what is inside you, be generous to the needy, and behold, all things will be clean to you.⁴² But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass^b justice and the love of God. You should have done these while not leaving the other undone.⁴³ Woe to you Pharisees! For you love the best seats in the synagogues and the greetings in the marketplaces.⁴⁴ Woe to you, scribes and Pharisees, hypocrites!^c You are like hidden graves, and people who walk over them do not [even] know it.”

⁴⁵One of the experts in the law exclaimed, “Teacher, in saying this you insult us also.”

⁴⁶Jesus said, “Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves will not even lift one finger to help carry those burdens!⁴⁷ Woe to you! For you build the tombs of the prophets, and your fathers killed them.⁴⁸ And so, you testify and consent to the works of your fathers! For they killed the prophets,^d and you build their tombs.⁴⁹ Therefore, the wisdom of God also said, ‘I will send them prophets and apostles. Some of them they will kill and persecute,⁵⁰ so that the blood of all the prophets, which was shed from the foundation of the world may be required of this generation; ⁵¹from the blood of Abel to the blood of Zachariah^e who perished between the altar and the sanctuary.’ Yes, I tell you that this generation will be charged with this blood.^f ⁵²Woe to you experts of the law! You have taken away the key to knowledge; you yourselves have not entered, and you have hindered those who were entering.”

^a Or “sound / clear / generous”

^b Or “neglect”

^c CT omits “scribes and Pharisees, hypocrites”

^d Greek “them”

^e Compare *Protoevangelium of James* but also Isaiah (Isaiah) 8:2. The Orthodox tradition normally favors the identification of this Zacharias / Zachariah with the father of John the Baptist.

^f Greek “it”

⁵³As he said these things to them, the scribes and Pharisees began a furious attack on him and tried to force answers from him on many questions. ⁵⁴They were lying in wait for him and seeking to catch him in something he might say,^a in order to accuse him.

12

Warning about the Pharisees – Nothing is hidden

Meanwhile, a crowd of many thousands had gathered, to the point that they trampled on each other. Jesus began to speak, first of all to his disciples, “Beware of the yeast of the Pharisees which is hypocrisy. ²Nothing is covered up that will not be revealed; or hidden, that will not be known. ³Therefore, whatever you have said in the darkness will be heard in the light. What you have whispered in the ear in the inner rooms will be proclaimed on the housetops.

Persecutions – True fear

⁴I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. ⁵But I will warn^b you whom you should fear: fear the one who after he has killed, has [also] power to cast into Gehenna.^c Yes, I tell you, fear him!

⁶Are not five sparrows sold for two small coins^d? Yet not one of them is forgotten by God. ⁷Indeed, the very hairs of your head are all numbered. Therefore, do not be afraid! You are of more value than many sparrows.

⁸I tell you, whoever confesses^e me before men, the Son of Man will also acknowledge before the angels of God. ⁹But whoever denies me in the presence of men will be denied in the presence of the angels of God.

The unforgivable sin

¹⁰Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven. ¹¹When you are brought before the synagogues, rulers, and authorities, do not be anxious about how you will defend yourselves or what you will say; ¹²for the Holy Spirit will teach you in that same hour what you must say.”

¹³Someone from the crowd said to him, “Teacher, tell my brother to share the inheritance with me!”

^a Other manuscripts omit “in order to accuse him”

^b Or “show”

^c Or “hell”

^d An assarion was a small copper coin worth about an hour’s wages for an agricultural laborer.

^e Or “acknowledges”

¹⁴But Jesus replied, “Friend,^a who made me a judge or arbitrator over you?”
¹⁵He said to them, “Beware! Keep yourselves from covetousness, for a person’s life does not consist in the abundance of his possessions.”

The rich fool

¹⁶Then Jesus told them a parable, saying, “The ground of a certain rich man produced in abundance. ¹⁷He thought to himself, ‘What will I do? I do not have room to store my crops!’ ¹⁸Then the man said, ‘This is what I will do: I will pull down my barns, build bigger ones, and there I will store all my grain and my goods. ¹⁹Then I will say to my soul, ‘Soul, you have many goods stored up for many years. Take your ease, eat, drink, and be merry!’”^b

²⁰But God said to him, ‘You fool! Tonight your soul is demanded of you.^c The things which you have prepared, to whom will they belong?’ ²¹This is how it is when someone amasses treasure for himself but is not rich toward God.”

Anxiety – Reliance on God

²²Jesus said to his disciples, “Therefore, I tell you not to be anxious about your life, what you will eat; or about your body, what you will wear. ²³Life is more than food and the body is more than clothing! ²⁴Consider the ravens: they do not sow, they do not reap, they do not have a warehouse or barn, and [yet] God feeds them. And how much more valuable you are than birds! ²⁵Which one of you by worrying can add a single day to his life?^d ²⁶If you are not able to accomplish even the smallest things, why then are you anxious about the rest? ²⁷Consider the lilies, how they grow. They do not toil or spin; yet, I tell you that even Solomon in all his glory was not arrayed like one of these. ²⁸But if this is how God clothes the grass in the field, which today exists and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? ²⁹Do not set your hearts on what you will eat or drink; do not be apprehensive. ³⁰It is the pagan world that runs after all these things, and your Father understands that you need them. ³¹Seek rather the Kingdom of God and all these things will be added to you. ³²Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. ³³Sell your possessions and give to those in need. Make for yourselves purses which do not grow old, a treasure in the heavens that does not fail, where no thief can reach and where moth cannot destroy. ³⁴For where your treasure is, there will your heart be also.

^a Or “man”

^b Compare Sirach 11:19

^c Literally “they require your soul from you”

^d Or “can add a cubit to his height?”

Well-prepared servants

³⁵Be dressed in readiness^a and keep your lamps burning. ³⁶Be like people waiting for their master^b to return from the wedding feast, ready to open the door as soon as he comes and knocks. ³⁷Blessed are those servants whom the lord will find watching when he comes! Amen, I tell you: he will dress himself [to serve], make them recline, and he will come to serve them! ³⁸They will be blessed if the master comes in the second or third watch, and finds them doing so. ³⁹But know this, that if the master of the house had known when^c the thief was coming, he would have kept watch and not allowed his house to be broken into. ⁴⁰Therefore, be ready also, for the Son of Man is coming in an hour when you do not expect him.”

⁴¹Peter said to him, “Lord, are you telling this parable [only] to us, or to everyone?”

⁴²The Lord replied, “Who, then, is the faithful and wise steward whom his master will set over his household to give [his people] their allowance of food at the proper time? ⁴³Blessed is that servant whom his lord will find doing so when he returns. ⁴⁴Truly I tell you, he will set this servant over all that he has. ⁴⁵But what if the servant says in his heart, ‘My lord is late in returning’ and begins to beat his fellow-servants, both men and women, and also to eat, drink and become drunk? ⁴⁶Then the lord of that servant will come in a day when he is not expecting him, and in an hour that he does not know. He will cut the servant in two and assign him a place with the unbelievers. ⁴⁷Such a servant, who knew his lord’s will and yet did not prepare or do what the master wanted will be beaten with many stripes. ⁴⁸But a servant who did not know and did things worthy of punishment^d will be beaten with few stripes. From everyone to whom much is given, much will be required; and from whoever was entrusted with much, much will be asked.

Fire, division, not peace upon the earth

⁴⁹I have come to bring fire upon the earth, and how I wish it were blazing already! ⁵⁰But now, I have a baptism to be baptized with, and how distressed I am until it is accomplished! ⁵¹Do you think that I have come to bring peace on earth? No, I tell you, but rather division. ⁵²For from now on, there will be five in a divided house, three against two, and two against three. ⁵³They will be divided, father against son, son against father; mother

^a Literally “let your loins be girded”

^b Or “Lord” (κύριος)

^c Literally “in what hour”

^d Literally “stripes”

against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.”^a

Interpreting the signs of the time – Making peace with opponents

⁵⁴Jesus also said to the multitudes, “When you see a cloud rising from the west, you immediately say, ‘A shower is coming,’ and so it happens. ⁵⁵When a south wind blows, you say, ‘There will be a scorching heat,’ and it happens. ⁵⁶You hypocrites! You know how to interpret the appearance of the earth and sky, but how is it that you do not interpret this [present] time?”

⁵⁷Why do you not judge for yourselves what is right? ⁵⁸For when you are going with your adversary before the magistrate, as you are on the way, do your utmost to be released from him, for fear that perhaps he will drag you to the judge, and the judge might deliver you to the officer, and the officer might throw you into prison. ⁵⁹I tell you, you will by no means get out of there, until you have paid the very last penny.^b”

13

Call to repentance

At that time, some [Jews] were present who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. ²Jesus answered, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things? ³I tell you, no, but unless you repent, you will all perish in the same way! ⁴Or those eighteen who died when the tower in Siloam fell. Do you think that they were worse offenders than all those who live in Jerusalem? ⁵I tell you, no, but, unless you repent, you will all perish as they did!”

The parable of the unproductive fig tree

⁶He then said this parable. “A certain man had a fig tree planted in his vineyard. He came to look for fruit on it, but found nothing. ⁷He said to the vine dresser, ‘Behold, I have come looking for fruit on this fig tree for three years, and found none. Cut it down! Why does it waste the soil?’ ⁸The gardener^c answered, ‘Lord, let it be for this year also, until I dig around it and fertilize it. ⁹If it bears fruit, fine; but if not, after that, you can cut it down.’”

^a Micah 7:6

^b Literally “lepton.” A lepton is a very small brass Jewish coin worth half a Roman quadrans each, which is worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker’s daily wages.

^c Greek “he” (a reference to the vine dresser or gardener)

The healing of crippled woman on the Sabbath

¹⁰Jesus was teaching in one of the synagogues on the Sabbath day.

¹¹Behold, there was a woman who had had a spirit of infirmity for eighteen years. She was bent over and could not straighten herself up. ¹²When Jesus saw her, he called her, and said to her, “Woman, you are freed from your infirmity!” ¹³He laid his hands on her and immediately, she stood up straight and glorified God.

¹⁴However, the ruler of the synagogue was indignant because Jesus had healed on the Sabbath. He said to the crowd, “There are six days in which people should work! Therefore, come on those days and be healed, not on the Sabbath day!”

¹⁵Then, the Lord answered him, “You hypocrites! Does not each one of you free his ox or his donkey from the stall on the Sabbath, and lead it out to water? ¹⁶Should not this woman, a daughter of Abraham who was bound by Satan for eighteen years, be freed from this bondage on the Sabbath day?”

¹⁷As he said these things, all his adversaries were put to shame and all the people rejoiced over all the glorious things that were done by him.

The mustard seed – The yeast – The narrow door

¹⁸Jesus said, “What is the Kingdom of God like? To what shall I compare it? ¹⁹It is like a grain of mustard seed which someone picked up and planted in his own garden. It grew and became a large tree, and the birds of the air found shelter in its branches.”

²⁰Again he said, “To what shall I compare the Kingdom of God? ²¹It is like yeast, which a woman took and hid in three measures^a of flour, until it was all leavened.”

²²Jesus was on his way through cities and villages, teaching and traveling onward to Jerusalem. ²³Someone asked him, “Lord, are those who are saved [only] a few?”

Jesus replied, ²⁴“Do your utmost to enter in by the narrow door! For I tell you that many will try to enter, but they will not be able. ²⁵Once the master of the house has risen up and shut the door, you will stand outside and knock on the door, saying: ‘Lord, Lord, open to us!’ But then, he will answer, ‘I do not know you or where you come from!’ ²⁶Then you will start saying, ‘We ate and drank in your company and you taught in our streets!’ ²⁷But the master^b will reply, ‘I tell you, I do not know where you come from! Depart from me, all you workers of iniquity.’ ²⁸In that place, there will be weeping and gnashing of teeth, when you see Abraham, Isaac,

^a Literally, three sata, about 39 liters or about 10 gallons

^b Greek “he”

Jacob, and all the prophets in the Kingdom of God, and yourselves being thrown outside. ²⁹People^a will come from the east, west, north, and south, and they will have a place^b in the Kingdom of God. ³⁰And behold, some are last who will be first and some are first who will be last.”

Herod wants to kill the Lord – Lament over Jerusalem

³¹On that same day, some Pharisees came and said to Jesus,^c “Leave this place and go somewhere else, for Herod wants to kill you!”

³²Jesus replied, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I fulfill my end.’^d

³³Nevertheless, I must go on my way today and tomorrow and the next day, for it cannot be that a prophet should perish outside of Jerusalem.’

³⁴Jerusalem, Jerusalem, [you] that kills the prophets and stones those who are sent to her! How often have I longed to gather your children together, as a hen gathers her brood under her wings, and you were not willing!

³⁵Behold, 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!’”^e

14

The healing of a man with dropsy on the Sabbath day

Now, it happened that Jesus went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, and they were watching him [closely].

²And behold, a certain man who had swollen arms and legs^f was [standing] in front of him. ³Jesus answered and spoke to the experts in the law and to the Pharisees, saying, “Is it lawful to heal on the Sabbath?”

⁴But they remained silent.

So taking hold of the man, Jesus healed him and sent him away. ⁵He answered them, “Which of you, if your son^g or ox falls into a well on a Sabbath day, would not immediately pull it out?”

⁶And they could not answer him regarding these things.

^a Greek “they”

^b Literally “sit down”

^c Greek “him”

^d Or “reach my purpose”

^e Psalms 118:26 / 117 LXX

^f Literally “hydropsy”

^g TR reads “donkey” instead of “son”

Seating at banquets: about self-exaltation

⁷When Jesus noticed how people chose the best seats, he told the guest a parable, saying, ⁸“When you are invited by anyone to a marriage feast, do not sit in the best seat. It could be that someone more honorable than you might have been invited by the host,^a ⁹and he who invited both of you would come and tell you, ‘Make room for this person.’ Then, with shame, you would proceed to take the lowest place. ¹⁰Instead, when you are invited, go and sit in the lowest place. And so, when the host 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. ¹¹For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.”

¹²Jesus also said to the one who had invited him, “When you make a dinner or a supper, do not call your friends, brothers, kinsmen or rich neighbors because they might return the favor and pay you back. ¹³Instead, when you give a feast, ask the poor, the maimed, the lame, or the blind [to come]. ¹⁴Then, you will be blessed, because they do not have the means to pay you back. For you will be repaid in the resurrection of the righteous.”

The parable of the great feast or banquet

¹⁵When one of those who sat at the table with him heard these things, he said to Jesus, “Blessed is the one who will feast in the Kingdom of God!”

¹⁶But Jesus replied, “A certain man gave a great banquet and invited many people. ¹⁷At supper time, he sent out his servant to tell those who were invited, ‘Come, for everything is ready now!’ ¹⁸But they all began to make excuses.

The first told him, ‘I have bought a field, and I must go and see it. Please have me excused!’

¹⁹Another said, ‘I have bought five yoke of oxen and I must go try them out. Please have me excused!’

²⁰Another said, ‘I have just been married, and therefore I cannot come!’

²¹That servant came back and reported these things to his lord. At this, the master of the house became angry and said to his servant, ‘Go out quickly into the streets and alleys of the city, and bring in the poor, the maimed, the blind, and the lame.’

²²The servant said, ‘Lord, it is done as you commanded, and there is still room!’

^a Greek “him”

²³The lord then told the servant, ‘Go out into the highways and hedges, and compel people to come in, so that my house may be filled! ²⁴For I tell you that none of those who were invited will taste of my supper.’”

About discipleship

²⁵Great crowds were now traveling with him. He turned and said to them, ²⁶“Anyone who comes to me and does not disregard^a his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, cannot be my disciple. ²⁷Whoever does not bear his own cross and follow me cannot be my disciple. ²⁸For which of you, desiring to build a tower, does not first sit down and count the cost, to see if he has enough to complete it? ²⁹Otherwise, when he has laid a foundation and is not able to finish, everyone who sees would begin to mock him, ³⁰saying: ‘This fellow began to build and he was not able to finish!’ ³¹Or what king, as he goes to encounter another king in war, will not first sit down and consider whether he is able with ten thousand [troops] to meet the one who comes against him with twenty thousand [troops]? ³²If he cannot, while the other [king] is still far away, he sends an embassy and asks for the conditions of peace. ³³In the same way, any of you who does not renounce all that he has cannot be my disciple.

About salt

³⁴Salt is good, but if it becomes tasteless, what can make it salty again? ³⁵It is fit neither for the soil nor for the manure pile and it is thrown out! Anyone who has ears for listening should listen!”

15

The parable of the lost sheep

Now, all the tax collectors and sinners were coming close to him to hear him. ²But the Pharisees and scribes began to grumble, saying, “This man welcomes sinners and eats with them!”

³So Jesus told them this parable. ⁴“Which one of you, if you had one hundred sheep and lost one of them, would not leave the ninety-nine in the wilderness and go after the one that was lost, until he finds it? ⁵And when he has found it, he carries it on his shoulders, rejoicing! ⁶Coming home, he calls together his friends and neighbors, telling them, ‘Rejoice with me, for I have found my sheep which was lost!’ ⁷I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous who need no repentance.

^a Or literally “hate”

The parable of the lost coin

⁸Or what woman, if she had ten drachma^a coins and lost one,^b would not light a lamp, sweep the house, and look hard until she finds it? ⁹And when she has found it, she calls together her friends and neighbors, saying: 'Rejoice with me, for I have found the drachma coin which I had lost!' ¹⁰Likewise, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

The parable of the prodigal son and the disgruntled brother

¹¹Jesus^c said, "A certain man had two sons. ¹²The younger of them said to his father, 'Father, give me the share of the estate that will come to me.' So the father divided his livelihood^d between them. ¹³A few days later, the younger son gathered all that he had and traveled to a far country. There, he squandered his property, living immorally. ¹⁴When he had spent everything, a severe famine took place in that country, and he began to be in need. ¹⁵He went and hired himself to one of the citizens of that country who sent him into his fields to feed pigs. ¹⁶He wanted to feed himself^e with the husks that the pigs ate, but no one gave him anything. ¹⁷But when he came to himself, he said, 'How many of my father's hired servants have bread enough to spare, and I am dying with hunger! ¹⁸I will get up, go to my father, and tell him, "Father, I have sinned against heaven and before you! ¹⁹I am no longer worthy to be called your son. Make me as one of your hired servants.'"

²⁰So he set off and went to his father. But while he was still at a distance, his father saw him and was moved with compassion. He ran, and embraced his son,^f and kissed him. ²¹Then the son said, 'Father, I have sinned against heaven and before you! I am no longer worthy to be called your son.'

²²But the father said to his servants, 'Bring out the first^g robe and put it on him! Put a ring on his hand and shoes on his feet! ²³Bring the fattened calf, kill it, and let us eat and celebrate; ²⁴for this, my son, was dead, and he is alive again! He was lost and [now he] is found!' And they began to celebrate.

²⁵Now, his elder son was in the field. As he came near to the house, he heard music and dancing. ²⁶Calling one of the servants, he asked what was

^a A drachma coin was worth about 2 days wages for an agricultural laborer.

^b Greek text adds "drachma coin"

^c Greek "he"

^d Or "property, substance, wealth"

^e Literally "fill his belly"

^f Greek "him"

^g Greek *πρώτην*. Perhaps "best" or a reference to the robe that the son used to wear ("former").

going on. ²⁷The servant replied, ‘Your brother has returned! Your father has killed the fattened calf, because he has received him back safe and healthy.’ ²⁸However, the elder son became angry and he would not go in. Therefore, his father came out and begged him. ²⁹But he answered his father, ‘Look, for so many years I have served you, and I have never disobeyed a commandment of yours. Yet, you never gave me a goat so that I might celebrate with my friends. ³⁰But when this, your son, arrived, he who has devoured your living with prostitutes, you killed the fattened calf for him.’

³¹The father said to him, ‘Son, you are always with me, and all that is mine is yours! ³²But it was fitting to celebrate and to rejoice, for this, your brother, was dead, and is alive again. He was lost and is found!’”

16

The parable of the dishonest yet wise manager

Jesus 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. ²He called his manager and told him, ‘What is this that I hear about you? Give an accounting of your stewardship, for you can no longer be [my] steward.’

³The manager said within himself, ‘What will I do, seeing that my lord is taking away the management position from me? I do not have strength to dig! I am ashamed to beg! ⁴I know what I will do, so that when I am removed from management, people^a may receive me into their houses.’ ⁵Calling each one of his lord’s debtors to him, he said to the first, ‘How much do you owe to my lord?’ ⁶The man replied, ‘A hundred measures^b of oil.’ The manager said to him, ‘Take your bill, sit down quickly and write fifty.’ ⁷Then he said to another, ‘How much do you owe?’ That one replied, ‘A hundred cors^c of wheat.’ The manager said to him, ‘Take your bill, and write eighty.’

⁸His master^d praised the dishonest manager because he had acted wisely, for the children of this world are wiser than the children of the light in [dealing with] their own kind. ⁹I tell you, make for yourselves friends by means of unrighteous mammon^e, so that when it fails you,^f you may be received into the eternal dwellings. ¹⁰Whoever is faithful in a very little is

^a Greek “they”

^b 100 batos is about 395 liters or 104 gallons

^c 100 cors = about 3,910 liters or 600 bushels

^d Or “lord”

^e “Mammon” refers to riches or a false god of wealth

^f Some translations render “when you fail”

also faithful in much. Whoever is dishonest in very little is also dishonest in much. ¹¹Therefore, if you have not been faithful with unrighteous mammon, who will entrust you with true riches? ¹²If you have not been faithful in what belongs to another, who will give you what is your own? ¹³No servant can serve two masters, for either he will hate one and love the other; or else he will be attached to one and despise the other. You cannot serve God and mammon.”

About the Pharisees – About the Law – About divorce

¹⁴The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him. ¹⁵Jesus told them, “You are those who justify yourselves in the sight of people, but God knows your hearts. Indeed, what is exalted among people is an abomination in the sight of God. ¹⁶The law and the prophets were [proclaimed] until John [came]. Since then, the Good News of the Kingdom of God is preached, and everyone enters into it with a struggle.^a ¹⁷Yet, it is easier for heaven and earth to pass away than for one tiny stroke of a pen in the law to fall [out]. ¹⁸Everyone who divorces his wife and marries another [woman] commits adultery; and the man who marries a divorced woman commits adultery.

The rich man and Lazarus

¹⁹Now, there was a certain rich man who was clothed in purple and fine linen, feasting in luxury every day. ²⁰A certain beggar named Lazarus was laid at his gate, full of sores, ²¹who desired to be fed with the crumbs that fell from the rich man’s table. Yes, even dogs came and licked his sores. ²²It happened that the beggar died and that he was carried away by the angels to Abraham’s bosom. The rich man also died, and was buried. ²³In hades,^b he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus in his bosom.^c ²⁴He cried and said, ‘Father Abraham, have mercy on me, and send Lazarus, so that he may dip the tip of his finger in water and cool my tongue! For I am in agony in this flame!’

²⁵But Abraham replied, ‘Son, remember that in your lifetime, you received your good things, and Lazarus, in the same way, bad things. But now, he is comforted here and you are in anguish. ²⁶Besides all this, between us and you a great gulf is fixed, so that those who want to pass from here to you cannot [do so], and that no one may cross over from there to us.’

²⁷He said, ‘I ask you therefore, father, that you would send Lazarus to my father’s house; ²⁸for I have five brothers, that he might bear witness to them, so that they would not also come to this place of torment.’

^a Or “everyone is forcing his way into it” (NIV), “everyone who enters does so with violence” (NAB)

^b See note for 10:15

^c Or “in his embrace”

²⁹But Abraham replied to him, “They have Moses and the prophets! Let them listen to them!”

³⁰But he said, ‘No, father Abraham, but if one goes to them from the dead, they will repent.’

³¹Then Abraham said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced if someone rises from the dead.’”

17

Things that cause sin – About forgiveness

Jesus told the disciples, “It is impossible that no occasions of stumbling should come, but woe to the one through whom they come! ²It would be better for such a person to have a millstone hung around the neck and be thrown into the sea, rather than to cause any of these little ones to stumble. ³Be careful! If your brother sins against you, rebuke him. If he repents, forgive him. ⁴If he sins against you seven times in the day, and comes back seven times, saying: ‘I repent!’ you must forgive him.”

Faith like mustard seed

⁵The apostles also said to the Lord, “Increase our faith!”

⁶The Lord said, “If you had faith like a grain of mustard seed, you would tell this sycamore tree, ‘Be uprooted and transplanted into the sea,’ and it would obey you!

The attitude of a servant

⁷Now, who is there among you, having a servant plowing or shepherding, that will say when that servant^a returns from the field, ‘Come at once and sit down at the table.’ ⁸Instead, will you not tell him, ‘Prepare my supper, clothe yourself properly, and serve me while I eat and drink. Afterwards, you may eat and drink?’ ⁹Does the master^b thank that servant because he did the things that were commanded? I think not!^c ¹⁰So you also, when you have done all those things which you are commanded [to do], say, ‘We are unworthy servants, we have [only] done our duty!’”

The healing of ten lepers

¹¹As Jesus was on his way to Jerusalem, it happened that he was passing between [the borders of] Samaria and Galilee. ¹²As he entered into a certain village, ten men who were lepers met him, and they stood at a

^a Greek “he”

^b Greek “he”

^c οὐ δοκῶ is omitted in some manuscripts (CT)

distance. ¹³They lifted up their voices, saying, “Jesus, Master, have mercy on us!”

¹⁴When Jesus saw them, he told them, “Go and show yourselves to the priests.” And it happened that as they went, they were cleansed. ¹⁵One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. ¹⁶He fell on his face at Jesus’ feet, giving him thanks; and this man was a Samaritan. ¹⁷Jesus said, “Were not ten cleansed? But where are the nine [others]? ¹⁸Was no one found who came back to glorify God, except for this foreigner?” ¹⁹Then Jesus said to him, “Get up and go your way. Your faith has healed^a you!”

The coming of the Kingdom – The coming of the Son of Man

²⁰Being asked by the Pharisees when the Kingdom of God would come, Jesus answered them, “The Kingdom of God does not come with observation! ²¹Neither will people say, ‘Look, here!’ or, ‘Look, there!’ for behold, the Kingdom of God is in your midst.”^b

²²Jesus told 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. ²³People will tell you, ‘Look, here!’ or ‘Look, there!’ Do not go away or follow [them], ²⁴for as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. ²⁵But first, he must suffer many things and be rejected by this generation. ²⁶As it happened in the days of Noah, so will it be in the days of the Son of Man. ²⁷People ate, drank, got married and were given in marriage, until the day when Noah entered into the ship; and the flood came, destroying them all. ²⁸Likewise, even as it happened in the days of Lot: people ate, drank, bought, sold, planted and built. ²⁹But in the day that Lot went out from Sodom, it rained fire and sulfur from the sky which destroyed them all. ³⁰It will be the same in the day that the Son of Man is revealed. ³¹In that day, whoever is on the housetop, [having] his goods in the house, should not go down to take them away! Likewise, whoever is in the field should not return. ³²Remember Lot’s wife! ³³Whoever seeks to save his life will lose it, but whoever loses his life will preserve it. ³⁴I tell you that in that night, there will be two people in one bed! One will be taken, and the other will be left. ³⁵There will be two grinding grain together. One will be taken, and the other will be left.”
³⁶<Two will be in the field: one will be taken, and the other left.>^c

³⁷In reply, the disciples asked him, “Where, Lord?”

^a Or “saved you, made you well”

^b Or “within you” - In the context of Jesus addressing the Pharisees, the translation “within you” is less probable than “among you” or “in your midst”

^c This verse (from Matthew 20:40) is included in PT and TR but absent in CT and MT.

He said to them, “Where the body is, there the eagles will also be assembled.”^a

18

The parable of the persistent widow

Jesus also told them a parable [illustrating] that they must always pray and not give up, ²saying: “In a certain city, there was a judge who did not fear God and did not care [about anyone]. ³A widow lived in that city, and she often came to him, saying: ‘Defend me from my adversary!’ ⁴For a time, he would not [do anything], but after a while, he said to himself, ‘Although I neither fear God nor care for anyone, ⁵yet because this widow is bothering me, I will defend her, or else she will wear me out^b by her continual visits.’”

⁶The Lord said, “Listen to what the unrighteous judge has to say! ⁷Will not God grant justice to his elect who are crying out to him day and night,^c although he exercises patience regarding them?^d ⁸I tell you that he will avenge them quickly! And yet, when the Son of Man comes, will he find faith on the earth?”

The parable of the Publican and the Pharisee

⁹Jesus also spoke this parable to certain people who were convinced of their own righteousness and who despised everyone else.

¹⁰“Two men went up into the temple to pray; one was a Pharisee, and the other was a Publican.^e ¹¹The Pharisee stood and prayed by himself, like this: ‘God, I thank you that I am not like the rest of men, dishonest, unrighteous, adulterers, or even like this tax collector. ¹²I fast twice a week, I give tithes of all that I earn.’ ¹³But the tax collector, standing far aside, would not even lift up his eyes to heaven. Instead, he would beat his breast, saying: ‘God, be merciful to me, a sinner!’ ¹⁴I tell you, this man, rather than the other, went down to his house justified. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

^a See notes for Matthew 24:28

^b Literally “blacken the face,” which may also mean “come and attack”

^c Compare Revelation 6:9-10

^d Or “even though he still delays to help them?” (NJB), “Will he delay long in helping them?” (NRS)

^e Or “tax collector.” The word “Publican” is used in the opening verse since it is still frequent in Orthodox usage

About children and the Kingdom

¹⁵People were also bringing their infants to him, so that Jesus might lay hands^a on them. But when the disciples saw this, they rebuked them.

¹⁶Jesus summoned his disciples and told them, “Allow the little children to come to me, and do not hinder them, for the Kingdom of God belongs to such as these. ¹⁷Amen, I tell you: whoever does not receive the Kingdom of God like a little child will in no way enter into it.”

The question of the rich ruler – About riches and renunciation

¹⁸A certain ruler^b asked him, “Good Teacher, what shall^c I do to inherit eternal life?”

¹⁹Jesus asked him, “Why do you call me good? No one is good,^d except one – God. ²⁰You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Honor your father and your mother.’”^e

²¹The ruler replied, “I have observed all these things from my youth.”

²²When Jesus heard this, he said, “You still lack one thing. Sell all that you have, distribute it to the poor, and you will have a treasure in heaven. Then come, follow me.”

²³But when the man heard these things, he became very distressed because he was very rich.

²⁴Jesus, seeing that he had become very distressed, said, “How hard it is for those who have wealth to enter into the Kingdom of God! ²⁵Indeed, it is easier for a camel to pass through the eye of a needle than for someone who is wealthy to enter into the Kingdom of God!”

²⁶Those who heard this exclaimed, “Then, who can be saved?”

²⁷But Jesus replied, “The things which are impossible with men are possible with God.”

²⁸Peter said, “Look, we have left everything and followed you!”

²⁹And Jesus said to them, “Amen, I tell you: there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the Kingdom of God, ³⁰who will not receive many times more in this [present] time, and in the age to come, eternal life.”

^a Or “touch”

^b Or “judge, official, member of a Sanhedrin”

^c Or “what must I do”

^d But compare John 10:14

^e Exodus 20:12-16; Deuteronomy 5:16-20

A third announcement of the passion

³¹He 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 fulfilled. ³²For he will be delivered to the Gentiles, mocked, mistreated, and spit upon. ³³Having flogged him, they will kill him, and on the third day, he will rise again."

³⁴However, they understood none of these things. What Jesus was saying was concealed from them, and they did not understand the things that were said.

The healing of a blind man

³⁵As Jesus^a was approaching Jericho, a certain blind man sat by the road, begging. ³⁶Hearing a crowd going by, he asked what this meant. ³⁷People told him that Jesus of Nazareth was passing by. ³⁸He began to cry out, "Jesus, you son of David, have mercy on me!" ³⁹Then, those who led the way rebuked him, ordering him to be quiet. But the blind man^b cried out all the more, "You son of David, have mercy on me!"

⁴⁰Standing still, Jesus commanded that the blind man^c be brought to him. When the man had come near, Jesus asked him, ⁴¹"What do you want me to do?"

The man replied, "Lord, that I may see again!"

⁴²Jesus said to him, "Receive your sight. Your faith has healed you."

⁴³Immediately, the man received his sight and began to follow Jesus, glorifying God. When all the people saw this, they praised God.

19***Zacchaeus the tax collector***

Jesus entered Jericho and was passing through town. ²There was a man named Zacchaeus who was a chief tax collector, and he was rich. ³He was trying to see who Jesus was, and could not because of the crowd, because he was short. ⁴He ran on ahead and climbed up into a sycamore tree to see Jesus who was [about] to pass that way. ⁵When Jesus came to the place, he looked up, saw Zacchaeus, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house!" ⁶He hurried, came down, and received Jesus with joy. ⁷But when the people saw it, they all grumbled, saying, "He has gone in to stay with a man who is a sinner!"

^a Greek "he"

^b Greek "he"

^c Greek "he"

⁸Zacchaeus stood up and said to the Lord, “Behold, Lord, half of my goods I give to the poor. And if I have wrongfully obtained money from anyone, I restore four times as much!”

⁹Then Jesus said to him, “Today, salvation has come to this house, because he, too, is a son of Abraham. ¹⁰For the Son of Man came to seek and to save what was lost.”

The parable of the ten mina coins

¹¹As the people heard these things, Jesus^a went on to tell [them] a parable because he was near Jerusalem, and they supposed that the Kingdom of God would be revealed immediately. ¹²He said therefore, “A certain nobleman went into a far country to receive a kingdom for himself, and then return. ¹³So he called ten of his slaves^b gave them ten mina coins,^c and told them, ‘Do business [with these] until I come.’ ¹⁴But his subjects hated him, and they sent a delegation after him, to say: ‘We do not want this man to reign over us.’

¹⁵It so happened that when he returned after receiving the kingdom, that he commanded these servants to whom he had given the money to be called to him, so that he might know what they had earned by conducting business. ¹⁶The first came before him, saying: ‘Lord, your mina has made ten more minas!’

¹⁷The king^d said to him, ‘Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.’

¹⁸The second came, saying: ‘Your mina, Lord, has made five minas!’

¹⁹And so, the king said to him, ‘And you are to be set over five cities.’

²⁰Another came, saying: ‘Lord, behold, your mina, which I kept laid away in a piece of cloth. ²¹I was afraid of you, because you are a strict man! You take up what you did not lay down, and you reap what you did not sow.’

²²The king said to him, ‘Out of your own mouth will I judge you, you wicked servant! You perceived^e that I was a severe man, taking up what I did not lay down, and reaping what I did not sow. ²³Why then did you not place my money on deposit, and at my coming, I would have collected it with interest on it?’ ²⁴He then said to those who stood by, ‘Take the mina

^a Greek “he”

^b Or “servants”

^c 10 minas represented more than 3 years’ wages for an agricultural laborer.

^d Greek “he”

^e Or “knew”

away from him, and give it to the one who has the ten minas.’²⁵ At this, they said to the master,^a ‘Lord, he [already] has ten minas!’

²⁶‘For I tell you that to everyone who [already] has, more will be given; but from the one who does not have, even what he has will be taken away from him. ²⁷As for those enemies of mine who did not want me to reign over them here, bring them here and kill them before me.’”

The Entrance into Jerusalem

²⁸Having said these things, Jesus went on ahead, going up to Jerusalem. ²⁹It so happened that when he approached Bethsphage^b and Bethany, at the mountain that is called Olivet, he sent two of his disciples, ³⁰saying, “Go your way into the village on the other side. There, as you enter, you will find a colt tied up, on which no one has ever sat. Untie it, and bring it. ³¹If anyone asks you, ‘Why are you untying it?’ reply, ‘The Lord needs it!’”

³²Those who were sent went away found things exactly as Jesus had told them. ³³As they were untying the colt, its owners asked them, “Why are you untying the colt?” ³⁴They replied, “The Lord needs it!” ³⁵They brought it to Jesus, threw their cloaks on the colt, and set Jesus on them. ³⁶As he went, they [also] spread their cloaks in the way. ³⁷As Jesus was now approaching, 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 deeds of power which they had seen. ³⁸[They were] saying, “Blessed is he who is coming, a King in the Name of the Lord!^c Peace in heaven, and glory in the highest!”

³⁹And from the multitude, some of the Pharisees said to Jesus, “Teacher, rebuke your disciples!”

⁴⁰But he answered them, “I tell you that if these were silent, the stones would cry out!”

The Lord weeps over Jerusalem

⁴¹As Jesus^d was drawing near, he saw the city and began to weep over it, ⁴²saying, “If you, even you, had today recognized what is for your peace! But now, those things^e are hidden from your eyes! ⁴³For the days will come upon you, when your enemies will throw up a fortification against you, surround you, and hem you in on every side. ⁴⁴They will crush you and your children within you to the ground. They will not leave in you one

^a Greek “him”

^b CT and TR read “Bethpage” instead of “Bethsphage”

^c Psalms 118:26 / 117 LXX

^d Greek “he”

^e Greek “they”

stone [standing] on another, because you did not know the time of your visitation.”

The cleansing of the temple

⁴⁵Then Jesus entered into the temple, and he began to drive out those who bought and sold in it, ⁴⁶saying to them, “It is written, ‘My house is a house of prayer,’^a but you have made it a ‘den of robbers!’”^b

⁴⁷He was teaching every day in the temple, but the chief priests, the scribes and the leading men among the people were looking for a way to destroy him. ⁴⁸However, they could not find a way to do so because all the people were captured by every word that he said.

20

By what authority

It happened on one of those days, as he was teaching the people in the temple and preaching the Good News, that the priests and scribes came to him with the presbyters. ²They asked him, “Tell us: by what authority do you do these things? Who is giving you this authority?”

³He answered them, “I too will ask you one question. Tell me: ⁴the baptism of John, was it from heaven,^d or from men?”

⁵They discussed it among themselves, saying, “If we say, ‘From heaven,’ he will reply, ‘Why then did not you believe him?’ ⁶But if we say, ‘From men,’ all the people will stone us because they are convinced that John was a prophet.” ⁷So they answered that they did not know where it was from.

⁸Then Jesus said to them, “Neither will I tell you by what authority I do these things.”

The parable of the tenant farmers

⁹He began to tell the people this parable. “A certain man planted a vineyard, and rented it out to some farmers, and went into another country for a long time. ¹⁰At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat the servant and sent him away with nothing.^e ¹¹The owner^f then sent yet another servant, and they also beat him, treated him with contempt, and

^a Isaias (Isaiah) 56:7

^b Jeremiah 7:11

^c CT and TR add “chief”

^d A common Jewish circumlocution to avoid direct references to God and his Name

^e Or “empty”

^f Greek “he”

sent him away empty. ¹²The owner^a sent yet a third [servant], and they also wounded him, and threw him out. ¹³Then, the lord of the vineyard thought, ‘What shall I do? I will send my beloved son! It may be that seeing him, they will respect him.’

¹⁴But when the farmers saw him, they reasoned among themselves, saying: ‘This is the heir! Come, let us kill him, so that the inheritance may be ours.’

¹⁵So, they threw the son^b out of the vineyard, and killed him. Now, what will the lord of the vineyard do to them? ¹⁶He will come and destroy these farmers, and he will give the vineyard to others.”

When the people^c heard this, they exclaimed, “May it never be!”

¹⁷But Jesus looked at them, and said, “Then what is this that is written:

*‘The stone which the builders rejected,
Has become the chief cornerstone?’^d*

*¹⁸Everyone who falls on that stone will be broken to pieces,
and it will crush to dust whoever it falls on.*

About paying taxes to Caesar

¹⁹The chief priests and the scribes were looking for a way to lay hands on him that very hour, but they feared the people because they knew that he had spoken this parable against them. ²⁰They watched him and sent out spies who pretended to be righteous in order to trap him in something he might say, so that they might hand him over to the power and authority of the governor. ²¹They asked him, “Teacher, we know that you say and teach what is right, and that you are not partial to anyone but truly teach the way of God. ²²Is it lawful for us to pay taxes to Caesar, or not?”

²³But Jesus perceived their trickery and said to them, “Why are you testing me?^e ²⁴Show me a denarius! Whose image and inscription are on it?”

They answered, “Caesar’s.”

²⁵So Jesus said to them, “Then, give to Caesar what belongs to Caesar, and [give] to God what belongs to God!”

²⁶And they were not able to ensnare him in his words before the people. They marveled at his answer and remained silent.

^a Greek “he”

^b Greek “him”

^c Greek “they”

^d Psalms 118:22 / 117 LXX

^e CT omits “Why are you testing me?”

The Sadducees question the resurrection

²⁷Some of the Sadducees came to him, people who deny that there is a resurrection. ²⁸They asked him, “Teacher, Moses wrote to us that if a man dies having a wife and without a child, his brother should take the wife and raise up a posterity for his brother. ²⁹There were therefore seven brothers: the first took a wife and died childless. ³⁰The second took her as wife,^a and he [also] died childless. ³¹The third took her, and likewise all seven [brothers] left no children and died. ³²Afterwards, the woman also died. ³³Therefore, in the resurrection, whose wife will she be? For the seven had her as wife.”

³⁴Jesus replied to them, “The children of this age get married and are given in marriage. ³⁵But those who are considered worthy to attain to that age and to the resurrection from the dead do not marry or are given in marriage. ³⁶They cannot die any more, because they are like the angels, and they are children of God, being children of the resurrection. ³⁷But that the dead are raised, even Moses showed at the [story of the burning] bush, when he called the Lord ‘The God of Abraham, the God of Isaac, and the God of Jacob.’^b ³⁸Now, he is not the God of the dead, but of the living, because all are alive to him!”

³⁹Some of the scribes answered, “Teacher, you speak well!” ⁴⁰Then, they did not dare to ask him any more questions.

About David's son

⁴¹Jesus asked them, “Why do they say that the Christ is David's son? ⁴²David himself says in the book of Psalms,

*‘The Lord^c said to my Lord,^d
Sit at my right hand,
⁴³until I make your enemies the footstool of your feet.’*

⁴⁴David therefore calls him Lord, so how is he his son?”

⁴⁵While all the people were listening, Jesus^e said to his disciples, ⁴⁶“Beware of the scribes who like to walk in long robes and who love greetings in the marketplaces, the best seats in the synagogues, and the best places at

^a CT omits the second part of this verse and continues with verse 31

^b Exodus 3:6

^c Hebrew “YHWH”

^d Hebrew “Adonai”

^e Psalms 110:1 / 109 LXX

^f Greek “he”

feasts. ⁴⁷They^a devour the houses of widows and for a pretense say long prayers: they will receive greater condemnation!”

21

The gift of the poor widow

Looking up, Jesus saw the rich who were putting their gifts into the treasury. ²Then, he saw a certain poor widow casting in two small brass coins.^b ³He said, “Amen, I tell you that this poor widow has put in more than all of them! ⁴For all these [people] put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on.”

Destruction of the temple foretold – The signs of the end

⁵As some were talking about the temple and how it was adorned with beautiful stonework and votive offerings, Jesus^c said, ⁶“As for these things which you see, the days will come when not one stone will be left here [standing] on another and that will not be thrown down!”

⁷Then, they asked him, “Teacher, so when will these things take place? What is the sign that these things are about to happen?”

⁸Jesus replied, “Watch out that you do not get led astray, for many will come in my Name, saying: ‘I am he^d,’ and, ‘The time is at hand!’ Do not follow them! ⁹When you hear of wars and insurrections,^e do not be terrified, for these things must happen first, but the end will not come right away.” ¹⁰Then he said to them, “Nation will rise against nation, and kingdom against kingdom. ¹¹There will be great earthquakes, famines, and plagues in various places. There will be fearful events^f and great signs from heaven.

Coming persecutions

¹²But before all these things [happen], you will be placed under arrest and be persecuted, you will be handed over to synagogues and prisons, brought before kings and governors for my Name’s sake. ¹³It will turn out for you as an occasion to bear witness. ¹⁴Therefore, settle it in your hearts not to ponder in advance how to answer, ¹⁵for I will give you a mouth and wisdom which all your adversaries will not be able to withstand or contradict. ¹⁶You will be handed over even by parents, brothers, relatives, and friends.

^a Greek “who”

^b Literally, “two lepta.” 2 lepta was about 1% of a day’s wages for an agricultural laborer

^c Greek “he”

^d Or “I AM”

^e Or “disturbances / disorder / revolutions”

^f Or “terrors / awesome sights”

Some of you will be put to death.^a ¹⁷You will be hated by all for my Name's sake, ¹⁸yet not a hair of your head will perish. ¹⁹By your endurance you will acquire your lives.

The fall of Jerusalem foretold – The time of the Gentiles

²⁰But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. ²¹Then, let those who are in Judea flee to the mountains! Let those who are in the midst of her depart! Let those who are in the countryside not enter in [the city]. ²²For these are days of vengeance,^b so that all things which are written may be fulfilled. ²³Woe 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. ²⁴They will fall by the edge of the sword and will be taken away as captives into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.

The coming of the Son of Man

²⁵There will be signs in the sun, moon, and stars; and on the earth, the anxiety of nations, perplexed over the roaring of the sea and the waves. ²⁶People will faint from fear, apprehensive what is coming upon the world, as the powers of the heavens will be shaken. ²⁷Then, they will see the Son of Man coming in a cloud with power and great glory. ²⁸But when these things begin to happen, look up and lift up your heads, because your redemption^c is near.”

Learning from the fig tree – A call to be watchful

²⁹Then he told them a parable: “Look at the fig tree and all the trees. ³⁰When they are already budding, you see it and know on your own that the summer is already near. ³¹Likewise, when you see these things happening, understand that the Kingdom of God is near. ³²Amen, I tell you: this generation will not pass away until all [these] things are accomplished. ³³Heaven and earth will pass away, but my words will never pass away.

³⁴And so, be on guard, for fear that your hearts may be weighed down with entertaining distractions, overdrinking, and the worries of this life, and that day will come upon you unexpectedly. ³⁵For it will come like a snare on all those who dwell on the face of the whole earth. ³⁶Therefore, 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.”

^a Acts 12:1-2

^b Or “retribution”

^c Or “deliverance / liberation”

³⁷Every day, Jesus was teaching in the temple, and every evening, he would go out and spend the night on the mountain that is called Olivet. ³⁸Then early in the morning, all the people came to him in the temple in order to listen to him.

22

The plot against Jesus

Now, the feast of unleavened bread, which is called the Passover, was approaching. ²The chief priests and the scribes were looking for a way to do away with Jesus^a by killing him,^b but they feared the people. ³Then Satan entered into Judas, called Iscariot, who was numbered with the Twelve. ⁴So Judas went and talked with the chief priests and officers of the guard about how he might deliver him to them. ⁵They rejoiced and agreed to give him money. ⁶Judas agreed and began to look for an opportunity to deliver him to them when there would be no crowd.

Preparations for the Passover – The Lord’s Supper or Eucharist

⁷Then, the day of unleavened bread came, on which the Passover must be sacrificed. ⁸So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat [the Passover meal].”

⁹They asked him, “Where do you want us to make preparations?”

¹⁰Jesus replied, “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. ¹¹Then 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?’” ¹²He will show you a large, furnished upper room. Make preparations there.”

¹³They went, found things as Jesus had told them, and made preparations for the Passover. ¹⁴When the hour had come, he sat down with the Twelve apostles. ¹⁵He said to them, “With fervent desire I have desired to eat this Passover with you before I suffer, ¹⁶for I tell you, I will not eat^c of it until it is fulfilled in the Kingdom of God.” ¹⁷Then, taking a cup and having given thanks, he said, “Take this, and share it among you, ¹⁸for I tell you, I shall never again drink from the fruit of the vine until the Kingdom of God comes.”

^a Greek “him”

^b Greek “to death”

^c Some translations translate as “no longer” which seems to suggest that the Last Supper was a Passover / Seder meal, which is disputed.

¹⁹And having taken bread^a and given thanks, he broke it and gave [it] to them, saying, “This is my body^b which is given for you. Do this in memory^c of me.” ²⁰Likewise, he took the cup after supper, saying, “This cup is the new covenant in my blood, which is poured out for you. ²¹But behold, the hand of the one who betrays me is with me at the table. ²²The Son of Man indeed is going, as it has been determined, but woe to that man through whom he is betrayed!”

²³Then they began to discuss among themselves which of them it was who would do this thing.

Greatness and servanthood – The Twelve – Simon Peter’s role

²⁴An argument also arose between them about which one of them was considered to be the greatest. ²⁵Jesus said to them, “The kings of the nations have lordship over the people, and those who have authority over people^d are called ‘benefactors.’ ²⁶But not so with you! Instead, the one who is the greater among you should become as the younger, and the one who is leading as the one who serves. ²⁷Indeed, who is greater, the one reclining at the table, or the one who serves? Is it not the one at the table? Yet, I am among you as one who serves. ²⁸But you are those who have remained with me in my trials, ²⁹and now I bestow a kingdom upon you, just as my Father bestowed [a kingdom] upon me, ³⁰so that you may eat and drink at my table in my Kingdom; and you will sit on thrones, judging the Twelve tribes of Israel.”

³¹And the Lord said,^e “Simon, Simon, behold, Satan has asked to have you,^f so that he might sift you^g [all] like wheat! ³²But I have prayed for you,^h that your faith would not fail. And you, when you have turned back, strengthen your brethren.”

³³But Simon said, “Lord, I am ready to go with you both to prison and to death!”

³⁴At this Jesus replied, “I tell you, Peter, by the time the rooster crows today, you will deny three times that you know me!”

^a The Greek word ἄρτον always refers to a leavened loaf in the New Testament. This seems to indicate that the Last Supper was not the Passover meal (see John 18:28).

^b Codex Bezae (D) and the old Latin omit the rest of the verse after “this is my body”

^c The Greek word ἀνάμνησιν often conveys the idea of memorial sacrifice and invocation in the Septuagint.

^d Greek “them”

^e CT omits “And the Lord said”

^f Singular

^g Plural, a reference to the Twelve

^h Singular

³⁵Then Jesus asked them, “When I sent you out without purse, bag, or sandals, did you lack anything?”

They replied, “Nothing.”

³⁶He then said to them, “But now, whoever has a purse should take it, and likewise a bag! Whoever has no sword should sell his cloak and buy one!

³⁷For I tell you that what is written must still be fulfilled in me: ‘He was counted with transgressors.’^a Indeed, the things [written] concerning me are [reaching] a completion.”

³⁸So the disciples exclaimed, “Lord, behold, here are two swords!” but he told them, “That is enough!”

The agony in the garden

³⁹Jesus came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him. ⁴⁰Having arrived at the place, he said to them, “Pray that you do not enter into temptation!”

⁴¹He then withdrew from them about a stone’s throw [away], knelt down and prayed, ⁴²saying, “Father, if you are willing, take this cup away from me. Nevertheless, not my will, but yours, be done.”

⁴³And an angel from heaven appeared to him, strengthening him. ⁴⁴Being in agony, he prayed [even] more intensely, and his sweat became like great drops of blood falling down on the ground.^b

⁴⁵When he rose up from his prayer, he came to the disciples and found them sleeping because of sheer grief. ⁴⁶He said to them, “Why do you sleep? Rise and pray that you may not enter into temptation!”

The Lord’s betrayal and arrest in the garden

⁴⁷While he was still speaking, behold, a multitude [came], and he who was called Judas, one of the Twelve, was leading them. He came near to Jesus to kiss him, ⁴⁸but Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

⁴⁹When those who were around him saw what was about to happen, they said to him, “Lord, shall we strike with the sword?” ⁵⁰And one of them struck the servant of the high priest, cutting off his right ear.

⁵¹But Jesus said, “Let me at least do this”^c — and he touched the servant’s ear, and healed him. ⁵²Then Jesus said to the chief priests, captains of the temple, and presbyters who had come against him, “Have you come out as

^a Isaiah (Isaiah) 53:12

^b CT considers 43 and 44 as an interpolation and places this section in double brackets.

^c Or possibly “No more of this!” (literally: “Suffer ye thus far” in YLT)

against someone leading a rebellion, with swords and clubs? ⁵³When I was with you in the temple every day, you did not stretch out your hands against me! But this is your hour, and the power of the darkness.”

Peter's threefold denial

⁵⁴They arrested him and led him away, and brought him into the high priest's house. But Peter followed from a distance. ⁵⁵When people^a had kindled a fire in the middle of the courtyard and sat down together, Peter also sat among them. ⁵⁶A certain servant girl saw him as he sat in the light, and looking intently at him, she exclaimed, “This man also was with him!”

⁵⁷However, Peter^b denied Jesus,^c saying, “Woman, I do not know him!”

⁵⁸A little while later, someone else saw him, and said, “You also are one of them!”

But Peter answered, “Sir,^d I am not!”

⁵⁹After about one hour had passed, another insisted, saying, “Truly, this man also was with him, for he is a Galilean!”

⁶⁰But Peter said, “Sir, I do not know what you are talking about!” And immediately, while he was still speaking, a rooster crowed. ⁶¹Then the Lord turned, and looked at Peter, and Peter remembered the Lord's word, how he had said to him, “Before the rooster crows, you will deny me three times.” ⁶²So Peter went out and wept bitterly.

⁶³Now, the men who held Jesus [in custody] were mocking him and beating him. ⁶⁴Having blindfolded him, they struck him on the face^e and asked him, “Prophecy! Who is the one who struck you?” ⁶⁵They said many other insulting things to him.

Before the Sanhedrin

⁶⁶As soon as it was day, the assembly of the presbyters of the people was gathered, both chief priests and scribes. They brought Jesus^f into their council, saying: ⁶⁷“If you are the Christ,^g tell us.”

But Jesus said to them, “If I tell you, you will not believe, ⁶⁸and if I question [you], you will not answer me or ^arelease me. ⁶⁹But from now on, the Son of Man will be seated at the right hand of the Power of God.”

^a Greek “they”

^b Greek “he”

^c Greek “him”

^d Or “man, friend”

^e CT omits “they struck him on the face”

^f Greek “him”

^g Or “Messiah,” “Anointed one”

⁷⁰They all asked, “Are you then the Son of God?”

He said to them, “You say it because I am.”

⁷¹Then they exclaimed, “Why do we need any more witnesses? We ourselves have heard [it] from his own mouth!”

23

Before Pilate – Before Herod

Their whole group arose and brought Jesus before Pilate. ²They began to bring charges against him, saying, “We have found this man perverting the nation, forbidding to pay taxes to Caesar, and saying that he himself is Christ, a king.”

³So Pilate questioned him, saying, “Are you the King of the Jews?”

Jesus replied, “You say it.”

⁴Pilate said to the chief priests and to the crowd, “I find no basis for a charge against this man.”

⁵Still, they insisted, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee [and] even to this place.” ⁶But when Pilate heard Galilee mentioned, he asked if the man was a Galilean. ⁷When he found out that Jesus was from Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

⁸Now, when Herod saw Jesus, he was extremely glad because he had desired to see him for a long time as he had heard many things about him, and he hoped to see some miracle done by him. ⁹He questioned Jesus with many words, but Jesus gave no reply. ¹⁰[Meanwhile], the chief priests and the scribes stood by, vehemently accusing him. ¹¹Then Herod and his soldiers humiliated and mocked Jesus.^b Dressing him in a luxurious robe, they sent him back to Pilate. ¹²And Herod and Pilate became friends that very day, [although] before this, they had been enemies.

Pilate condemns the Lord to be crucified

¹³Pilate called together the chief priests, the rulers and the people. ¹⁴He said to them, “You brought this man to me as someone who perverts the people, and behold, I did not find this man guilty of any of your charges against him. ¹⁵Neither has Herod, for he has sent him back. As you can see, this man has done nothing worthy of death! ¹⁶Therefore, I will punish him and [then] release him.”

^a CT omits “or release me”

^b Greek “him”

¹⁷Now, Pilate had to release one prisoner to them at the feast.^a ¹⁸But they all cried out together, saying, “Away with this man! Release Barabbas to us!”¹⁹This one had been thrown into prison for a certain rebellion^b in the city, and for murder.

²⁰Then Pilate addressed them once more, desiring to release Jesus. ²¹But they shouted, saying, “Crucify! Crucify him!”

²²For the third time, Pilate said to them, “Why? What evil has this man done? I have found no reason for death in him. I will therefore chastise him and release him.” ²³But they were insistent with loud voices, demanding that Jesus^c be crucified. And their shouts and the shouts of the chief priests prevailed. ²⁴So Pilate decreed that what they were asking for should be done. ²⁵He released the man who had been thrown into prison for insurrection and murder, as the people had requested. But Jesus, he delivered up to their will.

Simon of Cyrene – The way of the cross

²⁶As the soldiers were leading Jesus away, they seized Simon, a Cyrenian [who was] coming from the countryside. They laid the cross on him, to carry it after Jesus. ²⁷A great multitude of the people followed him, including women who also mourned and lamented him. ²⁸But Jesus, turning to them, said, “Daughters of Jerusalem, do not weep for me! Instead, weep for yourselves and for your children! ²⁹For behold, the days are coming in which people will say, ‘Blessed are the barren, the wombs that never bore, and the breasts that never nursed.’ ³⁰Then, people will begin to tell the mountains, ‘Fall on us!’ and to tell the hills, ‘Cover us.’^d ³¹For if they do these things when the wood is green, what will be done when it is dry?”

³²There were also others, two criminals, [who were] led with him to be put to death.

The Lord is crucified – Paradise promised to the condemned

³³When they arrived to the place which is called The Skull,^e the soldiers^f crucified him there with the criminals, one on the right and the other on the left.

^a CT omits verse 17 which may be an ancient marginal annotation. It is present in many manuscripts (Ⲙ W Δ, Θ, Ψ, f1, f13, Byzantine; in D it is placed after 23:19) but missing in some very important authorities (P75, A, B, L).

^b Or “uprising”

^c Greek “he”

^d Hosea 10:8

^e Greek Κρανίον

^f Greek “they”

³⁴Jesus said, “Father, forgive them, for they do not know what they are doing.”^a

Dividing his garments among them, the soldiers^b [began to] cast lots.
³⁵The people stood by, watching, and with them the rulers also scoffed at him, saying, “He saved others! Let him save himself, if this is the anointed one^c of God, the chosen one!”

³⁶The soldiers also mocked him, coming up to him, offering him vinegar,
³⁷and saying, “If you are the King of the Jews, save yourself!”

³⁸An inscription was also written over him in letters of Greek, Latin, and Hebrew, “This is the king of the Jews.”

³⁹One of the criminals who hanged there began to insult Jesus,^d saying, “Are you not the Christ? Save yourself and us as well!”

⁴⁰But the other spoke up and rebuked him, saying, “Do you not even fear God, since you are under the same condemnation? ⁴¹We indeed [are punished] justly, because we are receiving the due reward for our deeds, but this man has done nothing wrong.” ⁴²He then said to Jesus, “Lord,^e remember me when you come in^f your Kingdom.”

⁴³And Jesus said to him, “Amen I tell you: today, you will be with me in Paradise.”^g

The Lord's death and burial

⁴⁴It was now about the sixth hour,^h and darkness came over the whole landⁱ until the ninth hour.^j ⁴⁵The sun was darkened, and the veil of the sanctuary was torn in two. ⁴⁶Crying with a loud voice, Jesus said, “Father, into your hands I commit my spirit!” Having said this, he breathed his last.

⁴⁷When the centurion saw what had taken place, he glorified God, saying, “Certainly, this was a righteous man.” ⁴⁸When all the multitudes that had come together to see this saw what had happened, they returned home

^a CT places this section (Jesus said, “Father, forgive them, for they do not know what they are doing.”) in double brackets to indicate its absence from many early manuscripts (P75, κ corrected, B, D, W, and Θ).

^b Greek “they”

^c That is “Christ” or “Messiah”

^d Greek “him”

^e CT reads “then he said, “Jesus, remember me...”

^f Or “into”

^g Compare 16:22; 10:5 and note

^h The day began with sunset and time was counted from sunrise, so the sixth hour was about noon.

ⁱ Or “earth.” This was confirmed by Thallus and Phlegon of Tralles to extend as far as Asia Minor.

^j 3:00 pm

beating their breasts. ⁴⁹But all those who knew Jesus^a and the women who had followed with him from Galilee stood at a distance, watching these things.

⁵⁰And now, there was a man named Joseph, who was a member of the council, a good and righteous man ⁵¹(who had not consented to their counsel and deed). He was from Arimathaea, a city of the Jews, and he was also waiting for the Kingdom of God. ⁵²This man went to Pilate and asked for Jesus' body. ⁵³He took it down, wrapped it in a linen shroud and laid him in a tomb that was cut in stone, where no one had ever been laid. ⁵⁴It was the [day of the] Preparation,^b and the Sabbath was drawing near. ⁵⁵The women who had come with Jesus^c out of Galilee followed [Joseph] and saw the tomb, and how his body was laid. ⁵⁶They returned [home], and prepared spices and ointments. On the Sabbath, they rested according to the commandment.

24

The Lord's resurrection

On the first day of the week,^d at early dawn, they and some others came to the tomb, bringing the spices which they had prepared. ²But they found the stone rolled away from the tomb. ³So they entered in and did not find the body^e of the Lord Jesus. ⁴And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. ⁵Terrified, the women bowed their faces to the ground.

The two men^f said to them, "Why do you seek the living among the dead? ⁶He is not here, but he is risen!^g Remember what he told you when he was still in Galilee, ⁷saying that the Son of Man must be delivered up into the hands of sinful men, be crucified, and [on] the third day rise again?"

⁸Then, they remembered Jesus'^h words. ⁹Returning from the tomb, they told all these things to the eleven, and to all the others. ¹⁰Now, they were Mary Magdalene, Joanna, and Mary the mother of James.ⁱ The other women with them told these things to the apostles. ¹¹But these words

^a Greek "him"

^b Greek παρασκευῆς

^c Greek "him"

^d Literally "on the first of the sabbaths" (day is often implied in Greek)

^e Codex Bezae (D) and some old Latin manuscripts omit "of the Lord Jesus"

^f Greek "they"

^g Codex Bezae (D) and some old Latin manuscripts omit "He is not here, but he is risen!"

^h Greek "his"

ⁱ This James could be James of Jerusalem, James of Alphaeus (one of the Twelve) or another James. See Appendix E.

seemed to be nonsense to them, and they did not believe them. ¹²However, Peter got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves. He returned to his home, wondering what had taken place.^a

Appearance on the road to Emmaus

¹³It then happened that two of the disciples were going that very day to a village named Emmaus, which was sixty stadia^b from Jerusalem. ¹⁴They were talking with each other about all of these things which had taken place. ¹⁵And as they were talking together and discussing this, Jesus himself came near and went along with them. ¹⁶However, their eyes were kept from recognizing him. ¹⁷He asked them, “What are you talking about as you walk?” And they stopped walking, looking sad.

¹⁸One of them, named Cleopas, answered him, “Are you the only stranger^c in Jerusalem who does not know what has happened there in these days?”

¹⁹“What things?” he asked to them.

They replied, “The things concerning Jesus, the Nazarene! He was a prophet mighty in deed and word before God and all the people; ²⁰and how the chief priests and our rulers delivered him up to be condemned to death, and had him crucified. ²¹But we were hoping that he was the one who would redeem Israel. Yes, and besides all this, it is now the third day since these things have taken place. ²²Also, certain women of our company have puzzled^d us: having arrived early at the tomb, ²³they did not find his body. And they came back saying that they had also seen a vision of angels who said that he was alive! ²⁴Some of us went to the tomb, and found it just as the women had said, but they did not see him.”

²⁵He said to them, “You foolish men! So slow of heart to believe in all that the prophets have spoken! ²⁶Did not the Christ have to suffer these things and enter into his glory?” ²⁷And beginning with Moses and all the prophets, he explained to them in all the Scriptures the things concerning himself. ²⁸As they were approaching the village where they were going, he acted like he would continue on his way.

²⁹“Stay with us!” they urged him, saying, “It is almost evening, and the day is almost over!”

So he went in to stay with them. ³⁰Now, it happened that when he had sat down at the table with them, he took the bread and gave thanks. Breaking

^a Codex Bezae (D) and some old Latin manuscripts omit this verse.

^b 60 stadia = about 11 kilometers or about 7 miles.

^c Or “foreigner”

^d Or “amazed”

it, he gave it to them. ³¹And their eyes were opened; they knew^a him, and he vanished out of their sight. ³²Then they said one to another, “Were not our hearts burning within us while he spoke to us along the way, and while he opened the Scriptures to us?” ³³They rose up that very hour, returned to Jerusalem, and found the eleven gathered together and [also] those who were with them. ³⁴They were saying, “The Lord is risen indeed, and he has appeared to Simon!” ³⁵Then, the two related what had happened along the way, and how they had recognized him in the breaking of the bread.

Appearance to the disciples

³⁶As they were saying these things, Jesus himself stood among them^b and said to them, “Peace be to you!”

³⁷But they were startled and frightened, supposing that they had seen a spirit.

³⁸He said to them, “Why are you troubled? Why do doubts arise in your hearts? ³⁹See my hands and my feet, that it is truly me. Touch me and see! A spirit does not have flesh and bones, as you see that I have.” ⁴⁰When he had said this, he showed them his hands and his feet.^c ⁴¹While they still did not believe for joy and were perplexed, he said to them, “Do you have anything here to eat?”

⁴²They gave him a piece of a broiled fish and a honeycomb from a beehive.^d

⁴³He took them, and ate in front of them. ⁴⁴He said to them, “This is what I told you, while I was still with you, that everything written in the law of Moses, the prophets, and the psalms,^e concerning me must be fulfilled.”

⁴⁵He then opened their minds, so that they might understand the Scriptures. ⁴⁶He said to them, “This is what is written, that it was necessary for the Christ^f to suffer and to rise from the dead the third day, ⁴⁷and that repentance and remission of sins should be preached in his Name to all the nations, beginning at Jerusalem. ⁴⁸You are witnesses of these things! ⁴⁹Behold, I send forth the promise^g of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high.”

^a Or “recognized”

^b Codex Bezae (D) and various old Latin witnesses omit “and said to them, ‘Peace be to you’”

^c Codex Bezae (D), as well as the Curetonian and Sinaitic Syriac versions, omit this verse.

^d CT omits “and a honeycomb from a beehive”

^e Notice the broad tripartite definition of the Old Testament

^f Or “Messiah”

^g Or “pledge”

The Ascension

⁵⁰He led them out as far as Bethany, lifted up his hands, and blessed them. ⁵¹It happened, while he was blessing them, that he withdrew^a from them^b and was carried up into heaven.^c ⁵²They expressed adoration to^d him and returned to Jerusalem with great joy; ⁵³and they were continually in the temple, praising and blessing God. Amen.^e

^a Or “departed”

^b \aleph^* and Codex Bezae (D), along with the Sinaitic Syriac and many old Latin manuscripts, omit the rest of the verse.

^c Or “the sky”

^d *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^e CT omits “Amen” and “praising and” in the same verse

INTRODUCTION TO THE GOSPEL OF JOHN

AUTHORSHIP AND DATE

The gospel itself is anonymous but the author is identified as “the disciple whom Jesus loved” (21:20). In spite of modern speculations to the effect that this “disciple” may have been Lazarus (11:3,36), an entire community or someone else, the consistent and reliable tradition of the early Fathers is that John of Zebedee was in fact the apostolic origin of the Gospel which now bears his name. There are indications that the author may have been a (Jewish) priest,^a a view which is not incompatible with John’s occupation as a fisherman and which harmonizes well with the focus of the Gospel (Jerusalem, Feasts, Temple). In the late second century, St. Polycrates of Ephesus evoked the not-so-distant memory of the Apostle John with these words:

There is also John, who leaned on the Lord’s breast who was a priest wearing the *petalon* (high-priestly miter or crown), a witness and a teacher, and he sleeps at Ephesus.^b

Early Christians (including Theophilus of Antioch, Irenaeus of Lyons and Clement of Alexandria) have handed down a consistent tradition indicating that John would have written his gospel in Ephesus, around the year 96.^c Based on internal evidence (such as 5:2 “there *is* in Jerusalem”), some scholars also deem it possible that the fourth gospel was written before the year 70 AD and completed (or published, or released to other Churches) at a later time.

As we shall see in our mention of the parallelism between Jacob/Israel and Jesus, as well as the successive theme of Joseph (of Genesis) and the Beloved Disciple, there seems to be an intentional focus on a symbolic and anonymous authorship. This is of course consistent with the unnamed authorship of the other gospels and serves to draw the reader’s attention on the one who is seen in glory (Jesus) as opposed to the one who bears witness.

On the basis of linguistic data, a few scholars have suggested that the fourth gospel may have been originally written in Aramaic/Hebrew or

^a See Introduction to Revelation

^b Eusebius – *Ecclesiastical History*, 3.31.2-51

^c See also Introduction to Revelation for further discussion of the dating issue

directly in Greek but with an Aramaic/Hebrew mind. However, we shall also note important similarities between the Gospel of John and Jewish Hellenistic themes, notably those of Philo of Alexandria (20 BC – circa 50 AD).^a

THEME(S)

The High Priestly Gospel

This gospel can be called “the High Priestly” Gospel, not only because of the famous prayer known by that name found in chapter 17, but also because this theme and approach runs throughout this unique gospel.

St. John reveals the truth about Christ by “drawing aside the curtain”^b on the person (*hypostasis*) of the Great High Priest who is the pre-eternal Word (*logos*) of God. It is for this reason that the early Churches considered this gospel as reserved for those who are initiated or about to be initiated in the Holy Mysteries: to this day (in Orthodox practice,) it is only read during and after the baptismal season of Holy Pascha. This is consistent with the theme of mystery, initiation and intimate knowledge which is recurrent in the fourth gospel.^d

The manifestation in this world of the High Priest consecrated as the Holy One of God is the fulfillment of God’s revelation: the invisible Most High God is made manifest and “explained” or “exegeted” (1:18) by his very Word who shares his divine and uncreated nature. Thus, the God who had no visible form on Mount Sinai (Deut. 4:12,15) is now seen with human eyes: “we have seen his glory” (1:12;12:41).

From the eternal and timeless holy of holies,^e one’s perspective is quite different. One comes to Christ if drawn by the Father by whom we are “fully known” or ‘foreknown’ (1 Cor. 13:12). Hence, such passages as John 6:37-44 or 10:36 can only be rightly understood by those who live in the Church and who have experienced the fulfilled eschatology of the Kingdom in the Divine Liturgy (see *Introduction to Revelation*).

^a The Gospel of John relies heavily of the LXX text of the Old Testament (92% LXX / 72% MT according to one study).

^b From the writing of St. Clement of Alexandria: “they do not enter in as we enter in, through the tradition of the LORD, by drawing aside the curtain” (Misc. 7.17) which is ‘temple imagery for access to the presence of God, the privilege of the high priest.’

^c Also meaning “Message”

^d Cf: Jerome H. Neyrey - *The Sociology of Secrecy and the Fourth Gospel (electronic publication)*

^e Cf: Margaret Barker - *The Great High Priest* (Continuum, New York, 2003), pp. 212-225



Left:

A representation of Jacob's vision where the ladder is understood as the Temple

The high priestly theme is also connected with the gospel's interest in the Temple or House of God, which is ultimately revealed as the Body of Christ (John 2:16-21).

Jesus and Jacob – Wisdom for the Journey

From this emphasis on the Temple or House of God (Bethel in Hebrew), we discover that this priestly theme of divine ascent (and descent) is echoed in the Gospel's parallelism between Jacob-Israel and Jesus.

Jacob - Israel	Jesus Christ
<p>“He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it.” (Gen. 28:12)</p>	<p>“[Jesus] saith to [Nathaniel]: Amen, amen, I say to you, you shall see the heaven opened and the angels of God ascending and descending upon the Son of man.” (John 1:51)</p>

INTRODUCTION TO THE GOSPEL OF JOHN

Jacob - Israel	Jesus Christ
Jacob and the well (Genesis 29). Note that wisdom is associated with water in many passages, e.g. Prov. 18:4; Sirach 15:1-3 ^a ; 24:21-34 ^b	“[Jesus] came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph... [The woman at the well asked:] Are you greater than our father Jacob?” (John 4:5,12)
Wisdom gives Jacob signs on the journey (Wisd. 10:9-12).	The ‘signs’ (σημεία) or divine acts on the Lord’s journey to Jerusalem
“I, [Jacob] may return to my father’s house in peace” (Gen. 28:20)	“In my Father’s house there are many mansions.” (John 14:2) “Do not make my Father’s house a marketplace!” (John 2:16)
“[Jacob] was afraid, and said: “how fearful is this place! this is none other than the house of God, and this is the gate of heaven” (Gen. 28:17)	“I am the gate; if any one enters by me, he will be saved, and will go in and out and find pasture.” (John 10:9)
“Your name will no longer be Jacob, but Israel, ^c because you have struggled with God and with men and have overcome... So Jacob called the name of the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved.” (Gen. 32:28-30)	The theme of “seeing” in John’s gospel: John 1:18, 34, 51; 3:3; 6:46; 11:40; 14:7-9
“Twins” (Gen. 25:24)	John 11:16; 20:24 (references to “a twin,” the only instance in the Bible apart from Jacob’s family).
“If God will give me bread to eat” (Gen. 28:20)	Bread as the central theme of John 6

Another related theme may be that of a special beloved successor to Christ-Israel, as Joseph was Jacob’s beloved whose sevenfold blessing foreshadows

^a “The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She will come to meet him like a mother, and like the wife of his youth she will welcome him. She will feed him with the bread of understanding, and give him the water of wisdom to drink.”

^b “Those who eat me will hunger for more, and those who drink me will thirst for more.” Compare with the dialogue in John 4.

^c The view of Hellenistic Jews and of the Early Christians was that Israel meant “a human being who sees / has seen God” – see *Traditions of the Bible* by James Kugel

the fullness of truth, intimacy and of the Holy Spirit manifested by the beloved disciple. Sonship is expressed by the “closeness to the bosom,”^a as is the privilege of that disciple:

One of his disciples, whom Jesus loved, was lying close to the breast of Jesus. 24 So Simon Peter beckoned to him and said, “Tell us who it is of whom he speaks.” 25 So lying thus, close to the breast of Jesus, he said to him, “Lord, who is it?”

Hence, even Peter, the Rock who may perhaps be compared to Judah^b must ask this ‘Joseph-like’ disciple to obtain the great secret of the Lord’s betrayal. It is this same disciple who first believed that Jesus had risen from the dead (20:4-8) and who recognized the risen Lord on the lake side (21:7).

As Joseph Grassi suggests: “the gospel descriptions envisage a father-son relationship modeled on that between Jesus and his own Father... Putting it all together, we would have the succession: God the Father – beloved son Jesus – beloved disciple and son.”^c

This is also a way to understand the entrusting of Mary to the disciple and of the disciple to the Lord’s mother. The sonship relationship is thus continued and the mother of the Lord is again the icon of Wisdom, as in Revelation 12.

Genesis and Creation recapitulated

As in Revelation, the patterns of the Old Testament are continued and fulfilled: John 1 is symmetrical to Genesis 1 and culminates in the Lord’s baptism which marks the beginning of the New Creation:

Old Creation - Temporal	New Creation - Eternal
“In the beginning” ^d (Gen. 1:1)	“In the beginning” (John 1:1)
“The Spirit of God moved over the water” (Gen. 1:1)	“I have seen the Spirit coming down, as a dove, out of heaven, and it remained on him” (John 1:32)
“And God said...” (Gen. 1:3)	“a voice came from heaven which said” (Luke 3:22)

^a This theme starts with 1:18: “The unique Son who is in the bosom of the Father, he has explained him”

^b In the words of Joseph Grassi, “the holder of external authority.” Grassi is the author of the remarkable *Secret Identity of the Beloved Disciple* which provided important information for this section. See Appendix B.

^c *Ibid.*, p. 52

^d Greek ἐν ἀρχῇ in LXX as in John 1:1

Old Creation - Temporal	New Creation - Eternal
“Let there be light, and there was light” (Gen. 1:3)	“that was the true Light which gives light to everyone coming into the world” + Luke 3:20-23 and notes
“God separated the light from the darkness” (Gen. 1:4)	“everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed” (John 3:19)
Day One (Gen. 1:5)	Day One ^a and the Eighth Day
Old Adam	New Adam ^b (1 Co. 15:22,45)
Sabbath, seal of the old creation (Exodus 20:11)	The Lord’s Day, seal of the new creation (2 Co. 5:17; Gal. 6:15)

The gospel of John is in many ways ‘a different gospel.’ Certain themes emphasized in the synoptics (parables, exorcisms, and *parousia*) are absent. Instead, the evangelist focuses on miracles (“signs”) not previously included and lengthy theological discourses.

Many biblical scholars see a threefold structure in the book and a parallel between Jewish liturgical feasts and their fulfillment by the Lord of Glory:

- The prologue about the Word
- Book of Signs (Seven Signs)
- Book of Glory, Last Teachings, Death and Resurrection.

The Seven Signs

Our presentation of the seven signs^c does not include the Lord’s walk on the water and suggests that the last sign is in fact the piercing of his side, which results in this remarkable structure:

^a There are good reasons to believe that Jesus was baptized right at the end of Sabbath on the first day, just as he also rose from the dead on the first day (the Lord’s Day).

^b Jesus triumphs over the old serpent in the desert immediately after his baptism to be revealed as the New Adam, which is why “immediately the Spirit drove Him into the wilderness” (Mark 1:12).

^c Based on Grassi, p. 68

The Wedding Feast at Cana (2:1-12)

 The raising of the dying son (4:56-54)

 The Sabbath healing at Bethseda (5:1-16)

 Multiplication of bread / Bread of Life (6:1-71)

 The Sabbath healing of the blind man (9:1-41)

 The raising of Lazarus (11:1-41)

Blood and Water from the side (19:25-38)



Resurrection of Lazarus (Feast: Lazarus Saturday)

Rome, Via Latina Catacomb, 4th century





The Hospitality of Abraham

Andrei Rublev: Old Testament Trinity (c. 1410 CE; originally at the Holy Trinity Cathedral at the St. Sergius Holy Trinity Monastery; presently held the Tretyakov Gallery, Moscow)





The Great High Priest
Contemporary – Greek Style





Χριστός ανέστη εκ νεκρών,
θανάτω θάνατον πατήσας,
και τοις εν τοις μνήμασι ζωήν χαρισάμενος

**The Resurrection of our Lord, God and Savior
Jesus Christ (Pascha)**

By the hand of Julia Hayes



(ACCORDING TO) JOHN
(KATA ΙΩΑΝΝΗΝ)

1

Prologue: The Logos / Word of God

In the beginning was the Word,^a and the Word was with God, and the Word was {what} God^b {was}. ²This one was in the beginning with God. ³All things came into being through him, and without him, nothing came into being that has come into being.^c ⁴In him was life, life that was the light of mankind. ⁵The light shines in the darkness, and the darkness has not overcome^d it. ⁶There came a man, sent from God, whose name was John. ⁷John came as a witness, to bear witness to the light, so that all might believe through him. ⁸He was not the light, but [he was sent] to bear witness to the light. ⁹The true light who enlightens everyone was coming into the world.

¹⁰He was in the world, and the world had come into existence through him, and the world did not recognize^e him. ¹¹He came to his own [people], and those who were his own did not receive^f him. ¹²But as many as received him, to them he gave the ability^g to become God's children, to those who

^a The Greek word Logos (λόγος) is traditionally translated as "Word." French translations sometimes use "Verb" which has a dynamic quality. The English "Message" or "Expression of the Mind" may also be appropriate attempts to convey the nuance of the Greek concept. The Jewish-Alexandrian theologian and philosopher Philo wrote extensively about the Logos in ways that are reminiscent of NT theology. For instance, his teaching that "For the Logos of the living God being the bond of every thing, as has been said before, holds all things together, and binds all the parts, and prevents them from being loosened or separated" echoes Colossians 1:17.

^b Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. This second *theos* could also be translated 'divine' as the construction indicates a qualitative sense for *theos*. The Word is not God in the sense that he is the same person as the *theos* mentioned in 1:1a; he is not God the Father (God absolutely as in common NT usage) or the Trinity. The point being made is that the Logos is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: "God (qualitative or derivative) from God (personal, the Father), Light from Light, True God from True God... *homoousion* with the Father."

^c Compare Wisdom 9:1

^d The word translated "overcome" (*katelaben*) can also be translated "comprehended." It may refer to getting a grip on an enemy to defeat him.

^e Or "know"

^f The Greek also conveys the idea of "choosing / taking hold of / taking advantage of"

^g Greek ἐξουσίαν - or "right / privilege"

believe in his Name. ¹³They were^a born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¹⁴The Word became flesh and made his dwelling^b among us. We beheld his glory, glory as a Father's only-begotten^c son, full of grace and truth. ¹⁵John testified about him; he cried out, saying, "This was the one of whom I said, 'He who comes after me ranks ahead of me because he was before me.'" ¹⁶From his fullness,^d we have all received grace upon grace.^e ¹⁷For the law was given through Moses, [but] grace and truth came through Jesus Christ. ¹⁸No one has seen God at any time! The unique^f Son^g who is in the bosom of the Father,^h he has explained him.

John bears witness – The Lamb of God

¹⁹This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

²⁰He admitted and did not deny [it], [plainly] admitting, "I am not the Christ!"

²¹They asked him, "What then?[?] Are you Elias (Elijah)?"

He said, "I am not!"

"Are you the prophet?"

He answered, "No."

²²Therefore, they asked him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

²³John said, "I am the voice of one crying in the wilderness,ⁱ 'Make straight the way of the Lord,'^j as Isaias (Isaiah) the prophet said."

²⁴Those who had been sent were from the Pharisees. ²⁵They asked him, "Why then do you baptize, if you are not the Christ, nor Elias (Elijah), nor the prophet?"

^a A few manuscripts and ancient writers read "he" instead of "they" in reference to the incarnate Logos.

^b Or "pitched his tent," a strong allusion to the journey motif discussed in the Introduction

^c Or "unique / one and only / uniquely loved"

^d Compare Colossians 1:19;2:9-10

^e Or "grace in the place of the grace given in the past"

^f Or "one and only," "uniquely loved" - the word can also mean "only-begotten" (μονογενής)

^g CT reads "God" and many ancient writers (Irenaeus, Clement, Origen, Basil, Gregory of Nyssa) know of this reading. 1:18 is sometimes translated "the only-begotten God who is..." or "the unique God." See Appendix C for a discussion of 1:1 and 1:18

^h Or "intimate with the Father," "close to the Father's heart"

ⁱ NT agrees with LXX against MT

^j Isaias (Isaiah) 40:3

²⁶John answered them, “I baptize in water, but among you stands one whom you do not know.^a ²⁷He is the one who comes after me, who is ranked before me,^b whose sandal strap I am not worthy to untie.”

²⁸These things took place in Bethany beyond the Jordan, where John was baptizing.

²⁹The next day, John^c saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world! ³⁰This is the one of whom I said, ‘After me comes a man who is ranked before me, because he was before me.’ ³¹I did not know him, but for this reason I came baptizing in water: so that he would be revealed to Israel.” ³²John bore witness, saying, “I saw the Spirit descending like a dove out of heaven and remain on him. ³³I did not know him, but the one who sent me to baptize in water said to me, ‘Upon whom you will see the Spirit descending and remaining, this is he who baptizes in the Holy Spirit.’ ³⁴Moreover, I myself have seen and testified that this is the Son of God.”^d

³⁵Again, the next day, John was standing with two of his disciples. ³⁶He looked at Jesus as he was walking by and said, “Behold, the Lamb of God!” ³⁷The two disciples heard him speak, and they began to follow Jesus. ³⁸Turning and seeing them following, Jesus asked them, “What are you looking for?”

They said to him, “Rabbi” (which translated means Teacher), “where are you staying?”

First disciples

³⁹Jesus^e said to them, “Come, and see!”

They came and saw where he was staying, and they remained with him that day. (It was about the tenth hour).^f ⁴⁰One of the two who heard John and who began to follow Jesus was Andrew, Simon Peter’s brother. ⁴¹He first found his own brother, Simon and said to him, “We have found the Messiah!”^g (which translated means Christ).^h ⁴²Andrewⁱ brought him to Jesus who looked at him, and said, “You are Simon the son of Jonah. You shall be called Kephas” (which translated means Peter). ⁴³On the next day,

^a Or “recognize”

^b CT omits “who is ranked before me”

^c Greek “he”

^d A few manuscripts read “the chosen son of God / the chosen one of God”

^e Greek “he”

^f 4:00 pm

^g Greek Μεσσίαν not Χριστός

^h “Messiah” (Hebrew) and “Christ” (Greek) both mean “Anointed One.”

ⁱ Greek “he”

being determined to go out into Galilee, Jesus^a met Philip and said to him, “Follow me!” ⁴⁴Now, Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵Philip found Nathaniel and said to him, “We have found the one of whom Moses in the law and the prophets, have written: Jesus of Nazareth, the son of Joseph!”

⁴⁶Nathanael asked him, “Can anything good come out of Nazareth?”

Philip replied, “Come and see!”

⁴⁷As Jesus saw Nathaniel coming to him, he said about him, “Behold, an Israelite indeed, in whom there is no deceit!”

⁴⁸Nathanael asked Jesus, “How do you know me?”

Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.”

⁴⁹Nathanael replied, “Rabbi, you are the Son of God! You are King of Israel!”

⁵⁰Jesus said to him, “Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!” ⁵¹He said to Philip, “Amen, amen, I tell you; hereafter, you^b will see heaven opened, and the angels of God ascending and descending upon^c the Son of Man.”

2

The wedding at Cana – First sign: the water changed into wine

The third day, there was a wedding in Cana of Galilee, and the mother of Jesus was there. ²Jesus also was invited, with his disciples, to the wedding. ³When the wine ran out, Jesus’ mother said to him, “They have no wine.”

⁴Jesus said to her, “Woman, what is that to you and me? My hour has not yet come.”

⁵His mother said to the servants, “Whatever he tells you to do, do it.”

⁶Now, six water jars made of stone were set there, meant for the rites of purification of the Jews, and they each contained two or three measures.^d

⁷Jesus said to them, “Fill the jars with water!” So they filled them up to the brim. ⁸He then said to them, “Now, draw some out, and take it to the chief steward of the feast;” and they did so. ⁹When the chief steward of the feast

^a Greek “he”

^b This “you” is plural

^c Greek “upon, on, toward” – this may be an allusion to a Jewish understanding of Jacob’s vision of angels. Jesus is often presented as the new Jacob-Israel, as in Matthew’s (2:15) application of Hosea 11:1 MT.

^d 2 to 3 measures (*metretes*) is about 20 to 30 gallons, or 75 to 115 liters

tasted the water now become wine (not knowing where it had come from, but the servants who had drawn the water knew), he called the bridegroom¹⁰ and said to him, “Everyone serves the good wine first, and after the guests have drunk freely, the inferior one. But you have kept the good wine until now!”¹¹ This, the beginning of his signs,^a Jesus performed in Cana of Galilee. He revealed his glory, and his disciples believed^b in him.

¹²After this, he went down to Capernaum, he, and his mother, his brothers,^c and his disciples; and they did not stay there [more than] a few days.

A cleansing of the temple

¹³Now, the Passover of the Jews was near, and Jesus went up to Jerusalem.
¹⁴In the temple, he found those who sold oxen, sheep, and doves, as well as the money changers sitting [at their booths].¹⁵ So, he made a whip of cords and drove [them] all out of the temple, with the sheep and the oxen; he also poured out the changers’ money and overthrew their tables.¹⁶ To those who sold the doves, he said, “Take these things out of here! Do not make my Father’s house a marketplace!”¹⁷ Then, his disciples remembered that it was written:

“Zeal for your house will consume me.”^d

¹⁸Therefore, the Jews declared, “What sign do you show us, since you do these things?”

¹⁹Jesus answered and responded to them, “Destroy this sanctuary, and in three days I will raise it up!”^e

²⁰The Jews then said, “It took forty-six years to build this sanctuary, and you will raise it up in three days?”²¹ (But he was speaking of the sanctuary of his body).²² When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word which Jesus had said.

²³Now, when he was in Jerusalem at the Passover, during the feast, many began to believe in his Name, observing the signs which he was performing.²⁴ But Jesus did not trust himself to them, because he knew everyone,²⁵ and because he did not need a witness about human nature, for he himself knew what was in man.

^a The gospel of John uses the word “sign(s)” instead of “miracles”

^b Or possibly “began to believe”

^c See Appendix E

^d Or “will devour me” - Psalms 69:9 / 68 LXX

^e See Matthew 26:61

3

Dialogue with Nicodemus – The new birth

Now, there was one of the Pharisees named Nicodemus, a leader of the Jews. ²He came to Jesus by night, and said, “Rabbi, we know that you are a teacher who has come from God because no one can perform the signs which you accomplish unless God is with him.”

³Jesus answered him, “Amen, amen, I tell you; unless one is born anew,^a he cannot see the Kingdom of God.”

⁴Nicodemus asked him, “How can someone who is old be born? Can one enter a second time into his mother’s womb, and be born [anew]?”

⁵Jesus answered, “Amen, amen, I tell you; unless one is born of water and spirit, he cannot enter into the Kingdom of God! ⁶What is born of the flesh is flesh. What is born of the Spirit^b is spirit. ⁷Do not marvel that I said to you, ‘You must be born anew.’ ⁸The wind^c blows where it wants to, and you hear its sound, but do not know where it comes from and where it is going. So it is with everyone who is born of the Spirit.”

⁹Nicodemus said, “How can this be?”

¹⁰Jesus replied and said, “You are the teacher of Israel and do not understand these things? ¹¹Amen, amen, I tell you; we speak of what we know, and [we] bear witness to what we have seen, and you do not receive our testimony. ¹²If I told you earthly things and you do not believe, how will you believe if I tell you [about] heavenly things? ¹³No one has ascended into heaven, except for the one who came down out of heaven, the Son of Man who is in heaven.^d ¹⁴And as Moses lifted up the serpent in the wilderness, likewise, the Son of Man must be lifted up, ¹⁵so that everyone believing in him should not perish but^e have eternal life. ¹⁶Indeed, God so loved the world that he gave his only-begotten^f Son, so that everyone who believes^g in him should not perish but have eternal life. ¹⁷Certainly, God did not send his Son into the world to judge the world, but so that the world should be saved^h through him. ¹⁸Anyone who believes in him is not judged,

^a The word translated “anew” (ἀνωθεν) (*anōthen*) here and in John 3:7 also means “again,” “from above” or even “from the very first.”

^b Or “spirit”

^c The same Greek word (πνεύματος) (*pneuma*) means wind, breath, and spirit.

^d CT omits “who is in heaven” based on the Alexandrian tradition. However, the longer ending “who is in heaven” was known to many ancient writers, including Hippolytus, Origen, Dionysius, Hilary, Jerome, Augustine). Origen and Jerome also mention the shorter form.

^e CT omits “not perish but”

^f Or “one and only / unique / uniquely loved”

^g Literally “the one believing in him”

^h The Greek σωθή also conveys the idea of “to deliver / rescue / heal / make well”

but whoever does not believe has already been judged, because such a person has not believed in the Name of the only-begotten^a Son of God. ¹⁹This is the judgment: that the light has come into the world, and people have loved the darkness rather than the light, because their deeds were evil. ²⁰For everyone who practices evil hates the light and does not come to the light, for fear that his works would be exposed. ²¹But whoever practices the truth comes to the light, so that his works may be revealed as done in God.”

John the Baptist bears witness again – ‘The friend of the bridegroom’

²²After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized. ²³John also was baptizing at Enon near Salim, because there was much water there, and people^b came, and [they] were baptized. ²⁴(For John had not yet been thrown into prison). ²⁵Now, a discussion^c arose on the part of John’s disciples with some Jews^d about ceremonial washing.^e ²⁶They came to John and said to him, “Rabbi, he who was with you beyond the Jordan, to whom you bore witness, behold, this one is [now] baptizing, and everyone is coming to him!”

²⁷John answered, “No one can receive anything unless it has been given him from heaven. ²⁸You yourselves testify that I said, ‘I am not the Christ,’ but, ‘I have been sent before him.’ ²⁹He who has the bride is the bridegroom, but the friend of the bridegroom who stands [by] and hears him rejoices greatly because of the bridegroom’s voice. And so my joy is fulfilled. ³⁰He must increase, but I must decrease.”

The one who comes from above^f

³¹He who comes from above is above all. He who is from the earth belongs to the earth, and he speaks from the earth. He who comes from heaven is above all. ³²What he has seen and heard is what he bears witness to, but no one accepts^g his testimony. ³³He who has accepted his testimony has set his seal [to this], that God is true. ³⁴Indeed the one whom God has sent speaks the words of God, for God gives the Spirit without measure. ³⁵The Father loves the Son and has given all things into his hand. ³⁶The one who

^a Or “one and only / unique / uniquely loved”

^b Greek “they”

^c Or “controversy”

^d Other manuscripts read “a (certain) Jew”

^e Or “purification (rites)”

^f Verses 31-36 are either a discourse by John the Baptist or more probably a reflection by the evangelist.

^g Or “receives”

believes in the Son has eternal life, but whoever does not believe in^a the Son will not see life; instead, the wrath of God remains on such a person.

4

The Samaritan woman

Then, when the Lord^b learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John” ²(although Jesus himself did not baptize, but his disciples), ³he left Judea and departed into Galilee. ⁴Now, he needed to pass through Samaria. ⁵And so, he arrived at a city of Samaria called Sychar, near the parcel of ground that Jacob had given to his son Joseph; ⁶and Jacob’s well was there. Jesus, tired from his journey, sat down by the well. It was about the sixth hour.^c ⁷A woman of Samaria came to draw water. Jesus said to her, “Give me [something] to drink.” ⁸(For his disciples had gone away into the city to buy food).

⁹The Samaritan woman then 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.)^d

¹⁰Jesus 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!”

¹¹The woman replied, “Sir,^e you have nothing to draw [water] with, and the well is deep! Where then do you get that living water? ¹²Are you greater than our father Jacob who gave us the well and drank of it himself, as did his children and his livestock?”

¹³Jesus replied, “Everyone who drinks of this water will be thirsty again! ¹⁴But whoever drinks of the water that I will give him will never be thirsty again. Not only this, the water that I will give him will become in him a well of water springing up to eternal life.”

¹⁵The woman said to him, “Sir, give me this water, so that I may never be thirsty or come all the way here to draw [water]!”

¹⁶Jesus said to her, “Go, call your husband, and come here.”

¹⁷The woman answered, “I have no husband.”

^a Or “disobeys”

^b CT reads “Jesus”

^c Noon

^d This part of the verse is omitted in κ^c , D, and several old Latin manuscripts.

^e Greek κύριε (can also mean “Lord”)

Jesus replied, “You said well, ‘I have no husband,’ ¹⁸for you have had five husbands, and the one whom you now have is not your husband. This you have said truthfully.”

¹⁹The woman said to him, “Sir, I perceive that you are a prophet! ²⁰Our ancestors expressed adoration^a on this mountain,^b and you Jews say that Jerusalem is the place where people should express adoration.”

²¹Jesus said to her, “Woman, believe me, a time^c is coming when neither in this mountain nor in Jerusalem will you express adoration to the Father. ²²You express adoration to what you do not know. We express adoration to what we know, for salvation is from the Jews. ²³But the hour^d is coming, and now is, when the true worshipers will express adoration to the Father in spirit and truth, for the Father is seeking such [people] to express adoration to him. ²⁴God is a spirit,^e and those who express adoration to him must express adoration in spirit and truth.”

²⁵The woman said to him, “I know that Messiah^f is coming, (he who is called Christ). When he comes, he will proclaim all things to us.”

²⁶Jesus replied, “I am he, the one who is speaking to you.” ²⁷Just then, his disciples arrived. They were astonished that he was speaking with a woman, yet no one said, “What are you looking for?” or, “Why do you speak with her?” ²⁸Then, the woman left her water jar, went away into the city, and said to the people, ²⁹“Come, see a man who told me everything I have done! Could this be the Christ?”

³⁰The people^g [then] went out of the city, and were coming to him. ³¹Meanwhile, the disciples urged him, saying, “Rabbi, eat!”

³²But he told them, “I have food to eat that you do not know about.”

³³The disciples then said one to another, “Has anyone brought him something to eat?”

³⁴Jesus said to them, “My food is to do the will of the one who sent me, and to accomplish his work. ³⁵Do you not say, ‘There are still four months until the harvest comes?’ Behold, I tell you, lift up your eyes and look at the fields! They are already white for the harvest! ³⁶[Already], the one who

^a In John 4:19-14, *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*).

^b Mount Gerizim

^c Or “an hour / the hour”

^d Or “an hour / the hour”

^e Or “God is Spirit / spirit”

^f Greek Μεσσίας

^g Greek “they”

reaps is receiving his wages and gathering fruit^a to eternal life; so that both the one who sows and the one who reaps may rejoice together! ³⁷For in this, the saying is true, ‘One sows, and another reaps.’ ³⁸I sent you to reap that for which you have not labored. Others have labored, and you have entered into [the rewards of] their labor.”

³⁹Many of the Samaritans from that city believed in him because of the word of the woman who had testified, “He told me everything that I did!”

⁴⁰For this reason, when the Samaritans came to him, they begged him to stay with them. So, he stayed there two days, ⁴¹and many more believed because of his word. ⁴²Then they said to the woman, “Now we believe, not because of what you said, but because we have heard for ourselves and [we] know^b that this is indeed the Savior of the world, the Christ.”^c

Return to Galilee – Healing of a child: a second sign in Cana

⁴³After the two days, Jesus^d departed from there and went into Galilee.

⁴⁴(For Jesus himself had testified that a prophet has no honor in his own country). ⁴⁵When he arrived into Galilee, the Galileans welcomed^e him, having seen all that he had done in Jerusalem at the feast, for they also went to the feast. ⁴⁶Therefore, Jesus returned to Cana of Galilee where he had turned the water into wine. Now, there was a certain royal official whose son was sick at Capernaum. ⁴⁷When 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. ⁴⁸Jesus then said to him, “Unless you see signs and wonders, you will never believe!”

⁴⁹The nobleman replied, “Sir,^f come down before my child dies.” ⁵⁰Jesus told him, “Go on your way. Your son lives.” The man believed the word that Jesus spoke to him and he went on his way. ⁵¹Even as he was on the way, his servants met him and told him the news: “Your child lives!” ⁵²He asked them the hour when the boy had begun to get better. Then, they told him, “Yesterday at the seventh hour,^g the fever left him!” ⁵³And so, the father learned^h that it was at that [very] hour in which Jesus had said to him, “Your son lives.” And he believed, along with his whole household. ⁵⁴This was the second sign that Jesus performed on his return from Judea into Galilee.

^a Or also “crop / outcome / gain”

^b Or “perceive / recognize / acknowledge”

^c CT omits “the Christ” (following P66, P75, Ⓝ, B)

^d Greek “he”

^e Or “received”

^f Greek κύριε (can also mean “Lord”)

^g 1:00 pm

^h Or “knew / realized”

5

The healing at the pool on the Sabbath

After these things, there was a feast of the Jews, and Jesus went up to Jerusalem. ²Now in Jerusalem, by the sheep gate, there is a pool with five porches called in Hebrew “Bethesda.” ³Under these laid a great multitude of people who were sick, blind, lame, or paralyzed, waiting for the moving of the water.^a

⁴<For an angel went down at certain times into the pool, and stirred up the water. Then whoever stepped in first after the stirring of the water was made whole of whatever disease he had>.

⁵A certain man was there, who had been sick for thirty-eight years. ⁶When Jesus saw him lying there and perceived^b that the man had been sick for a long time, he asked him, “Do you want to be made well?”

⁷The sick man replied, “Sir,^c I have no one to put me into the pool when the water is stirred up, but while I am coming, someone else steps down before me!”

⁸Jesus said to him, “Arise, take up your mat, and walk!”

⁹Immediately, the man was made well; he took up his mat and began to walk.

Now, it was the Sabbath on that day. ¹⁰And so, the Jews said to the man who had been cured, “It is the Sabbath! It is not lawful for you to carry the mat!”

¹¹The man answered them, “He who made me well, that one said to me, ‘Take up your mat, and walk.’”

¹²Then they asked him, “Who is the man who said to you, ‘Take up your mat, and walk?’”

¹³But the man who had been healed did not know who it was, for Jesus had withdrawn in the crowd that was there.

¹⁴Later, Jesus found him in the temple and said to him, “Behold, you have become well. Sin no more, so that nothing worse may happen to you!”

The Jews begin to persecute Jesus

¹⁵The man went away and told the Jews that it was Jesus who had made him well. ¹⁶For this reason, the Jews persecuted Jesus <and sought to kill

^a CT omits “waiting for the moving of the water” as well as verse 4

^b Or “knew / learned / realized”

^c Greek κύριε (can also mean “Lord”)

him^a because he did these things on the Sabbath. ¹⁷But Jesus answered them, “My Father is still working, and I am also working.” ¹⁸Because of this, the Jews were seeking all the more to kill him, not only because he broke the Sabbath, but also because he called God his own Father,^b making himself equal with God.

The Father and the Son

¹⁹Accordingly, Jesus answered them, “Amen, amen, I tell you; the Son can do nothing of himself, but [only] what he sees the Father doing. Indeed, whatever the Father^c does, the Son also does likewise. ²⁰For the Father has deep affection^d for the Son, and shows him all things that he himself does. And the Father^e will show him greater works than these, so that you may be astonished. ²¹For [just] as the Father raises the dead and gives them life, likewise the Son also gives life to whom he desires. ²²As it is, the Father judges no one, but he has given all judgment to the Son, ²³so that all may honor the Son even as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him!

²⁴Amen, amen, I tell you; the one who hears my word and believes in him who sent me has eternal life and does not come into judgment, but has passed out of death into life. ²⁵Amen, amen, I tell you; the hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will come to life. ²⁶For as the Father has life in himself, so has he given to the Son to have life in himself. ²⁷He also gave him authority to execute judgment, because he is Son of Man.^f ²⁸Do not be astonished at this, because the hour is coming when all who are in the tombs will hear his voice ²⁹and come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. ³⁰I can do nothing of myself. As I hear, I judge, and my judgment is righteous because I do not seek my own will, but the will of my Father who sent me.”

Witnesses to Jesus – Belief and unbelief

³¹“If I bear witness about myself, my testimony is not valid. ³²There is another who bears witness to me, and I know that the testimony by which he bears witness about me is true. ³³You have sent [messengers] to John, and he has testified to the truth. ³⁴However, the testimony which I receive is not from man. However, I say these things so that you may be saved.

^a CT omits “and sought to kill him”

^b Compare Wisdom 2:16

^c Greek “he”

^d Or “loves” (Greek φιλεῖ)

^e Greek “he”

^f The Greek could be translated “a Son of Man” or “the Son of Man.”

³⁵John^a was the burning and shining lamp, and you were willing to rejoice for a while in his light. ³⁶But the testimony which I have is greater than that of John, because the works which the Father has given me to accomplish, the very works that I do, they bear witness about me, that the Father has sent me. ³⁷The Father himself, who sent me, he has testified about me. You have never heard his voice at any time, and you have never seen his outward appearance.^b ³⁸You do not have his word living in you, because you do not believe the one whom he sent.

³⁹You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness to me. ⁴⁰Yet, you will not come to me to have life. ⁴¹I do not receive glory from men, ⁴²but I know you, that you do not have God's love in yourselves. ⁴³I have come in my Father's Name, and you do not receive me. If another comes in his own name, you will receive him! ⁴⁴How can you believe, since you receive glory from one another and do not seek the glory that comes from the only God?^c

⁴⁵Do not think that I will accuse you before the Father. The one who accuses you is in fact Moses, on whom you have set your hope. ⁴⁶For if you believed Moses, you would believe me because he wrote about me. ⁴⁷But if you do not believe his writings, how will you believe my words?"

6

The multiplication of the five loaves

After these things, Jesus went away to the other side of the sea of Galilee (or [also called] of Tiberias). ²A great multitude followed him, because they saw the signs he accomplished on those who were sick. ³Jesus went up into the mountain and sat there with his disciples. ⁴Now, the Passover, the feast of the Jews, was near. ⁵When Jesus looked up and saw that a great crowd was coming to him, he asked Philip, "Where are we to buy bread, so that these [people] may eat?" ⁶But he said this to test Philip,^d for he himself knew what he would do.

⁷Philip answered him, "Two hundred denarii^e worth of bread is not sufficient for them, so that everyone might receive [even] a little!"

⁸One of his disciples, Andrew, Simon Peter's brother, said to him, ⁹"There is a boy here who has five barley loaves [of bread] and two fish, but what are these among so many?"

^a Greek "he"

^b Greek εἶδος ποτ μορφῆ

^c Greek τοῦ μόνου θεοῦ

^d Greek "he"

^e About 6 to 8 months of a laborer's wages

¹⁰Jesus said, “Have the people sit down.” Now, there was much grass in that place; and so the men sat down, about five thousand in number. ¹¹Then Jesus took the loaves, and having given thanks, he distributed [them] to the disciples, and the disciples to those who were sitting down; and [he did] likewise with the fish, as much as they desired. ¹²When they were filled, he said to his disciples, “Gather up the broken pieces which are left over, so that nothing may be lost!”^a ¹³And 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. ¹⁴When the people saw the sign which Jesus had accomplished, they said, “This is truly the prophet who comes into the world!” ¹⁵Jesus therefore, perceiving that they were about to come and take him by force in order to make him king, withdrew again to the mountain by himself.

The walking on water

¹⁶When evening came, his disciples went down to the sea ¹⁷where they got into the boat and headed across the sea to Capernaum. It was now dark, and Jesus had not returned to them. ¹⁸Because a great wind was blowing, the sea became rough. ¹⁹After rowing about three or four miles,^b the disciples^c saw Jesus walking on the sea and approaching the boat. And they were frightened, ²⁰but Jesus said to them, “It is I!^d Do not be afraid!” ²¹At this, they were willing to receive him into the boat, and immediately, the boat reached the shore where they were going.

In the synagogue of Capernaum - The Bread of Life

²²On 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 had not entered with his disciples into the boat, but that his disciples had gone away alone. ²³However, [a few] boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks. ²⁴And so, when the multitude noticed that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum to seek Jesus. ²⁵When they found him on the other side of the sea, they asked him, “Rabbi, when did you arrive here?”

²⁶Jesus answered them, “Amen, amen, I tell you; you seek me, not because you saw signs, but because you ate of the loaves and were satisfied. ²⁷Do not work for the food which perishes, but for the food which remains to

^a Or “wasted”

^b 25 to 30 stadia is about 5 to 6 kilometers or about 3 to 4 miles

^c Greek “they”

^d Or “I am”

eternal life, which the Son of Man will give to you. For the Father has sealed^a him – [even] God!”

²⁸As a result, they asked him, “What must we do, that we may accomplish the works of God?”

²⁹Jesus replied, “This is the work of God, that you believe in him whom he has sent!”

³⁰So they said to him, “What then do you do for a sign, so that we may see and believe you? What work do you accomplish? ³¹Our fathers ate the manna in the wilderness! As it is written, ‘He gave them bread out of heaven^b to eat.’”^c

³²Jesus therefore said to them, “Amen, amen, I tell you; it was not Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. ³³For the bread of God is what comes down out of heaven, and [it] gives life to the world.”

³⁴Then they said to him, “Lord, always give us this bread!”

³⁵Jesus told them, “I am the bread of life! The one who comes to me will not be hungry, and whoever believes in me will never be thirsty. ³⁶But I told you that you have seen me, and yet, you do not believe. ³⁷All that the Father gives me will come to me, and the one who is coming to me I will in no way reject.^d ³⁸For I have come down from heaven, not to do my own will, but [to do] the will of the one who sent me. ³⁹This is the will of my Father who sent me: that of all he has given me, I should lose nothing, but raise it^e up on the last day. ⁴⁰This is the will of the one who sent me: that everyone who sees the Son and believes in him should have eternal life; and this one^f I will raise up on the last day.”

⁴¹At this, the Jews began to murmur concerning him, because he had said, “I am the bread which came down out of heaven.” ⁴²They said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How then does he say, ‘I have come down out of heaven?’”

⁴³Therefore, Jesus answered them, “Do not murmur among yourselves.

⁴⁴No one can come to me unless the Father who sent me draws him, and this one I will raise up on^g the last day. ⁴⁵It is written in the prophets, ‘And

^a Sealing is connected with anointing (in this case high priestly anointing) as in the Orthodox rite of Chrismation.

^b Greek and Hebrew use the same word for “heaven,” “the heavens,” “the sky,” and “the air.”

^c Psalms 78:24-25 / 77 LXX. NT agrees with LXX against MT. Also Exodus 16:4; Nehemiah 9:15

^d Or “cast out”

^e Or “him” – some looser translations have “them”

^f Or “him” – some looser translations have “them”

^g Or “in”

they will all be taught by God.’^a Therefore, everyone who hears from the Father and has learned comes to me. ⁴⁶Not that anyone has seen the Father, except he who is from God. He has seen the Father! ⁴⁷Amen, amen, I tell you; the one who believes in me^b has eternal life. ⁴⁸I am the bread of life! ⁴⁹Your ancestors^c ate the manna in the wilderness, and they died. ⁵⁰This is the bread which comes down out of heaven, its purpose is that anyone may eat of it and not die. ⁵¹I am the living bread which came down out of heaven. Anyone who eats of this bread will live forever!^d Yes, the bread which I will give for the life of the world is my flesh.”

⁵²At this, the Jews disputed with one another, saying, “How can this man give us his flesh to eat?”

⁵³Jesus therefore said to them, “Amen, amen, I tell you; unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. ⁵⁴The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵For my flesh is food indeed, and my blood is drink indeed. ⁵⁶The one who eats my flesh and drinks my blood dwells^e in me, and I in him. ⁵⁷As the living Father sent me, and [as] I live because of the Father; whoever eats^f me will also live because of me. ⁵⁸This is the bread which came down out of heaven. Unlike your ancestors [who] ate the manna and [still] died, whoever eats this bread will live forever!” ⁵⁹He said these things in the synagogue, as he taught in Capernaum.

The disciple’s reactions – Betrayal foretold

⁶⁰Therefore, many of his disciples, when they heard this, said, “This is a hard saying!^g Who can listen to it?”

⁶¹But knowing in himself that his disciples grumbled at this, Jesus said to them, “Does this cause you to stumble? ⁶²What then if you would see the Son of Man ascending to where he was before? ⁶³It is the spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and [they] are life. ⁶⁴But there are some of you who do not believe.” For Jesus knew from the beginning who were those who did not believe, and who it was who would betray him. ⁶⁵He said, “For this reason, I have told you that no one can come to me, unless it is given to him by my Father.”

^a Isaias (Isaiah) 54:13

^b CT omits “in me”

^c Or “fathers”

^d Or “If anyone eats of this bread, this one will live forever!”

^e The Greek μένει is also translated “abide(s)”

^f The Greek τρώγων means “eat, chew.” It is sometimes loosely translated “feed on.”

^g Or “an offensive saying”

⁶⁶At this, many of his disciples left^a and no longer walked with him. ⁶⁷Then Jesus said to the Twelve, “Do you also want to leave?”

⁶⁸Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life! ⁶⁹We have come to believe and know that you are the Christ, the Son of the living God.”^b

⁷⁰Jesus told them, “Did I not choose you, the Twelve? And [yet] one of you is a devil!” ⁷¹Now, he was speaking about Judas, the son of Simon Iscariot, for it was he who would betray him, and he was one of the Twelve.

7

The Feast of Tabernacles

After these things, Jesus went about in Galilee; he did not wish to travel around in Judea because the Jews were seeking to kill him. ²Now, the feast of the Jews, the Feast of Tabernacles,^c was at hand. ³So his brothers^d said to him, “Depart from here and go into Judea, so that your disciples may also see the works which you are accomplishing. ⁴Certainly, no one who seeks to be known openly does anything in secret! If you do these things, reveal yourself to the world!” ⁵For even his brothers did not believe in him.

⁶Jesus therefore said to them, “My time has not yet come, but your time is always ready. ⁷The world cannot hate you, but it hates me, because I bear witness concerning it, that its works are evil. ⁸You go up to the feast. I am not yet^e going up to this feast, because my time is not yet fulfilled.”

⁹Having said these things to them, he remained in Galilee. ¹⁰However, when his brothers had gone up to the feast, then he also went up, not publicly, but as it were, in private.^f ¹¹As a result, the Jews were looking for him at the feast, and they were asking, “Where is he?” ¹²There was much murmuring^g among the multitudes concerning him. Some said, “He is a good man!” Others replied, “Not so, but he leads the multitude astray!” ¹³Still, no one spoke openly about him for fear of the Jews. ¹⁴However, when it was the middle of the feast, Jesus went up into the temple and began to teach. ¹⁵At this, the Jews were amazed and said, “How does this man have such learning^h without having been educated?”

^a Or “retreated”

^b CT reads “the Holy [One] of God” based on P75, 8, B, D, L, W. A few manuscripts read “the Christ, the Holy [One] of God” or “the Christ, the Son of God”

^c Or “Tents / Booths”

^d See Appendix E

^e CT omits “yet”

^f Or “in secret”

^g Or also “complaining / whispering”

^h Literally “know letters”

¹⁶Jesus therefore answered them, “My teaching is not mine, but [it comes] from the one who sent me. ¹⁷Anyone who desires to do God’s^a will recognize^b the teaching, whether it is from God, or if I am speaking from myself.^c ¹⁸Whoever speaks from himself seeks his own glory, but he who seeks the glory of the one who sent him is true, and [there is] no unrighteousness in him. ¹⁹Did not Moses give you the law, and yet none of you keeps the law? Why [then] do you seek to kill me?”

²⁰The crowd replied, “You have a demon! Who is seeking to kill you?”

²¹Jesus answered them, “I did one work, and you all marvel because of it.

²²Moses gave you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath, you circumcise a boy. ²³If a boy receives circumcision on the Sabbath so that the law of Moses may not be broken, [why] are you angry with me because I made a man completely healthy on the Sabbath?

²⁴Do not judge according to appearance, but make a right judgment.”

²⁵Then, some people from Jerusalem said, “Is this not the one whom they seek to kill? ²⁶Behold, he is speaking openly, and they say nothing to him! Could it be indeed that the rulers acknowledge that this is truly the Christ?

²⁷However, we know where this man comes from! But when the Christ comes, no one will know where he comes from.”

²⁸Then Jesus cried out as he was teaching in the temple, “You both know me, and know where I am from. I have not come of myself, but he who sent me is true, and you do not know him. ²⁹I know him, because I am from him, and he sent me.”

Officers are sent to arrest the Lord

³⁰At this, they sought to arrest him, but no one laid a hand on him because his hour had not yet come. ³¹In fact, many in the multitude believed in him. They said, “When the Christ comes, he will not do more signs than the ones which this man has done, will he?” ³²The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

³³Then Jesus said, “I will be with you a little while longer, then I go to him who sent me. ³⁴You will seek me and will not find me; and where I am, you cannot come.”

³⁵The Jews therefore said among themselves, “Where will this man go, so that we will not find him? Will he go to the Dispersion among the Greeks

^a Greek “his”

^b Or “know about”

^c Or “on my own”

and teach the Greeks? ³⁶What is this word that he said, ‘You will seek me, and will not find me; and where I am, you cannot come?’”

Feast of the Tabernacles: Living Water

³⁷Now, on the last and greatest day of the feast, Jesus stood and spoke loudly, “If anyone is thirsty, let him come to me and drink! ³⁸As the Scripture has said, rivers of living water will flow from within the one who believes in me!”^a ³⁹But he said this concerning the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus was not yet glorified.

About the Messiah/Christ

⁴⁰When they heard these words, some of the people said, “This is truly the prophet!” ⁴¹Others said, “This is the Christ!” Still others said, “What? Does the Christ come out of Galilee? ⁴²Has not the Scripture said that the Christ comes from the seed of David^b and from Bethlehem,^c the village where David was?” ⁴³And so, there arose a division^d in the crowd because of him. ⁴⁴Some of them would have arrested him, but no one laid hands on him. ⁴⁵And so, the officers returned to the chief priests and Pharisees who asked them,^e “Why did you not bring him?”

⁴⁶The officers answered, “No one has ever spoken like this man!”

⁴⁷At this, the Pharisees replied, “You are not also led astray, are you? ⁴⁸Have any of the rulers believed in him, or the Pharisees? ⁴⁹But this multitude that does not know the law is accursed.”

⁵⁰Nicodemus (who had come to him by night, being one of the Pharisees)^f said to them, ⁵¹“Does our law judge someone without first hearing from him personally to find out what this person is doing?”

⁵²They answered him, “Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee.”^g

^a A different punctuation would read “If anyone is thirsty, let him come to me and drink who believes in me! As the Scripture has said, rivers of living water will flow from within him!” There are two ancient traditions as to ‘from whose body’ the rivers of living waters will flow – that of the believer or that of Christ. These second reading given in this footnote represents the reading and interpretation (“will flow from within him” = from Christ) of those associated with Asia Minor (sometimes called “Western view,” as in NTTT p. 282), including Justin, Hippolytus, Irenaeus, Ephrem and even Cyprian. The more usual view (main reading, where the waters flow from the believer) is associated with Origen, Athanasius and the Greek fathers.

^b 2 Samuel 7:12

^c Micah 5:2

^d Greek σχίσμα (schism)

^e Or “the officers”

^f Greek “them”

^g See Isaias (Isaiah) 9:1 and Matthew 4:13-16.

[^a] ⁵³And so, they went each one to his home.

8

The woman caught in adultery

But Jesus went to the Mount of Olives. ²Now, at daybreak, he appeared again in the temple, and all the people came to him. He sat down and began to teach them. ³Then, the scribes and the Pharisees brought a woman caught in [the act of] adultery. Making her stand before them all, ⁴they told him, “Teacher, we found this woman in adultery, in the very act. ⁵Now in our law, Moses commanded us to stone such [a person].^b ⁶What then do you say?” They said this to test him, in order to have something to accuse him of.

However, Jesus bent down and began to write on the ground with his finger. ⁷But as they continued to ask him, he looked up and said to them, “Let the one who among you is without sin throw the first stone at her.” ⁸Again he stooped down and wrote on the ground with his finger.

⁹When they heard this,^c they began to leave, one by one, starting from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle. ¹⁰Standing up, Jesus saw her and said, “Woman, where are your accusers? Did no one condemn you?”

¹¹She said, “No one, Sir.”^d

Jesus replied, “Neither do I condemn you. Go your way! And from now on, sin no more.”]]

The Light of the world – Witnesses to Jesus

¹²Then again, Jesus spoke to them, saying, “I am the light of the world.^e Whoever follows me will not walk in the darkness but will have the light of life.”

¹³At this, the Pharisees said to him, “You bear witness to yourself! Your testimony is not valid!”^f

^a Verses 7:53-8:11 are not found in all manuscripts (7:53-8:11 does not appear in P66, P75, x, B, C^{vid}, L, N, T, W, Δ, Θ, Ψ, and others) but are part of the Patriarchal Text. According to Eusebius (*History of the Church*; 3.39.17), both Papias and the lost gospel according to the Hebrews mention the story of a woman caught in many sins.

^b Leviticus 20:10; Deuteronomy 22:22

^c MT and TR add “being convicted by their conscience”

^d Or “Lord”

^e Isaias (Isaiah) 60:1

^f Or “true”

¹⁴Jesus answered them, “Even if I bear witness to myself, my testimony is true, because I know where I came from and where I am going. But you do not know where I came from or where I am going. ¹⁵You judge according to the flesh. I judge no one. ¹⁶Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me. ¹⁷It is also written in your law that the testimony of two people is truthful.^a ¹⁸I am one who testifies about myself, and the Father who sent me [also] bears witness to me.”

¹⁹At this, they asked him, “Where is your Father?”

Jesus answered, “You do not know me nor my Father. If you knew me, you would know my Father also.” ²⁰Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. ²¹Then, Jesus spoke to them again, “I am going away; you will seek me, and you will die in your sins. Where I go, you cannot come.”

²²At this, the Jews said, “Will he kill himself, since he says, ‘Where I am going, you cannot come?’”

²³Jesus said to them, “You are from below; I am from above. You are of this world; I am not of this world. ²⁴I told you therefore that you will die in your sins; for unless you believe that I am^b {the one},^c you will die in your sins.”

²⁵Therefore, they asked him, “Who are you?”

Jesus said to them, “Just what I have been saying to you from the beginning! ²⁶I have much to say concerning you and [much] to condemn.^d However he who sent me is true; and the things which I heard from him, these [things] I say to the world.”

²⁷They did not understand that he spoke to them about the Father. ²⁸So Jesus said to them, “When you have lifted up the Son of Man, then you will know that I am {he}.^e I do nothing of myself, but as my Father taught me, this is what I proclaim. ²⁹The one who sent me is with me. The Father has not left me alone^f because I always do the things that are pleasing to him.”

^a Deuteronomy 17:6; 19:15

^b Or “I AM” – this verse, as much as 8:58 is a very strong affirmation of the Lord’s unique status (see note below).

^c The Greek is simply ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, but many translators feel that the concluding {he} is implied. NIV reads “if you do not believe that I am the one I claim to be” – NAB has “if you do not believe that I AM” – see note on John 8:58.

^d Or “judge”

^e See verse 24

^f Or “to myself”

About Abraham

³⁰As he spoke these things, many believed in him. ³¹Jesus therefore said to those Jews who had believed him, “If you remain in my word, then you are truly my disciples. ³²You will know^a the truth, and the truth will set you free!”^b

³³They answered him, “We are Abraham’s seed and have never been in bondage to anyone. How can you say, ‘You will be made free?’”

³⁴Jesus answered them, “Amen, amen, I tell you; everyone who practices sin is the slave of sin! ³⁵A slave does not live in the house forever, [but] a son remains forever. ³⁶If therefore the Son makes you free, you will be free indeed! ³⁷I know that you are Abraham’s seed, yet you seek to kill me, because my word finds no place in you. ³⁸I speak of what I have seen with my Father; and you also do the things which you have seen with your father.”

³⁹They answered him, “Our father is Abraham!”

Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. ⁴⁰But now, you seek to kill me, a man who has told you the truth which I heard from God! Abraham did not do this. ⁴¹You do the works of your father.”

They replied to him, “We were not born of sexual immorality! We have one father, God.”

⁴²Therefore, Jesus said to them, “If God were your father, you would love me, for I issue forth [from God] and have come from God.^c Indeed, I have not come of myself, but he has sent me. ⁴³Why do you not understand my speech? Because you cannot hear my word! ⁴⁴You are of your father, the devil,^d and you want to do the desires of your father. He was a murderer from the beginning and he does not stand in the truth, because there is no truth in him. When he utters a lie, he speaks of his own^e because he is a liar and the father of lies. ⁴⁵But because I tell the truth, you do not believe me. ⁴⁶Which of you convicts me of sin? If I tell the truth, why do you not believe me? ⁴⁷Whoever is of God hears the words of God. For this reason, you do not hear: because you are not of God.”

⁴⁸Then the Jews answered him, “Do we not say well that you are a Samaritan and have a demon?”

^a Or “have an intimate knowledge of / recognize / perceive”

^b Psalms 119:45 / 118 LXX

^c Or “I came from God and now I am here” (as in NIV and NRS)

^d Greek διαβόλον (diabolos) – the dia-bolic is the opposite of sym-bolic, it is the disunity between the sign or word and what is real, as in Genesis 3:1-15

^e Greek ἐκ τῶν ιδίων λαλεῖ

⁴⁹Jesus replied, “I do not have a demon, but I honor my Father, and you dishonor me. ⁵⁰However, I do not seek my own glory. There is one who seeks and judges. ⁵¹Amen, amen, I tell you; whoever keeps my word will never see death.”

⁵²At this, the Jews said to him, “Now we know that you have a demon! Abraham died, and [so did] the prophets; and [yet] you say, ‘whoever keeps my word will never see death.’ ⁵³Are you greater than our father, Abraham, who died? The prophets died [as well]. Who do you claim to be?”

⁵⁴Jesus 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. ⁵⁵You have not known him, but I know him. If I said, ‘I do not know him,’ I would be like you, a liar. But I [do] know him, and I keep his word. ⁵⁶Your father Abraham rejoiced to see my day. He saw it, and was glad!”

⁵⁷At this, the Jews said to him, “You are not yet fifty years old, and you have seen Abraham?”

⁵⁸Jesus said to them, “Amen, amen, I tell you; before Abraham came into existence, I am.^a”

⁵⁹Therefore, they took up stones to throw at him, but Jesus was hidden, and <having gone through their midst and so passing by>^b he went out of the temple.

9

The healing of the man born blind

As Jesus^c was passing by, he saw a man blind from birth. ²His disciples asked him, “Rabbi, who has sinned, this man or his parents, that he was born blind?”

³Jesus answered, “Neither did this man sin, nor his parents; but [it was] in order that the works of God might be revealed in him. ⁴I must do the works of the one who sent me while it is day. The night is coming, when no one can work. ⁵While I am in the world, I am the light of the world.”

^a The sentence ends with the Greek ἐγὼ εἰμι which may be connected with Isaias (Isaiah) 41:4 and 46:4. However, the connection with Exodus 3:13-15 (LXX) is unlikely since the expression is ἐγὼ εἰμι ὁ ὄν where *ego eimi* simply introduces the predicate *o hon* (The Being, The Existing One). Since there are many other verses which clearly apply the Divine Name YHWH to Jesus Christ, the icon of the Savior always has the letters Ο ΩΝ in the halo. Apart from these theological considerations, this construction is also fairly idiomatic (John 14:9; 15:27) and could be properly translated as “I have been [in existence] before Abraham was [even] born” - (see also 9:9 and compare with Micah 5:2).

^b CT omits this clause

^c Greek “he”

⁶When he had said this, he spat on the ground, made mud with the saliva and anointed the blind man's eyes with the mud. ⁷He then said to him, "Go, wash in the pool of Siloam" (which means "Sent"). And so, the man went away, washed, and came back seeing. ⁸At this, the neighbors and those who saw that he had been blind before said, "Is this not the man who sat and begged?" ⁹Others were saying, "It is he!" Still others were saying, "He looks like him."

The man said, "I am he!"^a ¹⁰Therefore, the people asked him, "How were your eyes opened?"

¹¹He answered, "A man called Jesus made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash.' And so, I went away and washed, and I received sight."

¹²Then they asked him, "Where is he?"

The man replied, "I do not know."

¹³They brought the man who had been blind to the Pharisees. ¹⁴It was a Sabbath when Jesus made the mud and opened his eyes. ¹⁵Again, the Pharisees also asked the man how he had received his sight. He said to them, "He put mud on my eyes, I washed, and I see!"

¹⁶At this, some of the Pharisees said, "This man is not from God because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" There was division among them. ¹⁷Therefore, they asked the blind man again, "What do you say about him, since he opened your eyes?"

He said, "He is a prophet!"

¹⁸The Jews did not believe [the report] about this man, that he had been blind and had received his sight until they called the parents of this man who had received his sight. ¹⁹They asked the parents, "Is this your son, who you say was born blind? How then does he now see?"

²⁰His parents answered, "We know that this is our son, and that he was born blind. ²¹But how he now sees, we do not know; or who opened his eyes, we do not know. He is of age. Ask him! He will speak for himself." ²²His parents said this because they feared the Jews; for the Jews had already agreed that if anyone would confess Jesus as Christ, this person would be expelled from the synagogue. ²³Therefore, his parents said, "He is of age. Ask him!"

²⁴And so, they called the man who had been blind a second time, and they told him, "Give glory to God! We know that this man is a sinner!"

^a Greek ἐγὼ εἶμι (which indicates that this idiomatic expression is fairly neutral – see note on 8:58).

²⁵At this, the man answered, “I do not know if he is a sinner. One thing I do know: that though I was blind, now I see!”

²⁶Again, they asked him, “What did he do to you? How did he open your eyes?”

²⁷He answered them, “I told you already, and you did not listen. Why do you want to hear it again? You do not also want to become his disciples, do you?”

²⁸Then they insulted him and said, “You are his disciple, but we are disciples of Moses. ²⁹We know that God has spoken to Moses; but as for this man, we do not know where he comes from.”

³⁰The man answered them, “How amazing! You do not know where he comes from, yet he opened my eyes. ³¹We know that God does not listen to sinners; God will listen to anyone who is God-fearing and who does his will.^a ³²Since the world began, it has never been heard of that anyone opened the eyes of someone born blind. ³³If this man were not from God, he could do nothing.”

³⁴They answered him, “You were born completely in sins, and do you teach us?” And they threw him out.

³⁵Jesus heard that they had thrown out the man born blind,^b he found him and said, “Do you believe in the Son of God?”

³⁶The man answered, “Who is he, Sir,^c that I may believe in him?”

³⁷Jesus said to him, “You have seen him, and it is he who is speaking with you.”

³⁸Then the man said, “Sir,^d I believe!” and he expressed adoration to^e Jesus.

³⁹Jesus said, “I came into this world for judgment, so that those who do not see may see; and so that those who see may become blind.”

⁴⁰The Pharisees who were present heard these things, and they asked Jesus, “Are we also blind?”

⁴¹Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see!’ and therefore, your sin remains.”

^a Psalms 66:18 / 65 LXX; Proverbs 15:29; 28:9

^b Greek “him”

^c Or “Lord”

^d Or “Lord”

^e *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

10

The good shepherd

“Amen, amen, I tell you; whoever does not enter by the gate into the sheep fold, but climbs up some other way is a thief and a robber. ²But the one who enters by the gate is the shepherd of the sheep. ³The gatekeeper opens the gate for him, and the sheep listen to his voice. The shepherd^a calls his own sheep by name and leads them out. ⁴Whenever he brings out his own sheep, he goes before them and the sheep follow him because they know his voice. ⁵They will by no means follow a stranger but flee from him because they do not recognize^b the voice of strangers.” ⁶Jesus spoke this parable to them, but they did not understand what he was telling them.

⁷Jesus therefore said to them again, “Amen, amen, I tell you; I am the gate for the sheep. ⁸All who have come before me are thieves and robbers, but the sheep did not listen to them. ⁹I am the gate! Anyone who enters in by me will be saved, and go in and out, and will find pasture. ¹⁰The thief only comes to steal, kill, and destroy. I came so that people may have life, and have it in abundance. ¹¹I am the good shepherd!^c The good shepherd lays down his life for the sheep. ¹²The one who is a hired hand, not a shepherd, and who does not own the sheep, leaves the sheep and flees when he sees the wolf coming. Then the wolf snatches the sheep and scatters them. ¹³The hired hand flees because he is a hired hand and does not care for the sheep. ¹⁴I am the good shepherd! I know my own, and I am known by my own; ¹⁵even as the Father knows me, and I know the Father. I lay down my life for the sheep. ¹⁶I have other sheep, which are not of this fold.^d I must bring them also, and they will hear my voice. And there will be one flock - one shepherd. ¹⁷Therefore, the Father loves me, because I lay down my life,^e so that I may take it again. ¹⁸No one takes my life^f away from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again.^g I received this commandment from my Father.”

¹⁹Once again, a division arose among the Jews on account of these words. ²⁰Many of them said, “He has a demon and he is insane! Why do you listen to him?” ²¹Others said, “These are not the sayings of someone possessed by a demon. It is not possible for a demon to open the eyes of the blind, is it?”^h

^a Or “he”

^b Or “know”

^c Isaias (Isaiah) 40:11; Ezekiel 34:11-12,15,22

^d Isaias (Isaiah) 56:8

^e Isaias (Isaiah) 53:7-8

^f Greek “it”

^g John 2:19

^h Exodus 4:11

At the Feast of the Dedication

²²At that time, it was the Feast of the Dedication^a in Jerusalem. ²³It was winter, and Jesus was walking in the temple, in Solomon's porch. ²⁴The Jews therefore gathered around him and asked him, "How long will you hold us in suspense? If you are the Christ, tell us plainly."

²⁵Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's Name, these bear witness to me. ²⁶But you do not believe, because you are not of my sheep, as I told you. ²⁷My sheep hear my voice; I know them, and they follow me. ²⁸I give eternal life to them; they will never perish, and no one will snatch them out of my hand. ²⁹My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father's hand. ³⁰I and the Father are one."

³¹Again, the Jews picked up rocks to stone him. ³²Jesus told them, "I have shown you many good works from my Father. For which of those do you stone me?"

³³The Jews answered him, "We do not stone you for a good work, but for blasphemy: because you, being a man, make yourself God."^b

³⁴Jesus answered them, "Is it not written in your law, 'I said, you are gods?'^c ³⁵If he called them gods, (those to whom the word of God came, and the Scripture cannot be broken), ³⁶do you say of him whom the Father has consecrated^d and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?' ³⁷If I do not do the works of my Father, do not believe me. ³⁸But if I do them, even though you do not believe me, believe the works, so that you may recognize^e and believe that the Father is in me, and I in the Father."

³⁹They sought again to seize him, but he escaped out of their hand. ⁴⁰He went away again beyond the Jordan into the place where John was baptizing at first, and he stayed there. ⁴¹Many came to him, saying, "John indeed did no sign, but everything that John said about this man is true!"

⁴²And many believed in him there.

^a The "Feast of the Dedication" is the Greek name for "Hanukkah," a celebration of the rededication of the Temple (see 1 Maccabees 4:59)

^b Or possibly "a god" (see verses 34-35)

^c Psalms 82:6 / 81 LXX

^d Or "sanctified." This seems to be reference to Christ's consecration as Great High Priest.

^e Or "know"

11

The raising of Lazarus

Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister, Martha. ²It was that [same] Mary who had anointed the Lord with ointment and wiped his feet with her hair and whose brother, Lazarus, was sick. ³So the sisters sent [word] to Jesus, saying, “Lord, behold, he whom you love^a is sick!” ⁴But when Jesus heard it, he said, “This sickness is not unto death, but for the glory of God, so that the Son of God may be glorified by it.” ⁵Now, Jesus loved^b Martha, and her sister, and Lazarus. ⁶Yet, when he heard that Lazarus was sick, he stayed two [more] days in the place where he was. ⁷After this, he said to the disciples, “Let us go into Judea again.”

⁸The disciples told him, “Rabbi, the Jews were just trying to stone you, and you are going there again?”

⁹Jesus answered, “Are there not twelve hours of daylight? Someone who walks in the day does not stumble because he sees the light of this world. ¹⁰But someone who walks in the night will stumble because the light is not in him.” ¹¹He said these things, and then added, “Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep.”

¹²At this, the disciples said, “Lord, if he has fallen asleep, he will recover.”

¹³Now, Jesus had spoken of his death, but they thought that he had spoken of taking rest in sleep. ¹⁴And so, Jesus told them plainly, “Lazarus is dead. ¹⁵I am glad for your sake that I was not there, so that you may believe. But, let us go to him.”

¹⁶Then Thomas (who is called Didymus)^c said to his fellow-disciples, “Let us go also, so that we may die with him.”^d

¹⁷And so, when Jesus arrived, he found that Lazarus had been in the tomb four days already. ¹⁸Now, Bethany was near Jerusalem, about two miles^e away. ¹⁹Many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother. ²⁰Then, when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house. ²¹Therefore, Martha said to Jesus, “Lord, if you had been here, my brother would not have died! ²²Even now, I know that whatever you ask of God, God will give you.” ²³Jesus replied, “Your brother will rise again.”

^a Or “him for whom you have great affection.” The Greek is φιλεῖς

^b Here, the word is ἠγάπα

^c “Didymus” means “Twin”

^d This “him” seems to be a reference to Lazarus rather than to Jesus.

^e 15 stadia is about 2.8 kilometers or 1.7 miles

²⁴Martha said to him, "I know that he will rise again in the resurrection at the last day."

²⁵Jesus said to her, "I am the resurrection and the life! The one who believes in me, even though he dies, will live! ²⁶Whoever lives and believes in me will never die. Do you believe this?"

²⁷She answered, "Yes, Lord! I have come to believe that you are the Christ, the Son of God, he who comes into the world."

²⁸When she had said this, she went away, and called her sister Mary in private,^a saying, "The Teacher is here, and [he] is calling you."

²⁹When Mary^b heard this, she arose quickly and went to him. ³⁰Now, Jesus had not yet come into the village, but was in the place where Martha had met him. ³¹Then the Jews who were with Mary in the house consoling her saw that she got up quickly and went out. They followed her because they thought, "she is going to the tomb to weep there." ³²Therefore, when Mary came to where Jesus was and saw him, she fell down at his feet and said to him, "Lord, if you would have been here, my brother would not have died!"

³³When Jesus saw her weeping, and the Jews who came with her [also] weeping, he groaned in the spirit and was deeply moved. ³⁴He asked, "Where have you laid him?"

They told him, "Lord, come and see."

³⁵Jesus wept.

³⁶At this, the Jews said, "See how much affection he had for Lazarus!"

³⁷Some of them said, "Could not the one who opened the eyes of the man who was blind have also kept Lazarus^c from dying?"

³⁸Jesus therefore, being again deeply moved, came to the tomb. Now, it was a cave, and a stone was placed against it. ³⁹Jesus said, "Take away the stone."

Martha, the sister of the dead man, said to him, "Lord, by this time there is a stench, for he has been dead four days!"

⁴⁰Jesus said to her, "Did I not tell you that if you believed, you would see God's glory?"

⁴¹And so, they took away the stone from the place where the dead man was lying.^d Jesus lifted up his eyes, and said, "Father, I thank you that you have

^a Or "secretly"

^b Greek "she"

^c Greek "this one"

^d CT omits "from the place where the dead man was lying."

listened to me. ⁴²I know that you always listen to me, but because of the multitude that stands around, I said this, so that they may believe that you sent me.” ⁴³After saying this, he cried with a loud voice, “Lazarus, come out!”

⁴⁴Then, 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, “Unbind him, and let him go.”

The Sanhedrin discusses Jesus – The plot begins

⁴⁵As a result, many of the Jews who had come to Mary and had seen what Jesus had accomplished believed in him. ⁴⁶However, some of them went away to the Pharisees and told them what Jesus had done. ⁴⁷Then the chief priests and the Pharisees gathered a council and said, “What are we to do? This man does many signs! ⁴⁸If 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.”

⁴⁹But one of them, Caiaphas, who was high priest that year, said to them, “You understand nothing at all! ⁵⁰Do you not consider that it is better for us that one man should die for the people rather than the whole nation should perish?” ⁵¹Now, he did not say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation, ⁵²and not for the nation only, but also in order to gather as one the children of God scattered abroad. ⁵³And so, from that day forward, they planned together to put him to death. ⁵⁴For this reason, Jesus no longer walked openly among the Jews. Instead, he left that place [and went] into the countryside near the wilderness, to a city called Ephraim. He stayed there with his disciples.

Passover approaches

⁵⁵Now, the Passover of the Jews was near. Many went up from the countryside to Jerusalem before the Passover in order to perform their purification rites. ⁵⁶Then, they began to look for Jesus and discussed with one another as they stood in the temple, “What do you think? Is he not coming to the feast at all?” ⁵⁷Now, the chief priests and the Pharisees had given orders that anyone who knew where Jesus was should report it, so that they might arrest him.

12

The anointing at Bethany

Six days before the Passover, Jesus came to Bethany where Lazarus (who had been dead and whom he had raised from the dead) lived. ²Therefore,

they gave a supper for him there. Martha served while Lazarus was one of those who sat at the table with him. ³Then Mary took a pound^a of fragrance of pure nard, very precious; she anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the ointment. ⁴Then Judas Iscariot, Simon's son, one of his disciples and the one who would betray him, said, ⁵"Why was not this ointment sold for three hundred denarii^b and given to the poor?" ⁶Now, Judas said this, not because he cared for the poor, but because he was a thief, and having the money box, he used to steal what was put into it. ⁷But Jesus said, "Leave her alone! She has kept this for the day of my burial. ⁸For you always have the poor with you, but you do not always have me."

⁹Meanwhile, a large crowd of the Jews learned that Jesus was there. They came, not only for Jesus' sake, but also in order to see Lazarus whom he had raised from the dead. ¹⁰The chief priests even conspired to put Lazarus to death as well, ¹¹because on his account many of the Jews were going over to Jesus and believed in him.

The Entrance into Jerusalem

¹²On the next day, a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, ¹³they took branches from palm trees and went out to meet him, crying out, "Hosanna!^c Blessed is he who comes in the Name of the Lord,^d the King of Israel!"

¹⁴Having found a young donkey, Jesus sat on it. As it is written:

*¹⁵"Do not be afraid, daughter of Zion!
Behold, your King is coming, sitting on a donkey's colt."^e*

¹⁶His disciples did not understand these things at first, but after Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. ¹⁷Now, the multitude that had been with Jesus^f when he had called Lazarus out of the tomb and raised him from the dead continued to testify about it. ¹⁸For this reason also, the crowd had come out to meet him, because they had heard that he had done this sign. ¹⁹The Pharisees therefore said among themselves, "See how this is accomplishing nothing! Behold, the world has gone after him!"

^a A Roman pound of 12 ounces, or about 340 grams

^b 300 denarii was about a year's wages for an agricultural laborer.

^c "Hosanna" means "save us" or "help us, we pray."

^d Psalms 118:25-26 / 117 LXX

^e Zechariah 9:9

^f Greek "him"

Greeks inquire about Jesus – The voice from heaven

²⁰Now, among those that went up to express adoration^a at the feast were some Greeks. ²¹They came to Philip who was from Bethsaida of Galilee and asked him, “Sir,^b we want to see Jesus.” ²²Philip came and told Andrew, and in turn, Andrew came with Philip and they told Jesus. ²³But Jesus answered them, “The time has come for the Son of Man to be glorified! ²⁴Amen, amen, I tell you; unless a grain of wheat falls into the earth and dies, it remains by itself a single seed. But if it dies, it bears much fruit! ²⁵Whoever loves his life will lose it. The one who hates his life in this world will keep^c it to eternal life. ²⁶Anyone who serves me must follow me! Where I am, there will my servant also be. The Father will honor anyone who serves me.

²⁷Now, my soul is troubled. What shall I say?[?] ‘Father, save me from this time?’ But I have come to this time for this reason. ²⁸Father, glorify your Name!”

Then, there came a voice out of heaven,^d saying, “I have glorified it and will glorify it again.”

²⁹At this, the multitude who stood by heard it, and they said that it had thundered. Others said, “An angel has spoken to him.”

³⁰Jesus answered, “This voice has not come for my sake, but for your sakes.

³¹Now, judgment is upon this world! Now, the prince of this world will be cast out! ³²And I, if I am lifted up from the earth, will draw all^e [people] to myself.” ³³But he said this to indicate^f by what kind of death he should die.

³⁴The multitude answered him, “We have heard out of the law that the Christ remains forever.^g How do you say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

³⁵Jesus therefore said to them, “The light is with you a little while longer. Walk while you have the light, so that darkness may not overtake you. Whoever walks in the darkness does not know where he is going. ³⁶While you have the light, believe in the light, so that you may become children of light.”

^a *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^b Or “Lord”

^c Or “protect”

^d Or “the sky”

^e Or “all kinds [of people]” (Jews and Gentiles)

^f Or “predict”

^g Isaias (Isaiah) 9:7; Daniel 2:44 (but see also Isaias (Isaiah) 53:8)

Belief and unbelief

After Jesus had said this, he left and hid from them. ³⁷Still, even though he had performed so many signs in front of them, they did not believe in him. ³⁸This was to fulfill the word of Isaias (Isaiah) the prophet:

*Lord, who has believed our report?^a
To whom has the arm of the Lord been revealed?^b*

³⁹For this reason, they could not believe, for Isaias (Isaiah) said elsewhere:

*⁴⁰He 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.^c*

⁴¹Isaias (Isaiah) said these things when he saw his glory and spoke of him.^d

⁴²However, even many among the rulers believed in him, but because of the Pharisees, they did not confess it [openly], so that they would not be put out of the synagogue, ⁴³for they loved human praise more than God's praise.

⁴⁴Jesus cried aloud, "Whoever believes in me believes not in me but in the one who sent me! ⁴⁵Whoever sees me sees the one who sent me. ⁴⁶I have come as a light into the world, so that whoever believes in me may not remain in the dark. ⁴⁷If anyone listens to my sayings and does not believe,^e I do not judge this person. For I came not to judge the world, but to save the world! ⁴⁸Whoever rejects me and does not receive my sayings has a judge [already]: the word that I spoke is what will judge such a person in the last day. ⁴⁹Indeed, I did not speak from myself; instead, the Father who sent me has given me a commandment, what I should say, and what I should speak. ⁵⁰I know that his commandment is eternal life. And therefore what the Father has told me is what I speak."

^a NT agrees with LXX against MT

^b Isaias (Isaiah) 53:1

^c Isaias (Isaiah) 6:10

^d A reference to Isaias (Isaiah) 6:1 or possibly 52:13 (δοξαοθήσεται σφόδρα) (compare Luke 24:26). The connection between John 12 (εἶδεν τὴν δόξαν αὐτοῦ) and Isaias (Isaiah) 6:1 (ὁ οἶκος τῆς δόξης αὐτοῦ) is almost certain.

^e CT reads "keep them / obey"

13

The washing of the disciples' feet

Now, [it was just] before the feast of the Passover. Jesus knew that his time had come for him to depart from this world to the Father. Having loved his own who were in the world, he loved them to the end. ²During supper, the devil had already put into the heart of Judas Iscariot (Simon's son) to betray him. ³Jesus, knowing that the Father had given all things into his hands and that he had come forth from God and was going to God, ⁴arose from supper and laid aside his outer garments. He took a towel and wrapped it around his waist. ⁵After that, he poured water into the basin and began to wash the disciples' feet, and wiped them with the towel that was wrapped around him. ⁶Then, he came to Simon Peter. Peter asked him, "Lord, are you going to wash my feet?"

⁷Jesus answered him, "You do not know what I am doing now, but you will understand later."

⁸Peter said to him, "You will never wash my feet!"

Jesus replied, "If I do not wash you, you have no part with me."

⁹Simon Peter said to him, "Lord, not only my feet, but also my hands and my head!"

¹⁰Jesus told him, "Someone who has bathed only needs to have his feet washed, apart from that he is completely clean. You are clean, but not all of you." ¹¹For he knew who was going to betray him, and this is why he said, "You are not all clean." ¹²And so, after washing their feet, he put his outer garment back on, and sat down again. He said to them, "Do you know^a what I have done to you? ¹³You call me, 'Teacher' and 'Lord;' and you say so correctly, for this is what I am. ¹⁴If I then, the Lord and the Teacher, have washed your feet, you should also wash each other's feet. ¹⁵I have given you an example, so that you too would do as I have done to you. ¹⁶Amen, amen, I tell you; a servant is not greater than his master, neither is the one who is sent greater than he who sent him. ¹⁷Now that you know these things, blessed are you if you do them! ¹⁸I do not speak about all of you; I know whom I have chosen. But it is in order that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.'^b ¹⁹From now on, I tell you before it happens, so that when it happens, you may believe that I am {he}.^c ²⁰Amen, amen, I tell you; whoever receives one

^a Or "understand / perceive the meaning"

^b Psalms 41:9 / 40 LXX

^c Or "I AM" or "I am the one" - See note on 8:24

whom I send receives me; and whoever receives me receives the one who sent me.”

Judas’ betrayal is announced

²¹After saying this, Jesus^a was troubled in spirit, and testified, “Amen, amen, I tell you that one of you will betray me!”

²²The disciples looked at one another, wondering who he was speaking about. ²³One of his disciples, whom Jesus loved, was at the table, reclining close to Jesus’ breast.^b ²⁴Simon Peter then motioned to this disciple and said, “Ask who it is that he is speaking of!”

²⁵Since that disciple was reclining close to Jesus’ breast, he asked him, “Lord, who is it?”

²⁶Jesus answered, “It is the one to whom I will give this piece of bread when I have dipped it.” And so, when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. ²⁷Now, after [Judas received] the piece of bread, Satan entered into him.

Then Jesus said to him, “What you do, do quickly.”

²⁸However, no one at the table knew why Jesus had said this to Judas. ²⁹Some thought that because Judas had the money box, Jesus had told him, “Buy what we need for the feast,” or that he should give something to the poor. ³⁰And so, having received that piece of bread, Judas immediately went out. It was night.

God is glorified – The new commandment

³¹When Judas^c had left, Jesus said, “Now, the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him, God will also glorify him in himself, and he will glorify him at once.

³³Children, I will be with you [only] a little longer. You will seek me, and now I tell you just as I told the Jews, ‘Where I am going, you cannot come.’

³⁴I give you a new commandment: that you love one another! Just as I have loved you, love also one another. ³⁵This is how everyone will know that you are my disciples: if you have love for one another.”

³⁶Simon Peter said to him, “Lord, where are you going?”

Jesus replied, “Where I am going, you cannot follow now, but later you shall follow {me}.”

^a Greek “he”

^b This expression may be figurative (reclining close to someone, at the place reserved for an intimate friend or relative) or it may also be more literal.

^c Greek “he”

³⁷Peter asked, “Lord, why can I not follow you now? I will lay down my life for you!”

³⁸Jesus answered, “Will you lay down your life for me? Amen, amen, I tell you; before the rooster crows, you will disown me three times!”

14

Discourse at the Last Supper – ‘Many mansions’

“Do not let your heart be troubled. Have faith in God! Have also faith in me! ²In my Father’s house are many mansions.^a If it were not so, I would have told you. I am going to prepare a place for you. ³If I go and prepare a place for you, I will return and receive you to myself, so that where I am, you may be there also. ⁴You know where I am going, and you know the way.”

⁵Thomas asked him, “Lord, we do not know where you are going! How can we know the way?”

⁶Jesus replied to him, “I am the way, the truth, and the life. No one comes to the Father, except through me. ⁷If you had known me, you would have known my Father also. From now on, you know him, and you have seen him.”

⁸Philip said to him, “Lord, show us the Father, and that will be enough for us!”

⁹Jesus answered, “I have been with you for such a long time, and still, do you not know me, Philip? Whoever has seen me has seen the Father! How can you say, ‘Show us the Father?’ ¹⁰Do you not believe that I am in the Father, and that the Father is in me? The words that I tell you, I do not speak from myself, but the Father who lives in me accomplishes his works. ¹¹Believe me that I am in the Father and that the Father is in me; or else believe on account of the works themselves. ¹²Amen, amen, I tell you; whoever believes in me will also accomplish the works that I accomplish and will do [even] greater works than these, because I am going to my Father. ¹³Whatever you will ask in my Name is what I will do, so that the Father may be glorified in the Son. ¹⁴If you will ask anything in my Name, I will accomplish it. ¹⁵If you love me, keep my commandments!^b

^a Or “rooms / homes / dwelling places”

^b Compare Wisdom 6:18

The Counselor (Paraclete) - Peace

¹⁶I will pray to the Father and he will give you another Counselor^a to be with you forever,¹⁷the Spirit of truth. The world cannot receive him because it does not see him and does not know him. You know him, because he lives with you and will be in you. ¹⁸I will not leave you orphans! I will come to you! ¹⁹In a short time, the world will no longer see me, but you will see me. Because I live, you also will live! ²⁰In that day, you will know that I am in my Father, and you in me, and I in you. ²¹Whoever has my commandments and keeps them, that person is someone who loves me. Whoever loves me will be loved by my Father, and I will love and reveal myself to such a person.”

²²Judas (not Iscariot) asked him, “Lord, what has happened that you are about to reveal yourself to us, and not to the world?”

²³Jesus answered him, “The one who loves me will keep my word; my Father will love and we shall come to him and make a home^b in him. ²⁴Whoever does not love me does not keep^c my words. The word which you hear is not mine, but it belongs to the Father who sent me. ²⁵I have said these things to you while still living with you. ²⁶But the Counselor, the Holy Spirit which the Father will send in my Name, will teach you all things and remind you of all that I said to you.

²⁷Peace I leave with you! My peace I give to you! I do not give to you as the world gives. Do not let your heart be troubled and do not let it be afraid. ²⁸You heard me tell you, ‘I am going away, and I [shall] return 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.^d ²⁹Now, I have told you before it happens so that, when it happens, you may believe. ³⁰I will not speak with you much longer because the prince of the world is coming, and he has nothing in me. ³¹But so that the world may know that I love the Father, I do exactly as the Father has commanded me. Arise, let us be on our way!”

15

The vine and the branches

“I am the true vine, and my Father is the vinedresser. ²Every branch in me that does not bear fruit, he takes away; and every branch that bears fruit, he

^a Greek παρακαλῶν (*parakleton*): Comforter (KJV), Counselor (NIV, RSV), Helper, Intercessor, Advocate (NRS, NAB)

^b Or “our home”

^c Or “obey”

^d See Appendix D on the Filioque for the patristic understanding of this statement

prunes,^a so that it may bear more fruit. ³You have already been cleansed by the word that I have spoken to you. ⁴Remain^b in me, and I in you. As the branch cannot bear fruit by itself unless it remains in the vine, neither can you, unless you remain in me. ⁵I am the vine, you [are] the branches! Whoever remains in me and I in him bears much fruit, for apart from me, you can do nothing. ⁶Anyone who does not remain in me is thrown out as a branch and is withered. Such branches^c are gathered, thrown into the fire, and burned! ⁷If you remain in me and if my words remain in you, you may ask whatever you desire and it will be done for you.

⁸In this is my Father glorified: that you bear much fruit; and [this is how] you will be my disciples. ⁹Even as the Father has loved me, I also have loved you! Remain in my love! ¹⁰If you keep my commandments, you will remain in my love, even as I have kept my Father's commandments and remain in his love.^d ¹¹I have told you these things so that my joy may remain in you, and that your joy may be complete.

¹²This is my commandment: that you love one another, even as I have loved you. ¹³No one has a greater love than this: that someone would lay down his life for his friends. ¹⁴You are my friends, if you do whatever I command you. ¹⁵I no longer call you servants because the servant does not know what his lord is doing. Instead, I have called you friends, because everything that I heard from my Father I have made known to you. ¹⁶You did not choose me, but I chose you, and appointed you, so that you should go and bear fruit, and so that your fruit should remain. And so, whatever you will ask of the Father in my Name, he will give it to you.

¹⁷I command these things to you, so that you may love one another.

About the world's hatred – About the coming of the Paraclete

¹⁸If the world hates you, you know that it has hated me before it hated you. ¹⁹If you were of the world, the world would love its own! But you are not of the world, since I chose you out of the world, and so the world hates you. ²⁰Remember what I told you: 'A servant is not greater than his lord.'^e If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. ²¹But they will do all these things to you on account of my Name, because they do not know the one who sent me. ²²If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin! ²³Whoever hates me also hates my Father. ²⁴If I had not accomplished among them the works which no one

^a Hebrews 12:5-9

^b Or "abide"

^c Greek "they"

^d Compare Wisdom 3:9

^e John 13:16

else had done [before], they would not have had sin. But now, they have seen [those things] and yet they have hated both me and my Father. ²⁵But this has happened so that the word which was written in their law may be fulfilled: ‘They hated me without reason.’^a

²⁶When the Counselor^b has come, whom I will send^c to you from the Father, the Spirit of truth who proceeds^d from the Father, he will bear witness to me. ²⁷You also will bear witness, because you have been with me from the beginning.”

16

Persecutions – The Lord’s departure announced

“I have told you these things, so that you would not be caused to stumble. ²They will expel you from the synagogues! Yes, the time is coming when whoever kills you will think that he is offering {divine} service^e to God! ³They will do these things^f because they have not known the Father or me. ⁴But I have told you these things, so that when the time arrives, you may remember that I told you about them. I did not tell you these things from the beginning because I was with you. ⁵But now, I am going to him who sent me, and none of you is asking me, ‘Where are you going?’ ⁶But because I have told you these things, sorrow has filled your heart. ⁷Yet, I tell you the truth; it is to your advantage that I go away because if I do not go away, the Counselor will not come to you. But if I go, I will send him to you. ⁸When he has come, he will convict the world about sin, about righteousness, and about judgment; ⁹about sin, because they do not believe in me; ¹⁰about righteousness, because I am going to my Father and you will not see me any more; ¹¹about judgment, because the prince of this world has been judged.

¹²I still have many things to tell you, but you cannot bear them now. ¹³However, when he, the Spirit of truth, has come, he will guide you into all truth because he will not speak from himself, but whatever he hears, he will speak. He will tell you of things that are yet to come. ¹⁴He will glorify me by taking from what is mine, and he will declare it to you. ¹⁵Everything the Father has is mine; therefore I said that he will take^g of [what is] mine and

^a Psalms 35:19 / 34 LXX; 69:4 / 68 LXX

^b See 14:16

^c Greek πέμψω (see Appendix D)

^d Greek ἐκπορεύεται (see Appendix D)

^e Greek λατρείαν

^f TR adds “to you”

^g CT and MT read “takes” instead of “will take”

will declare it to you. ¹⁶In a little while, you will no longer see me, and then after a little while you will see me <because I go to the Father>.”^a

¹⁷At this, some of his disciples said to one another, “What is this that he is saying to us, ‘In a little while, you will no longer see me, and then after a little while you will see me’ and, ‘because I go to the Father?’” ¹⁸And so they kept asking, “What is this that he says, ‘A little while?’ We do not understand^b what he is saying!”

¹⁹Now, Jesus perceived that they wanted to ask him [about these things], and he said to them, “Are you discussing among yourselves concerning this, that I said, ‘In a little while, you will no longer see me, and then after a little while you will see me?’” ²⁰Amen, amen, 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! ²¹When a woman gives birth, she has sorrow because her time has come. But when she has delivered the child, she does not remember the anguish any more because of the joy that a human being is born into the world. ²²Therefore, 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!

²³In that day you will ask me no [more] questions. Amen, amen, I tell you; whatever you may ask of the Father in my Name, he will give it to you. ²⁴Until now, you have asked nothing in my Name. Ask, and you will receive, so that your joy may be complete! ²⁵I have told you these things in figures of speech. But the time is coming when I will no longer speak to you in figures of speech, but I will tell you plainly about the Father. ²⁶In that day, you will ask in my Name. And I do not tell you that I will pray to the Father for you, ²⁷because the Father himself loves you because you have loved me and believed that I came forth from God. ²⁸I came out from the Father, and I have come into the world. Again, I leave the world and return to the Father.”

²⁹His disciples said to him, “Behold, now you speak plainly, not in figures of speech. ³⁰Now we know that you know all things and we do not need for anyone to ask questions from you. By this we believe that you came forth from God.”

³¹Jesus answered them, “Do you now believe? ³²Behold, the time is coming, yes, and it has now come, when you will be scattered, everyone to his own place, and you will desert me. Yet, I am not alone, because the Father is with me. ³³I have told you these things so that in me you may have peace. In the world you have distress,^c but rejoice! I have overcome the world.”

^a CT omits this clause

^b Or “know”

^c Or “tribulation”

The 'high-priestly' prayer

Jesus said these things, and lifting up his eyes to heaven, he said, "Father, the time has come! Glorify your Son, so that your Son may also glorify you. ²Even as you gave him authority over all flesh, to give eternal life to all whom you have given him.

³This is eternal life: that they should know you, the only true God, and him whom you have sent, Jesus Christ.^a

⁴I have glorified you on the earth! I have accomplished the work which you have given me to do! ⁵Now, Father, glorify me with yourself with the glory I had with you before the world existed. ⁶I have 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. ⁷Now, they have known^b that all things you have given me are from you. ⁸The words you have given me, I have given to them. They have received them and they have known for certain that I came forth from you, and they have believed that you sent me. ⁹I pray for them; I do not pray for the world, but for those whom you have given me, for they are yours. ¹⁰All things that are mine are yours, and yours are mine, and I am glorified in them. ¹¹I am no longer in the world, but these are [still] in the world, and I am coming to you. Holy Father, keep^c them through your Name which you have given me, so that they may be one, even as we are [one]. ¹²While I was with them in the world, I protected^d them in your Name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, so that the Scripture might be fulfilled. ¹³But now I come to you, and I say these things in the world, so that they may have my joy made full in themselves. ¹⁴I have given them your word and the world has hated them because they are not of the world, even as I am not of the world. ¹⁵I do not pray that you would take them from the world, but that you would protect^e them from the evil one. ¹⁶They are not of the world, even as I am not of the world. ¹⁷Sanctify them in your truth; your word is truth!^f ¹⁸As you sent me into the world, I too have sent them into the world. ¹⁹I sanctify myself for their sake, so that they too may be sanctified in truth. ²⁰I do not pray only for these, but also for those who [will] believe in me through their word,

^a It is unclear whether verse 3 is attributed to Jesus or if it is intended as a comment or exclamation by the evangelist. Compare Wisdom 15:3

^b Or "recognized / perceived / understood"

^c Or "protect / preserve"

^d Or "kept"

^e Or "keep"

^f Psalms 119:142 / 118 LXX

²¹so that they may all be one; even as you, Father, are in me, and I in you. May they be one in us, so that the world may believe that you sent me. ²²The glory which you have given me, I have given to them, so that they may be one even as we are one; ²³I in them, and you in me. May they be perfected into one, so that the world may know that you sent me, and [that you have] loved them, even as you have loved me. ²⁴Father, I desire that those whom you have given me would be with me where I am, so that they may see my glory which you have given me, for you loved me before the foundation of the world. ²⁵Righteous Father, the world has not known you, but I knew you; and these have known^a that you have sent me. ²⁶I have made your Name known to them, and I will [continue to] make it known; so that the love with which you loved me may be in them, and I in them.”

18

The Lord is arrested in the garden – Peter and his sword

After speaking these words, Jesus^b went out with his disciples over the brook [called] Kidron. A garden^c was there and he and his disciples entered. ²Now Judas, who betrayed him, also knew about the place because Jesus often met there with his disciples. ³Judas then, having taken a band of soldiers and some officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. ⁴Jesus, therefore, knowing all that was happening to him, went forward and said to them, “Who are you looking for?”

⁵They answered, “Jesus of Nazareth.”

Jesus said to them, “I am he.”^d

Judas (who betrayed him), was also standing with them. ⁶Now, when Jesus said to them, “I am he,” they stepped back and fell to the ground.

⁷Again, Jesus asked them, “Who are you looking for?”

They replied, “Jesus of Nazareth.”

⁸Jesus answered, “I told you that I am he.^e Therefore, if you are looking for me, let these [my disciples] go their way.” ⁹[He said this] so that the word which he had spoken (“Of those whom you have given me, I have lost none^f”) might be fulfilled.

^a Or “recognized / perceived”

^b Greek “he”

^c Or perhaps an olive grove

^d Greek Ἐγώ εἰμι

^e Greek Ἐγώ εἰμι

^f John 6:39

¹⁰Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. The servant's name was Malchus. ¹¹Jesus commanded Peter, "Put the sword into its sheath! Shall I not drink the cup the Father has given me?"

¹²At this, the band of soldiers, the commanding officer, and the officers of the Jews took hold of Jesus and bound him. ¹³They first led him to Annas because he was the father-in-law of Caiaphas who was the high priest^a that year. ¹⁴Now, it was Caiaphas who had advised the Jews that it was better that one man should perish for the [entire] people.

Peter's denial – The Lord before Annas

¹⁵Simon Peter followed Jesus, as did another disciple. Now, that disciple was known to the high priest and entered in with Jesus into the high priest's courtyard. ¹⁶But Peter was standing at the door outside. So, the other disciple, who was known to the high priest, went out and spoke to the woman who guarded the door, and brought Peter in. ¹⁷Then the servant-girl who kept the door asked Peter, "Are you also one of this man's disciples?"

Peter replied, "I am not!"

¹⁸Now, it was cold, and the servants and officers were standing there, around a charcoal fire they had made. As they were warming themselves, Peter was with them, standing and warming himself.

¹⁹Meanwhile, the high priest asked Jesus about his disciples, and about his teaching. ²⁰Jesus 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! ²¹Why do you ask me? Ask those who have heard me what I told them. Behold, these people know what I said."

²²When Jesus had said this, one of the officers who was standing by slapped him with his hand, saying, "Do you answer the high priest like that?"

²³Jesus replied, "If I have spoken evil, testify to the evil; but if [I have spoken] well, why do you strike me?"

²⁴Annas sent him bound to Caiaphas, the [ruling] high priest. ²⁵Now, while Simon Peter was standing and warming himself, people said to him, "You are not also one of his disciples, are you?"

Peter denied it, and said, "I am not!"

²⁶One of the servants of the high priest, being a relative of the man whose ear Peter had cut off, said, "Did not I see you in the garden with him?"

^a Greek ἀρχιερεὺς

²⁷At this, Peter denied it again, and immediately the rooster crowed.

Before Pilate

²⁸Then, Jesus was taken from Caiaphas to the Praetorium. It was early, and the Jews^a themselves did not enter into the Praetorium in order not to be made ritually impure^b and to be able to eat the Passover. ²⁹For this reason, Pilate went out to them and asked, “What accusation do you bring against this man?”

³⁰“If he were not a criminal,” they replied, “we would not have handed him over to you.”

³¹At this, Pilate said to them, “Take him yourselves and judge him according to your law.”

Then, the Jews told him, “It is not lawful for us to put anyone to death!”
³²(This was to fulfill the word which Jesus had spoken, by which he had indicated by what kind of death he would die).

³³So Pilate went back into the Praetorium. Having called Jesus, he asked him, “Are you the King of the Jews?”

³⁴Jesus answered, “Do you say this by yourself, or did others tell you about me?”

³⁵Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?”

³⁶Jesus replied, “My Kingdom is not of this world! If my Kingdom were of this world, my servants would have fought so that I would not be delivered to the Jews. But as it is, my Kingdom is not from here.”

³⁷Pilate therefore said to him, “Are you a king then?”

Jesus answered, “You say that I am a king. I was born and I have come into the world for this reason: that I should bear witness to the truth. Everyone who is ‘of the truth’ listens to my voice.”

³⁸Pilate said to him, “What is truth?”

After saying this, he went out again to the Jews, and said, “I find no basis for a charge against him. ³⁹But 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?”

⁴⁰Then they all shouted back, “Not this man, but Barabbas!” Now Barabbas was a rebel.

^a Greek “they”

^b Or “defiled”

The Lord is flogged, mocked, condemned

Then, Pilate took Jesus and had him flogged. ²The soldiers twisted thorns into a crown, placed it on his head, and dressed him in a purple garment. ³They kept saying, “Hail, King of the Jews!” and they kept slapping him.

⁴Then, Pilate went out again. He said to the Jews,^a “Behold, I bring him out to you, so that you may know that I find no basis for a charge against him.”

⁵When Jesus came out, wearing the crown of thorns and the purple garment, Pilate said to them, “Behold, the man!”

⁶But when the chief priests and the officers saw Jesus, they shouted, “Crucify! Crucify!”

Pilate answered, “Take him yourselves, and crucify him, for I find no basis for a charge against him.”

⁷The Jews insisted, “We have a law, and according to our law, he should die, because he made himself the Son of God.”

⁸However, when Pilate heard these words, he was even more afraid.

⁹Returning into the Praetorium, he asked Jesus, “Where are you from?” But Jesus gave him no answer. ¹⁰Then Pilate asked him, “Are you not speaking to me? Do you not know that I have power to release you, and the power to crucify you?”

¹¹Jesus 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 a greater sin.”

¹²From then on, Pilate tried to release Jesus, but the Jews cried out, “If you release this man, you are not Caesar’s friend! Everyone who makes himself a king speaks against Caesar!”

¹³When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called “The Pavement,” and in Hebrew, “Gabbatha.” ¹⁴Now it was the Preparation Day of the Passover, at about the sixth hour.^b He said to the Jews, “Behold, your King!”

¹⁵But they shouted, “Away with him! Away with him! Crucify him!”

Pilate asked them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

^a Greek “them”

^b “the sixth hour” would have been 6:00 am according to the Roman timekeeping system, or noon for the Jewish timekeeping system.

The crucifixion – John and the Lord’s mother

¹⁶And so, Pilate delivered Jesus to them, to be crucified. Accordingly, the guards^a took Jesus and led him away.^b ¹⁷He went out, bearing his cross, to the place called “The Place of a Skull,” which is called in Hebrew, “Golgotha.” ¹⁸There, they crucified him, and along with him two other men, one on each side and Jesus in the middle. ¹⁹Pilate also wrote a notice and had it placed on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰Many of the Jews read this inscription because the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek. ²¹Then, the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘he said, I am King of the Jews.’”

²²Pilate answered, “What I have written, I have written.”

²³After the soldiers had crucified Jesus, they took his garments and divided them into four parts, to every soldier a part; with the tunic^c remaining. Now, the tunic was without seam, woven from the top throughout. ²⁴Then, they said to one another, “Let us not tear it, but cast lots for it to decide whose it will be!” This was to fulfill the Scripture which says:

*They have divided my garments among them and
for my cloak they cast lots.^d*

And this is what the soldiers did. ²⁵But there were standing by the cross of Jesus his mother, and his mother’s sister^e (Mary [the wife]^f of Clopas), and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, “Woman, behold your son!” ²⁷Then he said to the disciple, “Behold, your mother!” And from that hour, the disciple took her to his own home.

²⁸After this, perceiving that all things were now accomplished,^g and so that the Scripture might be fulfilled, Jesus said, “I am thirsty.” ²⁹Now, a vessel full of sour wine had been placed there; so the soldiers put a sponge full of the sour wine on [a stick of] hyssop and held it at his mouth. ³⁰Then, after

^a Greek “they”

^b CT omits the second part of this verse.

^c Or “undergarment”

^d Psalms 22:18 / 21 LXX; Mark 15:24

^e In this verse, perhaps “sister in law” (Clopas may have been Joseph’s brother or a close relative). See Appendix E.

^f The expression ‘Mary of Clopas’ in the Greek text is ambiguous as to whether Mary was the daughter or wife of Clopas, but exegesis has commonly favored the reading “wife of Clopas” (as reflected in above translation). However, some commentators have held that St. Anne had three husbands and see Clopas as one of Anne’s husbands and father of Mary of Clopas.

^g Greek τετέλεστα (conveys the idea of reaching an end or purpose)

Jesus received the sour wine, Jesus^a said, “It is accomplished!”^b And he bowed his head and gave up his spirit.

Pierced by a lance: Blood and water

³¹Because it was the Day of Preparation, in order that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a great day), the Jews asked Pilate that the legs [of those crucified] might be broken, and that they might be removed. ³²Therefore, the soldiers came and broke the legs of the first who has been crucified with Jesus, then the legs of the other. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴However, one of the soldiers pierced his side with a spear, and immediately, blood and water came out. ³⁵He who has seen [this] has borne witness, and his testimony is true. He knows that he tells the truth, so that you may believe. ³⁶For these things happened so that the Scripture might be fulfilled, “Not one of his bones will be broken.”^c ³⁷Again, another Scripture says, “They will look on him whom they pierced.”^d

Joseph of Arimathaea – The Lord’s burial

³⁸After these things, Joseph of Arimathaea (who was a disciple of Jesus but secretly for fear of the Jews) asked Pilate for permission to take away the body of Jesus. Pilate gave him permission, and so Joseph came and took away his body. ³⁹Nicodemus (who earlier had come to Jesus by night) also came and brought a mixture of myrrh and aloes, about a hundred Roman pounds.^e ⁴⁰Then, they took Jesus’ body and wrapped it in linen cloths with the spices, according to the burial custom of the Jews. ⁴¹Now, there was a garden at the place where Jesus had been crucified. In the garden, there was a new tomb in which no one had ever yet been laid. ⁴²Then, because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

20

The empty tomb – Appearance to Mary Magdalene

Now, on the first [day] of the week,^f Mary Magdalene went to the tomb early, while it was still dark. She saw that the stone had been removed from the tomb. ²At this, she ran [back] and came to Simon Peter and to the

^a Greek “he”

^b Greek τετέλεστα (conveys the idea of reaching an end or purpose)

^c Exodus 12:46; Numbers 9:12; Psalms 34:20 / 33 LXX

^d Zechariah 12:10. Compare LXX and MT (MT has “look on me whom they pierced”)

^e 100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 Kilograms

^f Greek μιᾷ τῶν σαββάτων

other disciple whom Jesus loved, and she told them, “They have taken away the Lord out of the tomb, and we do not know where they have laid him!”

³Then, Peter and the other disciple went out toward the tomb. ⁴Both ran together: the other disciple outran Peter and arrived at the tomb first. ⁵Bending over and looking inside, he saw the linen cloths lying there, but he did not enter in.^a ⁶Then Simon Peter arrived, following him, and he entered into the tomb. He saw the linen cloths lying, ⁷and the cloth that had been [placed] on Jesus’ head, not lying with the linen cloths but rolled up in a place by itself. ⁸Finally, the other disciple (who had arrived first at the tomb) also entered in, and he saw and believed. ⁹(For as yet, they still did not understand the Scripture: that Jesus had to rise from the dead). ¹⁰After this, the disciples returned to their own homes.

¹¹However, Mary remained standing outside the tomb, weeping. As she was crying, she stooped to look inside the tomb, ¹²and saw two angels in white, sitting where the body of Jesus had been, one at the head, and one at the feet. ¹³They asked her, “Woman, why are you weeping?”

She answered, “Because they have taken away my Lord, and I do not know where they have laid him.” ¹⁴After saying this, she turned around and saw Jesus standing, but she did not know^b that it was Jesus.

¹⁵Jesus said to her, “Woman, why are you weeping?² Who are you looking for?”

Supposing him to be the gardener, she answered, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”

¹⁶Jesus said to her, “Mary!”

She turned around and said to him in Aramaic,^c “Rabbouni!”^d (which is to say, “Teacher!”)^e

¹⁷Jesus said to her, “Do not hold me, for I have not yet ascended to my Father. But go to my brethren^f and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”^g

¹⁸Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.

^a Perhaps because he was a Jewish priest

^b Or “recognize / perceive”

^c Or “Hebrew”

^d Rabbouni is a transliteration of the Hebrew word for “great teacher.”

^e Or “Master”

^f Here, ἀδελφοίς is clearly a reference to the spiritual brothers or disciples.

^g Notice that Jesus did not say “our Father and our God”

Appearance to the disciples - Thomas

¹⁹In the evening on that [same] day (the first day of the week), and as the doors [of the place] where the disciples were assembled were locked, for fear of the Jews, Jesus came and stood among them and said, "Peace be with you."

²⁰When he had said this, he showed them his hands and his side. At this, the disciples rejoiced when they saw the Lord. ²¹Then again, Jesus said, "Peace be with you! As the Father has sent me, I also send you." ²²When he had said this, he breathed on them and told them, "Receive the^a Holy Spirit! ²³If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained."

²⁴However, Thomas called 'the Twin',^b one of the Twelve, was not with them when Jesus came. ²⁵So the other disciples told him, "We have seen the Lord!"

But Thomas replied, "Unless I see in his hands the print of the nails and put my hand into his side, I will not believe!"

²⁶After eight days, his disciples were inside once again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them, and he said, "Peace be with you." ²⁷Then, he said to Thomas, "Put your finger here, and see my hands! Place your hand here and put it into my side. Do not be unbelieving, but believing!"

²⁸Thomas answered him, "My Lord and my God!"

²⁹Jesus said to him, "Because you have seen me,^c you have believed! Blessed are those who have not seen, and have believed."

The Author's Purpose

³⁰Now, Jesus accomplished many other signs in the presence of his disciples, which are not written in this book. ³¹However, these ones are written, so that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in his Name.

21

Appearance at the Lake

After these things, Jesus manifested himself again to the disciples at the sea of Tiberias. He manifested himself in this way: ²Simon Peter, Thomas

^a The Greek actually uses the indefinite, which means that the most literal and accurate translation would be "receive a h/Holy s/Spirit"

^b Sometimes simply transliterated as "Didymus"

^c TR adds " Thomas"

called Didymus, Nathaniel of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. ³Simon Peter said to them, “I am going fishing!”

They replied, “We are also coming with you!” At once, they went out and got into the boat; however, but they caught nothing that night! ⁴Just after daybreak, Jesus stood on the shore, but the disciples did not know that it was Jesus. ⁵Therefore, Jesus asked them, “Children, do you have anything to eat?”

They answered him, “No!”

⁶He said to them, “Cast the net on the right side of the boat, and you will find some.”

And so, they cast the net, and now, they were not able to draw it in because of the multitude of fish! ⁷At this, that disciple whom Jesus loved said to Peter, “It is the Lord!”

When Simon Peter heard that it was the Lord, he wrapped his undergarment around him (for he was partly dressed)^a and threw himself into the sea. ⁸But the other disciples came in the little boat dragging the net full of fish (for they were not far from the land, but about a hundred yards^b away). ⁹When they got out on the shore, they saw a fire of coals there, and fish laid on it, and bread. ¹⁰Jesus told them, “Bring some of the fish which you have just caught.”

¹¹Simon 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 was not torn.

¹²Jesus said to them, “Come and eat breakfast!”

None of the disciples dared to ask him, “Who are you?” knowing that it was the Lord.

¹³Then, Jesus came and took the bread, gave it to them, and the fish likewise. ¹⁴This was now the third time that Jesus was manifested to his disciples, after he had risen from the dead.

Jesus and Peter

¹⁵When they had eaten their breakfast, Jesus asked Simon Peter, “Simon, son of Jonah,^c do you love^d me more than these?”^a

^a The Greek word γυμνός is often translated “naked” but is more likely to mean “wearing only an undergarment”

^b 200 cubits is about 100 yards or about 91 meters

^c CT reads “John,” also in verse 17

^d Greek ἀγαπᾷς

Peter replied, “Yes, Lord; you know that I have affection^b for you.”

Jesus said to him, “Feed my lambs.” ¹⁶Again, Jesus asked a second time, “Simon, son of Jonah, do you love^c me?”

Peter replied, “Yes, Lord; you know that I have affection for you.”

Jesus said to him, “Tend my sheep.” ¹⁷A third time, Jesus asked, “Simon, son of Jonah, do you have affection^d for me?”

Peter was grieved because Jesus^e asked him the third time, “Do you have affection for me?” He said, “Lord, you know everything! You know that I have affection for you.”

Jesus said to him, “Feed my sheep! ¹⁸Amen, amen, I tell you; when you were young, you dressed yourself, and you 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 do not want to go.”

¹⁹Now, Jesus said this to indicate by what kind of death Peter would glorify God. When he had said this, he said to Peter, “Follow me!”

About the beloved disciple – His Testimony

²⁰Then Peter, turning around, saw that the disciple whom Jesus loved was following [them]. (This was the disciple who had also reclined near Jesus’ breast at the supper and asked, “Lord, who is going to betray you?”)

²¹Peter, seeing him, asked Jesus, “Lord, what about this man?”

²²Jesus answered, “If I desire that he stay until I come, what is that to you? You follow me.” ²³Therefore, this saying went out among the brethren, that this disciple would not die. Yet, Jesus did not say to Peter^f that he would not die, but, “If I desire that he stay until I come, what is that to you?”

²⁴This is the disciple who bears witness about these things and who wrote these things.

We know that his testimony is true. ²⁵There are also many other things which Jesus did. If they were all written, I suppose that even the world itself could not contain the books that would be written.

^a Here “these” is probably a reference to the other disciples. It also also been suggested that “these” could also be a reference to the fish (and fishing).

^b Greek φιλω

^c Greek αγαπης

^d Greek φιλω - the Lord changes from from αγαπης to φιλω

^e Greek “he”

^f Greek “him”



James the Righteous, Bishop of Jerusalem
Contemporary icon; Orthodox Church in America





**Pentecost, the Descent of the Holy Spirit
(Feast: Fifty days after Pascha)**

Theophanis the Cretan, 1546, Mount Athos



ACTS OF THE APOSTLES

(ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ)

1

The promise of the Spirit – The Lord's Ascension

The first book I wrote, Theophilus, dealt with all that Jesus did and taught from the beginning, ²until the day in which he was taken up, after giving instructions through the Holy Spirit to the apostles whom he had chosen. ³After he suffered, he also presented himself alive to them by many proofs,^a appearing to them over a period of forty days, and speaking about God's Kingdom. ⁴Being assembled together^b with them, he commanded them, "Do not leave Jerusalem, but wait for the promise of the Father, which you heard from me. ⁵Indeed, John baptized in water, but not many days from now, you will be baptized in the Holy Spirit."

⁶Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?"

⁷Jesus told them, "It is not for you to know the times or seasons which the Father has set by his own authority. ⁸However, you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

⁹After saying these things, as they were watching, Jesus^c was taken up and a cloud took him out of their sight. ¹⁰While they were gazing into the sky^d as he was going, behold, two men in white clothing stood by them. ¹¹They said, "Men of Galilee, why do you stand gazing into the sky? This Jesus, who was taken up from you into the sky will come back in the same way as you saw him going into heaven."^e

¹²Then, they returned to Jerusalem from the mountain called Olivet,^f which is near Jerusalem, a Sabbath day's journey away.

^a The Greek word τεκμηρίους may also convey the idea of "decisive, convincing proof"

^b The Greek expression may also convey the idea of "eating with"

^c Greek "he"

^d In verses 9-11, "sky" and "heaven" are equally valid translations of *ouranos*

^e Or "the sky" (see note c)

^f Zechariah 14:4

The disciples in the upper room – Matthias is chosen to replace Judas

¹³After entering the city, they went up into the upper room where they were staying; that is Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James [the son]^a of Alphaeus, Simon the Zealot, and Judas [the son]^a of James. ¹⁴With one accord, all these were continuing steadfastly in prayer <and supplication>, together with certain women, including Mary the mother of Jesus and his brothers.^b

¹⁵In those days, Peter stood up among the disciples^c (and the number of names was about one hundred twenty) and said: ¹⁶“Brethren, it was necessary that this Scripture should be fulfilled, which the Holy Spirit had spoken beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. ¹⁷For he was numbered with us and received his portion in this ministry.

¹⁸(Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out.^d ¹⁹It became known to everyone who lived in Jerusalem that in their language that field was called ‘Akeldama,’ that is, ‘The field of blood.’)

²⁰For it is written in the book of Psalms,

*‘Let his habitation be made desolate,
And let no one dwell in it;’^e*

and,

‘Let another take his office of overseer’.^{f/g}

²¹Therefore, of the men who have accompanied us all the time that the Lord Jesus went in and out among us, ²²beginning from the baptism of John and to the day that he was taken up from us, of these [men], one must become a witness with us of his resurrection.”^h

^a Or “brother of” – as in every instance when [son of] is between brackets.

^b See Appendix E

^c CT reads “brethren / brothers”

^d Judas committed suicide by hanging himself (Matthew 27:5) or possibly by throwing himself on a sword. In Matthew, the Greek ἀπήγγατο (generally translated ‘hanged himself’) could also have the general meaning of committing suicide. If Judas did hand himself, it is possible that the branch (or rope) broke and caused the event described in Acts 1:18 to happen.

^e Psalm 69:25 / 68 LXX

^f Or “bishopric” (KJV) (Greek ἐπισκοπήν). In the NT, the related word *episkopos* (“overseer”) is interchangeable with “presbyter.” Hence, the idea that this passage teaches the Western concept of Apostolic Succession (where the bishops are successors of the Apostles) is not supported by this text. See Appendix A and B.

^g Psalm 109:8 / 108 LXX

^h See also 1 Peter 5:1

²³So, they put forward two [candidates]: Joseph called Barsabbas who was surnamed Justus, and Matthias. ²⁴Then they prayed and said, “You, Lord, who know the hearts of all, show which one of these two you have chosen ²⁵to take part in this ministry and apostleship from which Judas fell away to go to his own place.” ²⁶And they cast lots^a for them, and the lot fell on Matthias, and he was added to the eleven apostles.

2

Pentecost, the coming of the Holy Spirit

Now, when the day of Pentecost came, they were all with one accord [gathered] in the same place. ²Suddenly, there came from heaven^b a sound like the rushing of a mighty wind, and it filled the whole house where they were sitting. ³Divided tongues that seemed like fire appeared and one [tongue] rested on each of them. ⁴Then, they were all filled with the Holy Spirit and began to speak in other languages^c, as the Spirit gave them the ability to speak. ⁵At that time {of year}, devout Jews from every nation under heaven were staying in Jerusalem. ⁶When this sound was heard, a crowd formed and people were bewildered because everyone heard the disciples^d speaking in one’s own language. ⁷They were all amazed and marveled, saying to one another, “Behold, are not all these who speak Galileans? ⁸How is it that we hear everyone [speak] in our own native language? ⁹Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, ¹⁰Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, ¹¹Cretans and Arabians: we hear them speaking in our languages [concerning] the deeds of power of God!” ¹²They were all amazed and perplexed, saying one to another, “What does this mean?” ¹³Others, mockingly, said, “They are filled with new wine!”

Peter’s sermon

¹⁴But Peter, standing up with the eleven, lifted up his voice, and spoke out to them: “Men of Judea, and all of you who are [now] staying in Jerusalem, let this be explained to you and listen to my words. ¹⁵For these [people] are not drunk, as you suppose. It is only the third hour of the day!^e ¹⁶But this is what has been announced through the prophet Joel:

¹⁷It will be in the last days, says God,

^a Compare Luke 1:8-9; a reference to a priestly office

^b Or “sky, air”

^c Or “tongues” (Greek γλώσσαις)

^d Greek “them”

^e About 9:00 am – mentioned in the prayer before the epiclesis of Saint John Chrysostom (“O you who at the third hour sent down your most Holy Spirit upon the Apostles...”)

*that I will pour out my Spirit on all flesh.
Your sons and your daughters will prophesy.
Your young men will see visions.
Your old men will dream dreams.*

¹⁸*Yes, and on my servants and on my handmaidens in those days,
I will pour out my Spirit, and they will prophesy!*

¹⁹*I will show wonders in the sky above,
and signs on the earth beneath;
blood, and fire, and billows of smoke.*

²⁰*The sun will be turned into darkness,
and the moon into blood,
before the great and glorious day of the Lord comes.*

²¹*And it will be that whoever will call on the Name of the Lord will be saved.^a*

²²Men of Israel, listen to these words! Jesus of Nazareth was a man attested to you by God by deeds of power and wonders as well as signs which God accomplished through him in the midst of you, even as you yourselves know. ²³He was handed over by the predetermined counsel and foreknowledge of God, taken by the hand of lawless men, crucified and killed. ²⁴God raised him up, having released him from the pains of death, because it was impossible that he should be held by it. ²⁵For David says concerning him:

*I saw the Lord always before my face,
For he is on my right hand, so that I should not be moved.*

²⁶*Therefore, my heart was glad and my tongue rejoiced.
Moreover, my flesh also will dwell in hope;*

²⁷*because you will not abandon my soul to hades,
neither will you allow your holy one to see decay.*

²⁸*You made known to me the ways of life.
You will make me full of gladness with your presence.^b*

²⁹Brethren, I can tell you with confidence that the patriarch David died and was buried, and his tomb is with us even to this day. ³⁰But he was a prophet and knew that God had sworn with an oath to him that from the fruit of his body, according to the flesh, God would raise up the Christ^c to sit on his throne. ³¹Foreseeing this, David spoke about the resurrection of the Christ, [declaring] that his soul^d would not be left in hades and that his flesh would not see decay. ³²God has raised this Jesus [back to life], and we are

^a Joel 2:28-32

^b Psalm 16:8-11 / 16 LXX

^c Or "Messiah" (verses 30-36 in particular and throughout the New Testament). Note that CT omits "according to the flesh, God would raise up the Christ" which may be an expansion derived from 2 Samuel 7:12-13 and Romans 1:3-4.

^d CT reads "he" instead of "his soul" based on good manuscript support (P74, x, A, B, C, D^e).

all witnesses of this fact. ³³Being therefore exalted by the right hand of God and having received from the Father the promise of the Holy Spirit, Jesus^a has poured out what you now see and hear. ³⁴For David did not ascend into the heavens, but as he himself declared:

*‘The Lord said to my Lord: Sit at my right hand,
³⁵until I make your enemies a footstool for your feet.’^b*

³⁶Therefore, let all the house of Israel know with assurance that God has made him both Lord and Christ, this Jesus whom you crucified.”

³⁷Now, when the people^c heard this, they were cut to the heart and asked Peter and the rest of the apostles, “Brethren, what shall we do?”

³⁸Peter said to them, “Repent, and be baptized, every one of you, in the Name of Jesus Christ, for the forgiveness of sins, and you will receive the gift of the Holy Spirit. ³⁹For the promise is to you, and to your children, and to all who are far away, even as many as the Lord our God will call to himself.” ⁴⁰With many other words, he was bearing witness and urging them, saying, “Save yourselves from this crooked generation!”

⁴¹Then, those who gladly received his word were baptized, and about three thousand souls were added on that day.

Life in common

⁴²They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread, and to the prayers.^d ⁴³Fear^e came on every soul, and many wonders and signs were accomplished through the apostles. ⁴⁴All who believed were together and had all things in common. ⁴⁵They sold their possessions and goods, and shared them with all, according to everyone’s need. ⁴⁶Day by day, they continued [to meet] with one accord in the temple, and broke bread at home, partaking of their food with gladness and simplicity of heart. ⁴⁷They praised God and were held in esteem by all the people. Every day, the Lord added to the Church those who were being saved.

^a Greek “he”

^b Psalm 110:1 / 109 LXX

^c Greek “they”

^d The Greek expression is probably a reference to a set pattern of liturgical prayers.

^e Or “awe”

3

The healing of a beggar at the temple gate

Peter and John would go up into the temple at the hour of prayer, the ninth hour.^a ²A certain man who was lame from his mother's womb was being carried. Every day, he was laid at the gate of the temple (the one which is called 'Beautiful') to ask alms^b from those entering the temple. ³Seeing Peter and John about to go into the temple, he asked to receive alms. ⁴Then Peter, along with John, fixed his gaze on him and said, "Look at us!" ⁵The man^c gave them attention, expecting to receive something from them. ⁶But Peter said, "I have neither silver nor gold, but what I do have, I give to you. In the Name of Jesus Christ of Nazareth, get up and walk!" ⁷Peter took the man by the right hand and raised him up. At once, his feet and ankles received strength. ⁸Leaping up, the man stood up and began to walk! He entered with them into the temple, walking, leaping, and praising God! ⁹When all the people saw him walking and praising God, ¹⁰they recognized that it was the man who used to sit at the Beautiful Gate of the temple, begging for alms; and they were filled with wonder and amazement at what had happened to him. ¹¹As the lame man who had been healed held on to Peter and John, all the people were greatly astonished and ran together to them in the porch that is called Solomon's [Porch].

Peter's speech

¹²When Peter saw this, he answered to the people, "Men of Israel, why do you marvel at this man? Why do you gaze at us, as though by our own power or godliness we had made him walk? ¹³The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his servant^d Jesus, whom you delivered up and denied in the presence of Pilate, when he had determined to release him. ¹⁴But you denied the Holy and Righteous One and asked for a murderer to be granted to you. ¹⁵Then you killed the Author^e of life, whom God raised from the dead. To this we are witnesses. ¹⁶By faith in his Name, this man whom you see and know was made strong.^f Yes, the faith which comes through Jesus has given him this perfect soundness as you all can see.

^a 3:00 pm

^b Greek ἐλεημοσύνην (gift of mercy offered to those in need)

^c Greek "he"

^d Or in context "child" (Greek παιδός)

^e Greek ἀρχηγόν (sometimes translated "Prince of life")

^f A complex construction which could also be rendered "it is the Name of Jesus which, through faith in him"

¹⁷Now, brethren, I know that you did this in ignorance, as did your leaders.
¹⁸Yet, this is how God fulfilled what he had announced by the mouth of all his prophets, [namely] that Christ should suffer.

¹⁹Repent therefore, and turn back [to God], so that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, ²⁰and that he may send Christ Jesus who was in advanced ordained for you. ²¹He must remained in heaven until the times of restoration of all things, which God announced long ago by the mouth of his holy prophets. ²²Indeed, Moses indeed said to the fathers, ‘The Lord God will raise up for you a prophet like me from among your brethren. You shall listen to him in all that he tells you. ²³And it shall be that every soul that will not listen to that prophet will be utterly cut off from among the people.’^a ²⁴In fact, all the prophets that have spoken, from Samuel to those who followed after [him], have also announced these days. ²⁵You are the children of the prophets, and [children] of the covenant which God made with our fathers when he said to Abraham, ‘In your seed will all the families of the earth be blessed.’^b ²⁶God, having raised up [to life] his servant Jesus, sent him to you first, in order to bless you as everyone of you turns away from his wicked ways.”

4

Peter and John arrested

As they were speaking to the people, the priests, the captain of the temple and the Sadducees came to them. ²They were upset because the apostles^c were teaching the people and proclaiming in Jesus the resurrection from the dead. ³They arrested them and put them in custody until the next day, since it was now the evening. ⁴But many of those who heard the word believed, and their number came to be about five thousand.

⁵In the morning, their leaders, presbyters and scribes were gathered together in Jerusalem. ⁶Annas (the high priest) was there, along with Caiaphas, John, Alexander, and others that were relatives of the high priest. ⁷After placing the apostles^d in the middle of their assembly,^e they inquired, “By what power, or in what Name, have you done this?”

⁸Then Peter, filled with the Holy Spirit, addressed them: “Rulers of the people and presbyters of Israel; ⁹if we are examined today concerning a good deed done to a crippled man and by what means this man has been

^a Deuteronomy 18:15,18-19

^b Genesis 22:18; 26:4

^c Greek “they”

^d Greek “them”

^e Greek “them”

healed, ¹⁰let it be known to you all and to all the people of Israel that it is in the Name of Jesus Christ of Nazareth (whom you crucified and whom God raised from the dead) that this man stands here before you whole. ¹¹Jesus^a is ‘the stone which was regarded as worthless by you, the builders, which has become the head of the corner.’^b ¹²There is salvation in no one else, and there is no other Name under heaven that is given among mortals^c by which we should be saved!”

¹³Now, seeing the boldness of Peter and John, and perceived that they were uneducated and untrained men, they were amazed and recognized^d that these two men^e had been with Jesus. ¹⁴Seeing the man who had been healed standing with them, they could say nothing against it. ¹⁵But after instructing them to step out of the council, they conferred among themselves, ¹⁶saying, “What shall we do to these men? Indeed, a remarkable miracle has been accomplished through them, as can plainly be seen by all who dwell in Jerusalem, and we cannot deny it. ¹⁷Nevertheless, to prevent this from spreading any further among the people, let us threaten them so that from now on, they will no longer speak to anyone in this Name.” ¹⁸They called the apostles and ordered them not to speak at all or to teach in the Name of Jesus.

¹⁹But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves! ²⁰But we cannot help telling the things which we saw and heard!”

²¹When they had further threatened the apostles, they let them go. They found no way to punish them on account of the people, because everyone glorified God for what had been done. ²²(Moreover, the man on whom this miracle of healing had been performed was more than forty years old).

The prayer of the apostles

²³After being released, the apostles came to their own [company] and reported everything that the chief priests and the presbyters had said to them. ²⁴When they heard it, they lifted up their voice to God with one accord and said, “O Lord, you are God who made the heaven, the earth, the sea, and all that is in them; ²⁵who by the mouth of your servant,^f David,^g said,

^a Greek “he”

^b Psalm 118:22 / 117 LXX

^c Greek ἀνθρώποις (in the sense of “men, mankind, human race”)

^d Or “realized”

^e Greek “they”

^f Greek παῖδός

^g CT reads “by the Holy Spirit, [through] [the] mouth of David”

*‘Why do the nations rage,
and the peoples plot a vain thing?
26The kings of the earth take a stand,
and the rulers take council together,
against the Lord, and against his Christ.’^{ab}*

²⁷For truly, in this city, both Herod and Pontius Pilate, along with the Gentiles and the people of Israel, were gathered together against your holy child,^c Jesus, whom you anointed. ²⁸They did whatever your hand and counsel had foreordained to happen. ²⁹And now, Lord, consider their threats and grant your servants^d to speak your word with complete boldness. ³⁰Stretch out your hand to heal, and may signs and wonders may be accomplished through the Name of your holy child^e Jesus.”

³¹When they had prayed, the place where they were gathered was shaken. They were all filled with the Holy Spirit and proclaimed the word of God with boldness.

Sharing in the community

³²The multitude of those who believed were of one heart and [one] soul. Not one of them claimed that anything he possessed was his own, but they had all things in common. ³³With great power, the apostles gave their witness to the resurrection of the Lord Jesus, and abundant grace was upon them all.^f ³⁴No one among them lacked anything because those who owned lands or houses sold them. They brought the proceeds of what was sold ³⁵and laid it at the feet of the apostles. Then, distribution was made to each, according to everyone’s need. ³⁶Josef, who was surnamed Barnabas by the apostles (which means ‘Son of Encouragement’) was a Levite, a man of Cyprus by race. ³⁷He sold a field that he owned and brought the money, laying it at the apostles’ feet.

5

The death of Ananias and Sapphira

Now, a certain man named Ananias, along with his wife Sapphira, [also] sold a possession. ²He kept back part of the price (of which his wife was also aware) and brought the rest, laying it at the apostles’ feet. ³But Peter said, “Ananias, how is it that Satan has filled your heart so as to lie to the

^a Christ (Greek) and Messiah (Hebrew) both mean Anointed One.

^b Psalm 2:1-2

^c Greek παῖδα, also meaning “servant / boy”

^d Greek τοῖς δούλοις

^e Greek παῖδα, also meaning “servant / boy”

^f This last clause may also be translated “and they were all accorded great respect,” which is less likely.

Holy Spirit, and to keep back part of the price of the land? ⁴As long as you kept it, was it not still your own? And after it was sold, was it not [still] in your power? How is it that you have conceived this thing in your heart? You have not lied to men, but to God!”

⁵Upon hearing these words, Ananias fell to the ground and died. Great fear came on all who heard these things. ⁶The young men got up, wrapped him up, and carried him out to be buried. ⁷About three hours later, his wife, not knowing what had happened, came in. ⁸Peter asked her, “Tell me, was this the price you sold the land for?”

She answered, “Yes, for that price.”

⁹Then Peter said to her, “How is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out!”

¹⁰At once, she fell down at Peter’s feet and died. The young men came in and found her dead; they carried her out and buried her next to her husband. ¹¹Great fear came on the whole^a Church and on all who heard these things.

Apostolic signs and wonders

¹²Even more, many signs and wonders were accomplished among the people by the hands of the apostles, and they were all [gathered] with one accord in Solomon’s porch. ¹³No one else dared to join them, even though they were honored^b by the people. ¹⁴More believers were added to the Lord, multitudes of both men and women. ¹⁵People even carried out the sick into the streets, placing them on cots and mattresses, so that as Peter came by, at the least his shadow might fall on some of them. ¹⁶Crowds also formed from the cities around Jerusalem; they brought sick people, as well as those tormented by unclean spirits, and all were healed.

The apostles arrested - Before the Sanhedrin

¹⁷However, the high priest took action, along with all his associates (which is the sect of the Sadducees). Filled with jealousy, ¹⁸they had the apostles arrested and placed in the public jail. ¹⁹But an angel of the Lord opened the prison doors by night and brought them out, saying, ²⁰“Go, stand in the temple, and speak to the people the whole message about this life.”

²¹When the apostles^c heard this, they went to the temple at about daybreak, and they began to teach. Meanwhile, the high priest arrived, together with his associates, and called the Sanhedrin together, along with the

^a Greek ὅλην τὴν ἐκκλησίαν (*holon*) related to the word ‘catholic’ (*kat-holon*)– see Appendix B.

^b Or “held in high esteem”

^c Greek “they”

council of the children of Israel. He then sent [word] to the prison to have the apostles brought in. ²²But the officers who came did not find them in the prison. They came back and reported, ²³“We found the prison shut and locked, and the guards standing before the doors, but when we opened them, we found no one inside!”

²⁴Now, when the high priest, the captain of the temple, and the chief priests heard these words, they were very perplexed about them, wondering what would come of this. ²⁵One [officer] came forward and told them, “Behold, the men whom you put in prison are [now] in the temple, standing and teaching the people.” ²⁶Then, the captain went with the officers and brought them without using force because they were afraid that the people might stone them.

²⁷Having brought the apostles, they made them appear before the Sanhedrin. The high priest questioned them, ²⁸saying, “Did we not strictly order you not to teach in this Name? Behold, you have filled Jerusalem with your teaching and intend to bring this man’s blood upon us!”

²⁹But Peter and the apostles answered, “We must obey God rather than men! ³⁰The God of our fathers^a raised up Jesus, whom you killed by hanging him on a tree.^b ³¹God has exalted him with his right hand to be a Prince and a Savior in order to give repentance to Israel and remission of sins. ³²We are his^c witnesses to these things, and so is the Holy Spirit that God has given to those who obey him.”

³³Hearing this, they were enraged and determined to kill them. ³⁴But someone stood up in the council, a Pharisee named Gamaliel, a teacher of the law who was honored by all the people. He instructed that the apostles be put out for a while. ³⁵He said to them, “Men of Israel, consider carefully what you intend to do to these men. ³⁶Some time ago, Theudas arose, claiming to be someone. A number of men, about four hundred, joined themselves to him. He was [eventually] killed, all those who obeyed him were scattered, and it all came to nothing. ³⁷After this man, Judas of Galilee arose during the days of the census, and he led some people to follow him. He also perished, and all those who obeyed him were scattered abroad. ³⁸Now I tell you: stay away from these men and leave them alone. If this plan or work is of human origin, it will be overthrown. ³⁹But if it is of God, you will not be able to overthrow it, and you would find yourselves fighting against God!”

^a Or “ancestors”

^b Greek ξύλου which can also mean “wood / stake / stocks / cross” – a reference to Deuteronomy 21:23
LXX also cited in Galatians 3:13

^c CT lacks “his”

⁴⁰They agreed with him. Summoning the apostles, they had them flogged and ordered them not to speak in the Name of Jesus; then, they released them. ⁴¹The apostles left the Sanhedrin, rejoicing that they had been considered worthy to suffer dishonor for the sake of his^a Name.

⁴²Every day, in the temple and at home, they never stopped teaching and preaching that Jesus is the Christ.

6

The apostles appoint seven assistants – About Stephen (Stephanos)

Now, in those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists^b against the Hebrews, because their widows were neglected in the daily service [of food distribution]. ²The Twelve summoned the multitude of the disciples and said, “It is not appropriate for us to abandon the word of God in order to serve tables. ³Therefore, select from among you, brethren, seven men of good reputation, full of the Holy Spirit and wisdom. We will appoint them over this necessary task ⁴and devote ourselves to prayer and to the ministry of the word.”

⁵These words pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. ⁶They presented these men to the apostles who prayed and laid their hands on them. ⁷Thus, the word of God spread and the number of disciples greatly multiplied in Jerusalem, and a large number of {Levitical} priests became obedient to the faith.

⁸Full of faith and power, Stephen performed great wonders and signs among the people. ⁹But some of those who belonged to the synagogue of the Freedmen (as it was called), along with Cyrenians, Alexandrians, and men from Cilicia and Asia reacted. They began debating with Stephen, ¹⁰but they were not able to withstand the wisdom and spirit by which he spoke. ¹¹Then, they secretly convinced [some] men to say, “We have heard him speak blasphemous words against Moses and God!” ¹²Having stirred up the people, the presbyters and the scribes came against Stephen^c and arrested him. They brought Stephen before the Sanhedrin ¹³and produced false witnesses who said, “This man is always uttering blasphemies against this holy place and [against] the law. ¹⁴We have even heard him say that this Jesus of Nazareth will destroy this place and change the customs

^a Or “the Name”

^b The Hellenists were Jewish converts to the Church who used Greek language and culture. They were either proselytes (Greeks who had converted to Judaism, then Christianity) or of Hebrew descent.

^c Greek “him”

which Moses delivered to us!”¹⁵ All the members of the council gazed at Stephen^a and saw that his face was like the face of an angel.

7

Stephen’s discourse

The high priest asked, “Are these things so?”

²Stephen answered, “Brothers^b and fathers, hear me! The God of glory appeared to our father Abraham when he was [still] in Mesopotamia, before he lived in Haran. ³And God said to him, ‘Leave your land and your relatives, and come into a land which I will show you.’^c ⁴This is how Abraham came out of the land of the Chaldeans and lived in Haran. From there, when his father was dead, God moved him into this land, where you are now living. ⁵He gave Abraham no inheritance in this land, no, not so much as to set his foot on it. But God had promised that he and his descendants^d would possess this land, even when Abraham was still without child. ⁶God spoke in this way: that Abraham’s descendants would live as aliens in a foreign land, and that they would be enslaved and mistreated for four hundred years. ⁷‘I will judge the nation to which they will be in bondage,’ said God, ‘and after that [time], they will they come out and offer divine service^e to me in this place.’^f ⁸God also gave Abraham the covenant of circumcision. Then Abraham became the father of Isaac and circumcised him on the eighth day. Isaac became the father of Jacob, and Jacob became the father of the Twelve patriarchs.

⁹Filled with jealousy against Joseph, the patriarchs sold him into Egypt, but God was with him. ¹⁰He delivered Joseph^g from all his afflictions and gave him favor and wisdom before Pharaoh, the king of Egypt. Pharaoh appointed him governor over Egypt and his entire house. ¹¹Now, a famine came over all the land of Egypt and Canaan, along with great suffering, and our fathers^h could not find any food. ¹²But when Jacob heard that there was grain in Egypt, he sent out our fathers on a first visit. ¹³On their second visit, Joseph was revealed to his brothers and Pharaoh learned about Joseph’s family. ¹⁴Joseph sent [a message] and called his father Jacob as well as all his relatives (seventy-five souls). ¹⁵So Jacob went down into

^a Greek “him”

^b Or “brethren”

^c Genesis 12:1

^d Literally “seed”

^e Greek λατρεύουσίν

^f Genesis 15:13-14

^g Greek “him”

^h Or “ancestors”

Egypt where he died, along with our fathers. ¹⁶Later, they were brought back to Shechem and laid in the tomb that Abraham had purchased for a price in silver from the children of Hamor of Shechem.

¹⁷As the time of the promise which God had sworn to Abraham came close, the people were growing and multiplying in Egypt. ¹⁸Then, a different king, one who did not know Joseph, came to power there. ¹⁹This king took advantage of our race and mistreated our fathers, forcing them to abandon their babies, so that they would not stay alive. ²⁰At that time, Moses was born, and he was pleasing to God. For three months, he was nourished in his father's house; ²¹and when he was thrown out, Pharaoh's daughter took him and raised him as her own son. ²²Moses was instructed in all the wisdom of the Egyptians, and he was powerful in his words and actions. ²³But when he was forty years old, it came into his heart to visit his brethren, the children of Israel. ²⁴Seeing one of them treated unjustly, he defended and avenged a man who was oppressed, striking the Egyptian. ²⁵He supposed that his brethren would understand that God, by his hand, was giving them deliverance;^a but they did not understand.

²⁶The following day, Moses presented himself to them as they are quarreling and urged them to be at peace again, saying: 'Men, you are brothers! Why do you wrong each other?' ²⁷But the man who was mistreating the other pushed Moses away, saying: 'Who made you a ruler and a judge over us?' ²⁸Do you want to kill me, as you killed the Egyptian yesterday?^b ²⁹When he heard this, Moses fled and became a stranger in the land of Midian, where he became the father of two sons.

³⁰When forty years were fulfilled, an angel of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. ³¹When Moses saw it, he wondered^c at the sight. As he came close to see, a voice of the Lord came to him, [saying], ³²'I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.'^d Moses trembled and did not dare to look. ³³The Lord said to him, 'Take your sandals off of your feet, for the place where you stand is holy ground. ³⁴I have indeed seen the affliction of my people in Egypt and heard their groaning. I have come down to deliver them. Now come, I will send you into Egypt.'^e

³⁵This Moses, whom they had rejected by saying: 'Who made you a ruler and a judge?'—God sent as both a ruler and a deliverer by the hand of the angel who appeared to him in the bush. ³⁶Having worked wonders and

^a The Greek word σωτηρίαν also means "salvation"

^b Exodus 2:14

^c Or "was amazed"

^d Exodus 3:6

^e Exodus 3:5,7-8,10

signs in Egypt, this man led them out in the Red Sea and in the wilderness for forty years. ³⁷It is that [same] Moses who said to the children of Israel, ‘The Lord our God will raise up for you a prophet like me from among your brothers; you shall listen to him.’^{a,b} ³⁸It is this Moses who was in the assembly^c in the wilderness with the angel that spoke to him on Mount Sinai and with our fathers, receiving living oracles to give to us. ³⁹But our fathers would not be obedient to him; they rejected him and in their hearts, turned back to Egypt. ⁴⁰They told Aaron, ‘Make us gods that will go before us! As for this Moses who led us out of the land of Egypt, we do not know what has become of him.’^d ⁴¹They made a calf in those days and brought a sacrifice to the idol, rejoicing in the works of their hands. ⁴²But God turned [away] and gave them up to offer divine service to the host of heaven,^e as it is written in the book of the prophets:

*‘Did you offer me slain animals and sacrifices
[during the] forty years in the wilderness, O house of Israel?
⁴³You took up the tabernacle of Moloch,
the star of your god Rephan,
the figures to which you expressed adoration.^f
[Therefore] I will carry you away^g beyond Babylon.’*

⁴⁴Our fathers had the tabernacle of the testimony in the wilderness which the one who had spoken to Moses had commanded him to build according to the pattern that he had seen. ⁴⁵It was handed down to our fathers, and in turn, they brought it with Joshua when they entered into the possession of the nations which God drove out before the face of our fathers. This tabernacle was there to the days of David, ⁴⁶who found favor in the sight of God, and who prayed to find a habitation for the God of Jacob. ⁴⁷Yet, it was Solomon who built him a house. ⁴⁸However, the Most High does not dwell in places made with hands, as the prophet says:

*⁴⁹‘Heaven is my throne,
and the earth is a footstool for my feet.
What kind of house will you build for me?’ says the Lord;
‘or what is the place of my rest?’
⁵⁰Did not my hand make all these things?’^h*

^a CT and MT omit “You shall listen to him”

^b Deuteronomy 18:15

^c Or “Church / congregation”

^d Exodus 32:1

^e This idiom could also be translated “armies of the sky,” “angelic beings,” or “heavenly bodies.”

^f *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^g Amos 5:25-27 LXX

^h Isaiah (Isaiah) 66:1-2

⁵¹You stiff-necked and uncircumcised in heart and ears, you always resist^a the Holy Spirit! As your fathers did, you do likewise. ⁵²Which of the prophets did your fathers not persecute? They [even] killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers. ⁵³You received the law as it was ordained by angels, and did not keep it!”

Stephen’s martyrdom – His vision

⁵⁴Now, when they heard these things, they were furious and gnashed their teeth at him. ⁵⁵But Stephen, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing on the right hand of God. ⁵⁶He exclaimed, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God!”

⁵⁷At this, they shouted with a loud voice, blocking their ears, and rushed at him with one accord. ⁵⁸So they threw him out of the city and stoned him. The witnesses placed their garments at the feet of a young man named Saul. ⁵⁹As they were stoning Stephen, he called in prayer, “Lord Jesus, receive my spirit!”^b ⁶⁰Kneeling down, he cried out with a loud voice, “Lord, do not hold this sin against them!” Having said this, he fell asleep.

8

Persecution against the Church

Now, Saul was in full agreement with Stephen’s^c death. At that time, a great persecution arose against the Church which was in Jerusalem. The disciples^d were all scattered abroad throughout the regions of Judea and Samaria, except for the apostles. ²Devout men buried Stephen and greatly lamented over him. ³In the meantime, Saul was ravaging the Church, entering into every house and dragging both men and women off to prison.

Philip in Samaria – Simon the sorcerer

⁴As a result, those who had been scattered abroad began to travel around, preaching the word. ⁵Philip went down to the city of Samaria and proclaimed Christ to them. ⁶When the people heard and saw the signs which Philip was accomplishing, they agreed to listen to what he was preaching. ⁷(Indeed, unclean spirits were expelled from many of those who had them, and they came out shouting with a loud voice. Many who had been paralyzed and lame were healed, ⁸and there was great joy in that city).

^a Or “resist / fight against”

^b This may be the first recorded instance of a prayer addressed directly to Jesus Christ as the Risen Lord.

^c Greek “his”

^d Greek “they”

⁹But there was a certain man, Simon by name, who used to practice sorcery in the city. He amazed the people of Samaria, claiming to be a great one, ¹⁰and all listened to him, from the least to the greatest. They said, “This man is the power of God, of the great kind!” ¹¹People listened to him because for a long time, he had amazed them with his sorceries. ¹²But when they believed Philip [who was] preaching the Good News concerning the Kingdom of God and the Name of Jesus Christ, they were baptized, both men and women. ¹³Simon himself also believed and after his baptism, he followed Philip closely. Seeing that signs and great miracles were taking place, he was amazed.

¹⁴Now, when the apostles who were at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. ¹⁵When they arrived, they prayed for the people,^a so that they might receive [the]^b Holy Spirit ¹⁶because the Holy Spirit^c had not yet come upon any of them. (They had only been baptized in the Name of Christ Jesus). ¹⁷Then, Peter and John^d laid their hands on them, and they received [the] Holy Spirit. ¹⁸Now, when Simon saw that the <Holy>^e Spirit was given through the laying on of the apostles’ hands, he offered them money, ¹⁹saying, “Give me also this power, so that whoever I lay my hands on may receive [the]^f Holy Spirit!” ²⁰But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money! ²¹You have no part or share in this {ministry} because your heart is not right before God. ²²Repent of this wickedness of yours and ask God if perhaps the thought of your heart may be forgiven you. ²³Indeed, I see that you are in the poison of bitterness and in the bondage of wickedness!”

²⁴Simon answered, “Pray for me to the Lord, that none of the things which you have spoken [may] happen to me.”

²⁵After Peter and John had borne witness and spoken the word of the Lord, they returned to Jerusalem and {on their way} preached the Good News in many villages of the Samaritans.

^a Greek “them”

^b The Greek actually uses the indefinite, which means that the most literal translation would be “receive a h/Holy s/Spirit”

^c Greek “he” or “it”

^d Greek “they”

^e CT omits “Holy”

^f The Greek actually uses the indefinite, which means that the most literal and accurate translation would be “receive a h/Holy s/Spirit”

Philip and the Ethiopian

²⁶Then, an angel of the Lord spoke to Philip, saying, “Arise, and go toward the south, to the way that goes down from Jerusalem to Gaza. This is a desert.”

²⁷So Philip arose and went; and behold, there was a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians. He was in charge of all her treasure and had come to Jerusalem to express adoration.^a ²⁸He was returning and sitting in his chariot, reading the prophet Isaias (Isaiah).

²⁹The Spirit said to Philip, “Go near, and join yourself to this chariot.”

³⁰Philip ran to the eunuch and heard him reading Isaias (Isaiah) the prophet. He asked, “Do you understand what you are reading?”

³¹The man replied, “How can I, unless someone explains it to me?” He then begged Philip to come up and sit with him. ³²Now, the passage of the Scripture which he was reading was this:

*He was led as a sheep to the slaughter.
As a lamb before his shearer is silent, so he does not open his mouth.
In his humiliation, his judgment was taken away.
Who will declare His generation?
For his life is taken from the earth.^b*

³⁴The eunuch asked Philip, “Who is the prophet talking about? About himself, or about someone else?”

³⁵Then Philip opened his mouth, and beginning from this Scripture, he proclaimed {the Good News about} Jesus to this man. ³⁶As they went on the way, they arrived to [a place with] some water, and the eunuch said, “Behold, here is water! What is keeping me from being baptized?”

³⁷Philip said, ‘If you believe with all your heart, you may.’ The man answered, ‘I believe that Jesus Christ is the Son of God!’^c ³⁸He commanded the chariot to stand still, and both Philip and the eunuch went down into the water, and Philip baptized him.

³⁹When they came up out of the water, the Spirit of the Lord snatched Philip away. The eunuch did not see him any more and went on his way rejoicing. ⁴⁰But Philip was found at Azotus. Passing through [that area], he preached the Good News to all the cities, until he reached Caesarea.

^a *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^b Isaias (Isaiah) 53:7,8 LXX, read at the Prokomede (preparation of the gifts before Liturgy).

^c CT and MT omit this verse which is found in PT and TR.

9

Road to Damascus: Saul's conversion and baptism

But Saul, still breathing threats and slaughter against the disciples of the Lord, went to the high priest. ²He asked him for letters to the synagogues of Damascus, [giving permission] that if he found anyone who belonged to 'the Way,' whether men or women, he might bring them bound to Jerusalem. ³As Saul was on his journey and approaching Damascus, a light from heaven^a suddenly shone around him. ⁴He fell on the earth and heard a voice saying to him, "Saul, Saul, why are you persecuting me?"

⁵He asked, "Who are you, Lord?"

The Lord answered, "I am Jesus, whom you are persecuting.^b ⁶Now arise, go into the city, and [there] you will be told what you must do."

⁷The men who were travelling with Saul^c stood speechless, hearing the sound, but seeing no one. ⁸Saul got up from the ground, and when his eyes were opened, he could not see anyone. His fellow-travelers led him by the hand and brought him into Damascus. ⁹Saul was without sight for three days, and he neither ate nor drank.

¹⁰Now, a certain disciple named Ananias lived in Damascus. In a vision, the Lord said to him, "Ananias!"

Ananias answered, "Behold, it is me, Lord!"

¹¹The Lord said to him, "Arise, and go to the street which is called Straight, and inquire in the house of Judah^d for someone named Saul, a man of Tarsus. For behold, he is praying, ¹²and in a vision he has seen a man named Ananias coming in and laying his hands on him, so that he might receive his sight."

¹³But Ananias answered, "Lord, I have heard about this man from many, how much evil he has done to your saints at Jerusalem. ¹⁴Here, he has authority from the chief priests to bind all those who call upon your Name!"

¹⁵But the Lord said to him, "Be on your way, for he is my chosen vessel to bear my Name before nations and kings, and to the children of Israel. ¹⁶For I will show him how much he must suffer for my Name's sake."

^a Or "from the sky"

^b TR adds "It is hard for you to kick against the goads" and inserts at the beginning of verse 6: "So he [Saul] trembling and astonished, said, "Lord, what do you want me to do? Then the Lord said to him"

^c Greek "him"

^d Or "Judas"

¹⁷Ananias departed and entered into the house. Laying his hands on Saul, he said, “Brother Saul, the Lord who appeared to you on the road by which you came has sent me, so that you may receive your sight and be filled with the Holy Spirit!” ¹⁸At once, something like scales fell from Saul’s^a eyes, and he received his sight. He arose and was baptized, ¹⁹and after taking some food, he was strengthened.

After staying for several days with the disciples who were at Damascus, ²⁰Saul immediately went in the synagogues to proclaim that Christ is the Son of God. ²¹All who heard him were amazed, and asked, “Is this not the man who did such damage in Jerusalem to those who called on this Name? And had he not come here intending to bring them bound before the chief priests?”

²²But Saul grew even more in strength and confounded the Jews who lived at Damascus by proving that [Jesus]^b is the Christ.

Saul escapes Damascus - In Jerusalem

²³After some time, the Jews conspired to kill Saul,^c ²⁴but their plot became known to him. Day and night, they watched the gates in order to be able to kill Saul,^d ²⁵but his disciples took him by night, and let him down through the wall, lowering him in a basket. ²⁶When Saul arrived in Jerusalem, he tried to join himself to the disciples, but they were all afraid of him, not believing that he {truly} was a disciple. ²⁷Nevertheless, Barnabas took him and brought him to the apostles. Saul told them how he had seen the Lord on the way, that the Lord had spoken to him, and how at Damascus he had boldly preached in the Name of Jesus. ²⁸So Saul^e stayed with them and moved about freely in Jerusalem, preaching boldly in the name of the Lord Jesus.^f ²⁹He talked and debated with the Hellenists,^g but they tried to kill him. ³⁰When the brethren became aware of this, they brought him down to Caesarea, and sent him off to Tarsus.

^a Greek “his”

^b Greek “this”

^c Greek “him”

^d Greek “him”

^e Greek “he”

^f CT omits “Jesus”

^g See note for 6:1

Peace – Peter’s miracles: Aeneas and Tabitha/Dorcas

³¹And so, the Churches^a throughout all Judea and Galilee and Samaria had peace and were edified. Walking in the fear of the Lord and in the comfort of the Holy Spirit, they continued to grow.

³²Now, as Peter was traveling through all those regions, he also came down to [visit] the saints who lived in Lydda. ³³There, he found a certain man named Aeneas, who was paralyzed and who had been bedridden for eight years. ³⁴Peter said to him, “Aeneas, Jesus Christ heals you! Get up and make your bed!” And immediately, he arose. ³⁵All who lived in Lydda and Sharon saw him and turned to the Lord.

³⁶Now, there lived in Joppa a certain disciple named Tabitha, (which, when translated means Gazelle).^b This woman was full of good works and acts of mercy. ³⁷But it happened that at this time, she became ill and died. She was washed and placed in an upper room. ³⁸As Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, imploring him, ‘Do not to delay in coming to help us!’ ³⁹So Peter arose and went with them. When he arrived, the disciples led him into the upper room. All the widows stood by him weeping, showing [to Peter] the coats and garments which Dorcas had made while she was with them. ⁴⁰But having put everyone out [of the room], Peter knelt down and began to pray. Turning towards the body, he said, “Tabitha, get up!” She opened her eyes, and when she saw Peter, she sat up. ⁴¹Then Peter gave her his hand and raised her up. Calling the saints and widows, he presented her alive. ⁴²This became known all over Joppa, and many people believed in the Lord. ⁴³After this, Peter^c stayed in Joppa for a while, lodging with Simon, a tanner.

10

Cornelius receives a vision

Now, there was a certain man in Caesarea whose named was Cornelius. He was a centurion of what was called the Italian Regiment, ²a devout man who feared God with his entire household. He gave generous alms to the people and always prayed to God. ³At about the ninth hour of the day,^d he clearly saw in a vision an angel of God coming to him, and saying to him, “Cornelius!”

^a Other ancient manuscripts read “Church” (singular), which has some ecclesiological importance. The reading offered in the main text (TR, MT, PT) is the most consistent with Orthodox ecclesiology and with the second part of the verse. See Appendix B.

^b “Dorcas” is Greek for “Gazelle”

^c Greek “he”

^d 3:00 pm

⁴Gazing at the angel and being quite alarmed, Cornelius said, “What is it, Lord?”

The angel replied, “Your prayers and alms have ascended as a memorial before God. ⁵Now, send men to Joppa, and get Simon who is called Peter. ⁶He is staying with a certain Simon, a tanner, whose house is by the seaside.”^a

⁷When the angel who had spoken to him had departed, Cornelius called two of his household servants and a devout soldier from among his attendants. ⁸Having explained everything to them, he sent them to Joppa.

Peter receives a vision, travels to Caesarea

⁹Now, on the next day, as they were on their way and approached the city, Peter went up on the housetop to pray at about noon. ¹⁰He became hungry and desired to eat, but while the meal was being prepared, he fell into a trance. ¹¹He saw heaven^b opened and something like a great sheet let down on the earth by four corners and descending to him. ¹²In it were all kinds of four-footed animals of the earth, wild animals, reptiles, and birds of the sky. ¹³Then a voice came to him, “Rise, Peter, kill and eat!”

¹⁴But Peter said, “Not so, Lord! I have never eaten anything that is profane or unclean!”

¹⁵Again, a second time, the voice spoke to him, “What God has cleansed, you must not call unclean.” ¹⁶This happened three times, and immediately the vessel^c was taken up into heaven. ¹⁷As Peter was very perplexed regarding the meaning of the vision, behold, the men who had been sent by Cornelius found where Simon’s house was and stood at the gate. ¹⁸They called and asked whether Simon, who was called Peter, was lodging there. ¹⁹While Peter was pondering the vision, the Spirit said to him, “Behold, three^d men are looking for you. ²⁰Arise and go downstairs! Accompany them without hesitation, for I have sent them.”

²¹Peter went down to [meet] the men and said, “Behold, I am the one you are looking for! Why have you come?”

²²They replied, “Cornelius, a centurion, a righteous man and one who fears God, someone well spoken of by all the nation of the Jews, was directed by a holy angel to invite you to his house and to listen to what you say.”

²³Then Peter invited them in and gave them lodging. On the next day, Peter arose and went out with them, and some of the brethren from Joppa

^a TR adds “This one will tell you what it is necessary for you to do.”

^b Or “the sky”

^c Or “container / object”

^d MT omits “three”

accompanied him. ²⁴The following day, they entered into Caesarea. Cornelius was waiting for them, having called together his relatives and close friends. ²⁵When Peter entered, Cornelius met him, fell down at his feet, and expressed adoration to^a him. ²⁶But Peter raised him up, saying, “Stand up! I am also a man!” ²⁷As he talked with Cornelius, he went in and found many people assembled. ²⁸Peter said to them, “You yourselves know that it is unlawful for a Jew to associate with or visit someone of another nation, but God has shown me that I should not call anyone profane or unclean. ²⁹Therefore, I have come without complaint when I was sent for. And so, I ask, why did you send for me?”

³⁰Cornelius replied, “Four days ago, I was fasting until this hour, and at the ninth hour,^b I was praying in my house. And behold, a man stood before me in bright clothing, ³¹and he said, ‘Cornelius, your prayer is heard, and your alms are remembered in the sight of God. ³²Therefore, send [messengers] to Joppa for Simon who is called Peter. He is staying in the house of Simon a tanner, by the seaside. When he comes, he will speak to you.’ ³³And so, I sent for you at once, and it was good of you to come! Now, we are all here present in the sight of God to hear everything that God has commanded you.”

Peter’s speech – Cornelius and his household are baptized

³⁴Peter opened his mouth and said, “Truly, I perceive that God does not show favoritism;^c ³⁵but in every nation, whoever fears him^d and works righteousness is acceptable to him. ³⁶God sent his word to the children of Israel, and the Good News of peace was preached by Jesus Christ—he is Lord of all. ³⁷You know what happened since the Good News was proclaimed throughout all Judea, beginning from Galilee, after baptism was preached by John. ³⁸You know how God anointed Jesus of Nazareth with [the]^e Holy Spirit and with power, how Jesus^f went about doing good and healing all who were oppressed by the devil, for God was with him. ³⁹We are witnesses of everything he did in the country of the Jews and in Jerusalem. They put him to death, hanging him on a tree, ⁴⁰but God raised him up the third day and allowed him to be seen. ⁴¹Yet, he was not manifest to all the people but [only] to witnesses who were chosen beforehand by God, that is to us who ate and drank with him after he rose from the dead. ⁴²He commanded us to preach to the people and to testify that he is the one

^a *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^b 3:00 pm

^c Or “discrimination / partiality,” “God is not a respecter of persons”

^d Or perhaps “who is awed by him”

^e The Greek actually uses the indefinite

^f Greek “he”

who is appointed by God as the Judge of the living and the dead. ⁴³It is to him that all the prophets bear witness: that through his Name, everyone who believes in him will receive remission of sins.”

⁴⁴While Peter was still speaking these words, the Holy Spirit fell on all those who heard the word. ⁴⁵The believers who had come with Peter and who were of the circumcision were amazed because the gift of the Holy Spirit was also poured out on the Gentiles. ⁴⁶Indeed, they heard them speaking in other languages^a and magnifying God.

At this, Peter said, ⁴⁷“Can anyone refuse the water to these people, seeing that they have received the Holy Spirit as well as we had, and say that they should not be baptized?” ⁴⁸He then ordered that they be baptized in the Name of Jesus Christ. After this, they asked him to stay for a few days.

11

Peter returns to Jerusalem – He explains his actions in Caesarea

Now, the apostles and the brethren who were in Judea heard that the Gentiles had also received the word of God. ²When Peter returned to Jerusalem, those who were of the circumcision criticized him, ³saying, “You went into the house of uncircumcised people and ate with them!”

⁴But Peter began to speak and explained things to them in order: ⁵“I was in the city of Joppa praying, and in a trance I saw a vision: a certain container like a great sheet was let down from heaven by four corners, descending and coming down as far as me. ⁶When I had looked intently at it and examined [it], I saw the four-footed animals of the earth, wild animals, creeping things, and birds of the sky. ⁷I also heard a voice saying to me, ‘Rise, Peter, kill and eat!’ ⁸But I said, ‘Not so, Lord, for nothing profane or unclean has ever entered into my mouth!’ ⁹But a voice out of heaven answered me the second time, ‘What God has cleansed, do not call unclean!’ ¹⁰This was done three times, and everything was drawn back into heaven. ¹¹At that very moment, three men stood before the house where I was staying, having been sent to me from Caesarea. ¹²The Spirit told me to go with them, without discriminating. These six brothers^b also accompanied me, and we entered into the man’s house. ¹³He told us how he had seen the angel standing in his house, and saying to him, ‘Send [messengers] to Joppa, and get Simon, who is called Peter. ¹⁴He will speak to you the words by which you will be saved, you and your entire household.’ ¹⁵As I began to speak, the Holy Spirit fell upon them, even as on us at the beginning. ¹⁶I remembered the word of the Lord, how he said,

^a Or “tongues”

^b Or “brethren”

‘John indeed baptized in water, but you will be baptized in the Holy Spirit.’
¹⁷And so, if God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I to oppose God?”

¹⁸When they heard these things, they held their peace and glorified God, saying, “Then God has also granted to the Gentiles the repentance [which produces] life!”

In Antioch – Agabus announces a famine

¹⁹Now, those who had been scattered abroad by the oppression that arose in connection with Stephen had traveled as far as Phoenicia, Cyprus, and Antioch, and they were only proclaiming the word to Jews. ²⁰But some of them, men of Cyprus and Cyrene, spoke to the Greeks and preached the Lord Jesus when they arrived in Antioch. ²¹The hand of the Lord was with them, and a great number believed and turned to the Lord. ²²News of these things came to the ears of the Church which was in Jerusalem. So, they sent out Barnabas to go as far as Antioch. ²³When he arrived and saw the grace of God, he rejoiced. He encouraged them all to remain close to the Lord with a resolute heart. ²⁴Indeed, Barnabas was a good man, full of the Holy Spirit and faith, and many people were added to the Lord.

²⁵Then Barnabas went out to Tarsus to look for Saul, ²⁶and when he found him, he brought him to Antioch. So it was that for a whole year, they assembled with the Church and taught many people. The disciples were first called Christians in Antioch.

²⁷Now, in these days, prophets came down from Jerusalem to Antioch. ²⁸One of them, named Agabus, stood up and predicted through the Spirit that a great famine would take place all over the world; and it happened in the days of Claudius.^a ²⁹According to their ability, each one of the disciples determined to send relief to the brethren who lived in Judea. ³⁰This is indeed what they did, sending their gift to the presbyters through the hands of Barnabas and Saul.

12

Herod's persecution – James is martyred

About that time, King Herod took actions to oppress some of the [members of the] Church. ²He had James, the brother of John, killed with the sword. ³When Herod^b saw that it pleased the Jews, he went on to arrest Peter as well. (This was during the days of unleavened bread). ⁴After arresting Peter, he put him in prison and delivered him to four squads of

^a Tiberius Claudius Caesar Augustus Germanicus or Claudius I (10 BC–54 AD). Compare Revelation 6:6

^b Greek “he”

four soldiers to guard him, intending to bring him out to the people after the Passover. ⁵And so, Peter was kept in the prison, but constant prayer was made by the Church to God for him. ⁶The same night, when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, while guards in front of the door were keeping watch over the prison.

⁷Suddenly, an angel of the Lord stood by him, and a light shone in the cell. Striking Peter on the side, he woke Peter up, saying, "Stand up quickly!", and Peter's chains fell off from his hands. ⁸The angel said to him, "Get dressed and put on your sandals!" and Peter^a did so. Then the angel said, "Put on your cloak and follow me!" ⁹Peter went out and followed the angel, but he did not realize that what was being done by the angel was real,^b thinking that he was seeing a vision. ¹⁰When they were past the first and second guard, they arrived at the iron gate which leads into the city, and it opened to them by itself. Having gone through, they went down one street, and immediately the angel departed from him.

¹¹When Peter came to himself, he exclaimed, "Now I truly know that the Lord has sent out his angel and delivered me out of the hand of Herod and from all that the Jewish people were expecting." ¹²After pondering on this, he went to the house of Mary, the mother of John whose other name^c was Mark, where many were gathered together and praying. ¹³When Peter knocked at the outer gate, a servant girl named Rhoda came to answer. ¹⁴When she recognized Peter's voice, she was so overjoyed that she did not open the door! Instead, she ran in and announced that Peter was standing in front of the gate.

¹⁵But they said to her, "You are crazy!" When she insisted that it was so, they said, "It is his angel!" ¹⁶Meanwhile Peter continued knocking. When they opened [the door], they saw him and were amazed. ¹⁷But he motioned them with his hand to be silent and told them how the Lord had brought him out of the prison. He said, "Tell these things to James,^d and to the brethren." Then he departed, and went to another place.

¹⁸As soon as it was day, there was no small commotion among the soldiers over what had become of Peter. ¹⁹When Herod had Peter looked for and could not find him, he interrogated the guards and ordered that they should be put to death. Meanwhile, Peter went down from Judea to Caesarea and stayed there.

^a Greek "he"

^b Greek ἀληθής

^c See verse 24 and note

^d This is the first reference to "James" as leader of the Church in Jerusalem. The identity of this "James" with James of Alphaeus and the title of "brother of the Lord" are discussed in Appendix E.

Herod's death

²⁰At that time, Herod was very angry with the people of Tyre and Sidon. With one accord, they came to him, and, having befriended Blastus (the king's personal aide), they asked for peace because their country depended on the king's country for food. ²¹On an appointed day, Herod dressed himself in royal clothing, sat on the throne, and gave a speech to them. ²²The people shouted, "The voice of a god,^a not of a man!" ²³Immediately, an angel of the Lord struck him, because he did not give God the glory, and he was eaten by worms and died.

Barnabas and Saul – First travels

²⁴Meanwhile, the word of God grew and multiplied. ²⁵After completing their service, Barnabas and Saul returned from^b Jerusalem, and they also took with them John whose other name^c was Mark.

13

Now, in the Church that was at Antioch, there were some prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen the foster brother of Herod the tetrarch, and Saul. ²As they were liturgizing^d to the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

³Then, after fasting and praying, they laid their hands on Barnabas and Saul^e and sent them on their way. ⁴Being sent out by the Holy Spirit, they went down to Seleucia and from there sailed to Cyprus. ⁵When they were at Salamis, they proclaimed the word of God in the Jewish synagogues, with John as their attendant. ⁶After going through the island to Paphos, they met a certain sorcerer, a false prophet, a Jew, whose name was Bar Jesus. ⁷He was with the proconsul, Sergius Paulus. Being an intelligent man, the proconsul called Barnabas and Saul in order to hear the word of God. ⁸However, Elymas the sorcerer (this is his name when translated) opposed them, seeking to turn the proconsul away from the faith. ⁹But filled with the Holy Spirit, Saul (who is also called Paul), fixed his eyes on Elymas^f ¹⁰and said, "You are full of all [kinds of] deceit and cunning, you son of the devil and enemy of all righteousness! Will you not stop perverting the right ways of the Lord?" ¹¹And now, behold, the hand of the Lord is against you! You will be blind, unable to see the sun for a season!"

^a Greek Θεοῦ φωνή

^b TR agrees with PT. CT and MT have "from"

^c Or "surname / nickname / usual name"

^d Greek λειτουργούντων

^e Greek "them"

^f Greek "him"

At once, mist and darkness fell upon Elymas^a, and he began to grope around seeking someone to lead him by the hand. ¹²When the proconsul saw what had taken place, he believed and was amazed by the teaching of the Lord.

¹³Now, Paul and his company set sail from Paphos to Perga in Pamphylia where John left them to return to Jerusalem. ¹⁴Continuing from Perga, they came to Antioch of Pisidia. There, they went into the synagogue on the Sabbath day and sat down [to listen]. ¹⁵After the reading of the law and the prophets, the rulers of the synagogue sent them a message, “Brethren, if you have any word of exhortation for the people, speak!”

Paul speaks in a synagogue

¹⁶So Paul stood up, motioned with his hand, and said, “Men of Israel and you [Gentiles] who fear God, listen! ¹⁷The God of this people Israel chose our fathers and made the people prosper when they lived as aliens in the land of Egypt, and with an uplifted arm, he led them out of it. ¹⁸For a period of about forty years, he put up with them in the wilderness. ¹⁹After destroying seven nations in the land of Canaan, God^b gave them their land as an inheritance, and this took about four hundred fifty years. ²⁰After this, he gave them judges until Samuel the prophet. ²¹Then they asked for a king, and God gave to them Saul the son of Kish, a man of the tribe of Benjamin [who ruled] for forty years. ²²After removing him, God^c raised up David to be their king, even bearing witness to him, ‘I have found David the son of Jesse, a man after my heart, who will do all my will.’ ²³From this man’s seed, God has brought salvation^d to Israel, according to his promise. ²⁴This was before the coming of Jesus,^e when John first preached the baptism of repentance to all the people of Israel. ²⁵As John was completing his work, he said, ‘Who do you suppose that I am? I am not he! But behold, one comes after me whose sandals^f I am unworthy to untie.’ ²⁶Brethren, children of the line of Abraham, and those among you [Gentiles] who fear God, this message^g of salvation has been sent to you! ²⁷Indeed, those who live in Jerusalem and their rulers did not recognize him or the voices of the prophets which are read every Sabbath. Still, by condemning him, they fulfilled the prophets! ²⁸Although they could find no cause for his execution, they asked Pilate to have Jesus^h killed. ²⁹After fulfilling all the

^a Greek “him”

^b Greek “he”

^c Greek “he”

^d TR and CT read “a Savior, Jesus” instead of “salvation.” MT agrees with PT.

^e Greek “his coming”

^f Greek “the sandal of {his} feet”

^g Or “word”

^h Greek “him”

things that were written about him, they took him down from the tree, and laid him in a tomb. ³⁰But God raised him from the dead, ³¹and he was seen for many days by those who had come up with him from Galilee to Jerusalem. They are his witnesses to the people. ³²And now, we bring you the Good News that the promise made to the fathers has come about: ³³God has fulfilled it for us, their children, by raising up Jesus. As it is also written in the second psalm:

*'You are my Son.
Today I have become your father.'*^a

³⁴That God raised him up from the dead to never again return to corruption, he has declared in these words: 'I will give you the holy and sure blessings of David.'^b ³⁵Therefore, he also says in another psalm, 'You will not allow your holy one to see decay.'^c ³⁶Then, after having in his own generation served God's purpose, David fell asleep. He was laid with his fathers and saw decay. ³⁷But he whom God raised up did not see decay! ³⁸Therefore, may you know, brethren, that through this man the remission of sins is proclaimed to you! ³⁹By him, everyone who believes is justified^d from all things, things from which you could not be justified by the law of Moses. ⁴⁰Beware therefore, for fear that what is spoken in the prophets may come on you:

*'Behold, you scoffers, be amazed, and perish!
For in your days, I [shall] accomplish a work,
which you will not believe, even if one would proclaim it to you.'*

⁴²And so, as Paul and Barnabas^f were leaving the synagogue of the Jews, the Gentiles begged that these words might be preached to them the next Sabbath.^g ⁴³Now, when the congregation was dismissed, many Jews and devout proselytes followed Paul and Barnabas who spoke to them and encouraged them to persevere in the grace of God. ⁴⁴The next Sabbath, almost the entire city was gathered to hear the word of God! ⁴⁵But when the Jews saw the multitudes, they were filled with jealousy and contradicted what Paul said with insults.^h

^a Psalm 2:7

^b Isaiah (Isaiah) 55:3

^c Psalm 16:10 / 15 LXX

^d Greek δικαιούται

^e Habakkuk 1:5

^f Greek "they"

^g Text is uncertain – another possible reading is "As they went out, the people begged that these things might be told them the next Sabbath" (RSV).

^h Or "and blasphemed"

Turning to the Gentiles

⁴⁶Then Paul and Barnabas spoke out boldly, saying, “It was necessary that God’s word should be spoken to you first. But since you are rejecting it and consider yourselves unworthy of eternal life, behold, we turn to the Gentiles! ⁴⁷For this is what the Lord has commanded us, saying:

*‘I have set you as a light for the Gentiles,
So that you should bring salvation
to the uttermost parts of the earth.’^a*

⁴⁸When the Gentiles heard this, they rejoiced and glorified the word of God, and as many as were appointed to eternal life believed. ⁴⁹Thus, the Lord’s word was spread throughout the entire region. ⁵⁰But the Jews stirred up the devout and prominent women as well as the leading men of the city. They instigated a persecution against Paul and Barnabas and expelled them from their borders. ⁵¹So the apostles^b shook off the dust of their feet against these people and went to Iconium. ⁵²And the disciples were filled with joy with the Holy Spirit.

14

In Iconium and Lystra

In Iconium, both Paul and Barnabas entered into the synagogue of the Jews. They spoke in such a way that a great multitude of both Jews and Greeks believed. ²But the Jews who refused to believe stirred up and poisoned the souls of the Gentiles against the brethren. ³Therefore, Paul and Barnabas stayed there for a long time, speaking boldly in the Lord. Moreover, the Lord bore witness to the word^c of his grace,^d granting that signs and wonders be done by their hands. ⁴However, the city was divided. Some sided with the Jews, and some with the apostles. ⁵Then, a group of Gentiles and Jews, along with their leaders, plotted to attack and stone them. ⁶But Paul and Barnabas became aware of it and fled to the cities of Lycaonia, Lystra, Derbe, and to the surrounding region. ⁷There, they continued to preach the Good News.

⁸At Lystra, there was a certain man sitting without strength in his feet. He was a cripple from his mother’s womb and he had never walked. ⁹He was listening to Paul speak when Paul fixed his eyes on him. Seeing that the man had faith to be healed, ¹⁰Paul said with a loud voice, “Stand up on your feet!” And the man jumped up and began to walk. ¹¹When the people saw

^a Isaias (Isaiah) 49:6

^b Greek “they”

^c Or “message / proclamation”

^d Greek χάριτος (“underserved or gratuitous kindness or mercy”)

what Paul had done, they lifted up their voice, shouting in the language of Lycaonia, “The gods have come down to us in the likeness of men!”¹² They called Barnabas “Jupiter” and Paul “Mercury,” because he was the chief speaker.¹³ The priest of Jupiter, whose temple was in front of their city, brought oxen and garlands to the gates, and they wanted to offer a sacrifice along with the crowd.¹⁴ But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed into the crowd, crying out,¹⁵ “Friends, why are you doing these things? We are men just like you, bringing you the Good News so that you should turn away from these vain things toward the living God who made the heaven,^a the earth and the sea, and all that is in them.¹⁶ In past generations, he allowed all the nations to walk in their own ways.¹⁷ However, he did not leave himself without witness: he did good and gave you rains from the sky as well as fruitful seasons, filling our hearts with food and gladness.”

¹⁸Even by saying these things, they could hardly prevent the multitudes from offering a sacrifice to them.¹⁹ Then, some Jews from Antioch and Iconium arrived and won the crowd over. They stoned Paul and dragged him out of the city, thinking that he was dead.²⁰ But as the disciples stood around him, he got up and returned into the city. On the next day, he and Barnabas left for Derbe.

Return to Antioch

²¹After preaching the Good News to that city and having made many disciples, they returned to Lystra, Iconium, and Antioch.²² They strengthened the souls of the disciples and exhorted them to continue in the faith, [saying] that “we must go through many afflictions to enter the Kingdom of God.”²³ After appointing presbyters for them in every Church, with prayer and fasting, Paul and Barnabas committed them to the Lord in whom they placed their trust.

²⁴They passed through Pisidia and arrived in Pamphylia.²⁵ After preaching the word in Perga, they went down to Attalia.²⁶ From there, they sailed to Antioch from where they had been committed to the grace of God for the work which they had now fulfilled.²⁷ When they arrived, they gathered the Church and reported all that God had accomplished with them, and that he had opened a door of faith to the Gentiles.²⁸ They stayed there with the disciples for some time.

^a Or “sky”

15

The council in Jerusalem

Then, certain men came down from Judea {to Antioch} and taught the brothers,^a “Unless you are circumcised according to the custom of Moses, you cannot be saved!”²As a result, Paul and Barnabas had no small dispute and controversy with them. Therefore, the brethren appointed Paul, Barnabas and some of their own to go up to Jerusalem to the apostles and presbyters regarding this question.³Having been sent on their way by the Church,^b they passed through Phoenicia and Samaria, relating the conversion of the Gentiles and causing great joy to all the brethren.⁴When they arrived in Jerusalem, they were received by the Church, the apostles and the presbyters, and they reported all that God had accomplished with them.

⁵However, some believers from the sect of the Pharisees arose and said, “It is necessary to circumcise them and to command them to keep the law of Moses!”

⁶The apostles and the presbyters gathered together to discuss this matter.⁷When there had been much discussion, Peter stood up and said to them, “Brethren, you know that some time ago, God made a choice among you, that by my mouth the nations should hear the word of the Good News and believe.⁸God, who knows the heart, bore witness to them by giving them the Holy Spirit, just as he had done to us.⁹He made no distinction between us and them, purifying their hearts by faith.¹⁰And now, why do you put God to the test by putting a yoke on the neck of the disciples, one which neither our fathers nor we were able to bear?¹¹But we believe that we are saved through the grace of the Lord Jesus,^c just as they are.”

¹²At this, the whole multitude kept silence. They listened to Barnabas and Paul report what signs and wonders God had accomplished among the nations through them.¹³When they had finished, James said, “Brethren, listen to me! ¹⁴Simeon has reported how God first showed concern towards the Gentiles in order to take from them a people for his Name.¹⁵This agrees with the words of the prophets. As it is written:

*‘After these things I will return.
I will again build the tabernacle of David, which has fallen.
I will again build its ruins.
I will set it up,
So that the rest of the people may seek after the Lord;*

^a Or “brethren,” but in this context addressed to men only

^b The Church of Antioch

^c TR adds “Christ”

*All the Gentiles who are called by my Name,
Says the Lord, who does all these things.^a
All his works are known to God from eternity.^b*

¹⁹Therefore, I judge^b that we should not trouble those who turn to God from among the Gentiles. ²⁰Instead, we should write to them to abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. ²¹For from generations of old, Moses has had in every city those who preach him, being read every Sabbath in the synagogues.”

The letter from Jerusalem – Envoys are sent to Antioch

²²Then it seemed good to the apostles and the presbyters, along with the whole Church, to choose some of their own men and to send them to Antioch with Paul and Barnabas: Judas (called Barsabbas) and Silas, [who were] leading men among the brethren. ²³Through their hands,^c they wrote:

“The apostles, the presbyters, and the brethren; to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: greetings! ²⁴We have heard that some who went out from us have troubled you with words and unsettled your souls by saying: ‘You must be circumcised and keep the law,’ although they had no such commission from us. ²⁵Having assembled with one accord, it has seemed good to us to select men and to send them to you with our beloved Barnabas and Paul, ²⁶men who have risked their lives for the Name of our Lord Jesus Christ. ²⁷Therefore, we have sent Judas and Silas, who will also tell you the same things by word of mouth. ²⁸It has seemed good to the Holy Spirit and to us to impose no greater burden on you than what is necessary: ²⁹that you abstain from things sacrificed to idols,^d from blood,^e from the meat of strangled animals and from sexual immorality. If you abstain from these things, it will be well with you. Farewell!”

³⁰Accordingly, the men were sent off and arrived in Antioch where they gathered the community and delivered the letter. ³¹The people read it and rejoiced over the encouragement. ³²Judas and Silas (who were also prophets) encouraged the brethren with many words and strengthened them. ³³After spending some time there, they were sent back with greetings from the brethren to the apostles. ³⁴(But it seemed good to Silas

^a Amos 9:11-12

^b ἐγὼ κρίνω can have a strong sense (“I decree”) or a mild one (“I think / I consider”)

^c It is unclear whether the delivery or redaction of the letter was done through the hands of the envoys.

^d Compare Revelation 2:20

^e Compare Genesis 9:4 – this prohibition is maintained in the Orthodox Church (Apostolic Canons, canon 63; Council in Trullo, canon 67)

to remain there). ³⁵Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Lord with many others.

Parting of ways between Paul and Barnabas

³⁶After some time, Paul said to Barnabas, “Let us revisit our brethren in every city where we proclaimed the word of the Lord, to see how they are doing!” ³⁷Barnabas planned to take John (who was called Mark) along with them. ³⁸However, Paul did not think that it was a good idea to take with them someone who had deserted them in Pamphylia and had not continued with them in the work. ³⁹Then, the disagreement became so intense that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus. ⁴⁰But Paul chose Silas and having been entrusted by the brethren to the grace of God, they departed. ⁴¹Paul went through Syria and Cilicia, strengthening the Churches.

16

About Timothy

Paul then came to Derbe and Lystra. And behold, a certain disciple named Timothy lived there. He was the son of a Jewish woman who was a believer, but his father was a Greek. ²This disciple was well spoken of by the brethren who were at Lystra and Iconium. ³Paul wanted to have Timothy along on the journey, so he had him circumcised because of the Jews who were in those parts, since all knew that his father was a Greek. ⁴As they went on their way through the cities, they delivered to the brethren^a the decisions which had been ordained by the apostles and presbyters who were at Jerusalem, so that they might obey. ⁵As a result, the Churches were strengthened in the faith and increased in number every day.

Paul's vision – To Macedonia

⁶After going through the region of Phrygia and Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. ⁷When they arrived to the border of Mysia, they tried to go into Bithynia but the Spirit did not allow them. ⁸So they passed by Mysia and came down to Troas. ⁹During the night, a vision appeared to Paul: a man of Macedonia was standing, begging him, and saying, “Come over into Macedonia and help us!” ¹⁰After Paul had seen the vision, we immediately tried to cross over to Macedonia, concluding that the Lord had called us to preach the Good News to them.

^a Greek “them”

To Greece

¹¹Having set sail from Troas, we made a straight course to Samothrace, and the following day to Neapolis. ¹²From there, we sailed to Philippi which is a city of Macedonia, the foremost of the district and a Roman colony. We stayed for some time in this city.

¹³On the Sabbath day, we went outside the city by a riverside where we expected that there would be a place of prayer. We sat down and spoke to the women who had gathered there. ¹⁴A certain woman heard us: one named Lydia, a seller of purple [cloth], from the city of Thyatira. She feared^a God and the Lord opened her heart to listen to what Paul was saying. ¹⁵When she and her household were baptized, she begged us, “If you have judged me to be faithful to the Lord, come into my house and stay!” And so, she persuaded us.

An exorcism – Paul and Silas arrested

¹⁶As we were going to prayer, it happened that we encountered a certain girl who had a spirit of divination and who produced much profit to her masters by fortune telling. ¹⁷As she followed Paul and us, she cried out, “These men are servants of the Most High God, who proclaim to us a way of salvation!” ¹⁸And she did this for many days. But Paul, becoming greatly annoyed, turned back and said to the spirit, “In the Name of Jesus Christ, I order you to come out of her!” And the spirit came out that very moment. ¹⁹When her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged them into the marketplace to face the authorities. ²⁰Having brought them to the magistrates, they said, “These Jewish men are causing unrest in our city! ²¹They teach customs which it is not lawful for us Romans to accept or observe!”

²²When the crowd also rose up against them, the magistrates had them stripped and flogged. ²³After giving them a severe flogging, the magistrates had them thrown into prison, ordering the jailer to keep them securely. ²⁴Having received such a command, he threw them in the inner cell and fastened their feet in the stocks.

²⁵But when it was about midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. ²⁶Suddenly, there was a great earthquake, so violent that the foundations of the prison were shaken. At once, all the doors were opened, and everyone’s bonds were loosened. ²⁷The jailer, awoken from sleep and seeing the prison doors open, began to draw his sword and he was about to kill himself, supposing that the prisoners had escaped. ²⁸But Paul cried with a loud voice, “Do not harm yourself, for we are all here!”

^a Greek σεβομένη

²⁹Having asked for lights, the jailer rushed in and fell down trembling before Paul and Silas. ³⁰He brought them out and asked, “Sirs, what must I do to be saved?”

³¹They answered, “Believe in the Lord Jesus Christ and you will be saved, you and your household!” ³²Then they spoke the word of the Lord to him and to all those who were in his household.

³³Late as it was, the jailer washed their wounds and was immediately baptized, he and his entire household. ³⁴He took them into his house and set food before them. He was filled with joy for believing in God, along with his entire household.

³⁵But when day came, the magistrates sent the sergeants with the order, “Let those men go.”

³⁶The jailer reported these words to Paul, saying, “The magistrates have sent word to let you go! Now you may come out and go in peace.”

³⁷But Paul said to the sergeants,^a “They have beaten us in public, without a trial, even though we are Roman citizens, and you have thrown us into prison! And now they want to release us in secret? No indeed! Let them come themselves and bring us out!”

³⁸The sergeants reported these words to the magistrates, and hearing that Paul and Silas^b were Romans, they became afraid. ³⁹Therefore, they came and pleaded with them. When they had escorted them out, the officials asked them to leave the city. ⁴⁰So, they left the prison and went to Lydia’s house where they met the brethren and encouraged them. Then, they departed.

17

Paul in Thessalonica

After passing through Amphipolis and Apollonia, Paul and Silas arrived in Thessalonica where there was a Jewish synagogue. ²As was his custom, Paul gave them his attention and for three Sabbath days, he reasoned with them from the Scriptures. ³He explained and showed that the Christ had to suffer and rise again from the dead, saying, “This Jesus whom I proclaim to you is the Christ.”

⁴Some of the Jews^c were convinced and joined Paul and Silas, together with a large number of God-fearing Greeks and not a few of the leading women.

^a Greek “them”

^b Greek “they”

^c Greek “them”

⁵But the unconvinced^a Jews took along some wicked men from the marketplace, gathered a crowd and set the city in an uproar. Assaulting the house of Jason, they sought to bring them out to the people. ⁶But not finding them, they dragged Jason and some of the brethren before the city officials, shouting, “These people who have turned the world upside down have also come here, ⁷and Jason has received them! All of them act in opposition to the decrees of Caesar, saying that there is another king, Jesus!” ⁸The multitude and the city officials were troubled when they heard these things. ⁹After receiving a bond from Jason and the others, they let them go.

In Beroea – Praise of the Beroeans

¹⁰At once, the brethren sent Paul and Silas away by night to Beroea. When they arrived, they went into the Jewish synagogue.

¹¹Now, the Beroeans^b were more open-minded^c than the people of Thessalonica: they received the word with great eagerness of mind and examined the Scriptures daily to see whether these things were true. ¹²As a result, many of them believed, as well as some Greek women of high standing, and a fair number of Greek men. ¹³But when the Jews of Thessalonica learned that Paul was also proclaiming the word of God at Beroea, they came there to stir up the crowds. ¹⁴Then, the brethren immediately led Paul away to the coast,^d while Silas and Timothy remained there. ¹⁵But those who escorted Paul took him as far as Athens, and they left instructions for Silas and Timothy that they should join Paul very quickly. Then, they departed.

In Athens – Paul’s speech at the Areopagus

¹⁶Now, as Paul was in Athens waiting for them, his spirit was greatly distressed to see that the city was full of idols. ¹⁷And so, he began to debate in the synagogue with the Jews and the [Gentile] God-fearers, and every day in the marketplace with the people that he met. ¹⁸Some of the Epicurean and Stoic philosophers also had discussions with him. Some said, “What is this babbler trying to say?”

Others suggested, “He seems to be advocating foreign deities,” because he was preaching Jesus and [Anastasin] ‘the resurrection’.^e

^a TR reads “the unconvinced Jews, becoming envious, took along” instead of “the unconvinced Jews took along.” CT omits “unconvinced” but includes “becoming envious.” MT and PT have “unconvinced” but not “becoming envious”

^b Greek “these”

^c Or “noble,” “noble-minded”

^d Greek “to go as far as to the sea”

^e The Greek word for resurrection (ἀνάστασις) may be misunderstood as a proper feminine noun

¹⁹So they took him [by the arm] and brought him to the Areopagus, saying, “May we know what this new teaching that you proclaim is all about?⁹ ²⁰You certainly bring some strange things to our ears! Therefore we want to know what all this is about.” ²¹Now, all the Athenians and the strangers living there spent their time doing nothing else, but either to tell or to hear some new thing.

²²So Paul stood in the middle of the Areopagus, and said, “Athenians! I perceive that you are very religious^a in all things. ²³In fact, as I passed along and observed your sacred monuments, I also found an altar with this inscription: ‘To an unknown God.’ What therefore you revere^b in ignorance, this is what I announce to you! ²⁴The God who made the world and all things in it, being Lord of heaven and earth, does not dwell in sanctuaries made with hands! ²⁵Neither is he served by human hands, as though he needed anything, since he himself gives to all life, breath, and everything else. ²⁶From one, he has made every nation to dwell on the entire surface of the earth (having determined the times and boundaries of their habitation). ²⁷God did this so that people should seek the Lord^c and perhaps reach out for him and find him, although he is not far from each one of us. ²⁸‘For in him we live, and move, and have our being!’ As some of your own poets have said, ‘For we are also his offspring.’^d ²⁹Since we are God’s offspring, we should not think that the divinity^e is like gold, silver, or stone, engraved by human art and imagination. ³⁰In the past, God overlooked such ignorance, but now, he commands that all people everywhere should repent, ³¹because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained. He has given assurance of this to all by raising him from the dead.”

³²Now, when they heard of the resurrection of the dead, some mocked; but others said, “We want to hear you again on this matter.”

³³Paul then left their company. ³⁴Still, a few people joined with him and believed. Among them was Dionysius the Areopagite, a woman named Damaris, and others with them.

^a Or “fearful of the gods.” The word may have a negative meaning (“superstitious” as in KJV) but it is very unlikely in context.

^b Greek εὐσεβέιτε (conveys the idea of fulfilling religious duties or rites)

^c Other manuscripts read “seek God”

^d The Greek γένος also means “family / nation / people”

^e Greek θεῖον

18

Paul in Corinth

After this, Paul left Athens and went to Corinth. ²There, he met a certain Jew named Aquila, a man of Pontus by race. He and his wife Priscilla had recently arrived from Italy because Claudius had ordered all the Jews to leave Rome. Paul went to see them, ³and since he practiced the same trade (they were tent makers), he lived and worked with them. ⁴Every Sabbath, he reasoned in the synagogue and persuaded both Jews and Greeks. ⁵When Silas and Timothy came down from Macedonia, Paul was dedicated to preaching, bearing witness to the Jews that Jesus was the Christ. ⁶Then, when the Jews opposed Paul and blasphemed, he shook out his clothing and told them, “Your blood be on your own heads! I am clean. From now on, I will go to the Gentiles!”

⁷He departed and went into the house of a man named Titus Justus, a [Gentile] devoted to God, whose house was next door to the synagogue. ⁸Now, Crispus, the ruler of the synagogue, believed in the Lord with his entire household; and many Corinthians, when they heard, believed and were baptized. ⁹One night, the Lord said to Paul by a vision, “Do not be afraid! Speak out and do not be silent. ¹⁰I am with you, and no one will attack you to harm you, for I have many people in this city.”

Paul accused

¹¹Paul lived there for a year and six months, teaching the word of God among the people of Corinth.^a ¹²However, when Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul and brought him before the judgment seat, ¹³saying, “This man convinces people to express adoration to^b God in opposition to the law.”

¹⁴But when Paul was about to open his mouth, Gallio said to the Jews, “If you Jews were complaining about a matter of wrongdoing or about a wicked crime, it would be reasonable that I should bear with you. ¹⁵However, if these are questions about words and names and your own law, deal with it yourselves, for I do not want to be a judge of these matters.” ¹⁶And he had them removed from the court.

¹⁷Then, they turned on Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal, but Gallio did not care about any of these things.

^a Greek “them”

^b Here, “worship” is used to translate σέβασθαι, not *proskuneo*

Return to Antioch

¹⁸After this, Paul stayed some time longer. He then took his leave of the brethren and set sail from Corinth to Syria, together with Priscilla and Aquila. In Cenchreae, he shaved his head on account of a vow which he had made. ¹⁹Arriving in Ephesus, he left Priscilla and Aquila there, but he himself entered into the synagogue and debated with the Jews. ²⁰When they asked him to stay with them a longer time, he declined. ²¹However, taking his leave of them, he said, "I must by all means keep this coming feast in Jerusalem, but I will come back to you if God wills." He then set sail from Ephesus.

²²After landing at Caesarea, he went to greet the Church, and then traveled down to Antioch. ²³Having spent some time there, he departed and went through the region of Galatia, and Phrygia, in order, strengthening all the disciples.

Apollos

²⁴Now, a certain Jew named Apollos who was an Alexandrian by race and an eloquent man arrived in Ephesus, and he was powerful with the Scriptures. ²⁵He had been instructed in the way of the Lord, and being fervent^a in spirit, he spoke and taught accurately about Jesus, although he had only experienced the baptism of John. ²⁶Apollos began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

²⁷When Apollos had determined to cross over into Achaia, the brethren encouraged him and wrote to the disciples to receive him. When he arrived there, he greatly helped those who had believed through grace, ²⁸for he powerfully refuted the Jews, publicly showing by the Scriptures that Jesus was the Christ.

19

Paul in Ephesus – Baptism and the Holy Spirit - Miracles

It happened that, while Apollos was in Corinth, Paul had passed through the upper country and arrived in Ephesus. There, he found some disciples ²and asked them, "Did you receive [the]^b Holy Spirit when you believed?"

They replied, "No, we have not even heard that there is a Holy Spirit!"

³Paul asked, "Then, into what were you baptized?"

^a Or "zealous"

^b The Greek actually uses the indefinite, which means that the most literal and accurate translation would be "receive a h/Holy s/Spirit"

They answered, “Into John’s baptism.”

⁴Paul said, “John indeed baptized with the baptism of repentance, saying to the people that they should believe in the one who would come after him, that is, in Jesus.”

⁵After hearing this, they were baptized in the Name of the Lord Jesus.

⁶When Paul had laid his hands on them, the Holy Spirit came on them, and they spoke in other tongues^a and prophesied. ⁷They were about twelve men in all. ⁸Then Paul visited the synagogue and spoke boldly for a period of three months, debating and presenting arguments concerning the Kingdom of God.

⁹But when some became hardened and disobedient, they began to speak evil of the Way in public. Then Paul departed from them and took the disciples apart; giving daily lectures in the school^b of Tyrannus. ¹⁰This continued for two years, so that all those who lived in Asia heard the word of the Lord Jesus, both Jews and Greeks.

¹¹God worked remarkable miracles by the hands of Paul, ¹²so [much] that even handkerchiefs or aprons that had touched him were taken to the sick, and the evil spirits were expelled.

Jewish exorcists

¹³Now, some of the itinerant Jews who were exorcists took it on themselves to invoke the Name of the Lord Jesus over those who had the evil spirits. They said, “We adjure you by Jesus whom Paul preaches.” ¹⁴There were seven sons of a certain Sceva, a Jewish chief priest, who did this.

¹⁵However, the evil spirit answered, “Jesus I know, and Paul I know, but who are you?” ¹⁶The man in whom the evil spirit was leaped on them and overpowered them. He gave them such a beating that they escaped from that house naked and wounded. ¹⁷This became known to all who lived at Ephesus, both Jews and Greeks. Fear fell upon them all, and the Name of the Lord Jesus was magnified. ¹⁸Many also of those who had believed came forward to confess and reveal their [evil] deeds. ¹⁹Many of those who practiced magical arts brought their books and burned them in the sight of all. Their price was counted and found to be fifty thousand pieces of silver.^c ²⁰In this way, the word of the Lord was growing and becoming powerful.

^a Or “languages”

^b Or “academy”

^c The 50,000 pieces of silver here probably referred to 50,000 drachmas. If so, the value of the burned books was equivalent to about 160 man-years of wages for agricultural laborers

Paul's intentions – The silversmiths in Ephesus

²¹Now, after these things had ended and after passing through Macedonia and Achaia, Paul firmly decided to go to Jerusalem, saying, “After going there, I must also see Rome!”

²²Having sent into Macedonia two of his attendants, Timothy and Erastus, Paul stayed in Asia for a while longer. ²³About that time, there arose a serious disturbance concerning the Way. ²⁴A certain man named Demetrius, a silversmith who made silver shrines of Artemis, brought much business to the craftsmen. ²⁵He held a meeting with craftsmen of the same occupation and said, “Men, you know that we obtain our wealth through this business. ²⁶As you can see and hear, not in Ephesus alone, but almost throughout all Asia, this Paul has convinced and turned away many people, saying that our gods^a are no gods and that they are made with [human] hands. ²⁷Not only is there danger that our trade will lose its credit, but also that the temple of the great goddess Artemis whom all Asia and the world revere^b will be considered as nothing, and that her majesty will be destroyed!”

²⁸When they heard this, the craftsmen^c were filled with anger and shouted, “Great is Artemis of the Ephesians!” ²⁹The whole city was filled with confusion. The people rushed with one accord into the theater and arrested Gaius and Aristarchus, men of Macedonia, Paul’s companions in travel. ³⁰But when Paul desired to enter in to [speak to] the people, the disciples did not allow him. ³¹Some of the officials of the province^d who were his friends sent word to him and begged him not to venture into the theater. ³²Some people shouted one thing, and some another as the assembly was in turmoil. Most of them did not [even] know why they had come together. ³³The Jews pushed Alexander and he was brought out of the multitude. He motioned his hand in order to present a defense to the people, ³⁴but when they realized that he was a Jew, they all with one voice shouted, “Great is Artemis of the Ephesians!” And they did this for about two hours.

³⁵When the town clerk had quieted the multitude, he said, “Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great goddess Artemis and of the image which fell down from Zeus? ³⁶Since these things cannot be denied, you should be quiet and do nothing rash. ³⁷For you have brought these men here, who are neither temple-robbers nor blasphemers of your goddess. ³⁸If therefore Demetrius and the craftsmen who are with him have a case against anyone,

^a Greek “they”

^b Here, “reveres” is used to translate σέβεσθαι, not *proskuneo*

^c Greek “they”

^d Or “Asiarchs”

the courts are open, and there are proconsuls. Let them press charges against one another. ³⁹But if you seek anything about other matters, it will be settled in the lawful assembly. ⁴⁰For indeed, we are in danger of being accused concerning today's riot since there was no reason [for it]. Concerning it, we would not be able to give an account of this commotion." ⁴¹After speaking these words, he dismissed the assembly.

20

In Greece – Troas – Eutychus falls from a window

When the uproar had ended, Paul sent for the disciples. He then took leave of them and left for Macedonia. ²As he traveled through those parts, he encouraged the disciples with many words and arrived into Greece. ³After Paul had spent three months there, the Jews began to plot against him as he was about to set sail for Syria. He then determined to return through Macedonia. ⁴The following disciples accompanied him as far as Asia: Sopater of Beroea; Aristarchus and Secundus of the Thessalonians; Gaius of Derbe; Timothy; Tychicus and Trophimus of Asia. ⁵Then men went on ahead and waited for us at Troas. ⁶But we sailed away from Philippi after the days of Unleavened Bread and five days later, we met them at Troas where we stayed for seven days.

⁷On the first day of the week, when the disciples were gathered together to break bread,^a Paul talked with them. Since he intended to depart on the next day, he continued his speech until midnight. ⁸(There were many lights in the upper room where we had assembled). ⁹A certain young man named Eutychus was sitting in the window, becoming drowsy. As Paul spoke still longer, the young man was overcome by sleep and fell down from the third floor. He was taken up dead. ¹⁰But Paul went down, fell down on him and took him in his arms, saying, "Do not be distressed! His soul^b is [still] in him!"

¹¹Paul went back upstairs, broke bread, ate, and talked with them a long while, even until daybreak. Then, he departed. ¹²The people brought the boy^c [home] alive, greatly comforted.

To Miletus – Paul's address to the presbyters

¹³As for us who had gone ahead to the ship, we set sail for Assos, intending to take Paul aboard there. This is what Paul had arranged since he intended to go there by land. ¹⁴When he met us at Assos, we took him aboard and headed to Mitylene. ¹⁵The next day, we sailed from there and

^a Greek κλάσαι ἄρτον

^b Or "life"

^c Or "youth / young man"

arrived opposite Chios. The following day, we touched at Samos and stayed at Trogyllium, and the day after we arrived in Miletus. ¹⁶Paul had determined to sail past Ephesus in order not to spend time in Asia because he was in a hurry: if possible he wanted to be in Jerusalem on the day of Pentecost.

¹⁷From Miletus, Paul sent a message to Ephesus and called to himself the presbyters of the Church. ¹⁸When they arrived, he told them, “You yourselves know, from the first day that I set foot in Asia, how I was with you all the time. ¹⁹I served the Lord with all humility, with many tears, and with trials which happened to me by the plotting of the Jews. ²⁰I did not hesitate to proclaim to you anything that was profitable, teaching you publicly and from house to house. ²¹To both Jews and Greek, I bore witness to repentance before God and faith toward our Lord Jesus Christ.^a ²²Now, behold, I go to Jerusalem bound by the Spirit. I do not know what will happen to me there, ²³except that the Holy Spirit testifies in every city, saying that bonds and afflictions await me. ²⁴Yet, I do not focus on these things and I do not hold my life dear to myself, so that I may finish my race with joy and [fulfill] the ministry which I received from the Lord Jesus, to fully bear witness to the Good News of the grace of God.

²⁵Now, behold, I know that none of you among whom I have gone about preaching the Kingdom will ever see my face again. ²⁶And so, I testify to you today that I am clean from the blood of all men, ²⁷for I did not hesitate to proclaim to you the whole counsel^b of God. ²⁸Therefore, keep watch over yourselves and over the flock among which the Holy Spirit has made you overseers! Be shepherds of the Church of God which he has purchased with the blood of his own [Son].^c ²⁹For I know that after my departure, vicious wolves will enter in among you and they will not spare the flock. ³⁰From among your own group, men will arise who will speak perverse things in order to draw away the disciples after them. ³¹Therefore, keep watch! Remember that for a period of three years, I did not cease night and day to warn everyone with tears. ³²Now, brethren, I entrust you to God, and to the word of his grace which is able to build up and to give you the inheritance among all those who are sanctified. ³³I coveted no one’s silver, or gold, or clothing. ³⁴You yourselves know that these, [my] hands, served my needs and those who were with me. ³⁵In all things, I have given you an example, that by this kind of hard work you should support the weak and

^a CT omits “Christ”

^b Or “plan / intention / purpose”

^c Or “with his own blood”

remember the words of the Lord Jesus, as he himself said, ‘It is more blessed to give than to receive!’”^a

³⁶After saying these things, Paul knelt down and prayed with them all. ³⁷They were all in tears, embracing Paul and kissing him. ³⁸Most of all, they were sorrowful because of what he had said, that they would never see his face again. Then, they accompanied him to the ship.

21

In Tyre, Ptolemais and Caesarea

After departing from them, we set sail and made a straight course to Cos. The next day, [we sailed] to Rhodes and from there to Patara. ²Having found a ship crossing over to Phoenicia, we went aboard and continued our journey. ³When we arrived in sight of Cyprus, we left it on the left hand, sailed to Syria and landed at Tyre where the ship was to unload her cargo. ⁴Since we found some disciples there, we stayed for seven days. Through the Spirit, these disciples told Paul that he should not go up to Jerusalem. ⁵When our time there was completed, we departed and went on our journey. All the disciples, with wives and children, escorted us on our way until we were out of the city. Kneeling down on the beach, we prayed. ⁶After saying goodbye to each other, we boarded the ship and they returned home.

⁷We continued the voyage from Tyre and arrived in Ptolemais. There, we greeted the brethren and spent the day with them. ⁸The following day, we, Paul’s companions, left and arrived in Caesarea.

We went to the house of Philip the evangelist, who was one of the seven, and stayed with him. ⁹Now, this man had four virgin daughters who prophesied. ¹⁰As we stayed there for a few days, a prophet named Agabus came down from Judea. ¹¹Coming to us and taking Paul’s belt, he bound his own feet and hands, and said, “Thus says the Holy Spirit: ‘Likewise, in Jerusalem, the Jews will bind the man who owns this belt and they will deliver him into the hands of the Gentiles.’”

¹²When we heard these things, both we and the disciples who lived there begged Paul not to go up to Jerusalem. ¹³Then Paul answered, “What are you doing, weeping and breaking my heart? Indeed, I am ready, not only to be bound, but also to die in Jerusalem for the Name of the Lord Jesus.”

¹⁴Since he would not be persuaded, we became silent, except to say, “The Lord’s will be done!”

^a An ‘agrapha’ not found in the Gospels but preserved by oral tradition, also translated “there is more happiness in giving than in receiving”

Paul visits James in Jerusalem

¹⁵After these days, we took up our baggage and went up to Jerusalem.

¹⁶Some of the disciples from Caesarea also went with us, bringing an early disciple [named] Mnason of Cyprus, with whom we would be staying.

¹⁷When we arrived in Jerusalem, the brethren received us gladly. ¹⁸The next day, Paul went with us to visit James, and all the presbyters^a were present. ¹⁹After greeting them, Paul reported in detail what God had accomplished among the Gentiles through his ministry. ²⁰When they heard it, they glorified God. They told him, “You see, brother, that there are many thousands among the Jews who have believed, and they are all zealous for the law. ²¹They have been informed about you, that you teach all the Jews who are among the Gentiles to abandon Moses and that you tell them not to circumcise their children or to preserve the customs. ²²What then? The Church must certainly meet since they will hear that you have arrived. ²³Therefore, do what we tell you. We have four men who have taken a vow. ²⁴Take them, join in their purification rites, and pay for their expenses, so that they may shave their heads. Then all will know that there is no truth in these reports about you, but that you yourself also live in observance of the law. ²⁵But concerning the Gentiles who believe, we have written our decision that they should observe no such thing,^b except that they should keep themselves from food offered to idols, from blood, from strangled things, and from sexual immorality.”

²⁶So Paul took the men, and the next day, he purified himself and went with them into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them. ²⁷When the seven days were almost completed, Jews from Asia saw Paul in the temple. They stirred up the entire crowd and laid hands on him, ²⁸shouting, “Men of Israel, help! This is the man who teaches all men everywhere against the {chosen} people, the law, and this place. Moreover, he also brought Greeks into the temple and defiled this holy place!” ²⁹[They said this] because they had seen Trophimus, the Ephesian, with Paul in the city, and they supposed that Paul had brought him into the temple.

Paul is arrested

³⁰The entire city was in turmoil and the people came running. They seized Paul and dragged him out of the temple, and at once the doors were shut.

³¹As they were trying to kill him, news came up to the commanding officer^c of the [Roman] troops that all Jerusalem was in an uproar. ³²Immediately, he took soldiers and centurions, and ran down to the crowd. When they

^a See Appendix A

^b CT omits “that they should observe no such thing, except”

^c Technically, a tribune

saw the chief captain and the soldiers, the Jews^a stopped beating Paul. ³³Then, the commanding officer came near and arrested him. He gave orders that Paul should be bound with two chains, and inquired who he was and what he had done. ³⁴From the crowd, some shouted one thing and some another. Since the commander could not find out the truth because of the noise, he commanded that Paul be taken into the barracks.

³⁵When Paul reached the steps, he was carried by the soldiers because of the violence of the crowd. ³⁶The whole mob followed them and shouted, “Away with him!” ³⁷As Paul was about to be brought into the barracks, he asked the commanding officer, “May I speak to you?”

The man said, “Do you know Greek? ³⁸Then, are you not the Egyptian who recently stirred people up to rebellion and led the four thousand Assassins into the wilderness?”

³⁹So Paul replied, “I am a Jew, from Tarsus in Cilicia, a citizen of no insignificant city.^b I beg you, allow me to speak to the people.”

⁴⁰Having received permission from the commander, Paul stood on the steps and motioned with his hand to the people. When there was a great silence, he spoke to them in the Hebrew^c language, saying:

22

Paul's defense

“Brothers and fathers, listen to the defense which I now make to you.”

²When the people heard that he was addressing them in the Hebrew language, they were even more quiet.

Paul continued, ³“I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel. I was instructed according to the strict tradition of the law of our fathers, being zealous for God, even as you all are this day. ⁴I persecuted this Way to death, binding and delivering into prisons both men and women, as ⁵the high priest and the entire council of the presbyters can testify. I even received letters for their brethren in Damascus and traveled there to bring these people in chains to Jerusalem to be punished. ⁶It happened that, suddenly, as I was on my journey and approaching Damascus, at about noon, a great light shone from the sky^d around me. ⁷I fell to the ground and heard a voice saying to me, ‘Saul, Saul,

^a Greek “they”

^b A roundabout reference to Rome, seemingly lost on the commander (see 22:27)

^c Or possibly Aramaic

^d Or “heaven”

why are you persecuting me?’⁸ I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus of Nazareth, whom you persecute.’

⁹Indeed, those who were with me saw the light and were afraid, but they did not understand the voice of him who spoke to me. ¹⁰I asked, ‘What shall I do, Lord?’ The Lord said to me, ‘Arise, and go into Damascus. There, you will be told what you should do.’ ¹¹Since I could not see because of the glory of that light, I was led by the hand of those who were with me and arrived in Damascus. ¹²Someone named Ananias, a devout man according to the law, well-spoken of by all the Jews, and who lived in Damascus, came to me. ¹³Standing by me, he said, ‘Brother Saul, receive your sight!’ At that very moment, I was able to see him! ¹⁴He said, ‘The God of our fathers has appointed you to know his will, and to see the Righteous One, and to hear a voice from his mouth. ¹⁵For you will be a witness for him to all people, testifying to what you have seen and heard. ¹⁶Now why do you wait? Arise, be baptized, and wash away your sins, calling on the Name of the Lord.’

¹⁷It happened that, when I had returned to Jerusalem, and while I was praying in the temple, I fell into a trance. ¹⁸I saw the Lord^a saying to me, ‘Hurry and get out of Jerusalem quickly, because they will not receive^b testimony concerning me from you.’ ¹⁹I said, ‘Lord, they themselves know that in every synagogue I imprisoned and beat those who believed in you. ²⁰When the blood of your martyr^c Stephen was shed, I too was standing by, consenting to his death and guarding the coats of those who killed him.’

²¹Then he said to me, ‘Depart, for I will send you out far from here to the Gentiles.’”

²²They listened to him until he said that; then they lifted up their voice, and shouted, “Rid the earth of this fellow, for he is not fit to live!”

Paul is arrested – His Roman citizenship

²³As they were shouting and and throwing off their cloaks and dust into the air, ²⁴the commanding officer ordered that Paul be brought into the barracks. He [then] gave instruction that Paul should be interrogated under scourging, so that he might find out for what crime the people shouted against him in such a way. ²⁵When they had tied him up with straps, Paul asked the centurion who stood by, “Is it lawful for you to flog a man who is a Roman [citizen] and uncondemned?”

^a Greek “him”

^b Or “accept”

^c Or “witness”

²⁶When the centurion heard this, he went to the commanding officer and told him, “Do you realize what you are about to do? This man is a Roman [citizen]!”

²⁷Then the commanding officer came and asked Paul, “Tell me, are you a Roman?”

Paul replied, “Yes!”

²⁸The commanding officer answered, “I bought my citizenship for a great price!”

“But I was born a Roman,” Paul replied.

²⁹Immediately those who were about to interrogate him left him, and even the commanding officer was afraid when he realized that he had bound Paul, a Roman [citizen], in chains. ³⁰But on the next day, desiring to know the truth about why Paul^a was accused by the Jews, the officer^b freed him from the bonds and commanded the chief priests and all the Sanhedrin to come together. He then brought Paul down and set him before them.

23

Paul before the Sanhedrin

Looking straight at the Sanhedrin, Paul said, “Brothers, I have lived before God in all good conscience until this day.” ²Then Ananias, the high priest, ordered those who stood by him to strike Paul on the mouth.

³At this, Paul said to him, “God will strike you, you whitewashed wall! Do you sit to judge me according to the law, and [yet] command me to be struck contrary to the law?”

⁴Those who stood by said, “Do you insult God’s high priest?”

⁵Paul said, “I did not know, brothers, that he was high priest. For it is written, ‘You shall not speak evil of a ruler of your people.’”^c ⁶But when Paul realized that some were Sadducees and the others Pharisees, he cried out in the council, “Men and brothers, I am a Pharisee, a son of Pharisees! And I am being judged concerning the hope and resurrection of the dead!”

⁷When he said this, an argument arose between the Pharisees and Sadducees, and the assembly was divided. ⁸(For the Sadducees say that there is no resurrection, angel, or spirit; but the Pharisees believe in all of these things). ⁹A great uproar began, and some of the teachers of the law who belonged to the party of the Pharisees stood up. They strongly

^a Greek “he”

^b Greek “he”

^c Exodus 22:28

argued, “We find no evil in this man! But if a spirit or angel^a has spoken to him, let us not fight against God!”

¹⁰The dispute became so fierce that the commanding officer feared that they would tear Paul to pieces. He then ordered the soldiers to go down and remove Paul from the assembly by force, and to bring him into the barracks.

¹¹The following night, the Lord stood by him, and said, “Rejoice, Paul! As you have borne witness to me at Jerusalem, you must also bear witness in Rome.”

Conspiracy exposed – Paul is taken to Caesarea

¹²When day came, some of the Jews banded together and bound themselves under a great curse,^b saying that they would neither eat nor drink until they had killed Paul. ¹³There were more than forty people who joined this conspiracy. ¹⁴They came to the chief priests and the presbyters, and said, “We have bound ourselves under a great curse, to eat nothing until we have killed Paul. ¹⁵Now then, you with the Sanhedrin should petition the commanding officer to bring him down to you tomorrow, as though you were going to judge his case more exactly. We are ready to kill him before he comes near!”

¹⁶But Paul’s nephew^c heard of their ambush. He came, entered into the fortress and told Paul. ¹⁷Calling one of the centurions, Paul said, “Bring this young man to the commanding officer. He has something to tell him.”

¹⁸Accordingly, the centurion took Paul’s nephew^d and brought him to the commanding officer, saying, “Paul, the prisoner, called me and asked me to bring this young man to you. He has something to tell you.”

¹⁹The commanding officer took Paul’s nephew by the hand, and going aside, asked him privately, “What is it that you have to tell me?”

²⁰He replied, “The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though intending to inquire somewhat more accurately concerning him. ²¹But to not give in to their request, for more than forty men lie in wait for Paul, and they have bound themselves under a curse neither to eat nor to drink until they have killed him. They are ready now, waiting for you to grant their request.”

²²And so, the commanding officer let the young man go with this instruction, “Tell no one that you have revealed these things to me.” ²³He

^a CT omits “let us not fight against God”

^b Or “oath”

^c Literally “sister’s son”

^d Greek “him”

called to himself two of the centurions, and said, “Prepare two hundred soldiers to leave at the third hour of the night^a for Caesarea, along with seventy horsemen, and two hundred men armed with spears.”²⁴ He asked them to provide animals in order set Paul on one, and to bring him safely to Felix the governor.²⁵ He wrote a letter like this:

²⁶“*Claudius Lysias to the most excellent governor Felix: Greetings!*

²⁷This man was seized by the Jews, and was about to be killed by them, when I came with the soldiers and rescued him, having learned that he was a Roman [citizen].²⁸ Desiring to know why they accused him, I brought him to their council.²⁹ I found him to be accused about questions of their law, but not to be charged with anything worthy of death or imprisonment.³⁰ When I was told that the Jews were about to ambush this man, I immediately sent him to you. I also instructed his accusers to bring their accusations against him before you. Farewell.”

³¹And so, the soldiers, carrying out their orders, took Paul and brought him by night to Antipatris.³² But on the next day, they left the horsemen to continue with him and returned to the barracks.³³ When the horsemen^b arrived in Caesarea, they delivered the letter to the governor and also presented Paul to him.³⁴ After reading the letter, the governor asked what province Paul was from. Having learned that he was from Cilicia, he said,³⁵ “I will hear you fully when your accusers also arrive.” He then commanded that Paul should be held in Herod’s palace.

24

Paul before Felix

Five days later, the high priest, Ananias, came down with a group of presbyters and a professional speaker^c named Tertullus, and they informed the governor of their charges against Paul.² Paul was then called in and Tertullus began to accuse him, saying, “We have enjoyed much peace under you, and we see that excellent reforms are being carried out for this nation.³ Most Excellent Felix, we acknowledge this always and everywhere, with utmost gratitude.⁴ But, that I may not delay you, I entreat you to bear with us and hear a few words.⁵ As it is, we have found this man to be a plague, an instigator of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.⁶ He even tried to profane the temple, and we arrested him, ^ddesiring to judge

^a About 9:00 pm

^b Greek “they”

^c Or “orator”

^d CT omits the second clause of verse 6

him according to our own laws. ^{7a}However, the commanding officer, Lysias, arrived and with much violence took him out of our hands, ⁸commanding his accusers to come to you. By examining him yourself, you will be able to verify for yourself the truth of our accusations.”

⁹The Jews also joined in the deposition, affirming that these things were true. ¹⁰When the governor had motioned for him to speak, Paul answered, “Because I know that you have been a judge of this nation for many years, I gladly make my defense. ¹¹As you can see, it has been no more than twelve days since I went up to express adoration^b at Jerusalem. ¹²In the temple, they did not find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city. ¹³Moreover, they cannot prove to you the accusations they are making against me now. ¹⁴However, I do admit this to you, that after the Way which they call a sect, so do I offer divine service to the God of our fathers. I believe all things which are according to the law and which are written in the prophets. ¹⁵I have the same hope in God as these men, that there will be a resurrection of the dead, both upright and wicked. ¹⁶And so, I strive to always have a conscience without offense toward God and men. ¹⁷A few years later, I came to bring to my people gifts for the needy, and to present offerings. ¹⁸This is how certain Jews from Asia found me in the temple, ritually purified, with no mob or turmoil. But there are some Jews from Asia ¹⁹who should have been here before you to present their accusations if they had anything against me. ²⁰Otherwise, let these men explain what injustice they found in me when I stood before the Sanhedrin. ²¹Or perhaps it is for what I cried out while standing among them, ‘I am being judged before you today regarding the resurrection of the dead!’”

²²But Felix, being better informed concerning the Way, adjourned the case, stating, “When Lysias, the commanding officer, comes down, I will decide your case.”

Paul's years in Caesarea

²³He ordered the centurion that Paul should be kept in custody and that he should have some privileges: none of his friends should be forbidden from serving him or visiting him. ²⁴A few days later, Felix came with his wife Drusilla who was Jewish. He sent for Paul and granted him a hearing concerning the faith in Christ Jesus. ²⁵As Paul discoursed about righteousness, self-control, and the judgment to come, Felix became alarmed and said, “Go your way for this time. When it is convenient for me, I will summon you [again].” ²⁶Meanwhile, he also hoped that Paul

^a CT omits verse 7 and the first part of verse 8 until the end of the sentence

^b *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

would offer him money for his release. For this reason too, he sent for him more often and discussed with him. ²⁷But after two years had elapsed, Felix was succeeded by Porcius Festus, and desiring to gain favor with the Jews, Felix left Paul imprisoned.

25

Paul appeals to Caesar

Three days after arriving in the province, Festus went up to Jerusalem from Caesarea. ²Then the high priest and the leaders of the Jewish people presented to him an [accusatory] report against Paul. They begged him ³and asked for his support against Paul, asking that he would transfer the prisoner^a [back] to Jerusalem, plotting to kill him on the way. ⁴However, Festus replied that Paul would be kept in custody at Caesarea, and that he himself would leave shortly. ⁵He said, “Those who have authority among you should go down with me! And if the man has done anything wrong, let them accuse him.”

⁶Having stayed among them more than ten days, Festus returned^b to Caesarea. The following day, he sat on the judgment seat and ordered that Paul be brought in. ⁷When Paul arrived, the Jews who had traveled from Jerusalem stood around him and hurled against him many grave accusations which they could not prove. ⁸Paul then said in his [own] defense, “I have not sinned in any way, against the law of the Jews, or against the temple, or against Caesar!”

⁹Then, desiring to gain favor with the Jews, Festus asked Paul, “Are you willing to go up to Jerusalem in order to be judged by me there concerning these matters?”

¹⁰But Paul replied, “I am standing before Caesar’s judgment seat, where I should be tried. I have done no wrong to the Jews, as you also know very well. ¹¹Now, if I have done wrong and committed anything worthy of death, I do not refuse to die! But if none of those things they accuse me of are true, then no one can hand me over to them. I appeal to Caesar!”

¹²At this, and after conferring with his advisers, Festus answered, “You have appealed to Caesar. To Caesar you shall go!”

Paul before King Agrippa

¹³A few days later, King Agrippa and Bernice arrived in Caesarea and greeted Festus. ¹⁴Since Agrippa was spending some time there, Festus presented Paul’s case before the king, saying, “There is a certain man who

^a Greek “him”

^b Or “went down”

was left as a prisoner by Felix. ¹⁵When I was in Jerusalem, the chief priests and the presbyters of the Jews presented an [accusatory] report about this man, asking me to condemn him. ¹⁶I answered them that it is not the custom of the Romans to condemn anyone to death^a before the accused has met his accusers face to face and has had opportunity to make his defense in the case against him. ¹⁷Then, since they had come together here, I did not delay. On the following day, I sat on the judgment seat and commanded the man to be brought in. ¹⁸When the accusers stood up, they did not bring any of the charges I was expecting. ¹⁹Instead, they had some dispute against him dealing with their own religion, and about a certain Jesus who was dead, and who Paul affirms to be alive. ²⁰I was puzzled as how to investigate such things and asked whether he was willing to go to Jerusalem and there be judged concerning these matters. ²¹But Paul appealed that his case be reserved for the decision of the emperor, and so I gave orders that he be detained until I could send him to Caesar.”

²²Agrippa said to Festus, “I too would like to hear this man!”

“Tomorrow,” Festus replied, “you shall hear him.”

²³On the next day, after Agrippa and Bernice had made their entry with great pomp, they went to the place of hearing with the commanding officers and the leaders of the city. At the command of Festus, Paul was brought in. ²⁴Festus said, “King Agrippa, and all who are here present with us, you see this man. The entire Jewish community, both in Jerusalem and here, petitioned me about him, clamoring that he should not live any longer. ²⁵But when I found that he had committed nothing worthy of death, and as he himself had appealed to his Imperial Majesty, I decided to send him {to Rome}. ²⁶I have nothing certain to write to my lord concerning this man! Therefore, I have brought him forth before you [all], and especially before you, King Agrippa, so that after examination, I may have something to write. ²⁷For it seems unreasonable to me to send a prisoner without also specifying the charges against him.”

26

Agrippa said to Paul, “You may speak for yourself.”

Then Paul held up his hand and made his defense. ²⁸“I consider myself blessed, King Agrippa, that today, I am able to make my defense before you in response to all the accusations of the Jews, ²⁹especially because you are an expert in all the customs and debates which take place among the Jews. Therefore, I beg you to hear me patiently.

^a Or “destruction”

⁴Indeed, all the Jews know about my way of life from my youth up, which was from the beginning among my own nation and in Jerusalem. ⁵Since they have known me from the beginning, they could testify that I lived as a Pharisee according to the strictest sect of our religion. ⁶And now, I stand here on trial because of the hope of the promise made by God to our fathers! ⁷This is what our twelve tribes hope to attain as they constantly offer divine service^a night and day. It is concerning this hope that I am accused by the Jews, King Agrippa! ⁸Why is it judged incredible that God raises the dead?

⁹As for myself, I certainly thought that it was my duty to oppose the Name of Jesus of Nazareth. ¹⁰I also did this in Jerusalem: having received authority from the chief priests, I had many of the saints imprisoned, and when they were put to death, I cast my vote against them. ¹¹Often I went to all the synagogues to have them punished and I tried to make them blaspheme. Filled with rage against them, I even persecuted them in foreign cities.

¹²Then, as I was traveling to Damascus with the authority and commission from the chief priests, ¹³at noon, O king, I saw on the way a light from the sky.^b It was brighter than the sun and shone around me and those who were traveling with me. ¹⁴We all fell to the ground, and I heard a voice saying to me in the Hebrew^c language, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goads!’

¹⁵I asked, ‘Who are you, Lord?’^d

He replied, ‘I am Jesus, whom you are persecuting!’ ¹⁶Now arise and stand on your feet, for I have appeared to you for this purpose: to appoint you as a servant and a witness both of what you have seen and of what I will reveal to you. ¹⁷I will rescue you from the [Jewish] people and from the Gentiles. I am sending you to them ¹⁸to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, and receive remission of sins as well as an inheritance among those who are sanctified by faith in me.’

¹⁹Therefore, King Agrippa, I was not disobedient to the heavenly vision. ²⁰I first proclaimed this to the people of Damascus, Jerusalem, and throughout all the country of Judea. Then, I also proclaimed it to the Gentiles; that they should repent, turn to God, and do works worthy of [their] repentance. ²¹For this reason, the Jews arrested me in the temple and tried to kill me. ²²Yet, having obtained God’s help, I stand to this day and bear

^a Greek λατρεύου

^b Or “heaven”

^c Or “Aramaic”

^d Or “Sir”

witness to small and great alike. I only say what the prophets and Moses said would happen, ²³how the Christ was {destined} to suffer, and how, by the resurrection of the dead, he would be first to proclaim light both to the [Jewish] people and to the Gentiles.”

²⁴As Paul was presenting this defense, Festus exclaimed with a loud voice, “Paul, you are crazy! Your great learning is driving you insane!”

²⁵But Paul replied, “I am not crazy, Most Excellent Festus, but boldly declare words of truth and good sense. ²⁶Indeed, the king is aware of these things and I will also speak freely to him. For I am convinced that none of this is hidden from him, for this has not been done in a corner. ²⁷King Agrippa, do you believe the prophets? I know that you believe!”

²⁸Agrippa then said to Paul, “With a little persuasion, are you trying to make me a Christian?”

²⁹Paul answered, “I pray to God, that whether with little or with much, not only you but also all who hear me today might become as I am, except for these chains.”

³⁰The king rose up with the governor, along with Bernice and those who sat with them. ³¹After retiring, they talked together and agreed, “This man has done nothing worthy of death or imprisonment.” ³²Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.”

27

Paul is sent to Rome – Shipwrecked in Malta

When it was determined that we should sail for Italy, the authorities^a delivered Paul and other prisoners to a centurion named Julius, of the Imperial regiment. ²We boarded a ship from Adramyttium which was about to sail to various places on the coast of Asia and put to sea. Aristarchus, a Macedonian of Thessalonica, traveled with us. ³The next day, we landed at Sidon. Julius treated Paul with kindness and gave him permission to visit his friends and to be cared for. ⁴Putting to sea from there, we sailed under [the shelter of] Cyprus because the winds were contrary. ⁵After sailing across the open sea off [the coasts of] Cilicia and Pamphylia, we arrived in Myra,^b a city of Lycia. ⁶There, the centurion found a ship sailing from Alexandria to Italy, and he put us on board. ⁷After sailing slowly for many days, we arrived with difficulty near Cnidus. The wind did not allow us to go further [on course], and we sailed under

^a Greek “they”

^b This city would later become the see of St. Nicholas

the shelter of Crete, off Salmone. ⁸We continued along the coast and arrived at a place called 'Fair Havens,' near the city of Lasea.

⁹A great deal of time had been lost and the voyage was now dangerous because they were already being rationed with food.^a Paul gave them this warning: ¹⁰"Sirs, I perceive that the voyage will result in injuries and much loss, not only of the cargo and ship, but also of our lives!" ¹¹However, the centurion gave more heed to the master and to the owner of the ship than to what Paul was saying. ¹²Since the haven was not suitable to spend the winter, the majority was in favor of continuing and to do our utmost to reach Phoenix and winter there. This is a port of Crete which faces both the northeast and the southeast.

¹³When the south wind began to blow softly, they thought that their goal was within reach. Having lifted the anchor, they sailed along [the coast of] Crete, close to shore. ¹⁴But before long, a violent wind called 'the northeastern^b' rushed down from the island!^c ¹⁵The ship was caught and could not face the wind. We had to yield to the wind and the ship was driven along. ¹⁶Sailing under the shelter of a small island called Clauda, we were able, with difficulty, to secure the lifeboat. ¹⁷After the crew had hoisted it up, they used it to help reinforce the ship. Fearing that they would run aground on the Syrtis sand bars, they lowered the sea anchor and let the ship drift along. ¹⁸We were so battered by the storm that the next day, the men began to throw things overboard. ¹⁹On the third day, they threw out the ship's tackle with their own hands. ²⁰When neither sun nor stars had shone on us for many days, and with a major storm pressing on us, all hope that we would be saved was now taken away.

²¹As the men had been for a long time without food, Paul stood up among them and said, "Sirs, you should have listened to me and not have set sail from Crete; then you would have avoided this injury and loss. ²²Now, I encourage you to keep your courage, for there will be no loss of life among you, but only of the ship. ²³For last night, an angel of the God to whom I belong and to whom I offer divine service^d stood by me. ²⁴He said: 'Do not be afraid, Paul! You must stand before Caesar. Behold, God has granted you [the life] all those who sail with you.' ²⁵Therefore, sirs, be of good cheer! For I believe God, that it will be just as it has been spoken to me. ²⁶However, we must run aground on some island."

²⁷On the fourteenth night, at about midnight, as we were driven back and forth in the Adriatic Sea, the sailors surmised that they were approaching

^a Or "the Fast was now already passed"

^b Or literally, "Euroclydon"

^c Or, "a northeaster"

^d Greek λατρεύω

some land. ²⁸They measured the depth of water and found twenty fathoms.^a A little while later, they took soundings again and found fifteen fathoms.^b ²⁹Fearing that we would run aground on rocky ground, they let down four anchors from the stern, hoping to hold steady until daylight. ³⁰Trying to escape from the ship, sailors lowered the lifeboat into the sea, pretending that they would lay out anchors from the bow. ³¹Paul then said to the centurion and to the soldiers, “Unless these men stay in the ship, you cannot be saved!” ³²So the soldiers cut away the ropes of the lifeboat and let it fall off.

³³As the day was coming on, Paul begged them all to take some food, saying, “This day is the fourteenth day that you wait and continue fasting, taking nothing. ³⁴Now, I urge you to take some food! This is for your safety, and not a hair will perish from any of your heads.” ³⁵After saying this and having taken bread, he gave thanks to God in the presence of all. Then he broke it and began to eat. ³⁶At this, they all cheered up and also took food. ³⁷In all, we were two hundred seventy-six souls on the ship. ³⁸When they had eaten enough, they lightened the ship by throwing out the wheat into the sea. ³⁹When day came, they did not recognize the land but noticed a cove with a beach, and they decided to try to drive the ship onto it. ⁴⁰Casting off the anchors, they left them in the sea, at the same time untying the rudder ropes. Hoisting up the foresail to the wind, they made for the beach. ⁴¹But coming to a place with cross-currents,^c they beached the vessel. The front of the ship struck and remained immovable while the stern began to break up by the violence of the waves.

⁴²The soldiers’ advice was to kill the prisoners, so that none of them would swim out and escape. ⁴³But the centurion, desiring to save Paul, kept them from carrying out their plan. He gave orders that those who could swim should throw themselves overboard first and go to shore. ⁴⁴The rest should follow, some on planks, and some on other things from the ship. And so it was that they all escaped safely to the land.

28

In Malta – Paul bitten by a snake

Once safe on the shore, we learned that the island was called Malta. ²The natives showed us unusual kindness; they kindled a fire and welcomed us all because it was raining and cold. ³But as Paul was gathering a bundle of sticks and placing them on the fire, a viper came out because of the heat and fastened itself on his hand. ⁴When the natives saw the creature

^a 20 fathoms = 120 feet = 36.6 meters

^b 15 fathoms = 90 feet = 27.4 meters

^c That is, a sand bar

hanging from his hand, they said one to another, “There is no doubt that this man is a murderer! He has escaped from the sea but Justice has not allowed him to live.”⁵ However, Paul shook off the creature into the fire and remained unharmed.⁶ Nevertheless, they expected that he would have swollen or suddenly fallen down dead. After watching for a long time and seeing nothing bad happen to him, they changed their minds and said that he was a god!

⁷Now, in the vicinity of that place were lands belonging to the leader of the island, [a man] named Publius who welcomed us and courteously hosted us for three days. ⁸It also happened that Publius’ father was bedridden, sick with fever and dysentery. Paul went to see him, prayed, and laying his hands on him, healed him. ⁹After this had taken place, the rest of the people who had diseases in the island also came, and they were cured. ¹⁰They honored us in many ways, and when we sailed off, put on board the things that we needed.

¹¹Three months later, we set sail in a ship from Alexandria which had wintered in the island, whose figurehead was “The Twin Brothers.”^a ¹²Touching at Syracuse, we stayed there for three days. ¹³From there, we circled around [the coastline of Sicily] and arrived at Rhegium. The following day, a south wind sprang up and on the second day, we arrived in Puteoli. ¹⁴There, we found brethren who entreated us to stay with them for seven days. And so, we approached Rome.

Arrival in Rome

¹⁵From there, having heard of us, the brethren came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw them, he thanked God and took courage. ¹⁶When we reached Rome, the centurion delivered the prisoners to the captain of the guard,^b but Paul was allowed to stay by himself with the soldier who guarded him.

¹⁷Three days later, Paul called together those who were the leaders of the Jews. When they had assembled, he said to them, “Brothers, although I have done nothing against the people or the customs of our fathers,^c I was delivered as a prisoner from Jerusalem into the hands of the Romans. ¹⁸After putting me on trial, the Romans wanted to release me because there was no grounds to put me to death. ¹⁹But when the Jews spoke against it, I was forced to appeal to Caesar, not that I had anything about which to accuse my nation. ²⁰For this reason, therefore, I asked to see you and to speak with you, for it is because of the hope of Israel that I am bound with this chain.”

^a The Greek Διοσκούροις refers to the twin gods Castor and Pollux

^b CT omits “the centurion delivered the prisoners to the captain of the guard, but”

^c Or “ancestors / forefathers”

²¹They answered him, “We have not received letters from Judea concerning you, and no brother has come here to make a report or speak any evil of you. ²²But we desire to hear from you what you think because it is known to us that everywhere, people speak against this sect.”

²³After making an appointment with Paul for a certain day, many more people visited him at his place of residence. From morning until evening, he explained and bore witness about [the things of] the Kingdom of God. He also tried to convince the Jews^a concerning Jesus, [quoting] both from the law of Moses and from the prophets. ²⁴Some believed what was spoken, and others did not. ²⁵Although disagreeing among themselves, they left after Paul had spoken one [last] word, “Rightly did the Holy Spirit speak to our fathers through Isaias (Isaiah) the prophet, ²⁶saying:

*‘Go to this people and say:
You will keep on hearing but never understand!
You will keep on seeing but never perceive!
For this people’s heart has grown callous,
Their ears are dull of hearing,
And they have closed their eyes,
For fear that should see with their eyes, hear with their ears,
Understand with their heart, and would repent,
And I would heal them.’^b*

²⁸Therefore, you should know that God’s salvation is sent to the nations; they will listen!”

²⁹After Paul said these words, the Jews departed with a great dispute among themselves.^c

³⁰So Paul stayed two whole years in his own rented house, receiving everyone who came to visit him. ³¹With all boldness and without hindrance, he proclaimed the Kingdom of God and taught about the Lord Jesus Christ.

^a Greek “them”

^b Isaias (Isaiah) 6:9-10

^c CT omits this verse.

INTRODUCTION TO THE PAULINE EPISTLES

AUTHORSHIP AND DATES

Orthodox tradition affirms the Pauline authorship of all the letters and writings ascribed to the great missionary apostle. It also recognizes that Paul worked with an *amanuensis* or secretary, a fact which accounts for variations in style.

Hebrews is also considered Pauline in the sense that it is directly connected with the apostle, although it is acknowledged that others (Luke, Sylvanus, Clement, Barnabas and Apollos have been suggested) were involved in the writing of this epistle which has a unique place in the Pauline corpus. Origen's views on this matter are certainly as reliable as those of modern scholars:

Everyone who is able to discern differences of style will admit that the character of the diction of the epistle entitled *To the Hebrews* has not the apostle's roughness in speech, who confessed himself unpolished in speech, that is, in style, but that the epistle is better Greek in the framing of its diction. On the other hand, that the thoughts of the epistle are admirable, and not inferior to the acknowledged writings of the apostle, to this also everyone will consent as true who has given attention to reading the apostle. As for myself, if I were to state my own opinion, I should say that the thoughts are the apostle's, but that the style and composition belonged to one who called to mind the apostle's teachings and, as it were, made short notes of what his master said. If any Church, therefore, holds this epistle as Paul's, let it be commended for this also. For not without reason have the men of old handed it down as Paul's. But who wrote the epistle, in truth, [only] God knows. Yet the account which has reached us [is twofold], some saying that Clement, who was bishop of the Romans, wrote the epistle, others, that it was Luke, he who wrote the Gospel and the Acts. (Origen quoted by Eusebius – *Ecclesiastical History*, 6.25)

At the same time, Origen always publicly ascribed Hebrews to Saint Paul,^a which is also the position and liturgical practice of Eastern Orthodoxy in this matter.

The chart below presents an outline of Paul's life with possible dates and other items added. The date and place where the Epistles were written are

^a *De Principiis* 1, 2.7.7, 3.2.4, 2.3.5, 4.1.13, 4.1.24, *Against Celsus* 3.52, 7.29, *To Africanus* 9

INTRODUCTION TO THE PAULINE EPISTLES

given here as approximations and indicated by the bold letter titles, e.g., **ROMANS**.

	Pauline Letters	Acts
mid - late 33	<i>Conversion</i> near Damascus (implied in Gal 1.17c)	Damascus (9.1-22)
	To Arabia (Gal 1.17b)	
	Return to Damascus (1.17c): 3 yrs.	
	Flight from Damascus (2Cor 11.32-33)	Flight from Damascus (9.23-25)
	To Jerusalem (Gal 1.18-20)	To Jerusalem (9.26-29)
late 36	"The regions of Syria and Cilicia" (Gal 1.21-22)	Caesarea and Tarsus (9.30)
		Antioch (11.26a)
		(Jerusalem [11.29-30; 12.25])
		Mission I: Antioch (13.1-4)
		Seleucia, Salamis, Cyprus (13.4b-12)
mid 37	Churches evangelized before Macedonian Philippi (Php 4.15)	South Galatia (13.13-15.25)
		Antioch (14.26-28)
spr 51	"Once again during 14 years I went up to Jerusalem (for "Council," Gal 2.1)	Jerusalem (15.1-2)
	Antioch Incident (Gal 2.11-14)	Antioch (15.35); Mission II
		Syria and Cilicia (15.41)
		South Galatia (16.1-5)

	Pauline Letters	Acts
sum 51	Galatia (1Cor 16.1) evangelized for the first time (Gal 4.13)	Phrygia and North Galatia (16.6)
		Mysia and Troas (16.7-10)
aut 51	Philippi (1Th 2.2 [=Macedonia, 2Cor 11.9])	Philippi (16.11-40)
	Thessalonica (1Th 2.2; cf. 3.6; Php 4.15-16)	Amphipolis, Apollonia, Thessalonica (17.1-9)
		Beroea (17.10-14)
early 52	Athens (1Th 3.1; cf. 2.17-18)	Athens (17.15-34)
early 52- spr 53	Corinth evangelized (cf. 1Cor 1.19; 11.7-9)	Corinth for 18 months (18.1-18a) 1 & 2 THESSALONIANS
	Timothy arrives in Corinth (1Th 3.6), probably accompanied by Silvanus (1Th 1.1)	Silas and Timothy come from Macedonia (18.5)
spr 53		Paul leaves from Cenchreae (18.18b)
		1 CORINTHIANS Leaves Priscilla and Aquila at Ephesus (18.19-21)
	Apollos (in Ephesus) urged by Paul to go to Corinth (1Cor 16.12)	Apollos dispatched to Achaia by Priscilla and Aquila (18.17)
		Paul to Caesarea Maritima (18.22a)
		Paul to Jerusalem (18.22b)
		In Antioch for a certain amount of time (18.22c)
	Northern Galatia, second visit (Gal 4.13)	Mission III: North Galatia and Phrygia (18.23)
aut 53 - sum 56	Ephesus (1Cor 16.1-8)	Ephesus for 3 yrs or 2 yrs, 3 mos (19.1-20; cf. 20.31) GALATIANS, 2 CORINTHIANS
	Visit of Chloe, Stephanas, <i>et al.</i> to Paul in Ephesus (1Cor 1.11; 16.17), bringing letter (7.1)	

INTRODUCTION TO THE PAULINE EPISTLES

	Pauline Letters	Acts
	Paul imprisoned (? cf. 1Cor 15.32; 2Cor 1.8)	
	Timothy sent to Corinth (1Cor 4.17; 16.10)	
	Paul's 2nd "painful" visit to Corinth (2Cor 13.2); return to Ephesus	
	Titus sent to Corinth with letter "written in tears" (2Cor 2.13)	
	(Paul's plans to visit Macedonia, Corinth, and Jerusalem/Judea, 1Cor 16.3-8; cf. 2Cor 1.15-16)	(Paul's plans to visit Macedonia, Achaia, Jerusalem, Rome, 19.21)
	Ministry in Troas (2Cor 2.12)	
	To Macedonia (2Cor 2.13; 7.5; 9.2b-4); arrival of Titus (2Cor 7.6)	Macedonia (20.1b)
	Titus sent on ahead to Corinth (2Cor 7.16-17), with part of 2Cor	
	Illyricum (Rom 15.19)?	
late 56 - early 57	Achaia (Rom 15.26; 16.1); Paul's third visit to Corinth (2Cor 13.1)	3 mos. in Greece (Achaia) (20.2-3) ROMANS
Passover 57		Paul starts to return to Syria (20.3), but goes via Macedonia and Philippi (20.3b-6a)
		Troas (20.6b)
		Miletus (20.15c-38)
		Tyre, Ptolemais, Caesarea (21.7-14)
Pentecost 57	(Plans to visit Jerusalem, Rome, Spain [Rom 15.22-27])	Jerusalem (21.15-23.30)
sum 57 - sum 59		Caesarea (23.31-26.32)
sum 59 - early 60		Journey to Rome (27.1-28.14)

	Pauline Letters	Acts
spr 60 - spr 62		Rome (28.15-31) EPHESIANS, PHILIPPIANS, COLOSSIANS, PHILEMON
spr 62		Release from Roman imprisonment (28.30)
spr 62?	Possible trip to Spain (Rom 15.24, 28)	
sum 62?	Crete (Tit 1.5)	
late 62?	Ephesus (2Tim 4.9-19)	
early 63?	Miletus (2Tim 4.20)	
	Troas (2Tim 4.13)	
wint 63?	Greece; winter in Nicopolis (Tit 3.12; 1Tim 1.3)	1 TIMOTHY, TITUS
	Corinth (2Tim 4.20)	
sum 64?	Rome (2Tim 1.17)	2 TIMOTHY
late 64?	(Death in Rome [2Tim 4.6-8])	

In particular, the dates and order of travel after Paul's release from Rome in spring 62 are conjectures based on a few hints left to us in the Pastoral Epistles, and a mention of an intended trip to Spain in Romans. Paul was apparently released under favorable circumstances in 62. Had his imprisonment then ended in martyrdom, it would surely have been depicted in Acts, as was Stephen's martyrdom (Acts 6:1-8:1). The date for Paul's death given here, late 64-66, presents this event as part of Nero's persecution of Christians following the great fire of Rome which began in June 64. The apostle was apparently remembered, arrested, brought to Rome, tried, and executed. Paul's expectation of his coming martyrdom is stirringly preserved in 2 Timothy 4:6-8.

With the above chronological framework in place, it is also possible to present tentative dates for the foundations of various Churches, for the conversions of persons to whom Paul wrote, as well as the dates at which the various letters were written.

Church/Person	Date of founding/ conversion	Date of Letter(s)	Place Letter Written From
Timothy	mid 37	1: autumn 56; or 62-64 2: 64	1: Corinth; or Macedonia 2: Rome
Rome	before 49	late 56	Corinth
Titus	before 51	62-64	Greece
Galatia	summer 51	55	Ephesus
Philippi	autumn 51	60-62	Rome
Thessalonica	late 51	early 52 (both)	1: Corinth 2: Corinth
Corinth	early 52	1: spring 53 2: 56	1: Ephesus 2: Ephesus
Ephesus	autumn 53	60-62	Rome
Colossae	autumn 53- summer 56	60-62	Rome
Philemon	autumn 53- summer 56	60-62	Rome

THEME(S)

As he addresses a large number of practical issues and theological themes, Saint Paul remains remarkably consistent. The following topics are especially prominent:

- The mystery of faith and new life “in [Jesus] Christ” (Romans 9, Ephesians)
- The mystery of unbelief and sin (Romans 1, 9, 11)
- Salvation through faith in contrast with the works of the Law (Romans 3-4; Galatians)
- Eschatological and personal hope (1 Corinthians, Thessalonians)
- The Church as Body of Christ and “pillar and foundation of truth” (Ephesians, Pastoral Epistles)

Hebrews explores three major themes:

- Christ, “better” mediator of a better new covenant
- Christ the Great High Priest; a better, perfect and unique sacrifice
- Endurance in faith and the danger of falling away from salvation

TRANSLATION NOTE FOR ROMANS

In this complex theological masterpiece, St. Paul often used the Greek word γὰρ to indicate a certain logical continuity. This word is typically rendered by ‘for’ in traditional translations, but such a consistent approach quickly becomes awkward and burdensome. For this reason, the EOB uses a variety of English equivalents for γὰρ, such as ‘indeed,’ ‘as it is,’ ‘certainly,’ ‘for,’ etc.

ROMANS
(ΠΙΡΟΣ ΡΩΜΑΙΟΥΣ)

1

Greetings

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God, ²which he promised beforehand through his prophets in the Holy Scriptures. ³[This is the Good News] concerning his Son, who was born of the seed of David according to the flesh, ⁴who 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. ⁵Through him, we have received grace and apostleship, for obedience of faith among all the nations, for his Name's sake. ⁶Among them, you are also called to belong to Jesus Christ.

⁷To 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.

⁸First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world. ⁹For God, to whom I offer divine service^a in my spirit in the Good News of his Son, is my witness; how unceasingly I always make mention of you in my prayers. ¹⁰I request, if by any means now at last I may be blessed by the will of God to come to you. ¹¹For I long to see you, so that I may impart to you some spiritual gift with the purpose that you may be established;^b ¹²that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

The wrath of God – Idolatry and immorality

¹³Now, I do not desire to have you unaware, brethren, that I have often planned to come to you, but so far, I have been hindered. [My goal] is that I might have some fruit among you also, even as I have among the rest of the Gentiles. ¹⁴I am debtor both to Greeks and to foreigners, both to the wise and to the foolish. ¹⁵This is why there is so much eagerness on my part to preach the Good News to you also who are in Rome.

^a Greek λατρεύω

^b Or "made more solid"

¹⁶Indeed, I am not ashamed of the Good News of Christ!^a It is the power of God for salvation for everyone who believes, for the Jew first, and also for the Greek. ¹⁷For in the Gospel^b God's righteousness is revealed from faith to faith. As it is written, "But the righteous shall live by faith."^c ¹⁸However, the wrath of God is revealed from heaven against all the ungodliness and unrighteousness of those who suppress the truth in unrighteousness, ¹⁹because what is known of God is revealed in them, for God revealed it to them. ²⁰For since the creation of the world, his invisible things are clearly seen. They are perceived through created things, even his everlasting power and divinity. This is so that they may be without excuse, ²¹because knowing God, they did not glorify him as God or give [him] thanks. Instead, they became vain in their reasoning, and their senseless heart was darkened.

²²Thinking themselves to be wise, they became fools! ²³They exchanged the glory of the incorruptible God for the likeness of an image of corruptible man, of birds, of four-footed animals, and creeping things.^d ²⁴Therefore, God also gave them up in the lusts of their hearts to impurity, so that their bodies should be dishonored among themselves. ²⁵Having exchanged the truth of God for a lie, they exalted^e and offered divine service^f to the creature rather than the Creator who is blessed forever. Amen.

²⁶For this reason, God gave them up to vile passions: their women changed the natural function into what is against nature ²⁷and the men did likewise. They abandoned the natural function of the woman and burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error. ²⁸Even as they refused to have God in their knowledge, God gave them up to a worthless^g mind, to do those things which are not fitting. ²⁹They have become filled with all [kinds of] unrighteousness, sexual immorality, wickedness, covetousness, and malice. They are also full of envy, murder, strife, deceit, and evil habits. [They are] secret slanderers, ³⁰backbiters, hateful of God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, ³¹without understanding, covenant breakers, without natural affection, unforgiving, and unmerciful. ³²Knowing the ordinance of God, (that those who practice such things are worthy of death), they not only do these [very] things but also approve of those who practice them.

^a CT omits "of Christ"

^b Greek "it," or "Good News"

^c Habakkuk 2:4

^d The 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 12:24 with Romans 1:23 in a marginal reference (compare Romans 1:20-32 with Wisdom 13-15).

^e Here, "to exalt" or "to worship" is used to translate *ἀβυσθαί*, not *prokuneo*

^f Greek *ἐλάτρευσαι*

^g Or "reprobate (KJV) / debased (NRS) / depraved (NIV) / undiscerning (NAB)"

2

The judgment of God

Therefore, you are without excuse, if you are judging! For in passing judgment on another, you condemn yourself, because you pass judgment and yet practice the same things. ²We know that the judgment of God is according to truth and against those who practice such things. ³Do you think that you will escape the judgment of God if you judge those who practice such things and yet act the same? ⁴Or do you despise the riches of God's^a goodness, tolerance, and patience, not knowing that his goodness leads you to repentance? ⁵But according to your hardness and unrepentant heart, you are storing up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God. ⁶He "will pay back to everyone according to their works;"^b ⁷[which is] eternal life to those who by perseverance in good works seek glory, honor, and incorruptibility. ⁸However, to those who are self-seeking and do not obey the truth but unrighteousness, there will be retribution and intense wrath, ⁹oppression and anguish. Trouble and distress will come to everyone who does evil, to the Jew first, and also to the Greek.

¹⁰On the other hand, glory, honor, and peace [are] for everyone who does good; to the Jew first, and also to the Greek, ¹¹because there is no partiality^c with God. ¹²Hence, all those who have sinned apart from the law will also perish without the law, [and] as many as have sinned under the law will be judged by the law. ¹³For it is not the hearers of the law who are righteous before God, but the doers of the law will be declared righteous.^d ¹⁴(Indeed, when Gentiles who do not have the law do by nature the things of the law, they are a law to themselves, even though they do not have the law, ¹⁵by showing that the practical expression^e of the law is written in their hearts. Their conscience bears witness, and their thoughts alternately accuse or defend^f them). ¹⁶This is for the day when, according to my [proclamation of the] gospel,^g God, through Jesus Christ, will judge the secret thoughts of all.

¹⁷Indeed, you [who] bear the name of Jew, you rely on the law and glory in God. ¹⁸You know his will, and approve the things that are excellent, being instructed out of the law. ¹⁹You are confident that you yourself are a guide

^a Greek "his"

^b Psalms 62:12 / 61 LXX; Proverbs 24:12

^c Or "prejudice / unfair judgment"

^d Or "justified"

^e Or "work, requirement, effect" (Greek τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν)

^f Greek ἀπολογουμένων from which the English "apologize" is derived

^g Or "Good News"

of the blind, a light to those who are in darkness, ²⁰a corrector of the foolish and a teacher of infants, having in the law the form of knowledge and of the truth. ²¹You therefore who teach another, [why] do you not teach yourself? You who preach that one should not steal, [why] do you steal? ²²You who say that a man should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? ²³You who glory in the law by your disobedience of the law, [why] do you dishonor God? ²⁴For “the Name of God is blasphemed among the Gentiles because of you,”^a just as it is written.

About circumcision

²⁵Indeed, circumcision gains something if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision. ²⁶And so, if an uncircumcised man keeps the ordinances of the law, will not his uncircumcision be accounted as circumcision? ²⁷Will not 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? ²⁸For one is not a Jew by being so outwardly, neither is that circumcision [true circumcision] which is outward in the flesh. ²⁹Instead, someone is a Jew by being one inwardly; and circumcision is that of the heart, in the spirit and not in the letter. Truly, their praise is not from human beings but from God.

3

Objections and answers – The domination of sin

And so, what advantage does the Jew have? Or what is the benefit of circumcision? ²Much in every way! First of all, the Jews^b were entrusted with the oracles of God! ³But what if some were without faith? Will their lack of faith nullify the faithfulness of God? ⁴May 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,^c
and might prevail when you come into judgment.^d*

⁵But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous if he inflicts wrath?^e (I speak as people do!) ⁶May it never be! For then, how will God judge the world? ⁷For if through my lie the truth of God overflowed to his [own] glory, why am I still

^a Isaiah (Isaiah) 52:5 (NT agrees with LXX against MT); Ezekiel 36:22

^b Greek “they”

^c NT agrees with LXX against MT

^d Psalms 51:4 / 50 LXX

^e Or “punishment / retribution / anger”

judged as a sinner? ⁸Why not (as we are slanderously reported and as some affirm that we say), “Let us do evil, so that good may come?” Those who say so are justly condemned. ⁹What then? Are we better than they? No, by no means! For we previously warned both Jews and Greeks that they are all under sin. ¹⁰As it is written,

*There is no one righteous; no, not one.
 There is no one who understands.
 There is no one who seeks after God.
 They have all turned aside.
 They have together become worthless.^a
 There is no one who does good, no, not so much as one.^b
 Their throat is an open grave,^c
 With their tongues they have used deceit.^d
 The poison of vipers is under their lips;
 Their mouth is full of cursing and bitterness.^e
 Their feet are swift to shed blood.
 Destruction and misery are in their ways.
 The way of peace, they have not known.^f
 There is no fear of God before their eyes.^g*

The righteousness of God – Faith and the works of the Law

¹⁹Now, we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be closed, and so that the whole world may be brought under the judgment of God. ²⁰The reason is that by the works of the law, no flesh will be justified in his sight because the exact knowledgeⁱ of sin comes through the law. ²¹But now, a righteousness of God has been revealed apart from the law; and the law and the prophets bear witness to it. ²²It is the righteousness of God through faith in Jesus Christ to all and on all those who believe. ²³There is no distinction because all have sinned and fall short of the glory of God. ²⁴All are being justified freely by his grace through the redemption that is in Christ Jesus. ²⁵God purposed^j him to be an atoning sacrifice^k through the shedding of his blood

^a NT agrees with LXX against MT

^b Psalms 14:1-3 (agrees with LXX against MT); 53:1-3; Ecclesiastes 7:20

^c NT agrees with LXX against MT

^d Psalms 5:9

^e Psalms 140:3 / 139 LXX. NT agrees with LXX against MT

^f Psalms 10:7 / 9 LXX. NT agrees with LXX against MT

^g Isaias (Isaiah) 59:7-8

^h Psalms 36:1 / 35 LXX

ⁱ Or “recognition / awareness”

^j Or “set him forth / presented”

^k Or “a propitiation”

and to be received^a through faith. This was to demonstrate his righteousness by passing over prior sins, according to God's patience.²⁶ This was also to demonstrate his righteousness at this present time, so that God^b might himself be just and the justifier of whoever has faith in Jesus.

²⁷Where then is the boasting? It is excluded! By what kind of law? [The law] of works? No, but by a law of faith! ²⁸Therefore, we maintain that a person is justified by faith apart from the works of the law. ²⁹Or is God the God of the Jews only? Is he not the God of the Gentiles as well? Indeed, [he is the God] of the Gentiles too, ³⁰since there is one God who will justify the circumcised by means of faith, and the uncircumcised through faith. ³¹Do we then nullify the law through faith? May it never be! In fact, we uphold^c the law.

4

About Abraham

What then will we say that Abraham (our forefather according to the flesh) gained? ²Certainly, if Abraham was justified by works, he has something to boast about, although not before God. ³For what does the Scripture say? "Abraham believed God, and it was accounted^d to him as righteousness."^e ⁴Now, to the one who works, the reward is not considered as a grace^f but as something owed. ⁵But to one who does not work but believes in the one who justifies the ungodly, it is faith that is accounted for righteousness. ⁶Even as David also pronounces blessing on the man to whom God attributes^g righteousness apart from works:

⁷Blessed are they whose iniquities are forgiven, whose sins are covered.

⁸Blessed is the man whom the Lord will by no means charge with sin.^h

⁹Is this blessing then pronounced on the circumcised {only}, or on the uncircumcised as well? For we say that faith was accounted to Abraham as righteousness. ¹⁰How then was faith taken into account? Was it before or after he had been circumcised? It was not after, but before he was circumcised! ¹¹He received the sign of circumcision, (a seal of the

^a Or "accepted"

^b Greek "he"

^c Or "support / place on its true footing (NJB)"

^d Or "reckoned / credited"

^e Genesis 15:6

^f That is something underserved (The Greek word χάρις (grace) means "underserved kindness, or favor")

^g Or "reckons / credits / counts"

^h Psalms 32:1-2 / 31 LXX

righteousness of the faith which he had while he was still uncircumcised), so that he might be the father of all those who believe, even if they are uncircumcised, so that righteousness might also be accounted to them. ¹²He is the father of circumcision not only to those who are of the circumcision but [also to those] who also walk in the steps of that faith of our father Abraham, which he had before he was circumcised. ¹³Indeed, the promise to Abraham and to his seed^a that he should be heir of the world was not through the law, but through the righteousness of faith. ¹⁴However, if those who are of the law are heirs, then faith is made void, and the promise is made of no effect. ¹⁵As it is, the law brings about wrath; but where there is no law there is no transgression either. ¹⁶This is why the promise is to faith, so that it comes as a free gift and it is secure for all the descendants, not only for those who rely on the law but also for all those others who rely on the faith of Abraham, the father of us all. ¹⁷As it is written, “I have made you a father of many nations.”^b This is in the presence^c of the one whom Abraham believed: even God, who gives life to the dead and calls into existence what does not yet exist. ¹⁸Hoping against hope, Abraham^d believed that he would become “the father of many nations,” according to what had been spoken, “And so will your seed be.”^e ¹⁹He did not weaken in faith when he considered his own body which was already worn out, (he was about a hundred years old), and the deadness of Sarah’s womb. ²⁰Yet, looking to the promise of God, he did not waver through unbelief but grew strong through faith, giving glory to God. ²¹Abraham was fully convinced^f that what God had promised, he was also able to accomplish. ²²Therefore, it also was “credited^g to him for righteousness.”^h ²³Now, it was not written that “it was accounted to him” for his sake alone. ²⁴It was [written] also for our sake; [and] faithⁱ will be credited to us who believe in him who raised Jesus our Lord from the dead. ²⁵He was delivered up for our sins, and was raised for our justification.

^a Or “posterity, descendance”

^b Genesis 17:5

^c Or “He is our father in the sight of God (NAB)”

^d Greek “he”

^e Genesis 15:5

^f Or “assured”

^g Or “reckoned”

^h Genesis 15:6

ⁱ Greek “it”

5

Reconciled with God through Christ

Being therefore justified by faith, we have^a peace with God through our Lord Jesus Christ, ²through whom we also have our access by faith into this grace in which we stand. And we rejoice in hope of the glory of God! ³Not only this, but we also rejoice in our sufferings, knowing that suffering produces perseverance; ⁴and perseverance, character; and character, hope. ⁵Hope does not disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us. ⁶For while we were still weak, at the right time, Christ died for the ungodly. ⁷Indeed, one will hardly die for someone righteous, but perhaps for a righteous person someone would even dare to die. ⁸But God entrusts^b his own love toward us, in that while we were still sinners, Christ died for us.

⁹Even more so then, since we are now justified by his blood, shall we be saved from wrath through him! ¹⁰For if, while we were enemies, we were reconciled to God through the death of his Son, how much more shall we be saved by his life!

¹¹And not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Sin and death – God's gift through Christ

¹²Therefore, as sin entered into the world through one man, and death through sin; and so death passed to everyone, because^c {of which} all sinned. ¹³Until the law {was revealed}, sin was in the world; but sin is not taken into account^d when there is no law. ¹⁴Nevertheless, death reigned from Adam until Moses, even over those whose sins were not like Adam's disobedience (and Adam is a type of him who was to come). ¹⁵However, the free gift is not like the sin. For if by the sin 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! ¹⁶The gift is not comparable to what happened through [the] one who sinned: certainly, the judgment came by one [man] to [result in] condemnation, but the free gift came [as the outcome] of many trespasses to [bring about] justification. ¹⁷For if by the sin of the one, death reigned through that 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. ¹⁸And so, as through one sin all men were condemned; likewise through one act of righteousness all men were

^a Other manuscripts read "let us have peace"

^b Or "commends"

^c Greek ἐφ' ᾧ

^d Greek οὐκ ἐλλογεῖται, ("credited, imputed, reckoned")

justified to life. ¹⁹Indeed, just as through the one man's disobedience many were made sinners, likewise, through the obedience of the one, many will be made righteous. ²⁰Moreover, the law came in so that sin might be multiplied; but where sin did multiply, grace multiplied even more! ²¹This way, just as sin ruled in death, grace was to rule through righteousness to eternal life through Jesus Christ our Lord.

6

United to Christ – Baptism – Dead to sin

What then shall we say? Shall we continue in sin, so that grace may abound? ²May it never be! We who died to sin, how could we live in it any longer? ³Or do you not know that all {of us} we who were baptized into Christ Jesus were baptized into his death? ⁴And so, we were buried with him through baptism to death, so that just as Christ was raised from the dead by^a the glory of the Father, [likewise] we might also walk in newness of life. ⁵Truly, if we have become united with him in the likeness of his death, we will also be [united with him] by a resurrection like his. ⁶It means that we recognize^b this, that our old humanity was crucified with him, so that the body of sin might be done away with, and so that we would no longer be in bondage to sin. ⁷Whoever has died has been freed^c from sin! ⁸But if we have died with Christ, we believe that we will also live with him; ⁹knowing that Christ, being raised from the dead, dies no more. Death no longer has dominion over him! ¹⁰For the death that he died, he died to sin one time; but the life that he lives, he lives to God. ¹¹Thus, consider yourselves to be dead as regards sin, but alive to God in Christ Jesus our Lord.

¹²And so, do not let sin rule in your mortal body, that you should obey it in its lusts. ¹³Also, 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. ¹⁴Sin will not have dominion over you because you are not under law but under grace! ¹⁵What then? Shall we sin, because we are not under law, but under grace? May it never be so! ¹⁶Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey; whether of sin to death, or of obedience to righteousness? ¹⁷But thanks be to God, that, although you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed. ¹⁸Having been released from sin, you became slaves of righteousness.

^a Or "through"

^b Or "know / acknowledge / perceive"

^c Or "set free / acquitted"

¹⁹I speak in human terms because of the weakness of your flesh. Indeed, as you used to offer your members as servants^a of impurity and ever-increasing wickedness, now offer your members as servants of righteousness for sanctification. ²⁰For when you were servants of sin, you were free in regard to righteousness. ²¹What fruit did you obtain at that time by those things which now shame you? The end result of those things is death! ²²But now, being made free from sin and having become servants of God, you have your fruit of sanctification, and the result of eternal life. ²³The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

7

Released from the Law – Its role

Do you not know, brethren (for I speak to men who know the law), that the law has dominion over a person for as long as that person lives? ²Hence, the woman who has a husband is bound by law to the husband while he lives, but if the husband dies, she is released from the law concerning the husband. ³Therefore, if she is joined to another man while her husband lives, she would be called an adulteress. But if the husband dies, she is free from the law and she is no adulteress even though she is now joined to another man. ⁴Therefore, my brethren, you also were made dead to the law through the body of Christ in order to be joined to another, to him who was raised from the dead, so that we might bring forth fruit to God. ⁵While we were in the flesh, the sinful passions which were through the law worked in our members to produce fruit unto death. ⁶But now, we have been released from the {obligations of the} law, having died to what was binding us, so that we serve in ‘newness of the spirit,’ and not in ‘oldness of the letter.’

⁷What shall we say then? Is the law sin? May it never be! However, I would not have recognized^b sin, except through the law. Indeed, I would not have known coveting, unless the law had said, “You shall not covet.”^c ⁸But sin, finding an opportunity in the commandment, produced in me all kinds of coveting! For apart from the law, sin is dead. ⁹I was alive apart from the law once, but when the commandment came, sin revived, and I died. ¹⁰The commandment which was [meant] for life, I found to be for death, ¹¹because sin, finding an opportunity through the commandment deceived^d me, and through it, killed me. ¹²Therefore, the law indeed is holy, and the commandment is [also] holy, and righteous, and good.

^a Or “slaves”

^b Or “known, understood”

^c Exodus 20:17; Deuteronomy 5:21

^d Compare Genesis 3:13 LXX

Inner struggle

¹³Does that mean that something good (the law)^a resulted in death to me? May it never be! However, in order to be identified as sin, sin caused my death through that good thing. Hence, it is by means of the commandment that sin could become sinful beyond what anyone can bear.^b
¹⁴For we know that the law is spiritual, but I am carnal, sold under sin.
¹⁵Indeed, I do not know what I am doing! I do not practice what I desire to do; but what I hate, this is what I do! ¹⁶But if I do what I do not desire, I agree that the law is good. ¹⁷And so, I am no longer the one doing this [evil], but [it is] the sin which dwells in me! ¹⁸Thus, I know that in me, (that is, in my flesh,) nothing good dwells, because although [the power of] will is present within me, I do not find it doing what is good. ¹⁹In fact, the good which I desire, I do not do; but the evil which I do not desire, this is what I do! ²⁰But if I do what I do not desire, I am no longer the one doing it, but [it is] the sin which dwells in me. ²¹So I find it to be a law that when I want to do what is good, it is evil that is present. ²²For I delight in God's law in my inmost self, ²³but I see a different law [working] in my members, and it is at war against the law of my mind! It brings me into captivity under the law of sin which is in my members. ²⁴What a wretched I am! Who will deliver me from this body of death? ²⁵I thank God through Jesus Christ, our Lord! And so, with the mind I serve God's law, but with the flesh, [I serve] the law of sin.

8***Free from the law of sin and of death***

Therefore, there is now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh but according to the Spirit.^c ²For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and of death. ³What the law could not do, in that it was weak through the flesh, God has accomplished by sending his own Son in the likeness of sinful flesh and for sin. Thus he condemned sin in the flesh; ⁴so that the ordinance of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.^d ⁵For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit [set their minds] on the things of the Spirit. ⁶The mind of the flesh is death, but the mind of the Spirit is life and peace. ⁷This is because the mind of the flesh is hostile towards God; certainly, it is not subject to God's law,

^a Or "commandment"

^b Or "endure"

^c Or "spirit" – Capitalization is difficult to ascertain in this section. CT omits "who do not walk according to the flesh, but according to the Spirit"

^d Or "spirit" – also in 4-9 (see note above)

and indeed it cannot be. ⁸Those who are in the flesh cannot please God. ⁹However, you are not in the flesh but in the spirit, since the Spirit of God dwells in you. But {surely}^a anyone who does not have the Spirit of Christ does not belong to him. ¹⁰If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. ¹¹But 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. ¹²And so, brethren, we are not in debt to the flesh that we should live after the flesh. ¹³For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, then you will live! ¹⁴As many as are led by the Spirit of God are children of God. ¹⁵You did not receive the spirit of bondage to [live in] fear again. Instead, you received the Spirit of adoption through which we cry, “Abba!^b Father!”

Adopted as children of God: hope of glory

¹⁶The Spirit himself^c testifies with our spirit that we are children of God; ¹⁷and if [we are] children, then [we are] heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, so that we may also be glorified with him. ¹⁸For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. ¹⁹As it is, the creation waits with eager expectation for the revelation^d of God’s children. ²⁰Indeed, creation was subjected to futility,^e not of its own will, but because of him who subjected it, in hope ²¹that creation will also be delivered from the bondage of decay into the glorious freedom of the children of God. ²²We know that the totality of creation groans and labors in pain until now. ²³Moreover, so do we who have the first fruits of the Spirit! We groan within ourselves, awaiting the adoption, the redemption of our body. ²⁴We were saved in hope, but hope that is seen is not hope! Indeed, who hopes for what can be seen? ²⁵But if we hope for what we do not see, we wait for it with patience. ²⁶Also, the Spirit helps our weaknesses, because we do not know how to pray as we should. But the Spirit himself makes intercession for us^f with groanings which cannot be uttered. ²⁷He who searches the hearts knows the way of thinking^g of the

^a A possible meaning of εἰ

^b Abba is an Aramaic word for father or daddy, often used affectionately and respectfully in prayer to our Father in heaven.

^c The Greek is neuter (“itself”) as also in KJV and NAB since *pneuma* is neuter, but the context authorizes the use of “himself” since the personal attributes of the Spirit are emphasized in this passage.

^d Greek ἀποκάλυψιν

^e Or “vanity / worthlessness / frustration” – the idea is that of a purpose that is both worthless and impossible to reach.

^f CT omits “for us”

^g Sometimes translated “mind,” but the Greek is φρόνημα

Spirit, because the prayers that the Spirit makes for the saints are always in accordance with God.

God's purpose: foreknowledge, predestination, justification, salvation, glorification

²⁸We know that all things work together for good for those who love God, to those who are called according to his purpose. ²⁹Whoever God foreknew, he also predestined to be conformed to the image of his Son, so that his Son^a might be the firstborn among many brethren. ³⁰Whoever God predestined, he also called. Those whom he called, he also justified. Those whom he justified, he also glorified.

³¹What then shall we say about these things? If God is for us, who can be against us? ³²He who did not spare his own Son but delivered him up for us all, how would he not also give us all things with him freely? ³³Who could bring a charge against God's elect? It is God who justifies! ³⁴Who is the one who condemns? It is Christ, (who died, yes and rather, who was raised from the dead and who is at the right hand of God,) who also makes intercession for us.

No separation from the love of God in Christ

³⁵Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? ³⁶Even as it is written:

*For your sake we are killed all day long.
We were accounted as sheep for the slaughter.^b*

³⁷No, in all these things, we are more than conquerors through him who loved us. ³⁸Indeed, I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹nor height, nor depth, nor any other created thing, will be able to separate us from the love of God which is in Christ Jesus our Lord.

9

Paul's sorrow for Israel's unbelief – God's sovereign mercy

I tell the truth in Christ. I am not lying and my conscience bears witness with me in the Holy Spirit ²that I have great sorrow and unceasing pain in my heart. ³In fact, I could wish that I myself were accursed from Christ for the sake of my brethren, my relatives according to the flesh, ⁴who are Israelites. Theirs is the adoption, the glory, the covenants, the giving of the

^a Greek "he"

^b Psalms 44:22 / 43 LXX

law, the offering of divine service,^a and the promises. ⁵From them are the fathers and Christ according to the flesh who is over all: God blessed forever.^b Amen.

⁶But it is not as though the word of God has come to nothing. In fact, those of 'Israel' are not all Israel,^c ⁷and just because they are Abraham's seed, not all are children. But, "In Isaac will your seed be called."^d ⁸That is, it is not the children of the flesh who are children of God, but the children of the promise are considered as descendants. ⁹For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."^e ¹⁰Not only so, but Rebecca also conceived by our father Isaac. ¹¹Even before her twins^f had been born or had done anything good or bad (so that God's purpose of election might stand, not of works, but of him who calls),^g ¹²it was said to her, "The elder will serve the younger."^h ¹³Even as it is written, "Jacob I loved, but Esau I hated."ⁱ

¹⁴What then shall we say? That there is injustice with God? May it never be! ¹⁵For God^j said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."^k ¹⁶And so, it is not about someone willing or running, but it depends on God who has mercy. ¹⁷Thus, the Scripture says to Pharaoh, "For this very purpose, I caused you to be raised up, so that I might show in you my power, and that my Name might be proclaimed in all the earth."^l ¹⁸And so, God^m has mercy on whom he desires,ⁿ and he hardens whom he desires. ¹⁹You will then ask me, "Why does God^o still find fault? Who can resist his will?"

²⁰But who indeed are you, a human being, to argue with God?^p Will the thing formed ask the one who formed it, "Why did you make me like this?"^a

^a Greek *λατρεία*

^b Or "...flesh: God who is over all be blessed forever." This doxology seems to apply to Christ (here called God), as is indicated by a similar structure in Romans 1:25 and 2 Corinthians 11:31.

^c Compare Revelation 2:9

^d Genesis 21:12

^e Genesis 18:10,14

^f Greek "they"

^g CT puts the phrase "not of works, but of him who calls" at the beginning of verse 12 instead of the end of verse 11.

^h Genesis 25:23

ⁱ Malachi 1:2-3

^j Greek "he"

^k Exodus 33:19

^l Exodus 9:16. NT agrees with LXX against MT

^m Greek "he"

ⁿ Or "wills"

^o Greek "he"

^p Compare Job 38:1-40:1 (MT)

²¹Does not the potter^b have a right over the clay, to make from the same lump one part a vessel for honor, and another for dishonor?^c ²²What if God, willing to show his wrath and also to make his power known, endured with much patience vessels of wrath fitted^d for destruction; ²³and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory? ²⁴That is us, whom he also called, not from the Jews only, but also from the Gentiles? ²⁵As he says also in Hosea:

*I will call them 'my people,' which were not my people;
and her 'beloved,' who was not beloved.
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.'*^e

²⁷Isaias (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,^f
For he will finish the work and cut it short in righteousness,
Because the Lord will make a short work upon the earth.^g*

²⁹As Isaias (Isaiah) has said before:

*If the Lord of Hosts^h had not left us a seed,
We would have become like Sodom,ⁱ
And would have been made like Gomorrah.^m*

The righteousness which is of faith

³⁰What then shall we say? That the Gentiles, who did not pursue righteousness, [still] attained to righteousness, even the righteousness which is of faith; ³¹but Israel, pursuing a law of righteousness, did not in fact arrive at the law of righteousness. ³²Why? Because they did not seek it

^a Isaias (Isaiah) 29:16; 45:9; Jeremiah 18:6-11

^b Compare also with 2 Timothy 2:20-21

^c Compare Wisdom 15:7

^d Or "prepared / fully complete / supplied"

^e NT agrees with LXX against MT

^f Hosea 2:23

^g Hosea 1:10

^h NT agrees with LXX against MT

ⁱ CT omits the end of this verse

^j Isaias (Isaiah) 10:22-23

^k Greek Sabaoth (for Hebrew: Tze'va'ot)

^l NT agrees with LXX against MT

^m Isaias (Isaiah) 1:9

by faith, but by the works of the law! They stumbled over the stumbling stone, ³³even 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.^b*

10

About Israel – On salvation

Brethren, my heart's desire and my prayer to God are for Israel, that they may be saved. ²Certainly, I testify about them that they have a zeal for God, but not according to accurate knowledge.^c ³Being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. ⁴For Christ is the fulfillment^d of the law for righteousness to everyone who believes. ⁵Moses writes about the righteousness of the law, "The one who does them will live by them."^e ⁶But the righteousness which is of faith speaks this way, "Do not say in your heart, 'Who will ascend into heaven?'"^f (that is, to bring Christ down); ⁷or, 'Who will descend into the abyss?'"^g (that is, to bring Christ up from the dead.)" ⁸But what does it say? "The word is near you, in your mouth, and in your heart;"^h that is, the word of faith, which we preach. ⁹If 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. ¹⁰With the heart, one believes, resulting in righteousness; and with the mouth confession is made, resulting in salvation. ¹¹As the Scripture says, "Whoever believes in him will not be disappointed."ⁱ

¹²Indeed, there is no distinction between Jew and Greek because the same Lord is Lord of all, and he is generous^k to all who call on him. ¹³For, "Whoever will call on the Name of the Lord will be saved."^l ¹⁴But how 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? ¹⁵And how will they preach unless they are sent? As it is written:

^a NT agrees with MT against LXX

^b Or "put to shame." Isaias (Isaiah) 8:14; 28:16. NT agrees with LXX against MT

^c Greek ἐπίγνωσιν

^d Or "completion, end"

^e Leviticus 18:5

^f Deuteronomy 30:12

^g Deuteronomy 30:13

^h Deuteronomy 30:14

ⁱ Or "put to shame"

^j Isaias (Isaiah) 28:16. NT agrees with LXX against MT

^k Or "bountiful"

^l Joel 2:32

*How beautiful are the feet of those who preach the Good News of peace,^a
Who bring glad tidings of good things!^b*

¹⁶Still, they did not all listen to the Good News. As Isaias (Isaiah) says, “Lord, who has believed our report?”^c ¹⁷And so, faith comes by hearing, and hearing by the word of God. ¹⁸But I say, did they not hear? Yes, most certainly:

*Their sound went out into all the earth,^d
Their words to the ends of the world.^e*

¹⁹But I ask, did not Israel know? First, Moses says:

*I will provoke you to jealousy with what is no nation,
With a nation void of understanding I will make you angry.^f*

²⁰Isaias (Isaiah) is very bold and says:

*I was found by those who did not seek me.^g
I was revealed to those who did not ask for me.^h*

²¹Yet, regarding Israel, he says:

All day long I stretched out my hands to a disobedient and opposing people.ⁱ

11

Israel – A remnant – The olive tree

I ask then, did God reject his people? May it never be! In fact, I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. ²God did not reject his people, which he foreknew. Or do you not know what the Scripture says about Elias (Elijah), how he complained to God against Israel: ³“Lord, they have killed your prophets, they have broken down your altars! I am left alone, and they seek my life.”^k ⁴But how does God answer him? “I have reserved for myself seven thousand men, who have not bowed the knee to Baal.”^l ⁵Likewise, at this present time, there is also a remnant

^a CT omits “of those who preach the Good News of peace”

^b Isaias (Isaiah) 52:7

^c Isaias (Isaiah) 53:1

^d NT agrees with LXX against MT

^e Psalms 19:4 / 18 LXX

^f Deuteronomy 32:31

^g NT agrees with LXX against MT

^h Isaias (Isaiah) 65:1

ⁱ Isaias (Isaiah) 65:2. NT agrees with LXX against MT

^j Or “pleads” (the Greek is present tense)

^k 1 Kings 19:10,14

^l 1 Kings 19:18

according to the election of grace. ⁶And if [it is] by grace, then it is no longer of works; otherwise grace is no longer grace.^a But if it is of works, it is no longer grace; otherwise work is no longer work.

⁷What then? Israel did not obtain what it what seeking, but the elect obtained it; and the rest were hardened. ⁸This is according to what is written:

*God gave them a spirit of deep sleep,
Eyes not to see, and ears not to hear,
Even to this very day.^b*

⁹As David says:

*Let their table become a snare and a trap; a stumbling block;
Let it be their recompense!
Let their eyes be darkened so that they may not see,
And keep their backs forever bent.^d*

¹¹I ask then, did they stumble in order to fall? May it never be! However, by their fall, salvation has come to the Gentiles, to provoke them to jealousy. ¹²Now, if their fall is the treasure of the world, and their loss [has become] the riches of the Gentiles; how much greater riches will their fullness bring! ¹³For I speak to you who are Gentiles: since I am an apostle to Gentiles, I glorify my ministry. ¹⁴May I somehow provoke to jealousy those who are my flesh so that I may save some of them. ¹⁵For if their rejection means the reconciling of the world, what would their acceptance be, if not life from the dead? ¹⁶If the first fruit is holy, so is the whole batch. If the root is holy, so are the branches. ¹⁷But if some of the branches were broken off, and you, being a wild olive, were grafted in among them. Having {individually} become partaker with them of the root and of the richness of the olive tree; ¹⁸do not boast over the branches! But [even] if you boast, it is not you who support the root, but the root supports you. ¹⁹You will then say, “Branches were broken off, so that I might be grafted in!” ²⁰True; by their unbelief they were broken off, and you stand [in] by your faith. Do not be full of pride, but fear! ²¹Certainly, if God did not spare the natural branches, neither will he spare you! ²²You see, then, both the goodness and the severity of God. Toward those who fell, severity [was shown]; but towards you, goodness, [that is], if you continue in his goodness. Otherwise you also will be cut off. ²³As for them, if they do not continue in their unbelief, they will be grafted in {again}, because God is able to graft them in again. ²⁴If you were cut out of what is by nature a wild

^a CT omits “then it is no longer of works; otherwise grace is no longer grace”

^b Deuteronomy 29:4; Isaiah (Isaiah) 29:10

^c NT agrees with LXX against MT

^d Psalms 69:22,23 / 68 LXX

olive tree and were grafted against nature into a good olive tree, how much more will the natural branches be grafted into their own olive tree!

Israel's hardening - The gifts and the calling of God

²⁵Indeed, I do not want you to be ignorant of this mystery, brethren, so that you may not claim to be wiser than you are: a partial hardening has happened to Israel, until the fullness^a of the Gentiles should come in. ²⁶And thus all Israel will be saved.^b Even as it is written:

*There will come out of Zion the Deliverer,
and he will turn away ungodliness from Jacob.^c
This is my covenant to them,
When I will take away their sins.^d*

²⁸Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the sake of the forefathers. ²⁹Indeed, without regret^e are the gifts and the calling of God! ³⁰In the past, you were disobedient to God, but now, you have obtained mercy by their disobedience. ³¹Likewise, they also have now been disobedient, so that by the mercy shown to you they may also obtain mercy. ³²Indeed, God has bound all human beings to disobedience, so that he might have mercy on all.

³³Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and how unfathomable are his ways!

*³⁴For who has known the mind of the Lord?
Or who has been his counselor?^g
Or who has first given to the Lord so as to be paid back?^h*

³⁶Indeed, from him, and through him, and to him, are all things. To him be the glory unto the ages! Amen.

^a Or "full number"

^b This verse has been interpreted in various ways. Some see in this statement the promise that Israel (according to the flesh) will repent and be saved; others interpret this verse as meaning that with the entry of 'the full number of the Gentiles,' the fullness of Israel (according to faith) will be reached and "thus, all Israel will be saved."

^c NT agrees with LXX against MT

^d Isaias (Isaiah) 59:20-21; 27:9 (NT agrees with LXX against MT); Jeremiah 31:33-34

^e Often translated "the gifts and the call of God are irrevocable" – Compare Genesis 6:6; 1 Chronicles 21:15

^f NT agrees with LXX against MT

^g Isaias (Isaiah) 40:13

^h Job 41:11. NT agrees with MT against LXX

12

Holy worship – One Body, many parts

Therefore, I urge you, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy, acceptable to God, which is your rational offering of divine service.^a ²Do not 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. ³By the grace that was given to me, I tell everyone among you not to think of yourself more highly than you should! Instead, think [of yourselves] reasonably, as God has apportioned to everyone a measure of faith. ⁴For even as we have many members in one body, and all the members do not have the same function, ⁵likewise we, who are many, are one body in Christ and individually members of one another. ⁶We have different gifts according to the grace given to us: if it is prophecy, let us prophesy according to the measure of our faith. ⁷If it is service, let us dedicate ourselves to service! He who teaches should do his teaching; ⁸or he who exhorts his exhorting. As for the one who gives, let the giving be done with generosity. He who rules should rule with diligence and the one who shows mercy should do so with joy.

Christian living

⁹Let your love be without hypocrisy. Reject with horror what is evil. Cling to what is good. ¹⁰In love for the brethren, be tenderly affectionate with one another; place the honor of others above your own. ¹¹Do not fall back in zeal; be fervent in the spirit,^b serving the Lord. ¹²Rejoice in hope, endure in troubles, persevere in prayer; ¹³contribute to the needs of the saints; look for opportunities to be hospitable. ¹⁴Bless those who persecute you; bless, and do not curse! ¹⁵Rejoice with those who rejoice; weep with those who weep! ¹⁶Be of the same mind one toward another. Do not set your mind on exalted things, but associate with the humble. Do not think that you are wiser than you really are. ¹⁷Repay no one evil for evil. Show respect for what is honorable in the sight of all. ¹⁸If it is possible, as much as is in your power, be at peace with all people. ¹⁹Do not seek revenge, beloved, but let God's wrath follow its course. As it is written, "Vengeance belongs to me; I will repay, says the Lord."^c ²⁰Therefore:

*If your enemy is hungry, feed him.^d
If he is thirsty, give him a drink;*

^a Greek λογικὴν λατρείαν

^b Or "Spirit"

^c Deuteronomy 32:35

^d NT agrees with LXX against MT

In doing so, you will heap coals of fire on his head.^a

²¹Do not be overcome by evil; instead, overcome evil with good.

13

About higher authorities

Let every human being be in subjection to the higher authorities because there is no authority except from God, and those who exist are ordained by God. ²Therefore, whoever opposes the authority opposes the ordinance of God and rebels^b will receive judgment upon themselves. ³Certainly, rulers are not a terror to the good deed, but to the evil [deed]! Do you desire to have no fear of the authority? Then do what is good, and you will have praise [from the authority], ⁴because it is for you a minister^c of God for good. But if you do what is evil, then be afraid, because it does not bear the sword in vain; it is a servant of God, an avenger of wrath to anyone who does evil. ⁵Therefore, you need to be in subjection, not only because of the wrath, but also for the sake of conscience. ⁶For this reason, you also pay taxes, because the authorities are ministers of God's service,^d always taking care of this purpose. ⁷And so, give to everyone as you owe: taxes to whom taxes are due; revenues to whom revenues are due; respect to whom respect is due; honor to whom honor is due!

Love, the fulfillment of the law - The day is near

⁸Do not owe anything to anyone, except to love one another; for whoever loves the other^e has fulfilled the law.

⁹Indeed, these commandments ("You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet,"^{f,g} and whatever other commandments there are,) are all summed up in this very saying, "You shall love your neighbor as yourself."^h ¹⁰Love does not harm a neighbor. Love therefore is the fulfillment of the law.

¹¹Do this, being aware of the time: it is already time for you to awaken from sleep, for salvation is now nearer to us than when we first believed! ¹²The night is far gone, and the day is near. Let us therefore throw off the works

^a Proverbs 25:21-22

^b Or "those who resist"

^c Or "servant"

^d Greek λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς

^e Greek ἀγαπῶν τὸν ἕτερον

^f TR adds "You shall not give false testimony,"

^g Exodus 20:13-15,17; Deuteronomy 5:17-19,21

^h Leviticus 19:18

of darkness, and let us put on the armor of light. ¹³Let us walk decently, as in the day; not in parties and drunkenness, not in sexual immorality and lustful acts, and not in strife or jealousy. ¹⁴Instead, put on the Lord Jesus Christ and do not think how to satisfy the flesh and its lusts.

14

Mutual respect

Accept the one who is weak in faith, but not to enter into arguments over disputable matters. ²One has faith to eat all things while the weak eats only vegetables. ³The one who eats [everything] should not look down on the one who does not eat. The one who does not eat should not judge the one who eats because God has accepted him. ⁴Who are you who judge someone else's servant? He stands or falls to his own master! Yes, that one will be made [able] to stand, because God has the power to make someone stand.

⁵One person considers that a [particular] day is more important [than the others]. Another thinks that every day is alike. Let each in his own mind be fully convinced.^a ⁶The one who observes the day should observe it 'to the Lord;'^b and the one who does not observe it should do so 'to the Lord.' The one who eats should eat 'to the Lord' because he gives thanks to God! Likewise, the one who does not eat should do so 'to the Lord' because he [also] gives thanks to God! ⁷Indeed, we do not live selfishly and we do not die for ourselves. ⁸In fact, if we live, we live 'to the Lord;' or if we die, we die 'to the Lord.' Therefore, whether we live or die, we belong to the Lord. ⁹It is for this purpose that Christ died, rose, and lived again, so that he might be Lord of both the dead and the living.

¹⁰But [as for] 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. ¹¹As it is written:

*'As I live,' says the Lord, 'every knee will bow to me,
Every tongue will confess to God.'*^c

¹²And so, each of us will give a personal account to God. ¹³Therefore, let us not judge one another any more. Instead, resolve that no one should put a stumbling block in his brother's way, or an occasion for falling.

¹⁴In the Lord Jesus, I know and I am convinced that nothing is unclean of itself. But to the one who considers anything to be unclean, to such a one it is unclean! ¹⁵Yet, if because of food your brother is grieved, you no longer

^a Or "assured"

^b Greek τῷ κυρίῳ

^c NT agrees with LXX against MT

^d Isaiah (Isaiah) 45:23

walk in love. Do not destroy with your food the one for whom Christ died. ¹⁶Thus, do not let what is good to you become a cause of evil things being said,^a ¹⁷because the Kingdom of God is not [about] eating and drinking, but [it is about] righteousness, peace, and joy in the Holy Spirit. ¹⁸Certainly, whoever serves Christ in these things is acceptable to God and approved by all. ¹⁹And so, let us pursue things which cause peace, and things by which we may edify one another. ²⁰Do not overthrow God's work for the sake of food! All things indeed are clean; however it is evil for someone to create a stumbling block by eating. ²¹It is good to not eat meat, drink wine, or to do anything by which your brother stumbles, is offended, or is made weak.

²²Do you have faith? Have it to yourself before God. Blessed is the one who does not judge himself in what he approves. ²³But the one who doubts is condemned if by eating, it is not of faith. Whatever is not of faith is sin.

²⁴Now 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 ²⁵but is now revealed, and who 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; ²⁶to the only wise God, through Jesus Christ, be glory forever! Amen.^b

15

Endurance and encouragement

Now, we who are strong should bear the weaknesses of the weak, and not {just} please ourselves. ²Let each one of us please our neighbor for what is good, to be edifying to him. ³Even Christ did not please himself. But, as it is written, "The insults of those who insulted you fell on me."^c ⁴For whatever things were written before were written for our instruction, so that through patience and through the Scriptures' encouragement^d we might have hope. ⁵Now, may the God of endurance and encouragement grant you to be together of the same mind according to Christ Jesus, ⁶so that with one accord, you may with one mouth glorify the God and Father of our Lord Jesus Christ.

⁷Therefore, accept one another, even as Christ also accepted you,^e to the glory of God. ⁸Now, I say that Christ was made a servant of the circumcision for the truth of God, so that he might confirm the promises

^a Or "blaspheme / slander"

^b TR places verses 24-26 after Romans 16:24 as verses 25-27.

^c Psalms 69:9 / 68 LXX

^d Or "comfort" (compare also 1 Maccabees 12:9)

^e TR reads "us" instead of "you"

given to the fathers, ⁹and so that the Gentiles might glorify God for his mercy. As it is written:

*Therefore, I will give you praise among the Gentiles,
And sing to your Name.^a*

¹⁰Again he says:

Rejoice, you Gentiles, with his people.^b

¹¹Again:

*Praise the Lord, all you Gentiles!
Let all the peoples praise him.^c*

¹²Again, Isaias (Isaiah) says:

*There will be the root of Jesse,
He who arises to rule over the Gentiles;
In him the Gentiles will hope.^d*

¹³Now, may the God of hope fill you with all joy and peace in believing, so that you may abound in hope and in the power of the Holy Spirit.

Paul's ministry and plans

¹⁴I myself am also convinced about you, my brethren, that you are full of goodness, filled with all knowledge, able also to instruct others. ¹⁵But I write all the more boldly to you, as reminding you, because of the grace that was given to me by God, ¹⁶that I should be a servant of Christ Jesus to the Gentiles. I should serve as a priest the Good News of God, so that the offering up of the Gentiles might become acceptable, sanctified by the Holy Spirit.^e ¹⁷I have my boasting in Christ Jesus in things pertaining to God ¹⁸because I will not dare to speak of anything except of what Christ has worked through me. This is for the obedience of the Gentiles, by word and deed, ¹⁹in the power of signs and wonders, in the power of God's Spirit. And so, from Jerusalem, and as far as Illyricum, I have fully preached the Good News of Christ. ²⁰Yes, I have made it my goal to preach the Good News where Christ was not already called upon, in order not to build on someone else's foundation. ²¹But, as it is written:

*Those to whom no tidings of him came will see!
Those who have not heard will understand.^a*

^a 2 Samuel 22:50; Psalms 18:49 / 17 LXX

^b Deuteronomy 32:43

^c Psalms 117:1 / 116 LXX

^d Isaias (Isaiah) 11:10. NT agrees with LXX against MT

^e Compare epicleris: "for the precious gifts now offered and sanctified"

^f NT agrees with LXX against MT

²²For this reason, I was hindered many times from coming to you. ²³But now, since I no longer have any place in these regions and since I had for many years a longing to come to you, ²⁴I [write that I] will come to you whenever I travel to Spain, in order to be helped on my way there by you, and first of all to enjoy your company for a while. ²⁵But now, I want you to know that I am going to Jerusalem to minister to the saints. ²⁶It has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem. ²⁷Yes, it has been their good pleasure, as they are in debt to them. For if the Gentiles have been made partakers of their spiritual things, they owe it to them to be of service in material things. ²⁸After I accomplish this and deliver this harvest to them, I will go to Spain by your way. ²⁹I know that, when I come to you, I will come in the fullness of the blessing of the Good News of Christ.

³⁰Now I beg you, brethren, 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, ³¹so that I may be delivered from those who are disobedient in Judea and so that my service for Jerusalem may be acceptable to the saints. ³²[Pray also] that I may come to you in joy by the will of God, and together with you, find rest. ³³May the God of peace be with you all! Amen.

16

Greetings

I commend to you Phoebe, our sister, who is a servant^b of the Church that is at Cenchreae, ²so that you receive her in the Lord in a way worthy of the saints. Also, may you assist her in whatever matter she may need from you since she has been a benefactor to many, including myself.

³Greet Prisca and Aquila, my fellow-workers in Christ Jesus, ⁴who risked their own lives for my sake. I am grateful to them, and with me all the Churches of the Gentiles. ⁵Greet the Church that is in their house and Epänetus, my beloved, who is the first fruits of Achaia to Christ. ⁶Greet Mary, who labored much for us. ⁷Greet Andronicus and Junia, my relatives and fellow-prisoners who are outstanding^c among the apostles, who also were in Christ before me. ⁸Greet Amplias, my beloved in the Lord. ⁹Greet Urbanus, our fellow-worker in Christ, and Stachys, my beloved. ¹⁰Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. ¹¹Greet Herodion, my relative. Greet those of the household of Narcissus, who are in the Lord. ¹²Greet Tryphaena and Tryphosa, who work hard in the Lord. Greet Persis, the beloved, who has labored much in

^a Isaiah (Isaiah) 52:15

^b Or possibly "deacon / deaconess"

^c Or "prominent"

the Lord. ¹³Greet Rufus, the chosen in the Lord, and his mother, a mother to me as well. ¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. ¹⁵Greet Philologus and Julia, Nereus and his sister, Olympas, and all the saints who are with them. ¹⁶Greet one another with a holy kiss. The Churches of Christ greet you.

¹⁷Now I beg you, brethren, watch out for those who are causing divisions and occasions of stumbling, contrary to the doctrine which you learned. Stay away from them! ¹⁸Such people do not serve our Lord Jesus Christ, but their own belly. By their smooth and flattering speech, they deceive the hearts of the innocent.

¹⁹Indeed, your obedience has become known to all and I rejoice over you. I desire to have you wise in what is good, but innocent in what is evil,^a ²⁰and the God of peace will quickly crush Satan under your feet. May the grace of our Lord Jesus Christ be with you!

²¹Timothy, my fellow-worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. ²²I, Tertius,^b who write the letter, greet you in the Lord. ²³Gaius, my host and host of the whole Church,^c greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother. ²⁴The grace of our Lord Jesus Christ be with you all! Amen.^{25d}

^a Compare Matthew 10:16

^b Tertius is here named as secretary or *amanuensis* of this Pauline epistle.

^c See Acts 15:22 and note

^d TR places Romans 14:24-26 at the end of Romans instead of at the end of chapter 14, and numbers these verses 16:25-27. CT omits verse 24

1 CORINTHIANS

(ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α)

1

Paul, called to be an apostle of Jesus Christ through the will of God, and our brother Sosthenes, ²to the Church of God which is at Corinth. [You are] those who are sanctified in Christ Jesus, called to be saints, with all those who call upon the Name of our Lord Jesus Christ in every place, both theirs and ours: ³Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴I always give thanks to my God concerning you for the grace of God which was given to you in Christ Jesus; ⁵that in everything you have been enriched in him, in all [manner of] speech and knowledge; ⁶even as the testimony of Christ was confirmed in you. ⁷And so, you lack no gift as you wait for the revelation of our Lord Jesus Christ; ⁸who will also confirm you until the end, blameless in the day of our Lord Jesus Christ. ⁹God is faithful, through whom you were called into the fellowship^a of his Son Jesus Christ, our Lord.

Divisions in the Church

¹⁰Now I beg you, brethren, through the Name of our Lord Jesus Christ, to all speak the same thing and that there be no divisions among you. Instead, may you be perfected together in the same mind and opinion.^b ¹¹As it is, those who are from Chloe's household have informed me concerning you my brethren, that there are quarrels among you. ¹²Now I mean this: that each one of you says, "I follow Paul," "I follow Apollos," "I follow Kephas," or, "I follow Christ." ¹³Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? ¹⁴I thank God that I baptized none of you, except Crispus and Gaius, ¹⁵so that no one should say that I baptized you into my own name. ¹⁶(I also baptized the household of Stephanas; besides them, I do not know whether I baptized any other.)

The cross of Christ – No boasting

¹⁷Indeed, Christ did not send me to baptize but to preach the Good News - not in wisdom of words, so that the cross of Christ would not be made void.

^a Greek κοινωνίαν (communion, partnership, a close mutual relationship)

^b Or "judgment / decision"

¹⁸For the word of the cross is foolishness to those who are dying, but to us who are being saved it is the power of God. ¹⁹As it is written:

I will destroy the wisdom of the wise,^a

I will bring the discernment of the discerning to nothing.^b

²⁰Where is the wise? Where is the expert of the law? Where is the debater of this world? Has not God ridiculed the wisdom of this world? ²¹Since in God's wisdom, the world through its 'wisdom' did not know God, it was God's good pleasure (through the foolishness of this proclamation) to save those who believe. ²²Jews ask for signs and Greeks seek after wisdom, ²³but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks. ²⁴However, to those who are called, (both Jews and Greeks), Christ is the power of God and the wisdom of God, ²⁵because God's 'foolishness' is wiser than human wisdom, and the weakness of God is stronger than human strength. ²⁶Consider your calling, brethren, that not many [among you] were wise according to the flesh, not many powerful, and not [many] of noble birth. ²⁷Nevertheless, God chose the foolish things of the world to put to shame those who are 'wise.' [Yes], God chose the weak things of the world in order to put to shame the things that are strong. ²⁸God also chose the lowly things of the world, the things that are despised and even the things that are 'nothing,' so that he might bring to nothing the things that are {thought to be important}; ²⁹so that no flesh should boast before God. ³⁰But by God's doing, you are in Christ Jesus, who was made to us wisdom from God, as well as righteousness, sanctification, and redemption; ³¹so that as it is written, "Whoever boasts should boast in the Lord."^c

2

God's Wisdom - The Spirit of God

When I came to you, brethren, I did not come with excellence of speech or wisdom, proclaiming to you the testimony of God. ²Indeed, I resolved not to know anything among you, except Jesus Christ, and him crucified. ³I was with you in weakness, in fear, and in much trembling.^d ⁴My speech and my preaching were not in persuasive words of human^e wisdom but in demonstration of the Spirit and of power, ⁵so that your faith would not stand by human wisdom but in the power of God. ⁶However, we [do] speak wisdom among those who are full grown; yet it is a wisdom 'not of

^a NT agrees with LXX against MT

^b Isaias (Isaiah) 29:14

^c Jeremiah 9:24

^d Or "anguish"

^e CT omits "human"

this world,' nor of the rulers^a of this world, who are coming to nothing. ⁷Instead, we speak God's wisdom in a mystery, the wisdom that was hidden, which God had foreordained before the ages for our glory, ⁸[a wisdom] which none of the rulers of this world recognized. For if they had recognized^b this wisdom,^c they would not have crucified the Lord of glory!^d ⁹But as it is written:

*Things which an eye did not see, and an ear did not hear,
Which did not enter into the heart of man,
These God has prepared for those who love him.*

¹⁰Yet, God has revealed these things to us through the Spirit,^f because the Spirit searches all things, yes, [even] the deep things of God. ¹¹For what human being knows what is truly human except the human spirit that is within? Likewise, no one truly comprehends the things of God except the Spirit of God. ¹²However, we have received, not the spirit of the world, but the Spirit which is from God, so that we might know the things that were freely given to us by God. ¹³These are the things we proclaim, not in words which human wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with [other] spiritual things. ¹⁴Now, the natural^g person does not receive the things of God's Spirit because for they are foolishness to him, and such a person cannot know^h these things because they are spiritually discerned. ¹⁵On the other hand, the spiritual person discerns all things and is not subject to mere human opinions.ⁱ ¹⁶"Truly, who has known the mind of the Lord^j to [be in position to] instruct him?"^k But we have the mind of Christ!

3

God's co-workers – Spiritual living

Brethren, I could not speak to you as to spiritual persons, but as to carnal ones - infants in Christ. ²I fed you with milk, not with meat, because you were not yet ready. Indeed, you are not even ready now ³because you are still carnal. As long as there is jealousy, strife, and factions among you, are

^a Or "manuscripts"

^b Or "known"

^c Greek "it"

^d See Psalms 24:7-8 / 23 LXX

^e Isaias (Isaiah) 64:4. Compare also with Sirach 1:10

^f Or perhaps "spirit"

^g Or "unspiritual"

^h Or "recognize / perceive"

ⁱ Or "judgments"

^j NT agrees with LXX against MT

^k Isaias (Isaiah) 40:13

you not carnal, walking according to human ways? ⁴When one says, “I follow Paul,” and another, “I follow Apollos,” are you not carnal? ⁵Who then is Apollos, and who is Paul, if not servants through whom you believed; and each as the Lord gave to him? ⁶I planted, Apollos watered, but [it is] God [who] made it grow! ⁷And so, neither the one planting nor the one watering is anything: only God makes it grow. ⁸Now the one planting and the one watering are the same, but each will receive a personal reward according to his own labor. ⁹Indeed, we are God’s co-workers! You are God’s field,^a God’s building. ¹⁰According 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 everyone be careful how he builds on it! ¹¹As it is, no one can lay any other foundation than the one that has [already] been laid, which is Jesus Christ. ¹²But as one builds on that foundation with gold, silver, precious stones, wood, hay, or stubble; ¹³each person’s work will be revealed. Certainly, the Day will make it manifest, because it is revealed in fire; and the fire will test everyone’s work.^b ¹⁴If what someone has built on the foundation remains, then a reward shall be received. ¹⁵[On the other hand], if someone’s work is burned, it will be lost, but that person shall be saved, as through fire.

¹⁶Do you not know that your bodies are a sanctuary of God, and that God’s Spirit lives in you? ¹⁷If anyone destroys God’s sanctuary, God will destroy him because God’s sanctuary is holy, and this is what you are! ¹⁸Let no one deceive himself: if anyone thinks that he is wise among you in this world, let him become a fool, so that he may become wise. ¹⁹Indeed, the wisdom of this world is foolishness with God! As it is written, “He has taken the wise in their craftiness.”^c ²⁰And also, “The Lord knows the reasoning of the wise, that it is worthless.”^d ²¹Therefore, let no one boast in human beings! All things are yours, ²²whether Paul, or Apollos, or Kephas,^e or the world, or life, or death, or things present, or things to come. All belong to you, ²³and you belong to Christ, and Christ belongs to God.^f

4

Stewards of God’s mysteries – Paul’s example

And so, let everyone think of us as Christ’s servants and stewards^g of God’s mysteries. ²Moreover, it is required of stewards that they be found faithful!

^a Or “farming”

^b Compare Malachi 3:2

^c Job 5:13. NT agrees with MT against LXX

^d Psalms 94:11 / 93 LXX

^e Peter

^f Or “Christ is God’s”

^g Or “guardians, keepers”

³But as far as I am concerned, it is a very small thing that I should be judged by you or according to human judgment. Yes, I do not [even] judge my own self ⁴because I know^a nothing against myself. Yet, I am not justified by this, but the one who judges me is the Lord. ⁵Therefore, judge nothing before the time, [that is] until the Lord comes. He will bring to light the hidden things of darkness and reveal the motives of every heart. Then, each person will receive due praise from God.

⁶Brethren, I have figuratively applied these things to myself and Apollos for your benefit, so that in us you might learn the meaning of ‘not beyond the things which are written,’ so that none of you will be puffed up against another. ⁷Indeed, who makes you different?^b And what do you have that you have not received? But if you received it, why do you boast as if you had not received it? ⁸[But] you are already filled! You have already become rich and you have come to rule apart from us! Yes, and I wish that you would really be rulers, so that we also might reign with you. ⁹I think that God has displayed us, the apostles, last of all, like men sentenced to death, because we are made a spectacle to the world, both to angels and people. ¹⁰We 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. ¹¹Even to this present hour, we hunger and thirst, we are naked, beaten and [we] wander from place to place! ¹²We work hard, with our own hands. When people curse us, we bless [in return]. When we are persecuted, we endure. ¹³When we are defamed, we try to conciliate. We are made as the filth of the world, as the dirt wiped off by all, even until now. ¹⁴I do not write these things to shame you, but to admonish you as my beloved children. ¹⁵For although you have ten thousand tutors in Christ, yet [you do] not [have] many fathers. For in Christ Jesus, I became your father through the Good News. ¹⁶I beg you therefore, be imitators of me. ¹⁷For this reason, I have sent Timothy to you, my beloved and faithful child in the Lord. He will remind you of my ways which are in Christ, even as I teach everywhere in every Church. ¹⁸Now, some of you, thinking that I am not coming to you, have become arrogant. ¹⁹Still, I will come to you shortly, if the Lord wills! Then I will find out not so much what these arrogant people say, but what power they have. ²⁰Truly, the Kingdom of God is not in speech, but in power.^c ²¹What do you desire? Shall I come to you with a rod, or in love and with a spirit of gentleness?

^a Or “I am aware of”

^b Or “superior”

^c Greek δυνάμει

5

A case of sexual immorality

It is actually reported that there is sexual immorality among you, and a kind as does not even occur among the Gentiles, [namely] that someone has his father's wife! ²And you are arrogant! Should you not rather have mourned, so that whoever has done this would have been removed from among you? ³For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged the man^a who has done this thing! ⁴In the Name of our Lord Jesus Christ, when you are gathered together, and with my spirit, with the power of our Lord Jesus Christ, ⁵you are to hand over such a person to Satan for the destruction of the flesh, so that the spirit may be delivered^b in the day of the Lord Jesus.

⁶Your self-satisfaction is not healthy.^c Do you not know that a little yeast leavens the whole lump? ⁷Purge out the yeast, so that you may be a new lump, even as you are unleavened. And certainly, Christ, [who is] our Passover, has been sacrificed in our place. ⁸Therefore, 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.

⁹I wrote to you in my letter to have no fellowship with those who are immoral; ¹⁰yet I did not mean with the immoral people of this world, or with those who are greedy, dishonest, or idolaters; or else you would have to leave the world! ¹¹But as it is, I wrote to you not to associate with anyone who is called a brother^d who is a sexual sinner, or greedy, or an idolater, or a slanderer, or a drunkard, or someone dishonest. [In fact], do not even eat with such a person! ¹²Indeed, what do I have to do with judging those who are outside? Do you not judge those who are within? ¹³But those who are outside, God judges.

“Put away the wicked man from among yourselves!”^e

6

Lawsuits among Christians

Now, how can any of you dare go to court before the unrighteous (and not before the saints) when there is a matter against a neighbor? ²Do you not know that the saints will judge the world?^f And if the world is [to be]

^a Greek “him”

^b Or “saved / rescued”

^c Or “good”

^d Or “a brother or sister”

^e Deuteronomy 17:7. NT agrees with LXX against MT (See also 19:19; 21:21; 22:21; 24:7)

^f Compare Wisdom 3:8

judged by you, are you unworthy to judge the smallest matters? ³Do you not know that we will judge angels? How much more, then, things that pertain to this life?

⁴And now, if you need to judge things pertaining to this life, why do you place yourselves under judges who are irrelevant in the Church? ⁵I say this to move you to shame. Is there not even one wise man among you who would be able to decide between his brothers?^a ⁶Yet, [I hear of] lawsuits among the brethren, and that in front of unbelievers! ⁷This is already a fault in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded? ⁸No, but you yourselves do wrong and defraud, and [you do] that against your brethren!

Immorality

⁹Or do you not know that the unrighteous will not inherit the Kingdom of God? Do not be deceived: neither the sexually immoral,^b nor idolaters, nor adulterers, nor male prostitutes, nor sodomites, ¹⁰nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers, will inherit the Kingdom of God.

¹¹Some of you used to be like that, but you were washed, you were sanctified, you were justified in the Name of the Lord Jesus, and in the Spirit of our God.^c ¹²[You say:] “All things are lawful for me, but not all things are beneficial.” “All things are lawful for me,” but I will not be brought under the power of anything. ¹³“Food is for the stomach, and the stomach is for food,” but God will bring to nothing both of these. However, the body is not for sexual immorality, it is for the Lord; and the Lord is [made] for the body. ¹⁴Now, God raised up the Lord, and he will also raise us up by his power. ¹⁵Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? May it never be! ¹⁶Or do you not know that whoever is joined to a prostitute is one body? For God says, “The two will become one flesh.”^d ¹⁷But whoever who is joined to the Lord is one spirit. ¹⁸Flee sexual immorality! “Every sin that a person can do is outside the body,” but whoever commits sexual immorality sins against his own body. ¹⁹Or do you not know that your body is a sanctuary of the Holy Spirit which dwells in you, and which you have from God? You are not your own! ²⁰You were bought with a price! Therefore, glorify God in your body and in your spirit, which belong to God.^e

^a Or “brethren”

^b The Greek word includes all forms for sexual immorality, including all sexual relations outside of marriage.

^c Compare with the Orthodox rite of Baptism and Chrismation.

^d Genesis 2:24

^e CT omits “and in your spirit, which belong to God”

7

About marriage and marital relations

Now, concerning the matters you wrote to me about: ‘it is good for a man not to touch a woman.’² However, to avoid sexual immorality, let each man have his own wife, and let each woman have her own husband.³ Let the husband render to his wife the affection due to her, and likewise the wife to her husband.⁴ The wife does not have authority over her own body, but the husband does. Likewise, the husband does not have authority over his own body, but the wife does!⁵ Do not deprive each other {of marital relations} unless it is by consent and for a season, so that you may give yourselves to fasting and prayer. Then come together again, so that Satan may not tempt you because of your lack of self-control.

⁶Nevertheless, I say this by way of concession, not as a command.⁷ Indeed, I wish that everyone would be like me. However, each person has his own gift from God, one of this kind, and another of that kind.⁸ Still, I say this to those who are unmarried and to widows^a as well: it is good for them if they remain as I am.⁹ But if they do not have self-control, let them marry. Indeed, it is better to marry than to burn.¹⁰ But to those who are married, I command (not I, but the Lord) that the wife should not leave her husband¹¹ (but if she leaves, let her remain unmarried, or else be reconciled to her husband), and that the husband should not leave his wife.

¹²As for other cases, I (not the Lord) say this: if any brother has an unbelieving wife, and if she is content to live with him, he should not leave her.¹³ [Likewise,] the woman who has an unbelieving husband who is content to live with her should not leave her husband.¹⁴ This is because the unbelieving husband is sanctified in his wife, and the unbelieving wife is sanctified in her husband. Otherwise your children would be unclean, but in fact, they are holy.¹⁵ Yet, if the unbeliever decides to leave, let there be separation. The brother or sister is not under constraint^b in such cases, but God has called us in peace.¹⁶ Truly, how do you know, wife, if you will save your husband? Or how do you know, husband, if you will save your wife?

Each person’s state of life

¹⁷However that may be, let each of you lead the life to which God called you as the Lord has assigned. This is what I command in all the Churches.

¹⁸Was anyone called when he was circumcised? Let him not become uncircumcised! Was anyone called when he was not circumcised? Let him not be circumcised!¹⁹ Circumcision is nothing, and uncircumcision is

^a Or “widowers”

^b Or “bondage,” “is not bound”

nothing: what matters is the observance of the God's commandments. ²⁰Let everyone stay in that calling in which he was called. ²¹Were you called when you were a slave? Do not let that bother you, but if you get an opportunity to become free, use it. ²²Anyone who was called in the Lord while being a slave is a free human being who belongs to the Lord. Conversely, whoever was called while free is a slave of Christ. ²³You were bought with a price! Do not become slaves of [other] human beings. ²⁴Brethren, let everyone, in whatever condition he was called, stay in that condition with God.

Advice to virgins and widows

²⁵Now, concerning virgins, I have no commandment from the Lord, but I give my opinion^a as one who has obtained mercy from the Lord so as to be trustworthy. ²⁶I think that it is good, (in view of the present distress,) for a man to remain as he is. ²⁷Are you bound to a wife? Do not seek to be freed. Are you free from a wife? Do not seek a wife. ²⁸But if you do marry, you have not sinned. If a virgin marries, she has not sinned. Yet, those [who marry] will have tribulations in the flesh, and I want to spare you. ²⁹Yet, I say this, brethren: the time is short, and from now on, both those who have wives may be as though they had none; ³⁰and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; ³¹and those who use the world, as not using it to the fullest.^b The reason is that the outward form of this world is fading away. ³²However, I desire that you should be free from [such] cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord. ³³But he who is married is concerned about the things of the world, how he may please his wife. ³⁴There is also a difference between a wife and a virgin: the virgin cares about the things of the Lord, so that she may be holy both in body and spirit. But a married woman cares about the things of the world, how she may please her husband. ³⁵I say this for your own benefit; not that I may ensnare you, but [aiming] for what is appropriate, so that you may serve the Lord without distraction. ³⁶Nevertheless, if any man thinks that he is behaving inappropriately toward his virgin,^c if she has past the flower of her age, and if it is required, let him do what he wills:^d he does not sin, let them marry. ³⁷As for the one who stands steadfast in his heart, (having no necessity, but having control over his own heart to keep his virginity): he does well.

^a Or "judgment"

^b NJB translates as "those who are involved with the world as though they were people not engrossed in it"

^c This seems to be a reference to a Christian man who was betrothed to a virgin with the intention to remain in an unconsummated relationship, perhaps in imitation of St. Joseph and the Theotokos.

^d Or "desires"

³⁸And so, he who marries his [betrothed] virgin does well, and he who does not does better.

³⁹A 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 whoever she desires, [but] only in the Lord. ⁴⁰In my judgment, she is happier if she stays as she is, and I think that I too have the Spirit of God.

8

Concerning things sacrificed to idols

Now, concerning things sacrificed to idols: we know that we all have knowledge. Knowledge makes arrogant, but love builds up. ²But anyone who thinks that he knows anything does not yet know as he should know. ³On the other hand, if anyone loves God, such a person is known by him. ⁴Therefore, concerning the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is only one God. ⁵Indeed, although there are [many] things called “gods,” in the heavens or on earth; and there are many [so-called] “gods” and many “lords.” ⁶Yet, to us, there is one God the Father, from whom are all things; and we [are] for him; and one Lord Jesus Christ through whom are all things, and we live through him. ⁷However, such knowledge is not found in everyone. There are some who eat things sacrificed to an idol with awareness of the idol, and their conscience (being weak) is defiled. ⁸But food will not commend us to God. If we do not eat, we are not worse; and if we do eat, we are not better! ⁹However, be careful that your freedom may never become a stumbling block to the weak. ¹⁰For if someone sees you who have knowledge sitting in an idol’s temple, will not this person’s conscience, if weak, be emboldened to eat things sacrificed to idols? ¹¹And thus, through your knowledge, the weak one perishes, even the brethren for whose sake Christ died. ¹²And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ! ¹³Therefore, if food causes my brethren to stumble, I will never ever eat meat, so that I may not cause my brethren to stumble.

9

Paul’s apostleship – His rights

Am I not free? Am I not an apostle? Have I not seen Jesus Christ, our Lord? Are you not my work in the Lord? ²If to others, I am not an apostle, yet at least for you I am one! You are the seal of my apostleship in the Lord. ³My defense to those who question me is this: ⁴Have we no right to

eat and to drink? ⁵Do we not have the right to take along a sister – a wife^a – even as the rest of the apostles, and the brothers^b of the Lord, and Kephas? ⁶Or is it only Barnabas and I who are obliged to work? ⁷What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Or who feeds a flock and does not drink from the flock’s milk? ⁸Do I speak these things according to human ways? Does not the law say the same thing as well? ⁹For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.”^c Is it for the oxen that God shows cares, ¹⁰or does he say these things for our benefit? Yes, it was written for us, because whoever plows and whoever threshes should do so with the hope to have their share {of a harvest}. ¹¹If we sowed to you spiritual things, is it [such] a great thing if we reap your material things?

¹²If others partake of this right over you, should we not even more? Nevertheless, we did not use this right, but we bear all things, so that we may cause no hindrance to the Good News of Christ. ¹³Do you not know that the ministers in the temple get their food from the temple, and that those who serve at the altar have their share from the altar? ¹⁴Even so, the Lord ordained that those who proclaim the Good News should live from the Good News. ¹⁵However, I have used none of these things, and I do not write these things so that it may be done so in my case. As it is, I would rather die than to see anyone make my boasting void! ¹⁶Indeed, if I preach the Good News, I have nothing to boast about! This necessity is placed on me: woe unto me, if I do not preach the Good News! ¹⁷For if I do this of my own will, I have a reward, but if it is not of my own will, then I have a stewardship entrusted to me. ¹⁸What then is my reward? That, when I preach the Gospel,^d I may present the Good News of Christ for free, in order not to abuse my authority in the Good News.

All things to all people

¹⁹For although I was free from all, I brought myself in obedience to all, so that I might gain even more. ²⁰To the Jews I became as a Jew, so that I might win over the Jews. To those who are under the law, [I became] as under the law, so that I might gain those who are under the law. ²¹To those who are without law, [I became] as one without law (not being without law toward God, but under law toward Christ), so that I might win those who are without law. ²²To the weak I became as weak, that I might gain the weak. I have become all things to all people, so that I may by all means save some. ²³Now, I do this for the sake of the Good News, so that I may be a joint partaker of it. ²⁴Do you not know that those who run in a race run

^a Greek ἀδελφὴν γυναῖκα

^b See Appendix E

^c Deuteronomy 25:4

^d Or “Good News”

with everyone else, but that only one receives the prize? Run like that, in order to win! ²⁵Everyone who competes in the games exercises self-control in all things. Now, they do it in order to receive a corruptible crown, but we [seek] an incorruptible crown. ²⁶This is how I run, not without a goal. This is how I fight, not beating the air! ²⁷Instead, I chastise my body and bring it into submission, in fear that after having preached to others, I myself should be disqualified.

10

Warnings from the Old Testament

Now, I do not want you to be ignorant, brethren, that our forefathers were all under the cloud: all passed through the sea; ²and they were all baptized into Moses in the cloud and in the sea. ³They all ate the same spiritual food ⁴and drank the same spiritual drink. They drank from a spiritual rock that followed them, and that rock was Christ. ⁵However, God was not well pleased with most of them because they were struck down in the wilderness. ⁶Now these things were written as examples for us, so that we may not lust after evil things, as they also lusted. ⁷Do not become idolaters, as some of them were. As it is written, “The people sat down to eat and drink, and rose up to play.”^a ⁸Let us not commit sexual immorality, as some of them did, and in one day twenty-three thousand fell! ⁹Let us not put the Lord to the test, as some of them did, and they perished by the poisonous snakes. ¹⁰Let us not grumble either, as some of them did, and they were killed by the destroying angel. ¹¹Now, all these things happened to them as an example and they were written for our instruction, since the ends of the ages^b have come on us. ¹²Therefore, let the one who thinks that he is standing be careful not to fall.

¹³No temptation has come to you that is not common to everyone. God is faithful: he will not allow you to be tempted beyond what you are able to resist, but with the temptation he will also create a way to escape, so that you may be able to endure it.

The cup and bread – Against idolatry

¹⁴Therefore, my beloved, flee from idolatry. ¹⁵I speak [to you] as to people that have common sense. Judge what I say: ¹⁶The cup of blessing which we bless, is it not a sharing^c in the blood of Christ? The bread which we break, is not it a sharing^d in the body of Christ? ¹⁷Because there is one loaf of bread, we, who are many, are one body because we all partake of the one

^a Exodus 32:6

^b Greek τέλη των αιώνων

^c Or “communion, participation”

^d Or “communion, participation”

loaf of bread. ¹⁸Consider Israel according to the flesh: is it not true that those who eat the sacrifices participate in the altar?

¹⁹What am I saying then: that something sacrificed to idols is meaningful,^a or that an idol is anything? ²⁰[No], but I say that the things which the Gentiles sacrifice, they sacrifice to demons, not to God, and I do not want you to have fellowship with demons. ²¹You cannot drink from the cup of the Lord and also from the cup of demons. You cannot partake of the table of the Lord and of the table of demons as well. ²²Or do we [want to] provoke the Lord to jealousy? Are we stronger than he? 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. ²⁴We should not seek our own good, but our neighbor’s good.

Issues of conscience

²⁵You may eat whatever is sold at the market,^b asking no question for the sake of conscience, ²⁶for “the earth is the Lord’s, and its fullness.”^c ²⁷If you are invited for a meal by an unbeliever (and if you are inclined to accept), eat whatever is set before you, asking no questions for the sake of conscience.^d ²⁸But if anyone says to you, “This was offered to idols,” do not eat it for the sake of the one who told you, and for the sake of conscience,^e for “the earth is the Lord’s, and all its fullness.” ²⁹I say conscience, not your own, but the other’s conscience. But why is my freedom judged by someone else’s conscience? ³⁰If I partake with gratefulness, why am I denounced for what I give thanks for? ³¹And so, whether you eat, or drink, or whatever [else] you do, do it all to the glory of God. ³²Give no occasions for stumbling, either to Jews, or to Greeks, or to the Church of God; ³³even as I also [attempt to] please everyone in all things, not seeking my own profit, but the profit of many, so that they may be saved.

11

Be my imitators, even as I imitate Christ.

Headship – Discipline in the assembly

²Now I praise you, brethren, that you remember me in all things, and hold firm to the traditions as I delivered them to you. ³But I desire you to know that the head of every man is Christ, the head of the woman is the man, and the head of Christ is God. ⁴Every man praying or prophesying with his

^a Literally “is anything”

^b Technically “meat market”

^c Psalms 24:1 / 23 LXX

^d Or “awareness”

^e CT omits the end of this verse

head covered dishonors his head. ⁵But every woman praying or prophesying with her head unveiled dishonors her head, and it is as if she were shaved. ⁶Indeed, if a woman does not wear a head covering,^a she should be shaved; and if it is shameful for a woman to be shorn or shaved, then let her be covered. ⁷Certainly, a man should not have his head covered, because he is the image and glory of God, but woman is the glory of man. ⁸Man is not from woman, but woman from man; ⁹for man was not created for the woman, but woman for the man. ¹⁰For this cause, a woman should have [a sign of] authority^b on her head, because of the angels.

¹¹Nevertheless, in the Lord, a woman is not independent from the man or a man independent from the woman. ¹²For as woman came from man, so a man also comes [to life] through a woman; but all things are from God. ¹³Judge for yourselves: is it appropriate that a woman pray to God unveiled? ¹⁴Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, ¹⁵but if a woman has long hair, it is a glory to her, because her hair is given to her as a covering. ¹⁶But if anyone wishes to dispute these things, we have no other custom, and neither do God's Churches.

¹⁷Yet, in giving you this instruction, I do not praise you, as you come together not for the better but for the worse. ¹⁸First of all, when you come together as Church, I hear that divisions take place among you, and I partly believe it. ¹⁹Indeed, there must also be factions^c among you, so that those who are approved may be revealed among you. ²⁰As it is, when you gather together, it is not the Lord's supper that you eat, ²¹because each one takes his own supper first!^d One is hungry, and another is drunk! ²²Do you not have houses where you can eat and drink? Or do you despise God's Church and put to shame those who have nothing? What shall I tell you? Shall I praise you? In this, I do not praise you.

Tradition of the Lord's Supper – Unworthy communion

²³For I received from the Lord what also I delivered to you, that the Lord Jesus on the night in which he was betrayed, took bread. ²⁴When he had given thanks, he broke it, and said, "Take, eat.^e This is my body, which is broken^f for you. Do this in memory of me." ²⁵Likewise, 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." ²⁶For as often as you eat this bread

^a Or "is not covered"

^b Greek ἐξουσίαν

^c Greek αἵρεσις from which we have the English word 'heresy' although the primary equivalent would be 'schism,' both concepts being closely related.

^d Or perhaps "without waiting for everyone"

^e CT omits "Take, eat"

^f CT omits "which is broken"

and drink this cup, you proclaim the Lord's death until he comes. ²⁷Therefore, whoever eats this bread or drinks the Lord's cup in a manner unworthy of the Lord will be guilty of the body and blood of the Lord. ²⁸But let everyone do a self-examination, and then eat the bread and drink from the cup. ²⁹For whoever eats and drinks unworthily^a eats and drinks judgment to himself, if such a one does not discern the body of the Lord.^b ³⁰For this reason, many among you are weak and sick, and many have fallen asleep. ³¹If we discerned ourselves, we would not be judged, ³²but when we are judged, we are chastised by the Lord, so that we may not be condemned with the world. ³³Therefore, my brethren, when you come together for the Meal, wait for one another. ³⁴But anyone who is hungry should eat at home, in fear that your coming together might be for judgment. Other matters, I will set in order when I come.

12

The works of the Spirit

Now concerning spiritual [gifts],^c brethren, I do not want you to be ignorant. ²You know that when you were Gentiles, you were enticed and led away to those mute idols. ³Therefore, I want you to understand that no one speaking by God's Spirit can say, "Jesus is accursed." No one can say, "Jesus is Lord," except by the Holy Spirit. ⁴Now, there are various kinds of gifts, but it is the same Spirit. ⁵There are various kinds of service, and the same Lord. ⁶There are various kinds of works, but it is the same God who works all things in all. ⁷But to each one, the manifestation of the Spirit is given for the benefit of all. ⁸To one, the word of wisdom is given through the Spirit, and to another the word of knowledge, [both] according to the same Spirit. ⁹To another faith [is given] by the same Spirit and to yet another gifts of healings, [both] by the same Spirit. ¹⁰To another it is given to work miracles and to another prophecy. Another receives the discerning of spirits, another different kinds of tongues and another [yet] the interpretation of tongues. ¹¹However, it is the one and same Spirit who works all of these, distributing to each one individually as he intends.

One and many

¹²Just as the body is one and yet has many members, and all the members of the body (though many,) form one body; so also is Christ. ¹³For in one Spirit we were all baptized into one body, both Jews and Greeks, slaves or free; and we were all given the one Spirit to drink. ¹⁴For the body is not one member, but many. ¹⁵If the foot would say, "Because I am not the hand,

^a CT omits "unworthily"

^b CT omits "of the Lord"

^c Greek πνευματικῶν (or "spiritual things")

I am not part of the body,” it would still be part of the body. ¹⁶If the ear would say, “Because I am not the eye, I am not part of the body,” it would still be part of the body. ¹⁷If the whole body were an eye, where would the hearing be? Or if the whole body were hearing, where would the smelling be? ¹⁸But now, God has set the members of the body, each one of them, just as he desired. ¹⁹If they were all one member, where would the body be? ²⁰But now, they are many members, but [still] one body. ²¹The eye cannot tell the hand, “I have no need of you,” or again the head to the feet, “I have no need of you.” ²²In fact, the members of the body which seem to be weaker are indispensable! ²³The members of the body which we think less honorable, we clothe with greater honor while our less respectable members are treated with greater respect, ²⁴although our more presentable parts have no such need. But God put the body together, giving more abundant honor to the inferior part, ²⁵so that there should be no division in the body. Instead, the members should have the same care for one another. ²⁶When one member suffers, all the members suffer with it, and when one member is glorified, all the members rejoice with it.

²⁷Now you are the body of Christ, and members individually. ²⁸God has appointed some in the Church as follows: first apostles, second prophets, third teachers, then wonderworkers, also those having gifts of healing, those able to help others, those with gifts of administration,^a and those with different kinds of tongues. ²⁹However, are all apostles? Are all prophets? Are all teachers? Are all miracle workers? ³⁰Do all have gifts of healings? Do all speak with various languages? Do all interpret? ³¹But earnestly desire the best gifts. Moreover, I [will] show you a most excellent way.

13

The way of love

If I speak with the tongues of men and angels, but do not have love, I have become a noisy gong or a clanging cymbal. ²If I have the gift of prophecy and know all mysteries and have all knowledge; and if I have all faith, so as to move mountains, but if I do not have love; I am nothing. ³If I give out all my goods to feed the poor, and give my body to be burned^b but do not have love, it profits me nothing.

⁴Love is patient and is kind; love does not envy. Love does not brag, it is not proud, ⁵it does not behave inappropriately, it is not self-oriented.^c [Love] does not take offence and does not keep track of evil, ⁶it does not

^a Or “governance”

^b Or “hand over my body / give my body to hardship” – note that CT reads “that I may boast” which has strong support.

^c Or “does not seek its own [way]” (Greek οὐ ζητεῖ τὰ ἑαυτοῦς)

rejoice in unrighteousness, but rejoices with the truth. ⁷[Love] bears all things, believes all things, hopes all things, endures all things. ⁸Love never fails.

But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will pass away. ⁹For we know [only] in part, and we prophesy [only] in part; ¹⁰but when what is complete comes, then what is incomplete will be done away with. ¹¹When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become full-grown, I have put away childish things. ¹²For now, we see in a mirror, dimly,^a but then we shall see face to face. Now, I know [only] in part, but then, I will know fully, even as I have been fully known. ¹³But now, faith, hope, and love remain: these three, and the greatest of these is love.

14

About tongues and prophecy: personal and communal edification

Pursue love, and eagerly desire spiritual gifts,^b especially so that you may prophesy. ²For whoever speaks in another tongue does not speak to human beings but to God; and no one understands, but such a one speaks mysteries in [the] spirit.^c ³Whoever prophesies speaks to others for their edification, exhortation, and consolation. ⁴Whoever speaks in another tongue edifies himself [only], but the one who prophesies edifies the Church. ⁵Indeed,^d I desire to have all of you speak in other tongues, and even more that you would prophesy. For the one who prophesies is greater than the one who speaks in tongues, unless the one who speaks in tongues also interprets, so that the Church may be edified.

⁶But now, brethren, if I come to you speaking in tongues, what profit is there for you unless I speak either by way of revelation, knowledge, prophesying, or teaching? ⁷Consider things without life but giving a voice, such as a pipe or a harp: if they did not give a distinction in the sounds, how would anyone know what is being played? ⁸For if the trumpet gave an uncertain^e sound, who would prepare for war? ⁹It is the same with you: if you do not utter words easy to understand, how will people understand what is spoken? For you would be speaking into the air! ¹⁰As it is, there are many kinds of sounds in the world, and none of them is without meaning. ¹¹But if I do not know the meaning of the sound, I would be as a foreigner to the one speaking [in tongues] and vice-versa. ¹²And so with you, since

^a Or "darkly, imprecisely"

^b See 12:1

^c Or "Spirit"

^d Or "for / truly"

^e Or "muted"

you are eager for spiritual gifts, try to excel in what edifies the Church. ¹³Therefore, the one who speaks in another tongue should pray that he may [also] interpret, ¹⁴because if I pray in another tongue, my spirit prays, but my mind^a does not bear fruit.

¹⁵What then? I will pray with the spirit, and I will also pray with the mind. I will sing with^b the spirit, and with the mind also. ¹⁶Otherwise if you bless with the spirit, how will the one who is untrained say the “Amen” at your giving of thanks, not knowing what are you saying? ¹⁷You give thanks well, no doubt about it, but the other person is not built up. ¹⁸I give thanks to my God: I speak in tongues more than all of you. ¹⁹However, in the Church, I would rather speak five words with my mind than ten thousand words in another tongue, in order to instruct others.

The purpose of these gifts

²⁰Brethren, do not be children in thoughts, yet be infants when it comes to evil. Be mature in your thoughts. ²¹It is written in the law:

*By men of strange tongues and by the lips of strangers,
I will speak to this people.
Yet, not even thus will they hear me, says the Lord.^c*

²²Therefore, other tongues are for a sign, not to those who believe, but to unbelievers. Prophesying is [also] a sign, not to the unbelieving, but to those who believe. ²³If therefore the whole Church is assembled and all speak in tongues, and someone untaught or unbelieving comes in, will this person not say that you are crazy? ²⁴But if all prophesy, and someone unbelieving or untaught comes in, that person is reproved by all, and is judged by all. ²⁵And thus, the secrets of this person’s heart shall be revealed^d in order to fall down on his face and expressed adoration to^e God, declaring that God is among you indeed.

Instructions for good order

²⁶What is it then, brethren? When you come together, each one of you has a psalm, a teaching, a revelation, a [saying in] tongue, or an interpretation. Let all these things be done to build each other up. ²⁷If someone speaks in another tongue, let it be two or at the most three of them, one at a time; and then someone should interpret. ²⁸But if there is no interpreter, the one who speaks in tongues should remain silent in the Church; and let him

^a Or “understanding” (The Greek word is *nous/noi*) throughout this chapter

^b In these verse (15-19), “with” could also be translated as “by” or “in”

^c Isaiah (Isaiah) 28:11-12

^d Hebrews 4:12

^e *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

speak to himself and to God. ²⁹Let the prophets speak, two or three of them, and then let the others ponder on what was said. ³⁰But if a revelation is made to another sitting by, the first speaker should then keep silent. ³¹Certainly, all of you can prophesy one by one, so that all may learn and be exhorted. ³²The prophetic spirit is to be under the prophets' control, ³³for God is not a God of confusion, but of peace.

As is done in all the Churches of the saints, ³⁴women should remain silent in the Churches, for it has not been permitted for them to speak as they are to be under authority, as the law also says. ³⁵If they desire to learn about something, let them ask their own husbands at home, for it is not fitting that a woman should speak in the Church.

³⁶Do you think that it was from you that the word of God went out? Or did it come to you alone? ³⁷If any man thinks himself to be a prophet or someone spiritual, let him recognize the things which I write to you: these are the commandment of the Lord. ³⁸But the ignorant is truly ignorant! ³⁹Therefore, brethren, have an intense desire to prophesy and do not forbid speaking in tongues, ⁴⁰but let all things be done decently and in order.

15

The Good News and the Resurrection

Now I declare to you, brethren, the Good News which I preached to you, which also you accepted,^a in which you also stand. ²And you are saved by it, that is if you hold firmly to the word which I preached to you. Otherwise, you believed in vain. ³For I delivered to you, first of all, what I also received: that Christ died for our sins according to the Scriptures, ⁴that he was buried, that he was raised on the third day according to the Scriptures, ⁵and that he appeared to Kephas,^b then to the Twelve. ⁶After that, he appeared to over five hundred brethren at once, most of whom remain [alive] until now, but some have also fallen asleep. ⁷Then he appeared to James,^c then to all the apostles, ⁸and last of all, as to the child born at the wrong time, he appeared to me also. ⁹Indeed, I am the least of the apostles, unworthy to be called an apostle, because I persecuted the Church of God. ¹⁰But by the grace of God, I am what I am. His grace which was bestowed on me was not in vain, but I worked more than all of them - yet not I, but the grace of God which was with me. ¹¹It does not matter whether is it I or they: this is what we preach, and so you believed.

^a Or "received"

^b Peter

^c Most probably "James the Just," the bishop of Jerusalem who was also called "the Lord's brother" (see Appendix E). It is unclear whether this James was an unbeliever or a disciple / apostle at that time (see John 7:1-3).

¹²Now, if Christ is preached and we preach that he has been raised from the dead, how is it that some among you say that there is no resurrection of the dead? ¹³But if there is no resurrection of the dead, then Christ has not been raised! ¹⁴If Christ has not been raised, then our preaching is in vain, and your faith is also in vain. ¹⁵Yes, we are found to be false witnesses of God, because we testified concerning God that he raised up Christ (but if God did not raise him up, then the dead are not raised). ¹⁶Truly, if the dead are not raised, then Christ has not been raised! ¹⁷If Christ has not been raised, your faith is vain, and you are still in your sins. ¹⁸Moreover, those who have fallen asleep in Christ have perished. ¹⁹If it is only in this life that we have hoped in Christ, we are the most pathetic of all human beings!

²⁰But in fact, Christ has been raised from the dead! He did become the first fruits of those who are asleep. ²¹For since death came through [one] man, the resurrection of the dead also came through [one] man. ²²As in Adam all die, in Christ all will be made alive. ²³But each in the proper order: Christ (the first fruits), then those who are Christ's, at his coming. ²⁴When the end comes, he will deliver the Kingdom to the God and Father, that is when he will have abolished all rule and all authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy that will be abolished is death. ²⁷For, "He put all things in subjection under his feet."^a But when he says, "All things are put in subjection," it is obvious that this does not include the one who subjected all things to him. ²⁸When all things have been subjected to him, then the Son will also subject himself to the one who subjected all things to him, so that God may be all in all.

²⁹Otherwise, what is the point of being baptized to be as dead? If the dead are not raised at all, why are people^b baptized to be on their side?^c ³⁰Why do we also stand in danger at every hour? ³¹I affirm, by the boasting in you which I have in Christ Jesus our Lord, that I die daily. ³²If I fought with animals at Ephesus for human purposes, what gain is there for me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."^d ³³Do not be deceived! "Evil companionships corrupt good morals." ³⁴Wake up to righteousness and do not sin, for some have no knowledge of God. I say this to your shame.

^a Psalms 8:6

^b Greek "they"

^c May also be translated, as is common: "Otherwise, what are people up to who have themselves baptized on behalf of the dead? If the dead are not raised at all, what is the point of being baptized on their behalf?" (NJB). The Greek is ὑπὲρ τῶν νεκρῶν where ὑπὲρ means "on behalf of / for the sake of / concerning / to be on the side of / to be in favor of"

^d Isaiah (Isaiah) 22:13

How are the dead raised?

³⁵But someone will say, “How are the dead raised?” and, “With what kind of body do they return?” ³⁶You foolish one, even what you sow is not made alive unless it dies first.^a ³⁷What you sow, you do not sow [in] the shape^b that will be, but a bare grain, maybe of wheat, or of some other kind. ³⁸But God gives it a body even as it pleased him, and to each seed a body of its own. ³⁹Not all flesh is alike: there is human nature, animal flesh and also the nature of fish and birds. ⁴⁰There are also heavenly^c bodies, and earthly^d bodies; but the glory of the heavenly differs from that of the earthly. ⁴¹There is the glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. ⁴²This is comparable to the resurrection of the dead: something is sown in corruption but raised in incorruption. ⁴³It is sown in dishonor; it is then raised in glory. It is sown in weakness then raised in power. ⁴⁴It is sown as a natural body; it is raised a spiritual body. There is a natural body just as there is a spiritual body.

⁴⁵And so, it is written, “The first man, Adam, became a living soul.”^e The last Adam became a life-giving spirit. ⁴⁶However, what is spiritual is not first, but what is natural, then comes what is spiritual. ⁴⁷The first man is from the earth, made of dust. The second man is the Lord from heaven. ⁴⁸As 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.^f ⁴⁹As we have borne the image of those made of dust, we will also bear the image of the heavenly [man]. ⁵⁰Now, I say this, brethren, that flesh and blood cannot inherit the Kingdom of God; neither does corruption inherit incorruption.

⁵¹Behold, I tell you a mystery. We will not all sleep, but we will all be changed, ⁵²in a moment, in the twinkling of an eye, at the last trumpet. The trumpet will sound, and the dead will be raised incorruptible, and we will be changed. ⁵³For what is corruptible must put on incorruption, and what is mortal must put on immortality. ⁵⁴But when the corruptible will have put on incorruption and the mortal immortality, then what is written will come true, “Death is swallowed up in victory.”^g

⁵⁵*Death, where is your sting?*^h

^a John 12:24

^b Greek σῶμα – (“body / substance / reality”)

^c Or “celestial”

^d Or “terrestrial”

^e Genesis 2:7

^f Can be paraphrased as “The earthly man is the pattern for earthly people, the heavenly man for heavenly ones (NJB)”

^g Isaias (Isaiah) 25:8

^h NT agrees with LXX against MT

Hades, where is your victory?^a

⁵⁶The sting of death is sin, and the power of sin is the law. ⁵⁷But thanks be to God, who gives us the victory through our Lord Jesus Christ! ⁵⁸Therefore, my beloved brethren, be steadfast, immovable, always active in the Lord's work, because you know that your labor in the Lord is not in vain.

16

About the collection and Paul's plans

Now, concerning the collection for the saints, do as I instructed the Churches of Galatia. ²On the first day of the week, each one of you should put aside and reserve according to God's blessing, so that no collections be made when I come. ³When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem. ⁴If it is appropriate for me to go also, they will accompany me. ⁵But I will come to you when I have passed through Macedonia, since I have to go through Macedonia. ⁶I may also stay with you, or even spend the winter, so that you may send me on my journey. ⁷Truly, I do not wish to see you only in passing, but I hope to stay with you for a while, if the Lord permits. ⁸But I will stay at Ephesus until Pentecost, ⁹because a great and effective door has opened to me, and there are many adversaries. ¹⁰Now, if Timothy comes, make sure that he has nothing to fear from you, for he does the work of the Lord as I do. ¹¹Therefore, let no one despise him, but set him on his way in peace, so that he may come to me; for I expect him with the brothers.

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

Encouragements

¹³Watch! Stand firm in the faith! Be courageous! Be strong! ¹⁴Let all that you do be done in love.

¹⁵Now I beg you, brethren (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have devoted themselves to serve the saints), ¹⁶that you also be in service to people like this to everyone who helps in the work and labors. ¹⁷I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for what was lacking on your part, they supplied. ¹⁸They refreshed my spirit and yours; show therefore your appreciation to such people.

^a Hosea 13:14. CT reverses "sting" and "victory"

^b Or "brethren" (In context, this appears to be a group of men)

¹⁹The Churches of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the Church that is in their house. ²⁰All the brethren greet you. Greet one another with a holy kiss!

²¹This greeting is by me, Paul, with my own hand. ²²If anyone does not love the Lord Jesus Christ, let him be accursed.^a Maranatha!^b ²³May the grace of the Lord Jesus Christ be with you. ²⁴My love is with you all in Christ Jesus. Amen.

^a Greek *anathema*

^b Aramaic meaning "Come Lord!"

2 CORINTHIANS

(ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β)

1

Afflictions and blessings

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the Church of God which is at Corinth, with all the saints who are throughout Achaia: ²Grace to you and peace from God our Father and the Lord Jesus Christ!

³Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and {a} God of all consolation; ⁴who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by God. ⁵For as the sufferings of Christ overflow to us, even so our consolation also overflows through Christ. ⁶But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your consolation which produces in you the patient enduring of the same sufferings which we also suffer. ⁷Our hope for you is unshaken, knowing that, since you have a share in the sufferings, you also have a share in the consolation. ⁸For we do not desire to have you uninformed, brethren, concerning our affliction which happened to us in Asia: we were extremely oppressed, beyond our power, so much that we even despaired of life. ⁹Yes, we had the sentence of death within ourselves so that we should not trust in ourselves but [only] in God who raises the dead. ¹⁰He who delivered us from such a great death and continued to deliver; we hope that he will also deliver us. ¹¹You also help by your supplication on our behalf; so that thanksgiving will be offered for the gift bestowed on us by means of many.

Paul's relationship with the Corinthians

¹²Our boasting is this: the testimony of our conscience. We act in the world in holiness and sincerity of God (not in carnal wisdom but in the grace of God), and we do so more abundantly toward you. ¹³We only write what you can read and acknowledge: I hope that you will accept [those things] to the end; ¹⁴as you also received us in part. I also hope that we are your boasting, even as you also are ours, in the day of our Lord Jesus. ¹⁵In this confidence, I was determined to come first to you, so that you might have a double blessing. ¹⁶I would then pass into Macedonia, and then again from Macedonia back to you to be sent on by you on my journey to Judea. ¹⁷After making this plan, did I waver in my resolve? Or do I plan things in

human way? For with me, “Yes” should be “yes” and “No,” no. ¹⁸But as God is faithful, our word to you was not “Yes and no.^a” ¹⁹Certainly, 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.” ²⁰However many the promises of God are, in him is the “Yes.” And so, through him is the “Amen,” to the glory of God, through us.

²¹Now, the one who establishes us with you in Christ and who has anointed us is God. ²²He has also sealed us and given us the pledge of the Spirit in our hearts. ²³I call God as a witness to my soul that I did not come to Corinth to spare you. ²⁴It is not that we have lordship over your faith: we are fellow-workers with you for your joy, as you stand firm in faith.

2

About the first letter and its effect

But I resolved this for myself: that I would not return to you in sorrow. ²If I cause you distress, who will bring me joy except for you, the very ones whom I grieve? ³Indeed, I wrote as I did, so that when I came, I would not have sorrow from the ones who should be me joy; but I trust in you all, that my joy would also be shared by all. ⁴It was out of much affliction and anguish of heart that I wrote to you with many tears, not to cause you distress but to let you know what overflowing love I have for you. ⁵Still, if anyone has caused sorrow, he has caused sorrow not to only me but also, to an extent, to all of you.^b ⁶For this person, the punishment imposed by the many [of you] should be enough. ⁷In fact, you should rather forgive and comfort this person,^c for fear that he might be overwhelmed with excessive sorrow. ⁸Therefore, I beg you to confirm your love toward him. ⁹I had also written with this purpose: that I might know by a test whether you are obedient in all things. ¹⁰Now, I also forgive whoever you forgive! Indeed, if I have forgiven anything, I have forgiven for your sake in the person^d of Christ, ¹¹so that Satan may not gain any ground over us; and we are not ignorant of his schemes.

Paul's ministry

¹²Now, when I came to Troas for the Good News of Christ as a door was opened to me in the Lord, ¹³I had no relief for my spirit, because I did not find Titus, my brother. After taking my leave of them [in Troas], I headed into Macedonia. ¹⁴Thanks be to God, who always leads us in triumph in

^a Matthew 5:37; James 5:12

^b See 1 Corinthians 5:1

^c Or “him / this brother”

^d Often translated “in the presence of Christ.” The Greek is ἐν προσώπῳ Χριστοῦ

Christ, and who reveals through us the sweet fragrance of his knowledge in every place. ¹⁵Indeed, we are a sweet fragrance of Christ to God, both in those who are being saved and in those who are perishing.^a ¹⁶To the latter, we are a stench from death to death, but to the first [we are] a sweet fragrance from life to life. Who is equal to such a task? ¹⁷We are not as many who ‘peddle the word of God,’ but we speak in Christ with sincerity, as from God and in the sight of God.

3

The ministry of the Spirit

Are we again trying to obtain your approval? Or do we need (as some do) letters of recommendation to you or from you? ²You are our letter, written in our hearts, known^b and read by all! ³It is being revealed that you are a letter of Christ, served by us, written not with ink but with the Spirit of the living God, and not in tablets of stone but in tablets that are hearts of flesh. ⁴We have such confidence through Christ toward God; ⁵not that we are competent on our own to claim anything for ourselves; but our competence is from God ⁶who has made us competent as servants of a new covenant; not of the letter, but of the Spirit. Indeed, the letter kills, but the Spirit gives life! ⁷However, if the ministry of death, written in stones, came with glory, so much that the children of Israel could not gaze at the face of Moses because of the glory of his face (and this glory was passing away): ⁸will not the ministry of the Spirit be with much more glory? ⁹For if the ministry of condemnation has glory, the ministry of righteousness exceeds all the more in glory! ¹⁰It is certain that what used to be glorious has not been made glorious in such a manner, that is by such an overwhelming glory. ¹¹For if what passes away was glorious, how much more glorious is that which remains!

¹²Since we have such a hope, we use great boldness of speech, ¹³not as Moses, who put a veil on his face so that the children of Israel would not see the end of what was passing away. ¹⁴In this case, their minds were hardened, because to this very day, at the reading of the old covenant, the same veil remains since only in Christ does it pass away. ¹⁵Even to this day, when Moses is read, a veil lies on their heart. ¹⁶But whenever someone turns to the Lord, the veil is taken away. ¹⁷Now, the Lord is the Spirit^c and where the Spirit of the Lord is, there is freedom. ¹⁸With unveiled face, beholding as in a mirror the glory of the Lord, we are all being

^a Or “being destroyed / being lost / passing away”

^b Or “recognized”

^c These verses are the biblical basis for the clause found in the Creed of Constantinople (381): “the Holy Spirit, the Lord, the Giver of Life...”

transformed^a into the same image, from glory to glory,^b and this is from the Lord, the Spirit.

4

A difficult ministry

Therefore, seeing that we have this ministry, even as we have obtained mercy, we do not waver. ²We have renounced the hidden things of shame: we no longer walk in clever lies and we do not handle the word of God deceitfully. Instead, by the manifestation of the truth, we seek the approval of everyone who has a conscience in the sight of God. ³Even if our Good News is veiled, it is veiled in those who perish, ⁴as the god of this world has blinded the minds of those who do not believe, so that the light of the Good News of the glory of Christ who is the image of God should not dawn on them. ⁵For we do not preach [about] ourselves, but [about] Christ Jesus as Lord, and [we present] ourselves as your servants for the sake of Jesus, ⁶seeing that it is God who said, “Light will shine out of darkness,”^c and he has shone in our hearts to give the light of the knowledge of the glory of God in the face^d of Jesus Christ.

⁷However, we have this treasure in vessels of clay, so that the amazing power may be from God and not from ourselves. ⁸We are pressed on every side, yet [we are] not crushed! We are perplexed, but not to [the point of] despair. ⁹We are persecuted yet not forsaken; struck down, yet not destroyed; ¹⁰and we always carry in our bodies the death of the Lord^e Jesus, so that the life of Jesus may also be revealed in our body. ¹¹Indeed, we who live are always delivered to death for Jesus’ sake, so that the life of Jesus may be revealed in our mortal flesh. ¹²And so, death is at work in us, but life in you. ¹³Still, we have the same spirit of faith, according to what is written, “I believed, and therefore I spoke.”^f We believe, and therefore we also speak; ¹⁴knowing that he who raised the Lord Jesus will also raise us with Jesus, and bring us with you into his presence. ¹⁵All these things are for your benefit, so that as grace is extended to many, this may also cause thanksgiving to be multiplied to the glory of God. ¹⁶Therefore, we do not lose heart, but even if outwardly we are decaying, yet our inner self is being renewed day by day. ¹⁷Indeed, the result is that our light affliction (which is temporary) is producing for us an ever-increasing standing in

^a Or literally “transfigured” (Greek μεταμορφούμεθα)

^b That is ‘from glory to greater glory’

^c Compare Genesis 1:3

^d Greek προσώπῳ

^e Some manuscripts omit “Lord” (CT)

^f Psalms 116:10 / 115 LXX. NT agrees with LXX against MT

eternal glory! ¹⁸This is because we do not look at visible things but at invisible things, and the things which are seen are temporal, but the things which are not seen are eternal.

5

After death

We know that if our earthly tent^a is dissolved, we have a building from God, a house not made with hands, eternal in the heavens. ²It is certain that we groan in this [tent], longing to be clothed with our heavenly dwelling; ³so that being clothed we will not be found naked. ⁴We who are in this tent are truly groaning as we are burdened;^b but it is not that we desire to be unclothed; rather, we desire to be clothed, so that what is mortal may be swallowed up by life.^c ⁵Now, the one who has prepared us for this very thing is God, who also gave us the pledge^d of the Spirit.

⁶Therefore, we are always confident and know that while we are at home^e in the body, we are absent from the Lord; ⁷for we walk by faith, not by sight. ⁸I dare say that we are courageous and that we would rather be absent from the body and at home with the Lord. ⁹And so, we make this our aim: that whether at home or absent, we would be well-pleasing to him. ¹⁰For we must all be revealed before the judgment seat of Christ, so that each one may receive according to what was done in the body; good or evil.

A new creation - The ministry of reconciliation

¹¹But since we know the fear of the Lord, let us try to persuade others. What we are is revealed to God, and I hope that we are also revealed to your consciences.^f ¹²Certainly, we are not trying to obtain your approval once again, but we say this to give you an occasion to be proud of us, so that you may have something to answer to those who boast in appearances - not in the heart [of things]. ¹³If we are unreasonable, it is for God, and if we are reasonable, it is for you. ¹⁴Indeed, the love of Christ overwhelms us, because we consider this: that one died for all, therefore all have died. ¹⁵He died for all, so that those who live should no longer live to themselves but to him who died and rose again for them. ¹⁶Therefore, we do not think of anyone according to the flesh^g any more. Even though we used to think of Christ according to the flesh, we no longer think of him this way.

^a Compare 2 Peter 1:13

^b Compare verses 1 and 4 with Wisdom 9:15. See also Isaiah (Isaiah) 38:12.

^c Compare 1 Corinthians 15:53-54

^d Or “deposit / earnest / guarantee / downpayment”

^e Or “present”

^f Or “awareness / consciousness”

^g This expression can also be translated “from a human point of view (RSV)”

¹⁷Therefore, anyone who is in Christ is a new creation! The old things have passed away. Behold, all things have become new!^a ¹⁸But all things are of God, who reconciled us to himself through Jesus Christ and who gave to us the ministry of reconciliation. ¹⁹What I mean is that God was reconciling the world to himself in Christ, not imputing^b sins, but having entrusted us with the word of reconciliation. ²⁰Therefore, we are ambassadors of Christ: it is as if God was making [his] supplication through us: we beg you, on behalf of Christ, be reconciled to God! ²¹God made him who knew no sin to become sin^c for our sake; so that in him, we might become the righteousness of God.

6

Tribulations in the ministry

Since we are God's^d fellow-workers, we also entreat you not to receive his grace in vain, ²for he says,

*At a favorable time I listened to you,^f
In a day of salvation I helped you.^g*

Behold, now is the acceptable time! Behold, now is the day of salvation! ³We give no occasion for stumbling in anything, so that our ministry may not be blamed. ⁴Instead, we seek to be approved as servants of God in everything, in great endurance, in afflictions, in hardships, in distresses, ⁵in beatings, in imprisonments, in riots, in labors, in vigils,^h in fastings; ⁶in purity, in knowledge, in patience, in kindness, in a holy spirit,ⁱ in sincere love, ⁷in the word of truth, and in the power of God. There is also the armor of righteousness on the right hand and on the left, ⁸glory and dishonor, evil report and good report; being thought to be deceivers, and yet true; ⁹unknown, and yet well-known; dying, and behold, we live; punished, and yet not killed; ¹⁰sorrowful, yet always rejoicing; poor, yet making many rich; thought to have nothing even though we possess all things!

^a Compare Revelation 21:1,5

^b Compare Romans 4:7-8 (Greek λογίζομενος – conveying the idea of “take into account / consider / evaluate / count”)

^c Compare Isaiah (Isaiah) 53:6

^d Greek “his”

^e Or “acceptable”

^f NT agrees with LXX against MT

^g Isaiah (Isaiah) 49:8

^h Or “night-watches”

ⁱ Sometimes translated “in the Holy Spirit”

¹¹We have spoken freely to you, O Corinthians, and our heart is open wide. ¹²We are not withholding our affection from you, but you are withholding yours from us! ¹³In return, I speak to you as to my children: be open [to what we have to say].

A holy people

¹⁴Do not be mismatched with unbelievers: what association is there between righteousness and wickedness? Or what fellowship is there between light and darkness? ¹⁵What agreement does Christ have with Belial?^a What sharing is there between a believer and an unbeliever? ¹⁶What agreement can there be between God's sanctuary and idols? For you are a sanctuary 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."^b ¹⁷Therefore:

'Come out from among them and be separate,' says the Lord.

'Touch no unclean thing.

I will receive you.

I will be a Father to you.

You will be to me sons and daughters,'

says the Lord Almighty."^d

7

Since we have these promises, beloved, let us purify ourselves from all defilement of flesh and spirit, so that we may bring [our] holiness to completion in the fear of God. ²Open your hearts to us! We wronged no one, we corrupted no one, and we took advantage of no one. ³I say this not to condemn you, for as I have said before, you are in our hearts to die together and to live together. ⁴[But] great is my boldness of speech toward you, great is my boasting on your behalf! I am filled with consolation, I overflow with joy in all our afflictions.

Paul's joy concerning the Corinthians

⁵Indeed, even after arriving in Macedonia, our flesh had no relief; we were afflicted on every side. There was struggle on the outside and fear inside. ⁶Nevertheless, he who comforts the lowly, God, comforted us with the arrival of Titus; ⁷and not just by his arrival but also by the encouragement

^a Or "Beliar" – the worthless one

^b Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27; Revelation 2:3

^c Isaiaias (Isaiah) 52:11; Ezekiel 20:34,41

^d 2 Samuel 7:14; 7:8

he had received from you. He told us of your longing, your mourning, and your zeal for me; and I rejoiced even more.

⁸Although I [know that I] made you feel bad with my [first] letter, I do not regret it (though I did regret it for a while). I can see that my letter made you sorry, a least for a while. ⁹But now, I rejoice, not that you experienced distress, but that you were made sorry to repentance. Indeed, you experienced godly distress and thus you did not experience a loss because of us. ¹⁰Indeed, godly sorrow works repentance that leads to salvation, it does not bring regret. On the other hand, the sorrow of the world is deadly. ¹¹Consider what happened in this case: you experienced distress in a godly way and what serious reaction it worked in you! Yes, what apology, anger, fear, longing, zeal, and vengeance [resulted]! In everything you have shown yourselves blameless in this matter. ¹²And so, although I wrote to you, it was neither for the sake of the offender nor for the one offended, but so that your devotion to us might be revealed in the sight of God. ¹³Therefore, we have been comforted. In our comfort, we rejoiced all the more on account of Titus's joy, because you had refreshed his spirit. ¹⁴I had boasted to him about you, and I was not disappointed! And just as we spoke all things to you in truth, likewise boasting to Titus [about you] was found to be the truth. ¹⁵His deep affection for you is even stronger as he remembers your obedience, how with fear and trembling you received him. ¹⁶I rejoice that concerning you, I can be confident in everything.

8

About giving

Moreover, brethren, we want you to know about the grace that God has given in the Churches of Macedonia: ²in spite of extreme tribulations, the abundance of their joy (and their deep poverty) has resulted in generous giving. ³I can testify that within their means and even beyond, they gave freely, ⁴begging us to receive the grace to have such a participation in the ministry^a to the saints. ⁵We had not hoped for so much, but first they gave themselves to the Lord and to us, by the will of God. ⁶As a result, we urged Titus to bring this same grace to completion in you. ⁷Yes, as you overflow in everything: faith, speech, knowledge, devotion, and [also] in your love for us,^b try to overflow even in this grace {of generous giving}. ⁸I am not saying this as an order, but as testing your love by mentioning the devotion of others. ⁹For you know the grace of our Lord Jesus Christ: even though he was rich, yet he became poor for your sake, so that by his

^a Or "service"

^b CT reads "our love for you"

poverty you might become rich. ¹⁰I give my opinion in this matter: it would be the right thing to do for you, since a year ago you were the first to do something (and this was also your will), ¹¹to complete what you were doing. Just as there was the readiness to be willing, may there [also] be completion {of this project} according to your means. ¹²If you are ready, the gift is acceptable according to what one has – not according to what one does not have. ¹³The goal is not that others may have it easy and that you would be in distress; ¹⁴this is about a balancing out.^a In this present time, let your abundance make up for what others lack, so that their abundance also may become a supply for what you lack; and may there be equality. ¹⁵As it is written, “The one who gathered much had nothing left over, and he who gathered little had no lack.”^b

About Titus

¹⁶But thanks be to God who puts into Titus’ heart the same devotion for you. ¹⁷He has accepted our exhortation, but since he was very eager, he [actually] went out to you of his own accord. ¹⁸We have sent along with him the brother^c whose praise in the Good News is known in all the Churches. ¹⁹In fact, he was also appointed by the Churches to accompany us in this grace, which we administer to the glory of the Lord himself, and to show our zeal. ²⁰There is one thing that we want to avoid: that anyone should blame us about this general gift which we administer. ²¹We endeavor to act honorably, not only in the sight of the Lord, but also in the sight of men. ²²We have sent with them our brother who has proven his eagerness in many ways, but now he is even more eager because of his great confidence in you. ²³Regarding Titus: he is my partner and fellow-worker for your sake. As for our brothers, they are the apostles of the Churches, the glory of Christ. ²⁴Therefore, demonstrate your love to them before the Churches; show that we were right to boast about you to them.

9

The ministry to the saints

It is not needed that I should write to you about the ministry to the saints. ²Indeed, I know that you are ready and I boast about you to the Macedonians, that you in Achaia have been ready since last year. Your zeal has encouraged very many of them! ³But I have sent the brothers, so that our boasting about you may not be in vain in this respect: as I have said, be prepared. ⁴Otherwise, if anyone from Macedonia comes with us and finds you unprepared, we (to say nothing of you) would be disappointed in this

^a Or “equality / equalization / fair share”

^b Exodus 16:8

^c An unnamed Christian

confident boasting [about you]. ⁵Therefore, I thought it necessary to ask the brothers to reach you first in order to arrange ahead of time the generous gift which you promised before. Thus, may the gift be ready as a matter of generosity, not greediness. ⁶Remember this: whoever sows sparingly will also reap sparingly. Whoever sows generously will also reap generously. ⁷Let everyone give according to what he has determined in his heart; not grudgingly or under compulsion; for God loves a cheerful giver.^a ⁸And God is able to make all grace abound to you, so that by having what is needed in everything, you may overflow in every good work. ⁹As it is written:

*He has scattered abroad, he has given to the poor.
His righteousness remains forever.^b*

¹⁰Now, may he who supplies seed to the sower and bread for food also supply and multiply your seed for sowing, and increase the fruits of your righteousness. ¹¹Thus, may you be enriched in everything, so that you may be generous in all things, and through us, this brings thanksgiving to God. ¹²This ministry of giving which you perform does not only make up for what the saints are lacking; it also overflows into thanksgiving to God. ¹³Seeing that you prove yourselves by this service, the saints^c glorify God for the obedience of your confession to the Good News of Christ, and also for the generosity of your contribution to them and to all. ¹⁴As for them, with supplication on your behalf, they are devoted to you by reason of the exceeding grace of God in you. ¹⁵Thanks be to God for his unspeakable gift!

10

Paul defends his person and ministry

I, Paul, entreat you by the humility and gentleness of Christ, as one who is humble among you in your presence but bold in my absence. ²Yes, I beg that I should not have to be bold when I am actually with you by daring to oppose those who think we are acting according to human standards. ³Even though we walk in the flesh, we do not wage war according to the flesh. ⁴The weapons of our warfare are not of the flesh, but mighty before God to overthrow strongholds, ⁵to cast down fantasies and every lofty thing that is exalted against the knowledge of God, and to bring every thought into captivity to the obedience of Christ. ⁶Once you have given your complete obedience, we are prepared to chastise any disobedience. ⁷Do

^a Compare Proverbs 22:8a LXX; Wisdom of Sirach 35:8-9

^b Psalms 112:9 / 111 LXX

^c Greek "they"

you look at things only as they appear in your presence? If anyone trusts that he belongs to Christ, let such a person reconsider this, that, we belong to Christ as much as he does! ⁸Even though I should boast some more about our authority, (which the Lord gave for building you up, and not for casting you down), would that not be a shame? ⁹May I not appear to desire to terrify you by my letters! ¹⁰Some people say, “His letters are profound and strong, but his physical presence is weak and his speech is worthless.” ¹¹Let such people consider this: that what we are in word by letters (when we are absent), we are exactly the same in actions when we are present. ¹²We are not venturing to rank or compare ourselves with those who commend themselves. But as they measure themselves by their own standards and compare themselves with themselves, they are without understanding. ¹³However, we will not boast beyond proper limits, only within the boundaries which God has appointed to us, which reach even to you. ¹⁴In fact, we do not stretch ourselves too much, as though we did not reach to you. For we even reached as far as to you with the Good News of Christ, ¹⁵not boasting beyond proper limits in the work of others, but having hope that as your faith grows, our [missionary] field among you will be greatly enlarged. ¹⁶This way, we will be able to preach the Good News even to those areas that are beyond you, in order not to boast in what others have already accomplished. ¹⁷But “whoever boasts, let him boast in the Lord!”^a ¹⁸Truly, it is not the one who commends himself who is approved, but it is the Lord who gives [him] approval.

11

False apostles

I wish that you would be patient with me in a little foolishness, and indeed, you are! ²Certainly, I am jealous over you with a godly jealousy: I betrothed you to one husband, so that I might present you as a pure virgin to Christ. ³But I am afraid that somehow, just as the serpent deceived Eve in his shrewd deceit, your minds might likewise be corrupted from the simplicity that is in Christ. ⁴Somehow, if someone comes along preaching another Jesus, (not the one we preached), or if you receive a different spirit, (not the one you [first] received), or a different Good News, (which is not the one you accepted), you put up with it well enough. ⁵However, I do not consider myself inferior to the superlative apostles:^b ⁶although I am unskilled in speech, I am not unskilled in knowledge. No, in every way, what we are has been revealed to you in all [these] things. ⁷Or did I commit a sin in humbling myself so that you might be exalted, because I preached God’s Good News to you free of charge? ⁸I ‘robbed’ other

^a Jeremiah 9:24

^b Or “chiefest apostles, super-apostles, most eminent apostles” (Greek *ὑπερλίαν ἀποστόλων*)

Churches, taking wages from them, so that I might serve you! ⁹When I was present with you and found myself in need, I was not a burden on anyone because when the brothers^a came from Macedonia, they provided according to my need. In everything, I have refrained from being a burden to you, and I will continue to do so.

¹⁰As the truth of Christ is in me, no one will stop me from this boasting in the regions of Achaia. ¹¹Why do I say this? Because I do not love you? God knows that I do! ¹²But what I do, I will keep doing, in order that those who wish to boast as we do may have no such occasion. ¹³As it is, such men are false apostles, deceitful workers, trying to pass themselves off as Christ's apostles. ¹⁴And this is no wonder: even Satan presents himself as an angel of light. ¹⁵It is no great thing, then, if his servants also disguise themselves as servants of righteousness, and their end will be according to their works.

Paul's 'boasting'

¹⁶I say it again: may you not think that I am fool! But if you do, receive me still as foolish, so that I also may boast a little. ¹⁷What I [now] speak, I do not speak according to the Lord, but in foolishness, in this confidence of boasting. ¹⁸And since I see that many boast as humans do,^b I will also boast. ¹⁹Yes, since you are wise, you bear with the foolish gladly! ²⁰In fact, you put up with someone who brings you into slavery, devours you, takes you captive, exalts himself, or strikes you on the face. ²¹I say this to our shame: we were too weak for that! However, if anyone is bold (I speak in foolishness), I am bold as well. ²²Are they Hebrews? So am I! Are they Israelites? So am I! Are they Abraham's seed? So am I! ²³Are they Christ's servants? I am even more so (I speak as a fool)! I was in more labors, more in prisons, beaten countless times, often close to death. ²⁴Five times, I was beaten with stripes (forty times minus one) from the Jews. ²⁵Three times, I was beaten with rods. Once, I received a stoning. Three times, I suffered shipwreck and was for a night and a day in the open sea. ²⁶I have been in travels often, in danger from rivers, robbers, from my countrymen, from the Gentiles; in danger in the city, in the wilderness, at sea, among false brothers; ²⁷in toil and hardship, in vigils often, in hunger and thirst, often fasting, and in cold and nakedness.

²⁸Besides those things which are external, there is something that presses on me daily: anxiety^c for all the Churches. ²⁹If anyone is weak, do I not feel weak too? If anyone stumbles, do I not burn with indignation? ³⁰But if I must boast, I will boast about those things that have to do my weakness. ³¹The God and Father of the Lord Jesus Christ, he who is blessed unto the

^a Or "brethren"

^b Literally "after the flesh, based on fleshly things"

^c Or "care"

ages, knows that I do not lie. ³²In Damascus, the governor of King Aretas guarded the city in order to arrest me. ³³But I was let down in a basket along the wall through a window, and this is how I escaped from his hands.

12

Visions and revelations - A thorn in the flesh

Without a doubt, it is not profitable for me to boast, but I will now discuss visions and revelations from the Lord. ²I know a man^a in Christ, who fourteen years ago, was caught up into the third heaven (whether [it was] in the body, I do not know, or whether out of the body, I do not know; God knows). ³[Yes], I know such a man (whether in the body, or outside of the body, I do not know; God knows), ⁴how he was caught up into Paradise, and heard ineffable words, which it is not lawful for anyone to utter. ⁵On behalf of such a person, I will boast, but on my own behalf I will not boast, except in my weaknesses. ⁶If my intention is to boast, I will not be foolish: I will speak the truth. But now, I shall stop, so that no one may think more of me than what is seen in me or heard from me. ⁷Because of the tremendous greatness of these revelations, a thorn in the flesh was given to me, a messenger of Satan that torments me, so that I would not be too exalted. Yes, I should not be too exalted! ⁸Concerning this thing, I begged the Lord three times that it might depart from me, ⁹but he replied to me, “My grace is sufficient for you, for my power is made perfect in weakness.” And so, it is with joy that I would rather [find] glory^b in my weaknesses, so that the power of Christ may rest on me.

¹⁰Therefore, I take pleasure in weaknesses, in injuries, necessities, persecutions, distresses, {all this} for Christ’s sake. For when I am weak, then I am strong! ¹¹I have acted foolishly in this boasting, but you compelled me! I should have been commended by you, because even though I am nothing, I am not in anything inferior to the very best apostles. ¹²Truly, the signs of an apostle were worked among you in all patience, in signs, wonders and mighty deeds. ¹³Were you in any way made inferior to the rest of the Churches, except that I was not a [financial] burden to you? Forgive me this wrong!

Concerns for the Corinthians

¹⁴Here I am, ready to visit you for the third time, and I will not be a burden to you. I do not seek your possessions, I seek you! Is it not the parents who should be saving for their children, not the children for their parents? ¹⁵I will most gladly spend [for you] and be spent for your souls. If I overflow

^a Generally understood as a reference to Paul himself

^b Or “boast”

with love for you, am I loved less? ¹⁶Be that as it may, I did not place a burden on you: {and some might say that} being crafty, I caught you with deception! ¹⁷Or did I take advantage of you by means of those I sent you? ¹⁸I gave instructions to Titus and sent the brother with him. Did Titus take any advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps? ¹⁹Again, do you think that we are making an apology to you? In the sight of God, we speak in Christ. All things, beloved, are to build you up. ²⁰Still, I am afraid that somehow, when I arrive, I might find you as I would wish, and that I might be found by you not as you would wish. I am afraid that somehow, there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots, etc. ²¹[Yes, I am afraid] that when I arrive, my God may again humiliate me before you, and I would mourn for those who have sinned before and not repented of the impurity, sexual immorality and lustfulness which they have committed.

13

This is the third time I am coming to you! “At the mouth of two or three witnesses shall every word be established.”^a ²As I have said before and now repeat, as I did during my second visit; now that I am absent, I write to those who have sinned and to all the rest: if I come again, I will not spare; ³seeing that you seek a proof that Christ speaks in me. He is not weak toward you, but powerful in you. ⁴He was crucified in weakness, but he lives through the power of God. We too are weak in him, but we will live with him through the power of God {which is also} for you. ⁵Test yourselves and see whether you are in the faith, yes, test your own selves. Do you not know that Jesus Christ is in you? – unless, indeed, if you are disqualified. ⁶But I hope that you will realize that we are not disqualified.

⁷I pray to God that you do not commit anything evil, not that we may appear approved, but that you may do what is honorable, (even if we appear to be disapproved). ⁸Indeed, we can do nothing against the truth, only for the truth, ⁹and we rejoice when we are weak and you are strong! We also pray for this; that you would become perfect.^b ¹⁰And so, I write these things while absent, so that I may not have to deal [with you] harshly when I arrive, according to the authority which the Lord gave me for building up, not for tearing down.

^a Deuteronomy 19:15

^b Or “complete”

Encouragement

¹¹Finally, brethren, rejoice! Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will be with you. ¹²Greet one another with a holy kiss! ¹³All the saints greet you. ¹⁴May the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with all of you. Amen.

GALATIANS
(ΠΡΟΣ ΓΑΛΑΤΑΣ)

1

Paul, an apostle (sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead), ²and all the brethren who are with me, to the Churches of Galatia: ³Grace to you and peace from God the Father, and our Lord Jesus Christ, ⁴who gave himself for our sins, so that he might rescue us from this present evil age, according to the will of our God and Father - ⁵to whom be the glory unto ages of ages! Amen.

A different “Good News”

⁶I am amazed that you are so quickly deserting the one who called you in the grace of Christ in order to embrace a different “Good News” - ⁷and there is no other “Good News!” Yet, there are some who disturb you and want to pervert the Good News of Christ. ⁸Now, even if ourselves or an angel from heaven should preach to you any “Good News” that is not what we preached to you, let such a one be accursed!^a ⁹We have said it before and now I say it again: if anyone preaches to you any other “Good News” than what you received, let such a one be accursed! ¹⁰I am now seeking to please God or people? I am striving to please human beings? But if I was still trying to please men, then I would not be a servant of Christ!

Paul’s account

¹¹As regards the Good News which I preached, I proclaimed this to you, brethren, that it is not of human origin. ¹²I did not receive it from man and I was not taught [this Good News] by man, but it came to me through a revelation of Jesus Christ. ¹³You have heard about how I used to live in Judaism, how I persecuted the Church of God beyond measure, and how I ravaged it. ¹⁴I advanced in the Jewish religion beyond many of my own age among my countrymen, as I was more extremely zealous for the traditions of my forefathers. ¹⁵But when it was the good pleasure of God, (who had set me apart from my mother’s womb and called me through his grace, ¹⁶to reveal his Son in me so that I might preach him among the Gentiles), I did not immediately confer with flesh and blood: ¹⁷I did not go up to Jerusalem to visit those who were apostles before me, but I went away into Arabia.

^a Greek *anathema*

Later on, I returned to Damascus. ¹⁸Then, after three years, I did go up to Jerusalem to visit Peter and I stayed with him for fifteen days. ¹⁹However, I did not see any of the other apostles,^a except James, ‘the Lord’s brother.’^b ²⁰Now, regarding the things which I write to you, you can see that I am not lying before God. ²¹After that, I visited the districts of Syria and Cilicia. ²²My face was still unknown to the Churches of Judea which were in Christ; ²³they only heard, “The one who once persecuted us is now preaching the faith that he once tried to destroy!” ²⁴And they glorified God in me.

2

Fourteen years later, I went up again to Jerusalem with Barnabas and Titus accompanied me. ²I went up by revelation and I presented to them^c the Good News which I preach among the Gentiles. I did so in private in front of those who were recognized leaders, for fear that I might be running (or had been running) in vain. ³But even though Titus (who was with me) was a Greek, he was not compelled to be circumcised. ⁴This occurred because false brethren were secretly brought in, and they sneaked in to spy on the freedom which we have in Christ Jesus, so that they might bring us into slavery. ⁵But in this regard, we gave them no room, not even for an hour, so that the truth of the Good News might continue with you. ⁶As far as the recognized leaders are concerned (what they were^d {before} makes no difference to me; God does not discriminate), I can say that those who were respected added nothing to me. ⁷Instead, when they saw that I had been entrusted with the Good News for the uncircumcised, just as Peter [had been entrusted] with the Good News for those who are circumcised ⁸(since he who appointed Peter to the apostleship of the circumcision also appointed me to the Gentiles); ⁹and when they perceived the grace that was given to me, James, Kephas^e and John who were considered as pillars gave to Barnabas and myself the right hand of fellowship, [showing] that we should go to the Gentiles, and they to those who are circumcised. ¹⁰They only asked us to remember the poor^f - which is the very thing that I was eager to do.

^a It is unclear if ‘apostles’ is a reference to the Twelve, or to the Seventy, or to an even wider group.

Here, James is included among the apostles and may be either James of Alphaeus (of the Twelve) or James of Jerusalem (if they are to be distinguished according to Orthodox tradition).

^b See Appendix E

^c That is Peter, James of Jerusalem (whose identity is discussed in Appendix E) and John; it could also be more general reference to those in Jerusalem.

^d Or perhaps “whether they actually were important or not”

^e Peter

^f Probably a reference to the Christians of Jerusalem and Judea

Paul confronts Kephas (Peter) in Antioch

¹¹However, when Kephas came to Antioch, I resisted him to his face, because he stood condemned. ¹²Before some people came from James, he used to eat with the Gentiles. But when they arrived, he drew back and separated himself, fearing those who were of the circumcision! ¹³Moreover, the rest of the Jews joined him in his hypocrisy, and even Barnabas was carried away with their hypocrisy! ¹⁴When I saw that their behavior was not consistent with the truth of the gospel,^a 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?”

Faith and the works of the law

¹⁵As for us, being Jews by nature and not Gentile sinners, ¹⁶yet knowing that no one is justified by the works of the law but through faith in Jesus Christ, we believed in Christ Jesus, so that we might be justified by faith in Christ, and not by the works of the law, because no one will be justified by the works of the law. ¹⁷But if, even though we desired to be justified in Christ, we were found to be sinners, does that mean that Christ is a servant of sin? Certainly not! ¹⁸Indeed, if I build up again those things which I [once] destroyed, I show that I am breaking the law. ¹⁹For I, through the law, died to the law, so that I might live to God. ²⁰I have been crucified with Christ, and it is no longer I who live, but Christ who lives in me. I now live this life in the flesh, but I live [it] by faith in the Son of God who loved me and who gave himself up for me. ²¹I do not nullify the grace of God! For if righteousness is through the law, then Christ died for nothing!”

3

Senseless Galatians! Christ was openly presented to you as crucified - who then bewitched you not to obey the truth?^b ²I just want to hear this from you: did you receive the Spirit by the works of the law or by believing what you heard? ³Are you that senseless that having begun in the Spirit, you now end in the flesh? ⁴Did you suffer so many things in vain, if it is indeed in vain? ⁵He^c who provides you with the Spirit and works miracles among you, does he do it by the works of the law or by the hearing of faith? ⁶Even as Abraham “believed God, and it was counted to him for righteousness,” ⁷know,^d therefore, that those who are of faith are likewise Abraham’s children. ⁸As foreseeing that God would justify the Gentiles by faith, the Scripture announced the future Good News to Abraham by saying, “In you

^a Or “Good News”

^b CT omits “not to obey the truth”

^c That is, God

^d Or “recognize / acknowledge”

all the nations will be blessed.”^a ⁹And so, those of faith are blessed with the faithful Abraham. ¹⁰But those who depend on the works of the law are under a curse, for it is written:

*Cursed is everyone who does not persevere
in all the things that are written in the book of the law,
to do them.^b*

¹¹Now, it is obvious that no one is justified by the law before God, because “The righteous will live by faith.”^c ¹²The law is not of faith, but, “The one who does these things will live by them.”^d

The law and the promise

¹³Christ redeemed us from the curse of the law, having become a curse for our sake. For it is written, “Cursed is everyone who hangs on a tree,”^e ¹⁴so that Abraham’s blessing might also come to the Gentiles through Christ Jesus, and that we might {all} receive the promise of the Spirit through faith. ¹⁵Brethren, even speaking of a human example; when a person’s will has been confirmed, it cannot be cancelled or altered (even though it is only a human contract). ¹⁶Now, the promises were spoken to Abraham and to his seed. [Notice that] he does not say, “to seeds,” as if there were many, but as of one, “to your seed,”^f which is Christ. ¹⁷What I am saying is this: the law, which came four hundred thirty years after the covenant previously confirmed by God in Christ, does not cancel it to make the promise of no effect. ¹⁸If the inheritance comes from the law, it is no longer from the promise; but in fact, God granted it to Abraham by way of a promise.

¹⁹What then is the law about? It was added because of transgressions, until the seed to whom the promise had been made should come, and it was established through the angels, by the hand of a mediator. ²⁰Now, there is no mediator when there is only one party, and God is one. ²¹Therefore, is the law against God’s [own] promises? Certainly not! If a law had been given which could make alive, then certainly, righteousness would have been from the law. ²²But in fact, the Scriptures declared all things to be captive under sin, so that the promise might be given to those who believe, that is by faith in Jesus Christ. ²³Nevertheless, before faith came, we were kept in custody under the law, locked up to wait for the faith which would later on be revealed. ²⁴Hence, the law was our tutor which was to bring us

^a Genesis 12:3; 18:18; 22:18

^b Deuteronomy 27:26. NT agrees with LXX against MT

^c Habakkuk 2:4

^d Leviticus 18:5

^e Deuteronomy 21:23. NT agrees with LXX against MT

^f Genesis 12:7; 13:15; 24:7. NT agrees with LXX (12:7) against MT

to Christ, so that we might be justified by faith. ²⁵But now that faith has come, we are no longer under a tutor, ²⁶and you are all God's children, through faith in Christ Jesus! ²⁷For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. ²⁹If you are Christ's, then you are Abraham's seed and heirs according to the promise.

4

Free children

Here is my point: as long as the heir is a child, he is no different than a slave, although being the owner of everything. ²The heir is under tutors and trustees until the day appointed by the father. ³Likewise, when we too were children, we were held in bondage under the elemental principles of the world. ⁴But when the fullness of the time came, God sent forth his Son, born to a woman, born under the law, ⁵so that he might redeem those who were under the law and so that we might receive adoption as children. ⁶And because you are children, God has sent forth the Spirit^a of his Son into your hearts, crying, "Abba,^b Father!" ⁷Now, you are no longer slaves, but children; and if [you are] children, then [you are] heirs of God through Christ.

Return to slavery

⁸In the past, as you did not know God, you were in bondage to those who by nature^c are not gods. ⁹But now that you have come to know God, or rather come to be known by God, why do you return to the weak and miserable primordial forces^d whose slaves you want to be all over again? ¹⁰You observe days, months, seasons, and years... ¹¹I am afraid concerning you, that I may have wasted my labor for you. ¹²I beg you, brethren, become as I am, for I also have become as you are. You have never treated me wrongly, ¹³but you know that it was an illness that first gave me an opportunity to preach the Good News to you. ¹⁴Even though my condition was a trial for you, you did not despise nor reject me; instead, you received me as an angel^e of God, even as Christ Jesus!

¹⁵What has happened to the blessing you enjoyed? Indeed, I bear witness to you that, if possible, you would have plucked out your eyes and given

^a Or "spirit"

^b Abba is a Greek spelling for the Aramaic word for "Father," "Papa" or "Daddy" used in a familiar, respectful, and loving way.

^c Greek φύσει

^d Or "elemental principles"

^e Or "messenger"

them to me! ¹⁶And now, have I become your enemy by telling you the truth? ¹⁷Those people pursue you, but not for good. No, they desire to cut you off from us, so that you might eagerly seek after them. ¹⁸But it is always good to be zealous in a good cause, not only when I am present with you!

¹⁹My little children, I am again in labor over you, until Christ is formed in you! ²⁰I wish that I could be with you in person now, to change my tone, because I am confused about you. ²¹Tell me, since you desire to be under the law, {why} do you not listen to the law?

Two mountains

²²For it is written that Abraham had two sons, one by the servant, and one by the free woman.^a ²³However, the son by the servant was born according to the flesh, but the son by the free woman was born through a promise. ²⁴These things contain an allegory^b which represents two covenants. One is from Mount Sinai, bearing children to slavery, and that is Hagar. ²⁵This Hagar is Mount Sinai in Arabia, and it corresponds to the Jerusalem that exists now, in slavery with her children. ²⁶But the Jerusalem that is above is free, and the mother of us all. ²⁷As it is written:

*Rejoice, you barren [woman] who bears no child,
Break forth and shout, you that do not travail.
For the desolate has many more children than she who has a husband.^c*

²⁸Brethren, we are, just as Isaac, children of promise, ²⁹and it is now as it was then: the one who was born according to the flesh persecuted the one who was born according to the Spirit.^e So it is even now! ³⁰However, what does the Scripture say?

*Throw out the servant-girl and her son,
because the son of the servant will not inherit
with the son of the free woman.^f*

³¹And so, brethren, we are not children of a servant, but children of the free woman!

^a Ismael by Hagar and Isaac by Sarah

^b Or indeed what we would call a typology

^c NT agrees with LXX against MT

^d Isaias (Isaiah) 54:1

^e Or "spirit"

^f Genesis 21:10

Freedom in Christ or yoke of slavery

Therefore, stand firm in the freedom by which Christ has made us free, and do not be entangled again with a yoke of slavery! ²Behold, I, Paul, tell you that if you receive circumcision, Christ will be of no profit to you! ³Yes, once again, I testify to everyone who receives circumcision that he is [now] under duty to accomplish the entire law! ⁴You who desire to be justified by the law are no longer under Christ: you have fallen away from grace. ⁵As for us, through the Spirit, we wait by faith for the hope of righteousness, ⁶since in Christ Jesus, neither circumcision nor uncircumcision has any value,^a only faith working through love. ⁷You were running so well! Who came to block your way so that you would not obey the truth? ⁸This persuasion is not from him who calls you! ⁹[Remember], a little yeast leavens the whole batch of dough! ¹⁰I have confidence toward you in the Lord that you will take no other view; but whoever troubles you will bear his [own] judgment, whoever that [person] may be.

¹¹But brother, if I still preach circumcision, why am I still being persecuted? If it were so, the stumbling block of the cross would have been removed. ¹²Indeed, I wish that those who disturb you would then emasculate themselves! ¹³As for you, brethren, you were called to freedom! Only, do not use your freedom to satisfy the flesh, but through love, become each others' servants ¹⁴because the whole law is fulfilled in one message,^b which is this one, "You shall love your neighbor as yourself."^c ¹⁵But if you bite and devour each other, be careful that you do not end up in mutual destruction. ¹⁶I say this: walk by the Spirit,^d and you will not fulfill the lust of the flesh. ¹⁷What the {fallen} flesh desires is against the Spirit, and the Spirit against the flesh! Yes, these are in opposition to one another, so that you may not do the things that you desire. ¹⁸But if you are led by the Spirit, you are not under the law.

The works of the flesh

¹⁹Now, the works of the flesh are obvious. They are: adultery, sexual immorality, impurity, lust, ²⁰idolatry, the practice of magic, hatred, strife, selfish ambitions, outbursts of anger, rivalries, divisions, heresies, ²¹envyings, murders, excess drinking, orgies, and similar things. About these, I warn you, as I have done in the past: those who practice such things will not inherit the Kingdom of God.

^a Or "means anything"

^b Or "word" (Greek ἐνὶ λόγῳ)

^c Leviticus 19:18

^d Or "spirit" in verses 16-26

The fruit of the Spirit – Life in the Church

²²On the other hand, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith,^a ²³gentleness, and self-control. Against such things there is no law! ²⁴Those who belong to Christ have crucified the flesh with its passions and lusts. ²⁵If we live by the Spirit, let us also walk by the Spirit! ²⁶Let us not become arrogant, challenging and envying one another.

6

Brethren, even if someone is caught in some fault, you who are spiritual must restore such a person in a spirit of gentleness. But watch out for yourself in order not to be tempted. ²Bear each others' burdens, and thus fulfill the law of Christ. ³If anyone thinks that he is something when he is nothing, he deceives himself. ⁴But let everyone test his own work: then one can take pride in himself, not by comparison with someone else. ⁵Yes, each one will bear his own burden, ⁶but everyone who is being taught in the word should share all good things with the one^b who teaches.

⁷Do not be deceived: God cannot be mocked; whatever someone sows is what he will reap. ⁸Whoever sows to the field of self-indulgence will reap corruption from the flesh. But the one who sows to the Spirit will reap eternal life from the Spirit. ⁹Let us not grow tired of doing what is good, for we will reap in due season, if we do not give up. ¹⁰And so, as we have the opportunity, let us do what is good toward all, especially to those who belong to the household of the faith.

¹¹See with what large letters I write to you with my own hand! ¹²It is those who desire to make a good showing in the flesh who are trying to compel you to be circumcised; and it only so that they may not be persecuted for the cross of Christ. ¹³Even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised so that they may boast^c in your flesh. ¹⁴As for me, I shall find glory^d in nothing, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me and I to the world. ¹⁵In Christ Jesus, circumcision and uncircumcision mean nothing; only a new creation {is significant}. ¹⁶To those who live by this rule, may there be peace and mercy upon them, and on the Israel of God. ¹⁷From now on, let no one cause me any trouble, for I bear the marks of the Lord^e Jesus branded on my body.

^a Or "faithfulness"

^b Or "him"

^c Or "find glory"

^d Or "boast"

^e Other ancient manuscripts lack "the Lord"

¹⁸May the grace of our Lord Jesus Christ be with your spirit, brethren.
Amen.

EPHESIANS

(ΠΡΟΣ ΕΦΕΣΙΟΥΣ)

1

Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, faithful in Christ Jesus: ²Grace to you and peace from God our Father and the Lord Jesus Christ!

God's purpose

³Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ. ⁴He chose us in him before the foundation of the world, so that we would be holy and without blemish before him in love. ⁵He also foreordained us for adoption {as his children} through Jesus Christ according to his purpose and will. ⁶This is to the praise of the glory of his grace, by which he freely bestowed favor on us in the Beloved. ⁷In him we have redemption through his blood, the forgiveness of our sins, according to the riches of his grace ⁸which he showered upon us in all wisdom and insight.^a ⁹He has revealed to us the mystery of his will, according to his good pleasure which he had determined beforehand in Christ. ¹⁰This came into effect when the times had been fulfilled, to bring together all things under Christ, the things in the heavens and the things on the earth; yes, in him! ¹¹In him, an inheritance was assigned to us, foreordained according to the purpose of him who works all things after the counsel of his will. ¹²And the end result is that we, who had hoped in Christ, should be to the praise of his glory. ¹³You also, when you heard the word of the truth which is the Good News of your salvation, and having believed in it, you were sealed with the Holy Spirit of promise. ¹⁴He is a pledge of our inheritance, until the redemption of those who are God's possession, to the praise of his glory!

¹⁵For this same reason, I too, having heard of the faith in the Lord Jesus which is among you and the love which you have toward all the saints, ¹⁶do not cease to give thanks for you, making mention of you in my prayers. ¹⁷[I pray] that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation to bring you to full knowledge of him. ¹⁸Having the eyes of your heart^b enlightened, may you experience the hope of his calling and know the riches of the glory of his inheritance in the

^a Or "prudence"

^b TR reads "understanding" or "mind"

saints. ¹⁹May you also experience^a the exceeding greatness of his power toward us who believe, according to his power and might ²⁰which he accomplished in Christ, when he raised him from the dead and made him to sit at his right hand in the heavenly places. ²¹Yes, Christ now sits above all rule, authority, power, dominion, and every name that can be named, not only in this age, but also in the age to come. ²²God put all things in subjection under his feet and granted him to be head over all things for the sake of the Church, ²³which is his body, the fullness of him^b who fills all in all.

2

The gift of God

You were dead in transgressions and sins, ²and this was your lifestyle according to the age^c of this world, according to the prince of the power of the air, the spirit who now works in the children of disobedience. ³We used to live among them and we used to live in self-indulgence, doing the desires of the {fallen} flesh and mind, and we were by nature children of wrath, just as the others. ⁴But God who is rich in mercy, on account of his great love by which he loved us, ⁵even when we were dead through our trespasses, made us alive together with Christ. By grace you have been saved! ⁶God^d raised us up with him, and granted us to sit with him in the heavenly places in Christ Jesus, ⁷so that in the ages to come, he might show the overflowing treasure of his grace in kindness toward us, in Christ Jesus. ⁸Yes, by grace you have been saved through faith, not by yourselves. It is the gift of God, ⁹not of works, so that no one would boast. ¹⁰For we are his workmanship, created in Christ Jesus for good works, which God prepared in advance for us to walk in them.

Reconciled with God – Members of God’s household

¹¹Therefore, remember that you, the Gentiles in the flesh who are called “uncircumcision” by what is called “circumcision” (in the flesh, made by hands); ¹²remember, I say, that you used to be separated from Christ. You were alienated from the commonwealth of Israel and strangers from the covenants of the promise, having no hope and without God in the world. ¹³But now, in Christ Jesus, you who once were far off have been brought near in the blood of Christ. ¹⁴He is our peace, he who made both [groups to be] one and tore down the wall of separation.^e ¹⁵He abolished in his flesh

^a Or “know, recognize”

^b Probably referring to God the Father; compare 1 Corinthians 15:28-29

^c Or “ways, course, mode of existence” (Greek κατά τὸν αἰῶνα τοῦ κόσμου)

^d Greek “he”

^e Compare John 10:16

the enmity which is the law of commandments with its decrees, so that he might create in himself one new humanity instead of two, making peace. ¹⁶He reconciled both [groups] to God in one body, through the cross, by which he destroyed that enmity. ¹⁷He came and preached peace to you who were far off and also to those who were near. ¹⁸Through him, we both have access to the Father in one Spirit. ¹⁹And so, you are no longer strangers and foreigners! Instead, you are fellow-citizens with the saints, and members of God's household, ²⁰being built on the foundation of the apostles and prophets. Christ Jesus himself is the chief cornerstone; ²¹in whom the whole building, fitted together, grows into a holy sanctuary in the Lord. ²²In Christ, you too are built up into a dwelling-place of God in [the] Spirit.^a

3

Paul's commission and prayer

For this reason, I, Paul, am the prisoner of Christ Jesus on behalf of you Gentiles! ²Surely, you have heard of the dispensation of the grace of God which was given me toward you; ³how by revelation, the mystery was made known to me, as I wrote before in a few words. ⁴When you read them, you can perceive my understanding in the mystery of Christ, ⁵which in other generations was not made known to anyone as it has now been revealed to his holy apostles and prophets in the Spirit. ⁶I mean that the Gentiles are [now] fellow-heirs and fellow-members of the body, yes, fellow-partakers of God's promise in Christ Jesus through the Good News.

⁷Of this Good News, I was made a servant, according to the gift of God's grace which was given me according to the working of his power. ⁸This grace was given to me, the very least of all saints, so that I might preach to the Gentiles the unsearchable treasures of Christ ⁹and make everyone see the dispensation^b of the mystery which had been hidden in God for so long, in him who created all things <through Jesus Christ>.^c ¹⁰This happened so that now, through the Church, the manifold^d wisdom of God might be made known to the principalities and powers in the heavenly places, ¹¹according to the eternal purpose which God^e had in Christ Jesus our Lord. ¹²In him, we have boldness and confident access through our faith in him. ¹³Therefore, I ask that you may not lose heart^f because of my troubles for you, as they are your glory!

^a Or "in spirit" (i.e. 'in the spiritual realm')

^b TR reads "fellowship" instead of "administration" or "dispensation."

^c CT omits "through Jesus Christ"

^d Or "many-sided"

^e Greek "God"

^f Or "be discouraged"

¹⁴And so, I bow my knees to the Father of our Lord Jesus Christ, ¹⁵from whom every family in heaven and on earth is named, ¹⁶asking that according to the riches of his glory, he would grant you to be inwardly strengthened with power through his Spirit. ¹⁷I also pray that Christ may dwell in your hearts through faith, so that you may be rooted and grounded in love. ¹⁸May you [thus] be strengthened to comprehend with all the saints what is the breadth and length and height and depth ¹⁹of Christ's love which is beyond knowledge; and that you may be filled with all the fullness of God. ²⁰Now, to him who is able to accomplish much more than all we can ask or think according to the power that works in us, ²¹to him be the glory in the Church and in Christ Jesus to all generations, now and forever and unto ages of ages. Amen.

4

Unity and oneness

This is why, I, being the prisoner in the Lord, beg you to walk worthily of the calling with which you were called. ²[Walk] with complete lowliness and humility, with patience, bearing with one another in love; ³being eager to maintain the unity of the Spirit in the bond of peace. ⁴There is one body and one Spirit, even as you also were called to one hope when you were called; ⁵one Lord, one faith, one baptism, ⁶one God and Father of all, who is over all, and through all, and in us all. ⁷But grace has been granted to each one of us according to the measure of Christ's gift. ⁸Therefore, God^a says, "When he ascended on high, he led captivity captive, and gave gifts to men."^b ⁹Now, what does "he ascended" mean, if not that he first descended into the lower parts of the earth? ¹⁰He who descended is the [same] one who also ascended far above all the heavens, so that he might fill all things.

¹¹He gave some to be apostles, some prophets, some evangelists, some shepherds^c and teachers, ¹²for the perfecting of the saints, for a work of ministry, to build up the body of Christ. ¹³This is until we all attain to the unity of the faith and to the knowledge of the Son of God, to maturity, having reached the very fullness of Christ. ¹⁴The goal is that we may no longer be children, tossed back and forth and carried about by every wind of doctrine through human trickery, according to clever deceits and mistaken schemes. ¹⁵Instead, speaking the truth in love, may we grow up in all things into him who is the head, Christ. ¹⁶From him, the whole body, being fitted and knit together, as every joint supplies and according to the participation of each part, grows and builds itself in love.

^a Greek "he"

^b Psalms 68:18 / 67 LXX

^c Or "pastors"

A new way of life

¹⁷Therefore, I say and testify in the Lord that you [should] no longer walk as the rest of the Gentiles also walk, in the futility of their mind. ¹⁸They are darkened in their understanding, cut off from God's life because of their ignorance and because of the hardening of their hearts. ¹⁹Having become hardened, such people gave themselves up to lust and they pursue what is impure with greed. ²⁰But you did not learn Christ that way, ²¹except if you failed to hear him and to be taught in him, since truth is in Jesus. ²²You were [supposed] to put away the old self which belongs to your former way of life, since it becomes ever more corrupt after the lusts of deceit. ²³Moreover, you are to be renewed in the spirit of your mind, ²⁴and to put on the new self who in the likeness of God has been created in righteousness and holiness of truth.

²⁵Therefore, putting away what is false, speak the truth to^a each other, for we are members of one another. ²⁶“Be angry, and do not sin.”^b Do not let the sun go down on your anger ²⁷and do not leave any room for the devil. ²⁸Those who used to steal should steal no more, but rather work hard, even with their own hands to do what is good, so that they may have something to give to those who have need. ²⁹Do not allow any decadent^c speech to come out from your mouth, only what is good to build up as is needed, in a way that gives grace to those who hear. ³⁰Do not grieve the Holy Spirit of God, by which you were sealed for the day of redemption. ³¹Let all bitterness, wrath, anger, shouting and slander be put away from you, along with evil thoughts. ³²Be kind to one another, tenderhearted, forgiving each other just as God also forgave you in Christ.

5

Be imitators of God, as beloved children. ²Walk in love, even as Christ also loved you and gave himself up for us as an offering and a sacrifice to God, a sweet-smelling fragrance. ³But sexual immorality and all forms of impurity and greed should not even be mentioned among you, as is fitting for saints. ⁴The same is true regarding filthy and foolish conversations as well as jokes which are not appropriate; instead, give thanks!

⁵Know this for sure: no one who is sexually immoral, involved in impurity, greedy, or an idolater has any inheritance in the Kingdom of Christ and God.

^a Or “among”

^b Psalms 4:4

^c Or “corrupt”

⁶Let no one deceive you with empty words; because of these things, the wrath of God is coming on the children of disobedience. ⁷Therefore, do not share in their lot. ⁸Indeed, you used to be in darkness, but now, you are light in the Lord. Walk as children of light, ⁹for the fruit of the Spirit is in all [manner of] goodness, righteousness and truth. ¹⁰Discern what is well-pleasing to the Lord! ¹¹Have no fellowship with the vain^a works of darkness, but rather, expose them for what they are. ¹²It is a shame even to speak about the things which these people do in secret! ¹³But all things are revealed when they are exposed to the light. ¹⁴Therefore, it is said:

*Awake, you sleeper, arise from the dead,
and Christ will shine on you.^b*

¹⁵Therefore, watch carefully how you live, not as unwise, but as wise [people], ¹⁶making good use of time, because the days are evil. ¹⁷Do not be foolish, but understand what the will of the Lord is. ¹⁸Do not get drunk with wine – this is reckless living – but be filled with the Spirit. ¹⁹Speak to one another in psalms, hymns, and spiritual songs! Sing and chant to the Lord in your heart; ²⁰always giving thanks for everything in the Name of our Lord Jesus Christ, even to God the Father. ²¹[Finally], be in mutual subjection in the fear of God.^c

Wives, Husbands, Christ and the Church

²²Wives, be subject to your own husbands as [you are] to the Lord. ²³For the husband is the head of the wife, as Christ is the head of the Church, being himself the savior of the body. ²⁴As the Church is subject to Christ, wives should likewise be subject to their own husbands in everything.

²⁵Husbands, love your wives, just as Christ loved the Church and gave himself up for her ²⁶in order to sanctify her, having purified her by the washing of water with the word, ²⁷so that he might present the Church to himself in glory, without any spot or wrinkle or any such thing, but holy and flawless. ²⁸In the same way, a husband should love his wife as his [own] body. He who loves his own wife loves himself! ²⁹No man ever hates his own body but feeds it and cares for it, as the Lord also does for the Church. ³⁰Yes, we are members of his body, his very flesh and bones!^d

³¹This is why a man will leave his father and mother and will be joined to his wife; and the two will become one flesh.^e

^a Or “unfruitful, empty”

^b Perhaps a quote from an ancient liturgical hymn

^c Other ancient manuscripts have “in the fear of Christ”

^d CT omits “his very flesh and bones”

^e Genesis 2:24

³²This is a great mystery: I speak concerning Christ and the Church. ³³Now concerning you: each one of you must also love his own wife even as his own self; and the wife must respect her husband.

6

Children and parents

Children, obey your parents in the Lord, for this is right.

²*“Honor your father and mother,”*

which is the first commandment with a promise:

³*“that it may be well with you, and you may live long on the earth.”^a*

⁴Fathers, do not drive your children to anger, but nurture them in the discipline and instruction of the Lord.

Servants and masters

⁵Servants,^b be obedient to those who are your masters according to the flesh, with fear and trembling, with deep loyalty,^c as to Christ. ⁶Do not serve only when eyes are on you in order to please human masters, but as servants of Christ. Accomplish God’s will from the heart; ⁷serve with a good attitude, as if you were serving the Lord and not men. ⁸Know that for whatever good we do, we shall receive the same in return from the Lord, no matter if we are slave or free.

⁹You masters, do likewise to them: do not resort to threats but recognize^d that you both have the same Master in heaven, and there is no discrimination with him.

The armor of God

¹⁰Finally, be strong in the Lord, with the strength of his power. ¹¹Put on the complete armor of God, so that you may be able to resist the devil’s tactics. ¹²For our struggle is not against flesh and blood but against the principalities, powers, against the world-rulers^e of this darkness and against the evil spiritual forces of the supernatural realms.^f ¹³Therefore, put on the whole armor of God, so that you may be able to resist when the evil day comes. Having accomplished all things, may you stand your ground! ¹⁴Yes, stand [firm], having the belt of truth around your waist, having put on the breastplate of righteousness, ¹⁵having fitted shoes on your feet so as

^a Deuteronomy 5:16

^b Or “slaves”

^c Or “in singleness of your heart”

^d Or “know”

^e Greek κοσμοκράτορας

^f Greek ἐπουρανίους

to be ready in the Good News of peace. ¹⁶Above all, take up the shield of faith which will enable you to quench all the fiery darts of the evil one. ¹⁷Take also the helmet of salvation and the sword of the Spirit which is what God has said.^a

Unceasing prayer

¹⁸Pray at all times in [the] spirit^b with intercessions and requests; never get tired of this and persevere in your requests for all the saints. ¹⁹Pray also for me, so that I may be given an opportunity to proclaim with boldness the mystery of the Good News. ²⁰For this cause, I am an ambassador in chains; so pray that I may proclaim it boldly, as I should.

²¹I also want you to know my affairs, how I am doing. Tychicus, the beloved brother and faithful servant in the Lord, will tell you everything.

²²I have sent him to you for this very purpose, to let you know about our condition and to comfort your hearts.

²³Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁴May grace be with all those who love our Lord Jesus Christ, even with unfading^c love. Amen.

^a Greek *ῥῆμα*, which means spoken word

^b Or "Spirit"

^c Or "incorruptible"

PHILIPPIANS

(ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ)

1

Paul and Timothy, servants of Jesus Christ;

To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons: ²Grace to you and peace, from God our Father and from the Lord Jesus Christ. ³I give thanks to my God whenever I remember you, ⁴and I always pray with joy when I intercede on your behalf ⁵because of your partnership^a in the furtherance of the Good News, even from the very first day until now. ⁶I am confident of this very thing: that God who began a good work in you will complete it until the day of Jesus Christ. ⁷It is right for me to think this way about you, because I have you in my heart and because you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the Good News. ⁸For God is my witness: I long for all of you in the tender mercies of Christ Jesus!

⁹I pray [especially] for this, that your love may overflow even more, with an increase of knowledge and all discernment. ¹⁰This way, you will be able to discern what things are excellent, so that you may be sincere and without offense until the day of Christ, ¹¹filled with the fruits of righteousness which are through Jesus Christ, to the glory and praise of God!

The progress of the Good News

¹²Now, I want to you to know, brethren, that what happened to me has turned out to be for the progress of the Good News! ¹³It became clear to the whole palace^b guard and to others that my chains are in Christ, ¹⁴and most of the brethren in the Lord, being confident through my bonds, are even bolder to speak the word of God without fear. ¹⁵Yes, some actually preach Christ out of envy and rivalry, and some also out of good will. ¹⁶The first group preaches Christ without sincerity and from selfish ambition, thinking that they are adding affliction to my imprisonment; ¹⁷but the second group does so out of love, knowing that I have been appointed to defend the Good News.

^a The word translated “partnership” (*koinonia*) also means “fellowship” and “sharing.”

^b Or “praetorian”

¹⁸Either way, it does not matter. I only care that whether in pretense or in truth, Christ is proclaimed! I rejoice in this, yes, and will continue to rejoice. ¹⁹For I know that this will turn out to my salvation, through your supplication and the support of Christ's Spirit. ²⁰It is my eager expectation and hope that I will not be put to shame in any way, but that as I speak with all boldness, Christ will be exalted now as always in my body, whether by my life or by my death. ²¹For to me, living is Christ and dying is gain. ²²But if I remain alive in the flesh, this will bring fruit from my work. Yet, I do not know what I will choose! ²³I am in a dilemma between the two, having the desire to be released^a and be with Christ, which is far better. ²⁴At the same time, to remain in the flesh is a more urgent need for your sake. ²⁵Having this confidence, I know that I will remain and continue with all of you for your progress and joy in faith, ²⁶so that your rejoicing may overflow in Christ Jesus when I am with you again.

²⁷[In the meantime], let your way of life be worthy of the Good News of Christ, so that whether I come and see you or remain absent, I may hear this about your condition: that you stand firm in one spirit, striving with one soul for the faith of the Good News. ²⁸Do not be terrified by your opponents. This will be for them evidence of destruction, but to you, of salvation from God. ²⁹For the sake of Christ, you have been granted the privilege not only to believe in him but also to suffer on his behalf, ³⁰and so you are engaged in the same battle which you saw me fight and that you hear that I am [still] fighting.^b

2

A call to humility

Therefore, if there is any exhortation in Christ, any consolation of love, any communion of the Spirit, any tender mercies and compassion, ²make my joy full, by being like-minded, having the same love, being of one accord and of one mind. ³Do nothing through rivalry or conceit, but in humility, consider others better than yourselves. ⁴Do not just look after you own selfish interests but each one of you should consider the interests of others.

⁵Let the following be in your mind, which was also in [the mind of] Christ Jesus. ⁶He who existed in the form^c of God did not consider equality with God as something to be taken by force.^d ⁷Instead, he emptied^e himself, taking the form of a servant, being made in the likeness of men. ⁸And being

^a [From the body]

^b Or "struggling"

^c Greek μορφή

^d Greek ἀρπαγμόν (or also "grasped, something to be conquered, snatched, carried off, or seized")

^e Greek ἐκένωσε (related to the word *kenosis*)

found in human form, he humbled himself, becoming obedient to [the point of] death, even death on the cross! ⁹Therefore, God highly exalted him, and gave him the Name which is above every name; ¹⁰so that at the Name of Jesus every knee should bow in heaven, on earth, and under the earth; ¹¹and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Call to obedience

¹²And so, 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, ¹³for it is God^a who works in you, both to will and to work, according to his good purpose. ¹⁴Do all things without murmurings and disputes ¹⁵in order to become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation among whom you are seen as lights in the world. ¹⁶Uphold the word^b of life, so that I may have a reason to glory^c in the day of Christ: that I did not run or labor in vain. ¹⁷Yes, even if I am poured out [as an offering^d] on the sacrifice and liturgy^e of your faith, I rejoice and share my joy with you all. ¹⁸In the same way, rejoice, rejoice with me!

Paul and Timothy – About Epaphroditus

¹⁹I hope in the Lord Jesus [that I will be able] to send you Timothy soon, so that I too may be encouraged when I learn how you are doing. ²⁰For I have no one else with the same soul,^f who will truly care about you, ²¹unlike others who seek their own, not the things of Jesus Christ. ²²But you know how he has proved himself; as a child serves a father, he has served with me to spread the Good News. ²³Therefore, I hope to send him at once, as soon as I see how things are going with me [here]. ²⁴As it is, I trust in the Lord that I too will be able to come shortly. ²⁵Still, I deemed it necessary to send you Epaphroditus who is my brother, fellow-worker, fellow-soldier, and your apostle and the servant of my need. ²⁶He was longing for you all and was very troubled, because you had heard that he was sick. ²⁷Indeed, he was sick, almost to the point of death! But God had mercy on him; and not on him only, but also on me, so that I may not have sorrow upon sorrow. ²⁸And so, I have sent him all the more eagerly, so that you may rejoice when you see him again, and that I may be less sorrowful. ²⁹Receive him in the Lord with all joy, and hold such a person in honor, ³⁰because on

^a Literally “{a} God” (indefinite in Greek, in the sense that it is a divine being or energy that is at work. The focus is not so much on the person (God) but on the nature or energy at work).

^b Or “message”

^c Or “boast”

^d Or “libation” (a liquid offering)

^e Or “service / ministry” (Greek λειτουργία)

^f Greek ἰσόψυχου

account of the work of Christ, he came near to death, risking his life to provide what was lacking in your ministry to me.

3

Warning against evil-workers – Paul's background

Finally, my brethren, rejoice in the Lord! To me, writing the same things to you is not tiresome - it is safe! ²Beware of the dogs, beware of evil-workers, beware of the false circumcision! ³We are 'circumcised' if we offer divine service^a to God in the Spirit, [if we] rejoice in Christ Jesus and have no confidence in the flesh, ⁴although I myself could have confidence even in the flesh! If anyone thinks that he has {a reason to have} confidence in the flesh, I could even more: ⁵circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews. As regards the law, I was a Pharisee; ⁶as far as zeal is concerned, I was persecuting the Church, and as for the righteousness which is based on the law, [I was] found blameless.

All things considered as a loss - Reaching forward

⁷However, these things which I thought were gain to me, I have counted as loss for Christ! ⁸Yes, without a doubt, I consider all things as loss in view of the surpassing value of knowing Christ Jesus, my Lord, for whom I suffered the loss of all things. I consider them as dung, so that I may gain Christ ⁹and be found in him, not having a righteousness of my own (from the law), but through faith in Christ (the righteousness which is from God by faith). ¹⁰Yes, may I know him, and the power of his resurrection, and the communion of his sufferings, becoming conformed to his death, ¹¹if by any means I may attain to the resurrection from the dead. ¹²I am not saying that I have already obtained these things or that I am already made perfect; but I press on to take hold^b of [the prize] for which Christ Jesus took hold of me.

¹³Brethren, I do not regard myself as having obtained these things just yet, but I do this: forgetting the things which are now behind and reaching forward to the things which are before [me], ¹⁴I press on toward the goal, and the prize is the high calling of God in Christ Jesus. ¹⁵Let us who are mature, therefore, think this way, and if you think differently in some way, God will also reveal that to you. ¹⁶Nevertheless, to the extent that we have already reached some point, ^clet us walk by the same rule and let us be of the same mind.

^a Greek λατρεύοντες

^b Or "catch / choose" (in both instances in this verse)

^c CT omits the rest of this verse

¹⁷Brethren, be united in imitating me, and keep your eyes fixed on those who live this way, even as you have us as an example. ¹⁸But there are many who live as enemies of the cross of Christ, as I remind you often, as I do [even] now with tears. ¹⁹Their end is destruction, their god is the belly, and their glory is in their shame as they think about earthly things. ²⁰As for us, our citizenship is in heaven, from which we are expecting a Savior, the Lord Jesus Christ. ²¹He will change the body of our humiliation to be conformed to the body of his glory, according to the energy^a by which he is able to subject all things to himself.^b

4

Instructions - The peace of God

Therefore, my beloved brethren whom I miss so much, my joy and my crown, stand firm in the Lord! ²I exhort Evodia and Syntyche to think the same way in the Lord. ³Yes, I beg you also, Syzygus,^c help these women, for they labored with me in the Good News and also with Clement and the rest of my fellow-workers, whose names are in the book of life. ⁴Rejoice in the Lord always! Again I will say, rejoice! ⁵Let your kindness be known to all. The Lord is at hand! ⁶Do not be anxious about anything, but in everything, by prayer and petition with thanksgiving, let your requests be known to God. ⁷And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

⁸Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are commendable, if there is any virtue or any praise, think about these things. ⁹What you learned, received, heard, and saw in me: practice these things, and the God of peace will be with you.

Paul's needs and thankfulness

¹⁰But now, I rejoice in the Lord greatly, that your consideration^d for me has blossomed again! (I know that you were thinking about me but lacked the opportunity). ¹¹I do not want to speak about what I lack, because I have learned to be satisfied with whatever state I am in! ¹²I know how to be humbled, and I also know also how to overflow. In everything and in all things I have learned the secret of being both filled and hungry, to be in abundance and to be in need. ¹³I can do all these things through Christ who strengthens me. ¹⁴However, it was a good thing that you shared in my affliction. ¹⁵As you Philippians know well, in the beginning of the Good

^a Greek ἐνέργειαν

^b Compare Matthew 28:19-20

^c Either a personal name or an expression meaning "true yoke-fellow"

^d Or "concern / care"

News when I departed from Macedonia, no Church shared with me in the matter of giving and receiving – only you did! ¹⁶For even [when I was] in Thessalonica you supplied for my needs. ¹⁷It is not that I seek the gift, what I value is the interest that is accumulating in your account! ¹⁸I actually have all things and I overflow since I received from Epaphroditus what came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God! ¹⁹My God will supply all of your needs according to his riches in glory in Christ Jesus. ²⁰To our God and Father be the glory unto ages of ages! Amen.

²¹Greet every saint in Christ Jesus! The brethren who are with me greet you. ²²All the saints greet you, especially those who are of Caesar's household. ²³The grace of the Lord Jesus Christ be with you all! Amen.

COLOSSIANS

(ΠΙΡΟΣ ΚΟΛΟΣΣΑΕΙΣ)

1

Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, ²to the saints and faithful brethren in Christ at Colossae: Grace to you and peace from God our Father and the Lord Jesus Christ.^a

Thanksgiving and prayer

³We give thanks to God the Father of our Lord Jesus Christ, and we always pray for you. ⁴We have heard about your faith in Christ Jesus and about the love which you have for all the saints, ⁵because of the hope which is prepared for you in heaven. Of this hope you have heard before in the word^b of the truth of the Good News ⁶which has come to you; even as it is [spreading] in the whole world. It has been bearing fruit and growing [everywhere], as it has done in you too since the day you heard and experienced the grace of God in truth. ⁷This is what you also learned from Epaphras, our beloved fellow-servant, who is a faithful servant of Christ on our behalf. ⁸He has informed us of your love in [the] Spirit.^c ⁹For this reason, since the day we heard this, we do not cease praying and making requests for you, so that you may be filled with the knowledge of God's^d will in all spiritual wisdom and understanding. ¹⁰We also pray that you may walk worthily of the Lord, to please him in all respects, bearing fruit in every good work, and increasing in the knowledge of God. ¹¹May you be strengthened with all power, according to the might of his glory, [to be prepared] for all [kinds of] endurance and perseverance with joy! ¹²May you give thanks to the Father, who has granted us^e to be partakers of the inheritance of the saints in the light. ¹³He has delivered us from the power of darkness, and translated us into the Kingdom of the Son of his love. ¹⁴In him, we have our redemption,^f the forgiveness of our sins.

^a CT omits "and the Lord Jesus Christ"

^b Or "message"

^c Or "spirit"

^d Greek "his"

^e CT reads "you"

^f TR adds "through his blood"

About Christ – The mystery: Christ in you

¹⁵He is the image^a of the invisible God, the firstborn^b of all creation. ¹⁶For in him, all things were created, in the heavens and on earth, things visible and invisible, thrones, dominions, principalities and powers; all things have been created through him, and for him. ¹⁷He is before all things, and in him all things hold together.^c ¹⁸He is the head of the body, the Church; [he is] the first cause,^d the firstborn from the dead, so that in all [things] he might have the first place.^e ¹⁹For in him all the fullness was pleased to dwell, ²⁰and through him to reconcile all things to himself, both earthly and heavenly, having made peace through the blood of his cross.

²¹In the past, you were alienated and hostile in mind in your evil actions. ²²But now, he has reconciled [you] in the body of his flesh through death, in order to present you holy, without blemish and blameless before him. ²³This is [for you] if you continue in the faith, grounded and steadfast, not moved away from the hope of the Good News which you heard. I, Paul, became a servant of this Good News that is being proclaimed throughout all creation under heaven.

²⁴Now, I rejoice in my sufferings for your sake, and in my flesh, I complete what is lacking in the afflictions of Christ for the sake of his body which is the Church. ²⁵I have become her servant, according to God's commission which was I received for you, in order to fulfill the word of God. ²⁶This is the mystery which was hidden for ages and generations. But now, it has been revealed to his saints. ²⁷To them, God was pleased to reveal the glorious generosity^f of this mystery among the Gentiles. This mystery is Christ in you, the hope of glory. ²⁸This is what we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone perfect in Christ Jesus. ²⁹This is what I also work for, struggling with his energy^g which is powerfully at work in me.

2

Spiritual struggles – Against false teachers

I want you to know how greatly I struggle for you, for those at Laodicea, and even for all those who do not know me in person. ²Yes, I struggle so that their hearts may be comforted and for them to be united in love,

^a Greek "icon" (εἰκὼν τοῦ θεοῦ)

^b Greek πρωτότοκος

^c The Greek (συνέστηκεν) can also mean "have their proper place / are formed / consist"

^d Greek ἀρχή (also means "origin / beginning / ruler / principle")

^e Or "preeminence"

^f Or "wealth of glory"

^g Greek ἐνέργειαν ("supernatural working")

obtaining the treasure that is in the full assurance of understanding, so that they may know the mystery of God the Father and of Christ.^a ³In him are hidden all the treasures of wisdom and knowledge! ⁴Now, I say these things so that no one may delude you with convincing words. ⁵Although I am physically absent, I am spiritually present with you, rejoicing and seeing your order, as well as the solidity^b of your faith in Christ. ⁶As you received Christ Jesus as the Lord, walk also in him, ⁷rooted and built up in him, established in the faith just as you were taught, overflowing from faith into thanksgiving.

Buried with him, raised with him

⁸Be careful not to let anyone rob you through philosophy and vain deceit, according to human tradition and the basic things of the world, and not after Christ. ⁹For in him all the fullness of deity dwells bodily, ¹⁰and in him who is the head of all principality and power, you are made full. ¹¹In him, you were also circumcised with a circumcision not made with hands, by casting off the sinful nature in the circumcision of Christ. ¹²You have been buried with him through baptism in which you were also raised with him through faith in the working of God, who raised him from the dead. ¹³You were dead in your sins and in the uncircumcision of your flesh, but he made you alive with him by forgiving us all our trespasses and by ¹⁴wiping out the handwriting^c of ordinances which was against us. He removed it out of the way, nailing it to the cross, ¹⁵having exposed the principalities and powers, making a public display of them, and triumphing over them.

Useless or dangerous teachings

¹⁶Therefore, let no one judge you in matters of eating, drinking, or regarding a feast day, a new moon {observance} or a Sabbath day. ¹⁷These are a shadow of the things to come, but the body^d belongs to Christ. ¹⁸Let no one rob you of your prize by false humility and a religion of angels, dwelling on things which such a one has not^e seen, vainly puffed up by a carnal mind. ¹⁹Such a person is not holding firmly to the head, from whom the whole body, being supported and knit together through the joints and ligaments, grows with the growth given by God. ²⁰But if you died with Christ as regards these basic^f principles of the world, why do you subject yourselves to [these] commandments, as though you were still living in the world? ²¹“Do not handle, do not taste, do not touch!” ²²These things are

^a CT reads “of God which is Christ” instead of “of God the Father and of Christ”

^b Or “steadfastness / stability”

^c Greek χειρόγραφον

^d Greek ἡ ἐστὶν σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ - NRS reads “the substance belongs to Christ;” NJB reads “the reality is the body of Christ”

^e CT reads “has seen” (omits “not”)

^f Or “elemental, primordial”

all destined to perish with use! These are merely human commands and teachings! ²³Indeed, these things have an appearance of wisdom in self-imposed religion, humility, severe treatment of the body; but they have no value against the indulgence of the flesh.

3

Raised with Christ - Death to what is earthly - The new self

If you were raised together with Christ, seek the things that are above, where Christ is, seated at the right hand of God! ²Set your mind on the things that are above, not on the things that are on the earth. ³For you died, and your life is hidden with Christ in God. ⁴When Christ who is our life is revealed, then you will also be revealed with him in glory. ⁵Therefore, put to death what is earthly in you: sexual immorality, impurity, depraved passions, lust and greed (which is idolatry). ⁶Because of these things, the wrath of God is coming on the children of disobedience. ⁷You also used to live in those things when you lived among these people; ⁸but now, put them all away: anger, rage, evil, slander, and shameful language. ⁹Do not lie to one another. You have put off the old self with his doings ¹⁰and you have put on the new self who is being renewed in knowledge according to the image^a of his Creator. ¹¹Here, there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave or free; but Christ is all, and in all!

¹²As God's elect,^b holy and beloved, clothe yourselves with a heart of compassion, kindness, lowliness, humility, and perseverance. ¹³Bear with one another, and forgive each other! If anyone has a complaint against anyone else, forgive, even as Christ forgave you.

¹⁴Above all, walk in love, which is the bond of perfection. ¹⁵Let the peace of God (to which also you were called in one body) rule in your hearts, and be thankful! ¹⁶Let the word of Christ dwell in you richly. In all wisdom, teach and admonish each other with psalms, hymns, and spiritual songs, singing with grace in your heart to the Lord.

¹⁷Whatever you do, in word or in deed, do it all in the Name of the Lord Jesus, giving thanks through him to God the Father.

Christian family – Servants and Masters

¹⁸Wives, be in subjection to your husbands, as is fitting in the Lord.

¹⁹Husbands, love your wives, and do not be bitter against them.

^a Greek "icon"

^b Or "chosen ones"

²⁰Children, obey your parents in all things, for this is pleasing to the Lord.

²¹Fathers, do not exasperate your children, so that they will not be discouraged.

²²Servants,^a obey in all things to those who are your masters according to the flesh, not just when they are looking (to please human beings), but in singleness of heart, fearing God. ²³Whatever you do, work with your heart, as for the Lord, and not for men. ²⁴Know that you will receive the reward of your inheritance from the Lord, for you serve the Lord Christ. ²⁵But whoever does wrong will receive in return according to the wrong that he has done, and there is no partiality.

4

Masters, give to your servants what is fair and right, knowing that you also have a Master in heaven.

Persevere in prayer

²Persevere in prayer, even in vigils of thanksgiving. ³Pray for us as well, so that God may open to us a door for the word,^b [an opportunity] to speak the mystery of Christ for which I am in chains. ⁴Pray also that I may reveal it as clearly as I should. ⁵Live wisely before those who are ‘outside,’ and make the most of your time. ⁶Let your speech always be pleasant, seasoned with salt, so that you may know how to properly answer those who have questions.

Paul’s fellow-workers

⁷All my affairs will be made known to you by Tychicus, the beloved brother, a faithful servant and fellow-slave in the Lord. ⁸I am sending him to you for this very purpose, that he may know your circumstances^c and comfort your hearts, ⁹together with Onesimus, the faithful and beloved brother, who is one of you. They will tell you everything that is happening here. ¹⁰Aristarchus, my fellow-prisoner, greets you, and Mark, the cousin of Barnabas (concerning whom you received instructions, “if he comes to you, receive him”), ¹¹and also Jesus who is called Justus. These are my only fellow-workers for the Kingdom of God who are of the circumcision, and they have been my consolation.

¹²Epaphras (who is one of you), a servant of Christ, salutes you. He is always wrestling for you in his prayers, so that you may stand perfect and fulfill in all things the will of God. ¹³I can testify about him: that he has

^a Or “slaves”

^b Or “message”

^c CT reads “you may know our circumstances”

devotion to you, and also to those in Laodicea and Hierapolis. ¹⁴Luke, the beloved physician, and Demas greet you. ¹⁵Greet the brethren who are in Laodicea; and also Nymphas, along with the Church which meets in her house. ¹⁶When this letter has been read among you, please have it also read in the Church of the Laodiceans; and also read the letter from Laodicea. ¹⁷Tell Archippus this, “Be mindful of the ministry which you have received in the Lord, and fulfill it.”

¹⁸Here is my greeting: Paul, with my own hand! Remember my chains... Grace be with you! Amen.

1 THESSALONIANS

(ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α)

1

Paul, Silvanus, and Timothy: to the Church of the Thessalonians [which is] in God the Father and in the Lord Jesus Christ. Grace to you and peace from God our Father and the Lord Jesus Christ.^a

Praise and thanksgiving

²We always give thanks to God for all of you, mentioning you in our prayers, ³always remembering your work of faith, your labor of love and your patience of hope in our Lord Jesus Christ, before our God and Father. ⁴Brethren beloved by God, we know that you are chosen ⁵and that our Good News came to you not in word only, but also in power, in the Holy Spirit, and with full assurance. You know how we lived among you for your sake ⁶You became imitators of us, and of the Lord, having received the word^b with the joy of the Holy Spirit, and this in spite of much affliction. ⁷And so, you became an example to all those who believe in Macedonia and Achaia. ⁸From you, the word^c of the Lord has been proclaimed, not only in Macedonia and Achaia, but your faith has been known in many other places, so that we have no need to say anything. ⁹Others have given us a report about how you received us and how you turned away from idols to God, to serve a living and true God ¹⁰and to wait for his Son from heaven. God^d has raised him from the dead - Jesus, who delivers us from the wrath to come.

2

Paul's relationship with the Thessalonians

You certainly know, brethren, that our visit to you was not in vain! ²Having suffered before and having been shamefully treated in Philippi, as you know, we became bold in our God to tell you the Good News of God in a context of much conflict. ³Certainly, our exhortation does not come from error, impurity, or deception. ⁴But since we have been approved by God to be entrusted with the Good News, this is how we speak, not to please

^a CT omits "from God our Father and the Lord Jesus Christ"

^b Or "message"

^c Or "message"

^d Greek "he"

people but God who tests our hearts. ⁵We never used flattering words, (as you know,) and we never put a mask over greed (as God is witness). ⁶We did not seek glory from men (neither from you nor from others), even though we could have claimed authority as apostles of Christ. ⁷Instead, we were gentle^a among you, like a nursing mother cherishes her own children.

⁸We became so devoted to you that we were pleased to share not only the Good News of God but also our very souls, because you had become very dear to us. ⁹Remember, brethren, our labor and hardship: we worked night and day in order not to be a burden to any of you as we preached to you the Good News of God. ¹⁰You are witnesses with God, how holy, righteously, and blamelessly we behaved ourselves toward you who believe. ¹¹As you know, we exhorted, comforted, and implored every one of you, as a father does his own children, ¹²with the purpose that you should live worthily of God who calls you into his own Kingdom and glory. ¹³For this reason, we also thank God without ceasing that when you received from us the word of God's message, you accepted it not as the word of men, but, as it is in truth: the word of God. And it is at work in you who believe! ¹⁴Indeed, brethren, you became imitators of the Churches of God in Christ Jesus which are in Judea, for you also suffered the same things from your own countrymen, even as they did from the Jews. ¹⁵They killed both the Lord Jesus and their own prophets, and they drove us out. Their conduct does not please God and makes them the enemies of the entire human race ¹⁶as they want to prevent us from speaking to the Gentiles, so that they may be saved. They are still bringing their sins to full measure, but the wrath is finally coming upon them.

Paul's plans

¹⁷Brethren, although we were deprived of your presence for a short time, (yet not in affection), we tried even harder to see you face to face with great eagerness, ¹⁸because we wanted to come to you. Certainly, I, Paul, wanted to come again and again - but Satan prevented us. ¹⁹For what is our hope, or joy, or crown of rejoicing? Is it not you, when our Lord Jesus Christ^b comes? ²⁰Truly, you are our glory and our joy!

3

Therefore, when we could not stand it any longer, we thought that it would be good to be alone in Athens ²and to send Timothy, our brother and God's minister in the Good News of Christ, so that he might confirm and comfort you in your faith, ³and that no one would be shaken by these afflictions. For you know that these must come our way. ⁴This is certain,

^a Or "as young children"

^b Some manuscripts omit "Christ"

and when we were with you, we told you in advance that we must suffer affliction. And this is what happened, as you know. ⁵For this reason, when I could not stand it any longer, I sent Timothy^a so that I might know your faith, fearing that in some way the tempter may have tempted you, so that our labor would have been in vain. ⁶But Timothy came back from his visit to you and brought us glad news of your faith and love. He mentioned your abiding good memories of us as well as your longing to see us just as we also long to see you. ⁷Through all this, brethren, we were comforted over you in all our distress and affliction through your faith. ⁸Now we have revived, since you stand fast in the Lord! ⁹What thanksgiving can we give back to God for you, for all the joy you give us to experience before our God? ¹⁰Yes, night and day, I pray intensely so that we may see you again and make perfect what is lacking in your faith. ¹¹Now, may our God and Father himself, and our Lord Jesus Christ, direct our way to you. ¹²May the Lord grant you to increase and overflow in love one for each other and for everyone, even as we also do for you. ¹³And may the Lord^b establish your hearts blameless in holiness before our God and Father even to the end, at the coming of our Lord Jesus with all his saints.

4

Exhortations - Brotherly love

As for other matters, brethren, we beg and exhort you in the Lord Jesus: as you received from us how you should live to please God, do so even more! ²Certainly, you know what instructions we gave you through the Lord Jesus. ³This is the will of God: your sanctification, and that you abstain from sexual immorality. ⁴Each one of you should know how to practice self-control of the body in sanctification and honor, ⁵not in lustful passions, as Gentiles who do not know God. ⁶No one should take advantage of or wrong a brother [or sister] in this matter, because the Lord is an avenger in all these things, as also we warned you and testified to you. ⁷Truly, God did not call us for impurity but to sanctification! ⁸Therefore, whoever rejects this does not reject a human [command] but God, who has also given you his Holy Spirit.

⁹But concerning brotherly love, you have no need that anyone should write to you since you have learned from God how to love one another, ¹⁰and this is what you do toward all the brethren who are throughout Macedonia. Yet, we exhort you, brethren, to overflow even more! ¹¹Make it your goal to lead a quiet life, to take care of your own affairs, and to work with your

^a Greek "him"

^b Greek "he"

own hands, even as we instructed you. ¹²Thus, you will live properly in the sight of those who are ‘outside’ and you will lack nothing.

Hope for Christians who have died

¹³We do not want you to be ignorant, brethren, concerning those who have fallen asleep, so that you may not grieve like those have no hope do. ¹⁴For if we believe that Jesus died and rose again, in the same way God will bring with him those who have fallen asleep in Jesus. ¹⁵We tell you the following by the word of the Lord: we who are alive and remain until the coming of the Lord will not precede those who have fallen asleep. ¹⁶For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. The dead in Christ will rise first, ¹⁷then we who are alive and remain will be caught up^a together with them in the clouds, to meet the Lord in the air. And so, we will always be with the Lord. ¹⁸Therefore, comfort one another with these words.

5

The Lord comes like a thief in the night

But concerning the times and seasons, brethren, you have no need that anything be written to you. ²You know well that the day of the Lord comes like a thief in the night. ³When people say, “Peace and safety,” then a sudden destruction will come upon them, like birth pains on a pregnant woman, and they will by no means escape. ⁴As for you, brethren, you are not in darkness to allow the day to overtake you like a thief. ⁵You are all children of light, and children of the day. We do not belong to the night, or to the darkness. ⁶Therefore, let us not sleep as others do, but let us watch and be clear minded.^b ⁷Those who sleep, sleep in the night, and those who are drunk are drunk in the night. ⁸But since we belong to the day, let us be sober, putting on the breastplate of faith and love, and as a helmet, the hope of salvation. ⁹God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ ¹⁰who died for us, so that whether we wake or sleep,^c we should live together with him. ¹¹Therefore, encourage one another and build each other up, which is what you [already] do.

^a Greek ἀρπαγησόμεθα (see note on Philippians 2:5) – Latin Vulgate has “rapiemur” from which the English word “rapture” is derived.

^b Or “sober,” as in verse 8

^c The biblical expression for being (physically) dead

Life in the Church

¹²Now, we beg you, brethren, to recognize^a those who work hard among you, who are set over you in the Lord and who admonish you. ¹³Respect and honor them in love because of their work.

Be at peace among yourselves. ¹⁴We exhort you, brethren, admonish the disorderly, encourage the fainthearted,^b support the weak, be patient toward all. ¹⁵See that no one returns evil for evil to anyone, but always pursue what is good, both for one another and for all.

¹⁶Rejoice always! ¹⁷Pray without ceasing! ¹⁸Give thanks in everything because this is God' will in Christ Jesus for you. ¹⁹Do not quench the Spirit! ²⁰Do not despise prophecies! ²¹Test all things, and hold firmly to what is good! ²²Abstain from every form of evil!

²³May 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.

²⁴He who calls you is faithful and he will carry this out. ²⁵Brethren, pray for us. ²⁶Greet all the brethren with a holy kiss. ²⁷I solemnly instruct you by the Lord that this letter should be read to all the holy brethren.

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

^a Or "know / respect / be considerate to"

^b Or "those who lack courage"

2 THESSALONIANS

(ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β)

1

Paul, Silvanus, and Timothy: to the Church of the Thessalonians in God our Father, and in the Lord Jesus Christ. ²Grace to you and peace from God our Father and the Lord Jesus Christ.

³We are bound to always give thanks to God for you, brethren, as it is fitting, because your faith is growing wonderfully and your mutual love for all is overflowing. ⁴Therefore, in the Churches of God, we boast about you for your patience, faith in all your persecutions and for the afflictions which you endure. ⁵This is an obvious sign of the righteous judgment of God, so that you may be accounted worthy of the Kingdom of God, for which you too suffer. ⁶It is righteous for God to repay with affliction those who afflict you ⁷and to give relief to you who are afflicted with us. This will be when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, ⁸bringing vengeance to those who do not know God and to those who do not obey the Good News of our Lord Jesus. ⁹They will pay the penalty of eternal destruction from the face^a of the Lord and from the glory of his power, ¹⁰when he comes to be glorified in his holy ones^b and to be admired among all those who have believed (because our testimony to you was believed) in that Day.

¹¹With this in mind, we also pray always for you, so that our God may account you worthy of your calling and fulfill with power [your] every desire of goodness and work of faith. ¹²May the Name of our Lord Jesus Christ^c be glorified in you, and you in him, according to the grace of our God and of the Lord Jesus Christ.

2

Apostasy and the man of sin

Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering to him,^d we ask you ²not to be quickly shaken in your mind. Do not be troubled by a prophecy, report or letter allegedly from us, saying

^a Or "presence"

^b Or "saints"

^c Some manuscripts lack "Christ"

^d See 1 Thessalonians 4:16-18

that the day of Christ has come. ³Let no one deceive you in any way! This will not take place unless the apostasy comes first and the man of sin^a is revealed, the son of destruction. ⁴He opposes and exalts himself over all that is called God or that is an object of religion to take his seat as God in the sanctuary of God, presenting^b himself as a god! ⁵Do you not remember that, when I was still with you, I told you these things? ⁶Now, you know^c what is restraining him, so that he may be revealed in his own time. ⁷The mystery of lawlessness is already at work!^d But now, there is one who restrains,^e until he is taken out of the way. ⁸Then the lawless one will be revealed, whom the Lord will kill with the breath of his mouth and destroy by the manifestation of his coming. ⁹The coming [of the lawless one] is according to Satan's operation with all kinds of power, miracles and lying wonders,^f ¹⁰and with all deception of wickedness aimed at those who are being lost, because they did not receive the love of the truth so that they might be saved. ¹¹Because of this, God sends them a strong delusion so that they should believe a lie ¹²and those who did not believe the truth but had pleasure in unrighteousness shall all be judged.

¹³Nevertheless, we must always give thanks to God for you, brethren beloved by the Lord, because God chose you from the beginning^g for salvation through the sanctifying work of the Spirit and through belief^h in the truth. ¹⁴Indeed, he called you through our Good News to obtain the glory of our Lord Jesus Christ. ¹⁵And so, brethren, stand firm and keep the traditions which we taught you, whether by word or by letter.

¹⁶May our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal consolation and good hope through grace, ¹⁷comfort your hearts and establish you in every good work and word.

^a CT reads "man of lawlessness"

^b Or "proclaiming, claiming"

^c This is an oral tradition known the Thessalonians but about which we have no assured knowledge.

^d Compare 1 John 2:18-22

^e Two common possibilities for the identity of the restrainer are the Holy Spirit and the Roman Empire. This second view was favored by St. John Chrysostom; and Orthodox Christians note that the Roman Empire ended in 1453, and in an extended sense in 1917. Others have proposed James (of Jerusalem – this seems to be Eusebius' interpretation when he writes "James himself the first bishop there, the one who is called the brother of the Lord, were still alive, and dwelling in Jerusalem itself, remained the surest bulwark of the place" in HE 3.7) or John (the Apostle) for this role.

^f Compare Revelation 13:13

^g CT reads "as [the] first-fruits"

^h Or "faith"

3

Request for prayers – Against those who refuse to work

As for other matters, brethren, pray for us, so that the word of the Lord may spread rapidly and be glorified, just as it is with you. ²Pray also that we may be delivered from unreasonable and evil men, for not all have faith. ³Still, the Lord is faithful; he will establish you and guard you from the evil one. ⁴We have confidence in the Lord concerning you, that you accomplish and will continue to accomplish the things which we command. ⁵May the Lord direct your hearts into the love of God, and into the endurance of Christ.

⁶Now we command you, brethren, in the Name of our Lord Jesus Christ, to withdraw yourselves from every brother [or sister] who walks in rebellion, and not after the tradition which they received from us. ⁷You know how you should imitate us: we did not behave as rebels among you ⁸and we did not eat bread from anyone's hand without paying for it. We were in labor and hardship, working night and day, so that we might not burden any of you. ⁹It is not because we do not have this right, but we wanted to be an example to you so that you might imitate us. ¹⁰For even when we were with you, we gave you this instruction: "Anyone who will not work should not eat either." ¹¹Yet, we hear about some among you who live in rebellion, not working at all but interfering with other people's lives. ¹²In the Lord Jesus Christ, we command and exhort those who live this way to work quietly and to eat their own bread.

¹³But you, brethren, do not grow tired of doing what is good. ¹⁴Take note of those who do not obey our word^a in this letter: suspend your fellowship [with them] to bring them to shame. ¹⁵Do not consider such a person as an enemy, but admonish him as a brother.

¹⁶Now, may the Lord of peace himself give you peace at all times in every way. May the Lord be with you all!

¹⁷This is my greeting, Paul, with my own hand! This is the sign {of authenticity} in every letter: this is my handwriting. ¹⁸May the grace of our Lord Jesus Christ be with you all! Amen.

^a Or "message"

1 TIMOTHY

(ΤΙΜΟΘΕΟΝ Α)

1

Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and Christ Jesus our hope; ²to Timothy, my true child in faith: Grace, mercy, and peace, from God our Father and Christ Jesus our Lord.

A different doctrine

³As I urged you when I was going into Macedonia, stay at Ephesus in order to command certain individuals not to teach a different doctrine ⁴or to pay attention to myths and endless genealogies. These are a cause of disputes^a rather than God's stewardship,^b which is in faith. ⁵The goal of this instruction is love, out of a pure heart, a good conscience and a sincere faith. ⁶But some have wandered away from these things, missing the mark and turning to vain discussions.^c ⁷They desire to be teachers of the law, although they do not understand what they are talking about, or what it is that they so strongly affirm. ⁸We know that the law is good, if it is used properly.^d ⁹As it is, we know that the law is not made for the righteous but for the unrighteous and disobedient, for the ungodly and sinners, for the unholy and irreligious, for murderers of fathers and mothers, [even] for murderers! ¹⁰The law is for the sexually immoral, for homosexuals, slave-traders, liars, perjurers and for those who practice anything else contrary to the sound doctrine ¹¹which is in accordance with the Good News of the glory of the blessed God, which was entrusted to me.

Gratitude for God's mercy

¹²I give thanks to Christ Jesus our Lord who has enabled me, because he has considered me faithful and has appointed me to [this] ministry,^e ¹³even though I used to be a blasphemer, a persecutor and disrespectful. Nevertheless, I obtained mercy because I did those things in ignorance and unbelief; ¹⁴and so the grace of our Lord overflowed [onto me along] with faith and love in Christ Jesus.

^a CT reads "speculation"

^b TR reads "building up"

^c Or "empty talk"

^d Or "lawfully, according to rules, legitimately"

^e Or "service"

¹⁵This saying is faithful and worthy of all acceptance: that Christ Jesus came into the world to save sinners of whom I am the first.^a ¹⁶This is how I obtained mercy, so that in me as ‘the first,’ Jesus Christ might show all his patience as an example for those who would believe in him for eternal life. ¹⁷Now, to the eternal King,^b immortal, invisible, to God who alone is wise, be honor and glory unto ages of ages.^c Amen.

Instruction to Timothy

¹⁸I commit this instruction to you, my child Timothy, according to the prophecies made earlier which singled you out. By them, may you fight the good fight, ¹⁹keeping the faith and a good conscience. Some have rejected^d these and made a shipwreck of the faith, ²⁰including Hymenaeus and Alexander. I delivered them to Satan^e so that they might learn not to blaspheme.

2

A call to prayer

Therefore, I encourage that first of all, petitions, prayers, intercessions and thanksgivings be made for all: ²for kings and all in high places, so that we may lead a quiet and peaceful life in all godliness and piety.^f ³Indeed, this is good and acceptable in the sight of God our Savior ⁴who desires all people to be saved and to come to the full knowledge of the truth.

⁵There is one God, and one mediator between God and men, the man Christ Jesus, ⁶who gave himself as a ransom^g for all - this testimony [was given] in its own times. ⁷I was appointed a preacher and an apostle of these things (I am telling the truth in Christ, not lying), a teacher of the Gentiles in faith and truth.

⁸I desire, therefore, that in every place, the men should pray, lifting up holy hands^h without anger or doubting. ⁹In the same way, women should wear decent clothing, modest and fitting, without elaborate hairstyle, gold,

^a See Prayer before Communion: “I believe O Lord and I confess that you are truly the Christ, the Son of the Living God (Matthew 16:16), who came into the world to save sinners of whom I am the first”

^b Compare Tobit 13:7,11

^c Greek τὸς αἰῶνας τῶν αἰώνων

^d Or “neglected”

^e An expression that probably indicates excommunication, a reversal of baptism which is a public renunciation of Satan “with all his pomp and angels”

^f Compare with the prayer after the *epiclesis* in the Liturgy of St. John Chrysostom

^g Greek ἀντίλυτρον

^h Lifting the hands in prayer is an important apostolic tradition for public prayer. In modern liturgical practice, it is usually only observed by the presbyter. In some parishes, this custom is still observed during the Lord’s Prayer.

pearls, or expensive clothing,¹⁰ but with good works (which is fitting for women professing godliness).¹¹ Let a woman learn in quietness, with all submission.¹² I do not allow a woman to teach or to exercise authority over a man, but to be silent; ¹³because Adam was first formed, then Eve. ¹⁴Adam was not deceived, but the woman, being deceived, fell into disobedience. ¹⁵However, women will be saved through childbearing, as they remain in faith, love and sanctifying self-restraint.^a

3

Offices in the Church

This is a sure word: if a man aspires to the office of overseer, he desires a good work. ²The overseer must be irreproachable, husband of one wife, self-controlled, sensible, modest, hospitable and a good teacher. ³He must not be a drinker; or someone violent or greedy for money.^b He should be gentle, not irritable or envious. ⁴He should be someone who rules his own house well, keeping his [own] children in subjection with all reverence. ⁵(Indeed, if a man does not know how to rule his own house, how can he take care of the Church of God?) ⁶He should not be a new convert, for fear that being puffed up with pride he may fall into the same condemnation as the devil. ⁷Moreover, he must have good testimony from those who are outside in order to avoid falling into [public] blame and the snare of the devil.

⁸Deacons, in the same way, must be reverent, not double-tongued, not addicted to much wine and not greedy for money. ⁹They should keep the mystery of the faith with a pure conscience. ¹⁰Let them also be tested first; then let them serve^c if they are blameless. ¹¹Likewise, their wives^d must be reverent, not slanderers but self-controlled and faithful in all things. ¹²Deacons should be husbands of one wife, ruling their children and their own houses well. ¹³Those who have served well^e earn for themselves a good standing and great boldness in the faith which is in Christ Jesus.

The mystery of godliness - The pillar and foundation of the truth

¹⁴I write to you these things, hoping to come to you shortly. ¹⁵If I am delayed, I want you to know how the people should behave in the house of

^a Greek σωφροσύνης

^b Or "dishonest gain." CT omits this clause.

^c Or "serve as deacons"

^d Literally "the women / the wives" as a possible reference to "deaconesses," noting the fact that St. Paul has no requirements for the wife of the *episkopos*. However, this is unlikely in the context of the following verse.

^e Or "served well as deacons"

God, which is the Church of the living God, the pillar and foundation of the truth. ¹⁶Without a doubt, great is the mystery of godliness:

*God^a was revealed in the flesh,
vindicated in [the] spirit,^b
seen by angels,
preached among the nations,
believed on in the world,
and received up in glory.*

4

Doctrines of demons – False asceticism

The Spirit clearly says that in the last times, some will fall away from the faith, paying attention to seducing spirits and doctrines of demons ²through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron. ³They forbid marriage and command to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. ⁴Everything that God has created is good and nothing is to be rejected, if it is received with thanksgiving. ⁵Indeed, it is sanctified through the word of God and prayer.

Advice for Timothy

⁶If you instruct the brethren of these things, you will be a good servant of Christ Jesus, nourished in the words of the faith and by the good doctrine which you have [always] followed. ⁷Reject profane and old wives' fables. Train yourself for godliness. ⁸Physical exercise has some value, but godliness has value in all things, having a promise for the present life as well as for the one to come. ⁹This saying is faithful and worthy of all acceptance. ¹⁰For this purpose, we work hard and experience rejection,^c because we have placed our trust in the living God who is the Savior of all, especially of those who believe. ¹¹Command and teach these things.

¹²Let no one despise your youth, but be an example for those who believe: in speech, in your way of life, in love, in spirit, in faith, and in purity. ¹³Until I come, devote yourself to public reading, encouragement and teaching. ¹⁴Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the council of presbyters.^d ¹⁵Be attentive in these things. Give yourself to them completely, so that your progress may be manifest to all. ¹⁶Watch yourself and your teaching.

^a CT reads "He was revealed in the flesh..." PT reads "God." Original reading is debated.

^b Or possibly "entered the divine sphere in spirit" or "was vindicated in the spiritual realm"

^c Or "are rejected" - CT reads "strive"

^d Greek πρεσβυτέρου - see Appendix A

Continue in these things! In doing so, you will save both yourself and those who hear you.

5

Relationships in the Church – About widows

Do not [sharply] rebuke an older man, but exhort him as a father; the younger men as brothers; ²older women as mothers; the younger as sisters, in all purity. ³Honor widows who are truly widows. ⁴But if any widow has children or grand-children, let them first learn how to carry out their religious duty towards their own family, and to repay their parents. This is good and^a acceptable in the sight of God. ⁵Those who are truly widows and abandoned^b are the ones who have placed their hope in God and who persevere in petitions and prayers night and day. ⁶But those who live in luxury are dead even as they live. ⁷Give strict orders regarding these matters, so that they may be without reproach. ⁸If anyone does not provide for his own, especially his own household, he has denied the faith and is worse than an unbeliever! ⁹Only widows who are more than sixty years old and who were married to one man should be enrolled as widows. ¹⁰They should be approved by good works: having brought up children, been hospitable to strangers, washed the saints' feet, relieved the afflicted, and pursued every good work with attention. ¹¹On the other hand, do not enroll younger widows: when they are overcome by their sensual inclinations more than by Christ, they desire to marry. ¹²They thus fall under condemnation because they have rejected their first pledge {to remain among the widows}. ¹³Besides, they get into the habit of being idle and go about from house to house. They are not only idle but also gossips and busybodies, saying things which they should not. ¹⁴Therefore, I think it best that the younger widows should get married, bear children and manage their homes; this will give the enemy no opportunity for slander. ¹⁵For already some have strayed to follow Satan. ¹⁶Believers who have widows among their close relatives should take care of them. Do not allow the Church to be burdened so that it might relieve [only] those who are truly widows.

Guidelines pertaining to presbyters

¹⁷Presbyters who rule well should be accounted worthy of double honor,^c especially those who work hard in preaching and teaching. ¹⁸As the

^a Other ancient manuscripts lack "good and"

^b Or "desolate / left alone"

^c Perhaps "double compensation"

Scripture says, “You shall not muzzle the ox when it treads out the grain,”^a and, “The laborer is worthy of his wages.”^b

¹⁹Do not receive an accusation against a presbyter, except at the word of two or three witnesses.^c ²⁰Reprove those who have sinned in the sight of all, so that the others may also be in fear. ²¹I command you in the sight of God and Christ Jesus, and the elect angels: observe these things without prejudice, doing nothing with partiality. ²²Do not lay your hands hastily on anyone and do not be a participant in someone else’s sins. Keep yourself pure. ²³Do not drink only water but use a little wine for your stomach and because of your frequent illnesses.

²⁴The sins of some people are obvious long before they come to judgment while others are discovered only later. ²⁵Likewise, good works are obvious, and even those that are not cannot remain hidden.

6

Rules for slaves

Those who are under the yoke of slavery should consider their masters worthy of all honor, so that God’s Name and our doctrine^d may not be brought into disrepute. ²Slaves whose masters are believers should not despise them because they are brethren. Rather, they should them serve them because those who have a share in the benefit [of their work] are believing and beloved. Teach and exhort these things.

Doctrinal contentions - The love of money

³If anyone teaches a different doctrine and does not agree with the sound teachings of our Lord Jesus Christ and with the doctrine of godliness, ⁴such a person is conceited, ignorant, obsessed with arguments, controversies and disputes over words. These things result in envy, conflict, insults, evil suspicions, ⁵and constant antagonism between people whose minds are corrupt and devoid of truth, (people who treat religion as a means of gain). Withdraw yourself from such people.^e

⁶Godliness,^f in fact, brings great gain if one is content. ⁷Indeed, we brought nothing into the world, and we certainly cannot carry anything out! ⁸But if we have food and clothing, let us be content with that. ⁹Those who are determined to become rich fall into a temptation and a snare with many

^a Deuteronomy 25:4 LXX

^b Luke 10:7; Leviticus 19:13

^c See Appendix A

^d Or “teaching, instruction” (Greek διδασκαλία)

^e CT omits “withdraw yourself from such people.”

^f Or “devotion / piety / religion”

senseless and harmful lusts which plunge them into ruin and destruction. ¹⁰Truly, the love of money is a root of all kinds of evil. Some have been led astray from the faith in their greed and they have pierced themselves with many sorrows.

The good fight of faith

¹¹But you, man of God, flee these things! Pursue righteousness, godliness, faith, love, patience, and gentleness. ¹²Fight the good fight of faith! Hang on to the eternal life to which you were called when you made your good profession [of faith] in the sight of many witnesses. ¹³Before God, who gives life to all things and before Christ Jesus, who bore witness before Pontius Pilate to this good confession, I charge you ¹⁴to keep the commandment undefiled and blameless until the manifestation of our Lord Jesus Christ ¹⁵which in due time God will reveal. To him who is the blessed and only Ruler, the King of kings,^a and Lord of lords, ¹⁶alone possessing immortality and dwelling in unapproachable light; whom no one has seen, nor can see: to him be honor and eternal power. Amen.

Instructions for the wealthy - Conclusion

¹⁷Instruct those who are rich in this present world that they should not be proud or place their hope on uncertain riches but on the living God who richly provides us with everything for our enjoyment. ¹⁸Teach them to do good, to be rich in good works, ready to distribute and willing to share. ¹⁹In this way they will store up for themselves a good foundation for the future and take hold of eternal^b life.

²⁰Timothy, guard what has been committed to you! Turn away from worldly and empty discussions as well as from the contradiction of the (falsely) so-called knowledge. ²¹Those who have embraced this have wandered from the faith! Grace be with you! Amen.

^a Compare 2 Maccabees 13:4; 3 Maccabees 5:35 (The title “King of kings” does not appear as a title for God in the Hebrew Old Testament. Instead, it is used of Artaxerxes (Ezra 7.12) and Nebuchadnezzar (Ezekiel 26:7 and Daniel 2:37). See also Revelation 17:14.

^b CT reads “true / real life”

2 TIMOTHY
(ΠΙΡΟΣ ΤΙΜΟΘΕΟΝ Β)

1

Paul, an apostle of Jesus Christ through the will of God, according to the promise of the life which is in Christ Jesus; ²to Timothy, my beloved child: Grace, mercy, and peace [be with you] from God the Father and Christ Jesus our Lord.

³I give thanks to God to whom I offer divine service^a as my forefathers did, and with a pure conscience. I always remember you in my petitions, night and day, ⁴longing to see you, remembering your tears, so that I may be filled with joy. ⁵I also remember your sincere faith which first dwelt in your grandmother Lois and in your mother Eunice. I am convinced [that it dwells] in you also!

Timothy's gift

⁶For this reason, I am reminding you to rekindle the gift of God which is in you through the laying on of my hands. ⁷For God did not give us a spirit of fear, but of power, love, and self-control. ⁸Therefore, do not be ashamed to be a witness of our Lord or ashamed of me his prisoner. Share in my tribulations for the sake of the Good News, by the power of God. ⁹He saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before times eternal.^b ¹⁰This has now been revealed by the manifestation^c of our Savior Christ Jesus who abolished death and brought to light [both] life and immortality through the Good News. ¹¹For this, I was appointed as a herald, apostle and teacher of the Gentiles. ¹²That is why I am suffering as I am! Yet I am not ashamed because I know him in whom I have believed and I am persuaded that he is able to protect^d what I have committed to him until that Day.

¹³Hold to the pattern^e of sound teachings which you have heard from me, with faith and love in Christ Jesus. ¹⁴With the help of the Holy Spirit who dwells in us, guard the good deposit that was entrusted to you.

^a Greek λατρεύω

^b Greek ρὸ χρόνων αἰώνιων

^c Greek ἐπιφανείας

^d Or "guard / keep / preserve"

^e Or "example / standard"

¹⁵As you know, all who are in Asia have turned away from me, including Phygelus and Hermogenes. ¹⁶May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my imprisonment. ¹⁷When he was in Rome, he searched hard for me and he found me! ¹⁸May the Lord grant him to find the Lord's mercy in that Day, for he served [me] at Ephesus in many ways, as you know very well.

2

Timothy's tribulations and commission

You, my child, be strengthened in the grace that is in Christ Jesus. ²What you heard from me among many witnesses, entrust likewise to faithful men who will be able to teach others as well. ³You too must endure tribulations as a good soldier of Christ Jesus. ⁴No soldier on duty entangles himself in the affairs of this life in order to be able to please the one who enrolled him as a soldier. ⁵Likewise, anyone who competes in athletics cannot be crowned unless he has competed by the rules. ⁶The farmers who labor must be the first to get a share of the crops. ⁷Think over what I have said, and may the Lord give you understanding in all things.

⁸Remember my Good News: Jesus Christ, risen from the dead, of the seed of David. ⁹Because of this I suffer tribulations to the point of being in chains as a criminal. However, God's word^a is not chained! ¹⁰Therefore, I endure all things for the sake of the elect, so that they may obtain the salvation which is in Christ Jesus and with it eternal glory. ¹¹This saying is sure:

For if we died with him, we will also live with him.

If we endure, we will also reign with him.

If we deny him, he also will deny us.

¹³*If we are faithless, he remains faithful;*

He cannot deny himself.

¹⁴Remind the people of these things, warning them in the sight of the Lord that they should not argue about words: this profits nothing and it brings ruin to those who listen.

¹⁵Work hard to present yourself as approved by God, as a worker who does not need to be ashamed, rightly handling the word of truth. ¹⁶Stay away from godless empty discussions because those involved in it will become more and more ungodly. ¹⁷Their word will consume like gangrene! Some of them are Hymenaeus and Philetus; ¹⁸they are in error concerning the truth, saying that the resurrection is already past^b and they bring some people's

^a Or "message"

^b Or "has already taken place"

faith to ruin ¹⁹However, God's firm foundation stands, having this seal, "The Lord knows those who are his,"^a and, "Let every one who calls upon the Name of the Lord^b depart from unrighteousness."

²⁰Now, in a large house, there are not only vessels of gold and silver, but also of wood and clay. Some are for an honorable use and some for a dishonorable use. ²¹Therefore, if anyone purges himself from these things, he will be a vessel for honor, sanctified and suitable for the master's use, prepared for every good work.

²²Flee from youthful lusts! Pursue righteousness, faith, love, and peace with those who call on the Lord from a pure heart. ²³Reject foolish and ignorant questionings because you know that they result in conflict. ²⁴The Lord's servant must not be argumentative but gentle towards all, able to teach and patient! ²⁵In gentleness, he should correct those who oppose him: perhaps God will give them the repentance that leads to a full knowledge of the truth. ²⁶Thus, they may return to their senses and escape the snare of the devil (who had taken them captive to his will).

3

Troubled times in the last days,

But know that in the last days, troubled times will come. ²People will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful and unholy. ³[They will be] without natural affection, unforgiving, slanderers, without self-control, brutal, no lovers of good, ⁴treacherous, stubborn, self-important, lovers of pleasure rather than lovers of God; ⁵having an appearance of godliness but having rejected its [inner] meaning.^c Stay away from these people too. ⁶Indeed, some of these creep into houses and captivate gullible women who are burdened with sins, led away by various lusts, ⁷always learning yet never able to come to the knowledge of the truth. ⁸Even as Jannes and Jambres opposed Moses, these people also oppose the truth. They are mentally corrupted and as far as the faith is concerned, they are rejected. ⁹But they will not go very far because their folly will be obvious to all, as in the case of Jannes and Jambres.

Paul's example

¹⁰You, however, have paid close attention to my teaching, conduct, purpose, faith, patience, love, steadfastness, ¹¹persecutions, and sufferings. You know what happened to me at Antioch, Iconium, and Lystra. I endured those

^a Compare Numbers 16:5. NT agrees with LXX against MT

^b TR reads "Christ" instead of "the Lord." EOB main text does not follow TR in this case.

^c Or "power / significance" (δύναμι)

persecutions and the Lord delivered me out of them all! ¹²Yes, all those who desire to lead godly lives in Christ Jesus will be persecuted. ¹³But wicked impostors will go from bad to worse, deceiving others, being themselves deceived. ¹⁴As for you, remain in what you have learned which is what you firmly believe, knowing from whom you have learned them. ¹⁵From infancy, you have known the Holy Scriptures^a which are able to make you wise for salvation through faith, which is in Christ Jesus. ¹⁶Every Scripture is God-breathed^b and^c profitable for teaching, for reproof, for correction and for instruction in righteousness, ¹⁷so that the man of God may be fully qualified, completely equipped^d for every good work.

4

A charge to preach the word

Before God and the Lord Jesus Christ who will judge the living and the dead at his appearing and his Kingdom, I charge you to ²preach the word. Welcome or unwelcome, insist on it; reprove, rebuke, and exhort, with complete patience and instruction. ³Indeed, the time will come when people will not listen to the sound doctrine, but, having itching ears, they will gather around them teachers who agree with their own lusts. ⁴They will turn away their ears from the truth and turn to fables. ⁵As for you, be sober in all things, endure hardship, do the work of one who proclaims the Good News and fulfill your ministry.

Paul announces his end – His loneliness

⁶As for me, I am already being offered in sacrifice, and the time of my release^e has come. ⁷I have fought the good fight! I have finished the course! I have kept the faith! ⁸From now on, the crown of righteousness^f is reserved for me, which the Lord, the righteous judge, will give me on that Day, and not only to me but also to all those who have loved his appearing.

⁹Do your utmost to visit me soon, ¹⁰because Demas, having loved this present world, has left me and went to Thessalonica. Crescens went to Galatia and Titus to Dalmatia. ¹¹Only Luke is still with me. Bring Mark along with you because he is helpful to me for service. ¹²I have sent Tychicus to Ephesus. ¹³When you come, bring the cloak that I left at Troas with Carpus, as well as the books,^g especially the parchments. ¹⁴Alexander,

^a In the case of Timothy, a clear reference to the Septuagint

^b Or “inspired” (θεόπνευστος)

^c Or possibly “very writing inspired by God is...”

^d See EOB Introduction (Volume 1) for a discussion of the issues of canonicity and sufficiency.

^e Or “departure” (Greek ἀναλύσεως)

^f Compare Wisdom 5:16

^g Greek τὰ βιβλία

the metalworker did much evil to me. The Lord will repay him according to his works. ¹⁵Beware of him, for he greatly opposed our teachings.

¹⁶At my first defense, no one came to help me, but all left me. May it not be held against them! ¹⁷Still, the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and heard by all the Gentiles. I was delivered out of the mouth of the lion ¹⁸and the Lord will deliver me from every evil work and preserve me for his heavenly Kingdom. To him be the glory now and unto ages of ages! Amen.

Final greeting

¹⁹Greet Prisca, Aquila, and the house of Onesiphorus. ²⁰Erastus remained at Corinth, but I left Trophimus at Miletus sick. ²¹Do your best to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia and all the brethren. ²²May the Lord Jesus Christ be with your spirit! Grace be with you. Amen.

TITUS

(ΤΙΤΟΣ ΤΙΤΟΝ)

1

Paul, a servant^a of God and an apostle of Jesus Christ [appointed] to bring God's elect to faith and to the knowledge of the truth which leads to godliness, ²and also to the hope of eternal life, which God who cannot lie promised before the age began. ³In his own time, he revealed his word in the message I was entrusted with according to the commandment of God our Savior. ⁴To Titus, my true child according to the faith which we share: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

Titus' commission in Crete – Requirement for Church offices

⁵I left you in Crete for this reason: that you would set in order the things that were amiss^b and appoint presbyters^c in every city, as I directed you: ⁶someone who is blameless, the husband of one wife, whose children believe and not accused of loose or unruly behavior. ⁷Indeed, the overseer must be beyond reproach, as God's steward; not self-pleasing, not easily angered, not someone who abuses wine, not violent and not greedy for dishonest gain. ⁸Instead, he should be hospitable, a lover of what is good, sensible, just, holy and self-controlled; ⁹holding fast to the sure word which is in harmony with what has been taught, so that he may be able to exhort in the sound doctrine and to refute those who contradict.

¹⁰There are also many who are rebellious,^d vain talkers and deceivers, especially those of the circumcision, ¹¹whose mouths must be stopped. These men upset entire families, teaching things they should not [teach], doing it for sordid gain. ¹²One of them, one of their own prophets, said, "Cretans are always liars, evil beasts, and lazy gluttons." ¹³This testimony is true! For this reason, rebuke them sharply, so that they may be sound in the faith, ¹⁴not paying attention to Jewish fables and human commandments which distract^e from the truth. ¹⁵To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but

^a Or "slave"

^b Or "lacking / defective"

^c See Appendix A

^d Or "unruly / disobedient men"

^e Or "turn away"

both their mind and their conscience are defiled. ¹⁶They profess to know God, but by their works they deny him, being detestable, disobedient, and unfit for any good work.

2

What Titus should teach

Proclaim what is consistent with sound doctrine: ²that older men should be temperate, sensible, sober-minded, sound in faith, love and patience. ³Likewise, older women should be reverent in behavior, not malicious gossips, nor addicted to much wine but teachers of what is good. ⁴They should instruct the young women to love their husbands, to love their children, ⁵to be sober-minded, chaste, to work in the home, [and to be] kind. Young women should be in subjection to their own husbands, so that God's word may not be disgraced. ⁶Likewise, exhort the younger men to be sober-minded. ⁷Be an example of good works in all things. In your teaching, show integrity, seriousness, incorruptibility ⁸and soundness of speech that is irreproachable. This way, those who oppose you will be ashamed, having nothing bad to say about us. ⁹Exhort servants^a to be in subjection to their own masters and well-pleasing in all things. They should not be argumentative; ¹⁰they should not be stealing, but [instead be] trustworthy, so that they may make the doctrine of God our Savior attractive in every way. ¹¹Truly, the grace of God has appeared, bringing salvation to all. ¹²It has taught us that we should deny what is ungodly and worldly lusts, that we should live soberly, righteously, and in a godly way in this present world; ¹³waiting for the blessed hope: the appearing^b of the glory of our great God and Savior^c Jesus Christ. ¹⁴He gave himself for us in order to redeem us from all iniquity and to purify for himself a people for his own possession, zealous for good works. ¹⁵Teach these things, exhort and reprove with complete authority. Let no one despise you!

3

Remind the people to be submissive to rulers and authorities, to be obedient and ready for every good work, ²not speaking evil of anyone and not contentious. They should also be gentle, showing great humility toward everyone. ³Indeed, we used to be foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and

^a Or "slaves"

^b Greek "epiphany"

^c This is the preferred liturgical expression. Some translations have "of our Great God and [of the] Savior Jesus Christ" which is also possible and consistent with the similar construction in 1:4. St. John Chrysostom makes explicit reference to this text to establish that Christ is indeed called *theos* (PNF Volume 13, p. 207).

hating one another. ⁴But when the kindness of God our Savior and his love toward mankind appeared, ⁵(not by works of righteousness, which we did ourselves, but according to his mercy), he saved us through the washing of regeneration and renewing by the Holy Spirit. ⁶Yes, God richly poured out this Spirit on us, through Jesus Christ our Savior, ⁷so that being justified by his grace, we become heirs according to the hope of eternal life. ⁸This saying is sure. Concerning these things, I desire that you teach with confidence, so that those who have believed God may be careful to persevere in good works. These things are good and profitable to all. ⁹Avoid foolish questions, genealogies, dissensions and disputes about the law. These things are unprofitable and vain. ¹⁰After a first and second admonition, have nothing more to do with anyone who causes divisions,^a ¹¹knowing that such a person is perverted, sinful and self-condemned.

Practical instructions and conclusion

¹²When I send Artemas to you, or Tychicus, do your utmost to meet me at Nicopolis, for I have determined to spend the winter there. ¹³Send Zenas, the lawyer, and Apollos on their journey speedily and see that they lack nothing. ¹⁴Make sure that our people also learn to maintain good works to meet urgent needs, so that they may not be unfruitful.^b

¹⁵All who are with me greet you! Greet those who love us in faith. Grace be with you all! Amen.

^a The Greek word ἀίρετικὸν actually implies the idea of 'schismatic' more than 'heretic,' although both ideas are closely related.

^b Or "unproductive"

PHILEMON
(ΠΡΟΣ ΦΙΛΗΜΟΝΑ)

1

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow-worker, ²to the beloved^a Apphia, to Archippus, our fellow-soldier, and to the Church [that meets] in your house: ³Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴I thank my God always, making mention of you in my prayers, ⁵hearing of the love and faith which you have for the Lord Jesus and for all the saints. ⁶I pray that your communion with us in the faith may become effective through the accurate knowledge^b of every good which is in us in Christ Jesus. ⁷Indeed, we have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

Paul's entreaty to Philemon regarding Onesimus

⁸Therefore, even though I am bold enough in Christ to command you [to do] what is appropriate, ⁹yet for the sake of love, I would rather entreat - I, Paul, now elderly and a prisoner of Jesus Christ. ¹⁰I beg you for my child Onesimus, whose father I have become in my imprisonment. ¹¹He was once useless to you, but now he is useful to both you and to me. ¹²I am sending him back; therefore, receive him as my own heart! ¹³I desired to keep him with me so that on your behalf he might serve me in my chains for the Good News. ¹⁴But I did not want to do anything without your consent: your goodness should not be forced but of free will. ¹⁵Maybe it happened that he was separated from you for a while, so that you might have him forever, ¹⁶no longer as a slave, but more than a slave, as a beloved brother, especially to me and how much more to you, both in the flesh and in the Lord.

¹⁷If then you consider me in communion^c with you, receive him as you would receive me. ¹⁸However, if he has wronged you in any way or owes you anything, put that on my account. ¹⁹I, Paul, write this with my own hand: I will pay it back (not to mention that you owe me even your own self). ²⁰Yes, brother, let me have joy from you in the Lord! Refresh my

^a CT reads "sister"

^b Or "consciousness / recognition / awareness" - may also convey the idea of "experience"

^c Or "fellowship, partnership, close association"

heart in the Lord! ²¹Having confidence in your obedience, I write [this letter] to you, knowing that you will do even beyond what I say.

²²Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.

²³Epaphras, my fellow-prisoner in Christ Jesus, greets you, ²⁴as do Mark, Aristarchus, Demas, and Luke, my fellow-workers. ²⁵May the grace of our Lord Jesus Christ be with your spirit! Amen.

HEBREWS
(ΠΡΟΣ ΕΒΡΑΙΟΥΣ)

1

God has spoken through his Son – The Son greater than the angels

In the past, God spoke to the fathers through the prophets at many times and in various ways. ²At the end of these days, he has spoken to us in his Son whom he has appointed heir of all things and through whom he [had] made the ages. ³His Son is the radiance of his glory, the exact counterpart^a of his person,^b upholding all things by the word of his power.^c When he had by himself^d made purification for our sins,^e he sat down on the right hand of the Majesty on high, ⁴having become much better^f than the angels as the Name he has inherited^g is superior to theirs. ⁵For to which of the angels did God ever say:

*You are my Son!
Today I have begotten you^h*

and again:

*I will be a Father to him,
and he will be a Son to me?*

⁶Also, when he brings the firstborn into the world, Godⁱ says:

“Let all the angels of God express adoration to^j him.”

⁷Of the angels, God^a says:

^a The Greek *χαρακτήρ* conveys the idea of the imprint of seal in wax.

^b *Hypostasis* conveys the idea of “person,” not “substance” (an alternative rendering) in Orthodox theology.

^c Compare this entire passage with Wisdom 7:25-26. Both use the rare Greek word *ἀπαύγασμα*

^d CT omits “by himself”

^e A reference to the ritual of the day of atonement performed by the high priest

^f Or “superior / greater”

^g Compare Philippians 2:9-10

^h Psalms 2:7

ⁱ 2 Samuel 7:14; 1 Chronicles 17:13

^j Greek “he”

^k *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^l Deuteronomy 32:43. NT agrees with LXX against MT

*Who makes his angels spirits,
and his servants a flame of fire;^b*

The Son as the enthroned Messiah-King

⁸but of the Son he says:

*Your throne O God is unto ages of ages!
The scepter of justice is the scepter of your Kingdom.
⁹You have loved righteousness and hated iniquity;
therefore God, your God, has anointed you with the oil of gladness above your
companions.^d*

The Son as eternal creator

¹⁰And:

*You, Lord, in the beginning, laid the foundation of the earth.
The heavens are the works of your hands.
¹¹They will perish, but you continue.
They all will grow old as a garment;^e
¹²As a mantle, you will roll them up,
and they will be changed;
but you are the same.
Your years will not fail.^f*

¹³Indeed, to which of the angels did he ever say,

*Sit at my right hand,
until I make your enemies the footstool of your feet?^g*

¹⁴Are the angels^h not all ministering spirits, sent out to serve for the sake of those who will inherit salvation?

^a Greek “he”

^b Psalms 104:4 / 103 LXX

^c There are instances where *ho theos* means “O God” (Heb. 10:7), which is why this verse can properly be translated as indicated. St. John Chrysostom does argue that the Son is called *ho theos* in this verse (PNF Vol. 14, p. 376). However, it should be noted that the most statistically and linguistically probable reading is “Your throne is God, is unto ages of ages.”

^d Psalms 45:6-7 / 44 LXX

^e NT agrees with LXX against MT

^f Psalms 102:25-27 / 101 LXX (these verses are applied to YHWH in the OT)

^g Psalms 110:1 / 109 LXX

^h Greek “they”

2

Warning not to neglect salvation

Therefore, we should pay greater attention to the things that we were taught, for fear that we may drift away. ²Certainly, if the word spoken through angels proved reliable and every transgression and disobedience received a just penalty, ³how will we escape if we neglect so great a salvation! It was first announced by the Lord himself, and it is confirmed to us by those who heard him. ⁴God also bore witness with them, both by signs and wonders, by various works of power and by gifts of the Holy Spirit, according to his own will. ⁵Indeed, God did not subject the world^a to come (which we proclaim) to angels, ⁶but there is a place {in Scripture} where someone has testified:

What is man that you should be concerned for him?

Or the son of man, that you care for him?

⁷You made him a little lower than the angels.

You crowned him with glory and honor.^d

⁸You have put all things in subjection under his feet.^e

Since God has subjected all things to him, he has left nothing that is not subject to him! But now, we do not see all things subjected to him, [at least not] yet. ⁹However, we see him who has been made a little lower than the angels, [that is] Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God^f he should taste death for^g everyone.

Many children to glory

¹⁰Indeed, it was fitting for God, (for whom are all things and through whom are all things), in bringing many children to glory, to make the author of their salvation perfect^h through sufferings. ¹¹For both the one who sanctifies and those who are sanctified are all from one; for this reason, heⁱ is not ashamed to call them brethren, ¹²saying:

^a Greek οἰκουμένην

^b NT agrees with LXX against MT

^c Follows LXX; the Hebrew text has 'elohim' which could also be rendered as 'gods'

^d TR adds "and set him over the works of your hands"

^e Psalms 8:4-6

^f A few ancient manuscripts read "so that apart from God he should..." This variant was noted by Origen and Jerome, but it is poorly attested and is almost certainly a transcriptional error.

^g Or "on behalf of"

^h Or "complete / fulfilled"

ⁱ Jesus

*I will declare your Name to my brethren.^b
In the midst of the congregation I will sing your praise.^c*

¹³Again:

I will put my trust in him,^d

and:

Behold, here I am with the children whom God has given me.^e

Christ's humanity

¹⁴Since the children have shared in [the same] flesh and blood, he likewise shared the same [human nature], so that through death he might bring to nothing the one who had the power of death, the devil, ¹⁵and deliver all those who through fear of death were subject to life-long slavery. ¹⁶Certainly, Jesus^f did not take on the [nature of] angels, but [that of] Abraham's seed. ¹⁷For this reason, he had to be made like his brethren^g in all things, so that he might become a merciful and faithful high priest in things pertaining to God,^h {able} to make a sacrifice of atonement for the sins of the people. ¹⁸Moreover, since he himself suffered and was tempted, he is able to help those who are tempted.

3

A High Priest greater than Moses

Therefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus, ²who was faithful to the one who had appointed him, just as Moses was faithful in all God's house. ³Yet, Jesus is accounted worthy of more glory than Moses, just as the builder of a house has more honor than the house! ⁴Every house is built by someone, but the one who built all things is God. ⁵Moses indeed was a faithful servant in all of God's house, as a testimony for what would later on be spoken about. ⁶But Christ is faithful as a Son over his [own] house and we are his house, if we firmly hold on to the confidence and pride of our hope until the end.ⁱ ⁷Therefore, even as the Holy Spirit says:

^a Or "proclaim / confess / acknowledge"

^b NT agrees with LXX against MT

^c Psalms 22:22 / 21 LXX

^d Isaias (Isaiah) 8:17. NT agrees with LXX against MT

^e Isaias (Isaiah) 8:18

^f Greek "he"

^g Or "brothers"

^h Or "in the service of God"

ⁱ CT omits "to the end"

*Today if you will hear his voice,^a
⁸do not harden your hearts, as in the rebellion,
as in the day of the trial in the wilderness,
⁹where your fathers tested me by proving me,
and saw my works for forty years.
¹⁰Therefore, I was displeased with that generation and said,
‘They always go astray in their heart,
they did not know my ways;’
¹¹As I swore in my wrath,
‘They will not enter into my rest.’^b*

A warning based on the example of Israel

¹²Beware, brethren, for fear that one of you may have an evil and unbelieving heart that would fall away from the living God. ¹³Instead, encourage one another day by day, as long as it is called “today,” for fear that one of you may be hardened by the deceitfulness of sin. ¹⁴For we have become partakers of Christ, if we hold on to our first confidence until the end, ¹⁵as long as these words apply:

*Today if you will hear his voice,
do not harden your hearts, as in the rebellion:*

¹⁶But who is it that rebelled when they heard? Were they not all those that Moses had led out of Egypt? ¹⁷With whom was God^d displeased for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness? ¹⁸And to whom did he swear that they would not enter into his rest? Was it not to those who were disobedient? ¹⁹We see that they were not able to enter in because of [their] lack of faith.^e

4

God’s Sabbath rest

Let us beware, then! Since the promise remains, let us be careful that none of you be found to have fallen short of it. ²For we also had the Good News preached to us, just as them, but they gained nothing from the word they heard because those who heard did not combine it with faith. ³However, we who have faith are entering into that rest, even as God said:

^a NT agrees with LXX against MT

^b Psalms 95:7-11 / 94 LXX

^c Psalms 95:7-8 / 94 LXX

^d Greek “he”

^e Or “unbelief”

As I swore in my wrath, they will not enter into my rest.^a

And yet, the works were finished from the foundation of the world.
⁴Somewhere [else], God said this about the seventh day:

God rested on the seventh day from all his works.^b

⁵And again:

They will not enter into my rest.^c

⁶It remains the case, then, that there would be some people who would enter that rest, and those to whom the Good News was preached before failed to enter [it] because of [their] disobedience. ⁷God has thus defined a certain day, “today,” saying through David much later, in the words already quoted:

*Today if you will hear his voice,
 do not harden your hearts.^d*

⁸If Joshua^e had given them rest, God^f would not have afterward spoken of another day. ⁹There must still be, then, a Sabbath rest for God’s people, ¹⁰and anyone who has entered into his rest has also rested from his [own] works, just as God did. ¹¹Therefore, let us do our utmost to enter into that rest, for fear that anyone should fall according to the same pattern of disobedience. ¹²Indeed, the word of God is living and active, sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of joints and marrow, and it is able to judge the thoughts and intentions of the heart. ¹³No creature is hidden from God’s sight, but all things are naked and open before the eyes of the one to whom we must give an account.

A compassionate great high priest, tempted yet without sin

¹⁴Since we have such a great high priest who has passed through the heavens, Jesus the Son of God, let us hold on firmly to our confession. ¹⁵Certainly, we do not have a high priest who cannot sympathize with our infirmities, but one who has been tempted in all things just as we are, yet without sin. ¹⁶Therefore, let us approach the throne of grace with boldness, so that we may receive mercy and find grace for assistance in time of need.

^a Psalms 95:11 / 94 LXX

^b Genesis 2:2

^c Psalms 95:11 / 94 LXX

^d Psalms 95:7-8 / 94 LXX

^e Greek Ἰησοῦς

^f Greek “he”

5

A high priest after the order of Melchizedek

Every high priest is selected from among men and is appointed for their sake in matters pertaining to God, so that he may offer both gifts and sacrifices for [their] sins. ²The high priest can deal gently with those who are ignorant and going astray since he himself is also subject to weakness. ³Because of this, he must offer sacrifices for the sins of the people, as well as for himself. ⁴Moreover, nobody assumes this honor by himself but one is called by God, just as Aaron was. ⁵Likewise, Christ did not glorify himself to be made a high priest, but it was God who said to him:

*You are my Son;
Today I have become your father.^a*

⁶As he says also in another place:

*You are a priest forever,
According to the order of Melchizedek.^b*

⁷During his life on earth, Christ^c offered prayers and petitions with loud cries and tears to the one who could deliver^d him from death, and he was heard because of his godly fear.^e ⁸Although he was a Son, he learned obedience through suffering. ⁹Having been made perfect, he became to all those who obey him the cause of eternal salvation, ¹⁰appointed by God as a high priest according to the order of Melchizedek.

Beyond the basics

¹¹We have many things to say about these things but it is hard to explain because you have become slow at understanding. ¹²For although by this time you should be teachers, you still need to have someone teach you [even] the basic principles of God's oracles. You have come to need milk, and not solid food! ¹³Everyone who lives on milk is not experienced in the word of righteousness; such a person is a baby. ¹⁴But solid food is for those who are fully grown, who have trained their senses to discern good and evil.

^a Psalms 2:7

^b Psalms 110:4 / 109 LXX

^c Greek "he"

^d Or "save / rescue"

^e Or "reverent submission"

6

Therefore, going beyond the teaching of the basic principles about Christ, let us move on to perfection! Let us not lay again a foundation of repentance from dead works, of faith toward God, ²of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. ³If God allows, this is what we shall do. ⁴Regarding those who were once enlightened, who tasted of the heavenly gift, became partakers of the Holy Spirit, ⁵tasted the good word of God and the powers of the age to come, ⁶but then fell away, it is impossible to renew them again to repentance! They crucify the Son of God for themselves all over again and expose him to shame! ⁷On the other hand, the land which has absorbed the rain that comes often upon it and thus brings forth a crop suitable for those who till it; such a land receives blessing from God. ⁸Yet, if it bears thorns and thistles, it is rejected, close to being cursed; and its end is to be burned.

⁹But, beloved, even though we speak like this, we are persuaded of better things for you, of things that accompany salvation. ¹⁰God is not unrighteous, so as to forget your work and the labor of love which you showed for his Name by serving the saints even as you still serve them. ¹¹We desire that each one of you may show the same zeal to the end, to [obtain] the fullness of hope. ¹²Do not be sluggish but imitate those who through faith and patience have inherited the promises.

God's unchangeable oath

¹³When God made a promise to Abraham, since he could swear by no one greater, he swore by himself, ¹⁴saying, "I will surely bless and multiply you."^a ¹⁵Thus, having patiently endured, Abraham obtained the promise. ¹⁶Humans swear by someone greater and in every dispute they have the oath is final to get things settled. ¹⁷In this way, being determined to show more abundantly to the heirs of the promise the unchangeable nature of his purpose, God intervened with an oath. ¹⁸And so, by two unchangeable things in which it is impossible for God to lie, may we have a strong encouragement, since we have sought refuge and taken hold of the hope set before us. ¹⁹We have this hope as an anchor of the soul, a hope which is both sure and solid. It reaches beyond the veil ²⁰where as a forerunner Jesus has entered for us, having become a high priest forever after the order of Melchizedek.

^a Genesis 22:17

Melchizedek, Abraham and Christ

This Melchizedek was king of Salem, priest of God Most High, who met Abraham when he was returning from the slaughter of the kings and who blessed him. ²Moreover, Abraham gave a tenth part of all to this Melchizedek! By the interpretation of his name, he is, first, 'king of saving justice' and also king of Salem, that is, 'king of peace;' ³without father, mother or genealogy, having neither beginning of days nor end of life. He was made like the Son of God and remains a priest for all times. ⁴Now, consider how great this man was, since even the Patriarch Abraham gave him a tenth out from the best spoils! ⁵Indeed, the sons of Levi who receive the priestly office have a commandment to take tithes of the people according to the law, that is, of their brethren, although they too are Abraham's descendants. ⁶But this man, who was not of the same descent, received tithes from Abraham and blessed him who has the promises! ⁷Now, nobody will question that the lesser is blessed by the greater. ⁸Here, the tenth is collected by men who die; but in the other case, by him who is declared to be living. ⁹We can say that through Abraham even Levi (who would [later] receive tithes), had paid tithes, ¹⁰for he was still 'in the body' of his ancestor when Melchizedek met him. ¹¹Now, if perfection had come through the Levitical priesthood (under which the people received the law), what further need would there be for another priest to arise according to the order of Melchizedek and not that of Aaron? ¹²And as the priesthood is being changed, there is also, by necessity, a change in the law as well. ¹³So our Lord,^a of whom these things were said, belongs to another tribe, one from which no one has served at the altar. ¹⁴It is clear indeed that our Lord came from the tribe of Judah, about which Moses spoke nothing concerning priesthood. ¹⁵This is even more obvious if after the likeness of Melchizedek, another priest was to rise, ¹⁶one who was not made in virtue of a law of physical descent but according to the power of an indestructible life. ¹⁷As it is testified:

*You are a priest forever,
according to the order of Melchizedek.^b*

¹⁸There is a cancellation of an earlier commandment on account of its weakness and uselessness, ¹⁹because the law made nothing perfect. Now, there is the introduction of a better hope through which we draw near to God. ²⁰Moreover, our Lord^c was not made priest without the taking of an

^a Greek "he"

^b Psalm 110:4 / 109 LXX

^c Greek "he"

oath ²¹(although others became priests without any oath). But with an oath, God says of him:

*The Lord swore and will not change his mind,
‘You are a priest forever,
according to the order of Melchizedek.’^a*

²²Because of this, Jesus has become the guarantee of a better covenant. ²³Many, indeed, were made priests [in the past] because they are prevented from continuing in office when they die. ²⁴But because he lives forever, Jesus^b holds a perpetual^c priesthood. ²⁵Therefore, he is also able to save to the very end those who draw near to God through him, because he lives forever to make intercession for them.

²⁶Indeed, such a high priest was fitting for us: holy, blameless, undefiled,^d separated from sinners and made higher than the heavens. ²⁷He does not need, like those [former] high priests, to offer up sacrifices daily, first for his own sins and then for the sins of the people. Instead, he did this once for all, when he offered himself up. ²⁸For the law appoints as high priests men who have weaknesses, but the word of the oath which came after the law appoints forever a Son who has been perfected.

8

Christ: high priest and mediator of a better covenant

The point of what we are saying is this: we have such a high priest, who sat down at the right hand of the throne of the Majesty on high, ^{2a}a servant of the sanctuary and of the true tabernacle, which the Lord has set up, not man. ³Every high priest is appointed to offer both gifts and sacrifices. Therefore, it is necessary that this high priest should also have something to offer. ⁴If the Jesus^e were on earth, he would not be a priest at all, because there are priests who [still] offer gifts according to the law.^f ⁵They offer divine service^g to a copy and a shadow of the heavenly things, even as Moses was warned by God when he was about to build the tabernacle. For God said:

^a Psalm 110:4 / 109 LXX. CT omits “according to the order of Melchizedek”

^b Greek “he”

^c Or “permanent / untransferable”

^d The same Greek word is used in 13:4

^e Greek “he”

^f This verse may indicate that Hebrews was written before 70 AD (but see also 9:6-8)

^g Greek λατρεύουσιν

Behold, you shall make everything according to the pattern that was shown to you on the mountain.^a

⁶But now, Jesus^b has obtained a more excellent ministry as he is also the mediator of a better covenant, given as law on better promises.

Old and new covenants

⁷If that first covenant had been without fault, there would have been no place to look for a second one. ⁸But finding fault with them,^c God said:

*Behold, the days are coming, says the Lord,
that I will make a new covenant with the house of Israel,
and with the house of Judah;
⁹not according to the covenant that I made with their fathers,
in the day when I took them by the hand
to lead them out of the land of Egypt;
for they did not continue in my covenant,
and I ignored them, says the Lord.*

*¹⁰This is the covenant that I will make with the house of Israel:
After those days, says the Lord;
I will put my laws into their mind,
I will also write them on their heart.
I will be their God,
and they will be my people.*

*¹¹They will not [have to] teach everyone his fellow-citizen,^d
and everyone his relative,^e saying: 'Know the Lord,'
for all will know me,
from their least to their greatest.*

*¹²For I will be merciful to their unrighteousness;
I will remember their sins and lawless deeds no more.^f*

¹³By speaking of a new covenant, God^g has made the first one old. And what is becoming obsolete and ageing will soon disappear.

^a Exodus 25:40

^b Greek "he"

^c A reference to the people of Israel or to the promises and ordinances of the Law

^d TR reads "neighbor" instead of "fellow-citizen"

^e Or "brother" (Greek ἀδελφόν)

^f Jeremiah 31:31-34

^g Greek "he"

9

The first tabernacle

Even the first^a tabernacle and covenant had ordinances of divine service^b and an earthly sanctuary. ²A tabernacle was set up: the lampstand, the table, and the show bread were in the first part which is called the Holy Place. ³Beyond the second veil was found the tabernacle which is called the Holy of Holies. ⁴It had a golden altar of incense and the Ark of the Covenant all covered with gold. The Ark contained a golden jar holding the manna, Aaron's rod that budded and the tablets of the covenant. ⁵Above it, cherubim of glory overshadowed the mercy seat, but now we cannot speak about these things in detail. ⁶According to this arrangement, priests are continually entering^c the outer tabernacle, accomplishing the rites of offering divine service. ⁷Into the second tabernacle, only the high priest enters, once in the year and with^d blood, which he offers for himself and for the sins committed in ignorance by the people. ⁸The Holy Spirit is indicating that the way into the Holy Place was not yet revealed, [at least] while the first tabernacle was still standing. ⁹It is a figure of the present age, where the gifts and sacrifices that are offered are incapable, as far as conscience is concerned, to make the one who offers divine service^e perfect. ¹⁰The reason is that they are only carnal ordinances (with meats, drinks and various washings), imposed until a time of reformation.

Christ's sacrifice

¹¹But when Christ appeared as a high priest of the good things to come, he entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation. ¹²It was not through the blood of goats and calves but through his own blood that he entered into the Holy Place once for all, having obtained eternal redemption. ¹³Indeed, if the blood of goats and bulls, and the ashes of a heifer (sprinkling those who have been defiled) could sanctify to restore the purity of the flesh, ¹⁴how much more will the blood of Christ, who through the eternal Spirit^f offered himself without blemish to God, purify your conscience from dead works to offer divine service to the living God? ¹⁵For this reason, he is the mediator of a new covenant, since a death has occurred for the redemption of the sins that were under the first covenant, so that those who have been called may receive the promise of the eternal inheritance. ¹⁶Where there is a last will

^a Other manuscripts omit "tabernacle"

^b Greek λατρείας

^c Present tense

^d Greek "not without"

^e Greek λατρεύοντα

^f Or "spirit" (Greek πνεύματος αἰωνίου)

and testament, there must also be the death of the one who made it. ¹⁷A will comes into effect after death; it is never in force while the one who made it is still alive. ¹⁸That is why not even the first covenant was inaugurated without blood. ¹⁹For when Moses had proclaimed every commandment to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool and hyssop, and sprinkled both the book itself and all the people, ²⁰saying:

This is the blood of the covenant which God has commanded you.^a

²¹Moreover, he sprinkled the tabernacle and all the vessels of the ministry in the same way, with the blood. ²²According to the law, almost everything is purified with blood, and there is no remission [of sins] if there is no shedding of blood. ²³Therefore, it was necessary that the copies of the heavenly things should be cleansed with these things, but the heavenly things themselves [had to be purified] with better sacrifices^b than these. ²⁴For Christ did not enter into holy places made with hands, which are representations of the true [holy places], but into heaven itself in order to appear in the presence of God for us. ²⁵Yet, this did not take place so that he would offer himself often, as the [Levitical] high priest does when he enters into the holy place year by year, with blood that is not his own. ²⁶Otherwise, Christ^c would have had to suffer often since the foundation of the world. But now, at the end of the ages, he has been revealed once to put away sin by the sacrifice of himself. ²⁷It is appointed for humans to die once, and after this comes the judgment. ²⁸It is the same with Christ: having been offered once to bear the sins of many,^d he will appear a second time, apart from sin-offering, to those who are eagerly waiting for him for salvation.^e

10

One sacrifice for sins

The law had a shadow of the good [things] to come but not the very image of their reality; for this reason, it can never make perfect those who draw near with the same repetitive annual sacrifices. ²Or else, would they not have ceased to be offered, because the ones who offer divine service,^f having been cleansed, would no longer have felt guilty for their past sins?

^a Exodus 24:8

^b The plural "sacrifices" has puzzled many commentators. It may be superlative plural or an indication that the one sacrifice of Christ has a manifold manifestation on 'our side of the veil' (Malachi 1:11).

^c Greek "he"

^d Isaias (Isaiah) 53:13

^e Or "deliverance"

^f Greek λατρεύοντας

³But in those sacrifices there is a yearly reminder of sins. ⁴The reason is that it is impossible that the blood of bulls and goats should take away sins. ⁵Therefore, when he comes into the world, he says:

*Sacrifice and offering you did not desire,
but you have prepared a body for me;
“You had no pleasure in whole burnt offerings and sacrifices for sin.
Then I said, ‘Behold, I have come
(in the scroll of the book it is written of me)
to do your will, O God.’”³*

⁸First he said, “Sacrifices, offerings, whole burnt offerings and sacrifices for sin you did not desire, neither had pleasure in them” (those which are offered according to the law), ⁹and then he said, “Behold, I have come to do your will.” He takes away the first so that he may establish the second [testament], ¹⁰and by this will, we have been sanctified through the offering of the body of Jesus Christ, once for all! ¹¹Every priest indeed stands serving daily, often offering the same sacrifices which can never take away sins. ¹²But Christ,^b after he had offered one sacrifice for sins forever, sat down at the right hand of God, ¹³waiting until his enemies are made the footstool of his feet. ¹⁴By one offering, he has perfected forever those who are being sanctified. ¹⁵The Holy Spirit also testifies to us, for after saying:

*This is the covenant that I will make with them:
‘After those days,’ says the Lord,
‘I will put my laws on their heart,
I will also write them on their mind;’³*

He then says:

I will remember their sins and iniquities no more.^d

¹⁸Now, where there is remission of these sins, there is no more offering for sin.

Boldness in Christ

¹⁹Brethren, we have boldness to enter into the holy place by the blood of Jesus, ²⁰by the way which he opened for us (a new and living way, through the veil, that is to say, his flesh). ²¹Yes, since we have a great priest over the house of God, ²²let us draw near with a true heart full of faith. Since our hearts have been sprinkled from an evil conscience and our body washed

^a Psalm 40:6-8 / 39 LXX (this quote agrees with LXX against the Masoretic text)

^b Greek “he”

^c Jeremiah 31:33

^d Jeremiah 31:34

with pure water, ²³let us hang on to the confession of our hope without wavering because the one who made the promise is faithful.

²⁴Let us consider how to stimulate each other to love and good works. ²⁵Let us not abandon our own gatherings, which is the habit of some. Instead, exhort one another, and even more as you see the Day approaching. ²⁶But if we sin willfully after receiving the knowledge of the truth, there is no more sacrifice for sins. ²⁷All that remains is a fearful expectation of judgment and a fury of fire which will devour the adversaries. ²⁸One who disregards Moses' law dies without compassion on the word of two or three witnesses. ²⁹How much worse a punishment, do you think, will one receive who has trampled the Son of God and profaned the blood of the covenant with which he was sanctified, and offended the Spirit of grace? ³⁰For we know him who said, "Vengeance is mine, says the Lord," "I will repay."^a And also, "The Lord will judge his people."^b ³¹It is a dreadful thing to fall into the hands of the living God! ³²But remember the early days when you had just been enlightened, how you endured a great struggle with sufferings. ³³Sometimes you were exposed to insults and oppressions; and at other times you stood with those who were treated in such a way. ³⁴Indeed, you had compassion for me in my chains and joyfully accepted the seizure of your property, knowing that you have a better and enduring property in the heavens. ³⁵Therefore, do not throw away your confidence which has a great reward. ³⁶Indeed, you need endurance in order to receive the promise after having done the will of God:

*In a very little while,
he who comes will come and will not wait.
But the righteous will live by faith.
If he shrinks back, my soul has no pleasure in him.^c*

³⁹But we are not of those who shrink back to destruction, but of those who believe and so are saved.

11

By faith

Now, faith is the personal foundation^d of things hoped for, certainty about things that cannot be seen. ²By this, people of old obtained approval. ³By faith, we understand that the universe was formed by the word of God, so that what is visible was made from what is invisible.

^a Deuteronomy 32:35

^b Deuteronomy 32:36; Psalm 135:14 / 134 LXX

^c Habakkuk 2:3-4

^d Greek ὑπόστασις (person / substance / foundation / assurance; literally: what upholds the stability)

⁴By faith, Abel offered to God a sacrifice more excellent than Cain's, and through this a testimony was given to him that he was righteous. God testified about his gifts, and although Abel is now dead, he still speaks. ⁵By faith, Enoch was taken away in order not to see death: he was not found because God had translated him. He too had received a testimony that before his translation, he had been well-pleasing to God.

⁶Without faith it is impossible to please God, for whoever comes to God must believe that he exists and that he rewards those who seek him.

⁷By faith, Noah, being warned about things not yet seen, was moved with godly fear. He prepared a ship to save his household and by this means he condemned the world and became heir of the righteousness which is according to faith. ⁸By faith, Abraham, when he was called, obeyed and left the place which he was supposed to receive as his inheritance. He left, not knowing where he was going. ⁹By faith, he lived as an alien in the land of the promise, as in a land that was not his own, dwelling in tents with Isaac and Jacob who were heirs with him of the same promise. ¹⁰Indeed, Abraham looked for the city which has foundations and whose architect and builder is God. ¹¹By faith, even Sarah received power to conceive and she bore a child when she was past the age because she considered that the one who had promised was faithful. ¹²Therefore, one man became the father to people as many as the stars of the sky and as innumerable as the sand on the sea shore, even though he was as good as dead. ¹³These people all died in faith, [yet] not having received the promises. ¹⁴They had seen and embraced them from afar, and they confessed that they were strangers and pilgrims upon the earth. ¹⁵Certainly, people who say such things make it clear that they are seeking a country of their own. ¹⁶If they had been thinking of the country they had originally left, they would have had enough time to return. ¹⁷But in fact, they desire a better country, a heavenly one. Therefore, God is not ashamed of them, or ashamed to be called their God, for he has prepared a city for them.

¹⁸By faith, Abraham, when he was tested, offered up Isaac [in sacrifice]. Yes, he who had joyfully received the promises was now offering up his uniquely loved^b son, ¹⁹the very one of whom it was said, "In Isaac will your seed be called."^c ²⁰Abraham concluded that God was even able to raise up the dead and figuratively speaking, he did receive Isaac back from the dead. ²¹By faith, Isaac blessed Jacob and Esau, even regarding future events. ²²By faith, Jacob, when he was dying, blessed each one of Joseph's sons and bowed down,^d leaning on the top of his staff. ²³By faith, Joseph, when his

^a TR adds "being convinced"

^b Greek μονογενῆ

^c Genesis 21:12

^d Greek προσεκύνησεν (or "worshiped")

end was near, made mention of the exodus of the children of Israel and gave instructions concerning his bones. ²³By faith, Moses, when he was born, was hidden for three months by his parents because they saw that he was a beautiful child and they were not afraid of the king's commandment. ²⁴By faith, Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, ²⁵choosing to share ill-treatment with God's people rather than enjoy the pleasures of sin for a time. ²⁶He considered the disgrace of the Anointed^a greater wealth than the treasures of Egypt because he had his eyes fixed on the reward. ²⁷By faith, he left Egypt, not fearing the wrath of the king, but he persevered as if he was seeing him who is invisible. ²⁸By faith, Moses^b kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn should not touch them. ²⁹By faith, they passed through the Red Sea as on dry land and when the Egyptians tried to do likewise, they were swallowed up. ³⁰By faith, the walls of Jericho fell down, after the people [of the city]^c had been encircled for seven days. ³¹By faith, Rahab the prostitute did not perish with those who were disobedient because she had had received the spies in peace. ³²What more shall I say? Time would fail me if I mentioned Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. ³³Through faith, they overpowered kingdoms, administered justice, obtained promises, stopped the mouths of lions,^d ³⁴quenched the power of fire,^e escaped the edge of the sword,^f became strong in weakness, grew mighty in war and caused foreign armies to flee. ³⁵Women received their dead by resurrection.^g Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.^h ³⁶Others were tried by mocking and scourging, yes, by chains and imprisonment. ³⁷They were stoned,ⁱ they were sawn apart,^j they were tempted and they were slain with the sword,^k They went around in sheep and goat skins, being destitute, afflicted and ill-treated. And yet the world was not worthy of them! ³⁸They wandered in deserts, mountains, caves, and the holes of the earth. ³⁹All of them received a testimony through their faith but they did not receive the promise ⁴⁰because God had made provision for us to have something better, and they were not to reach perfection apart from us.

^a Or "Christ" (Χριστοῦ)

^b Greek "he"

^c Greek "they"

^d Daniel 6:22-23

^e Daniel 3:1-30

^f 1 Kings 19:1-3; 2 Kings 6:31-7:20

^g 1 Kings 19:1-3; 2 Kings 6:31-7:20; 2 Maccabees 7:29

^h 2 Maccabees 7:29; 12:44

ⁱ 2 Chronicles 24:20-21

^j A reference to Isaias' (Isaiah's) martyrdom

^k Jeremiah 26:20-23; 1 Kings 19:10

12

God as our Father

And so, seeing that we are surrounded by such a great a cloud of witnesses, let us lay aside every weight and the sin which so easily entangles us. Let us run with endurance the race that is set before us, ²fixing our eyes on Jesus, the author and perfecter of faith. For the joy that was set before him, he endured the cross, despising its shame, and he has sat down at the right hand of the throne of God. ³Consider him who has endured such opposition from sinners, and you will not grow weary or faint in your souls. ⁴In your own battle against sin, you have not yet struggled to the point of shedding blood. ⁵Have you forgotten the exhortation which reasons with you as with children:

*My child, do not take lightly the chastening of the Lord,
do not faint when you are reproved by him;
for whom the Lord loves, he also chastens,
and he disciplines every son whom he receives.^a*

⁷Endure hardship as discipline; God is treating you as his children, for what son is there whom his father does not discipline? ⁸But if you are not getting this discipline, (as you are), this makes you illegitimate, not children! ⁹Moreover, we had biological fathers to chasten us, and we respected them. Shall we not much rather be in subjection to the Father of {our} spirits, and live? ¹⁰Our fathers punished us for a few days as seemed good to them; but God does so for our benefit, so that we may be partakers of his holiness.^b ¹¹For the present moment, all discipline seems to be painful rather than joyful, but afterwards, it produces the peaceful fruit of righteousness for those who have been trained by it. ¹²Therefore, lift up your drooping hands and your feeble knees.^c ¹³Make straight paths for your feet,^d so what is lame may not be dislocated but rather healed.

Call to be careful, having approached the awesome God

¹⁴Pursue peace with everyone, and also sanctification^e without which no one will see the Lord. ¹⁵Be careful, for fear that any of you might fall short of the grace of God or that any root of bitterness should trouble you; many are poisoned by this. ¹⁶Be careful that there is no sexually immoral or profane person [among you], like Esau who sold his birthright for a meal. ¹⁷As you know, even when he later on desired to inherit the blessing, he

^a Proverbs 3:11-12

^b Compare 2 Peter 1:4

^c Isaias (Isaiah) 35:3

^d Proverbs 4:26

^e Or "holiness," but also "consecration / dedication"

was rejected and although he pleaded with tears, he found no way of reversing the decision.

¹⁸As it is, you have not come to a mountain that can be touched; not one that burned with fire, gloom, darkness, storm, ¹⁹the sound of a trumpet and the voice of words which made those who heard it beg that not one more word should be spoken to them! ²⁰Indeed, they could not endure what was commanded, “If even an animal touches the mountain, it shall be stoned.”^{ab} ²¹So fearful was the appearance that Moses said, “I am terrified and trembling.”^c

²²Instead, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, ²³to the assembly^d of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of the righteous made perfect, ²⁴to Jesus, the mediator of a new covenant,^e and to the blood of sprinkling which pleads better than Abel’s [blood].

Worshiping with reverence and awe

²⁵See that you do not refuse to listen to the one who speaks! For if they did not escape when they rejected the one who warned on the Earth, we will certainly not escape if we turn away from the one who warns from heaven! ²⁶Then, his voice shook the earth, but now, he has promised with these words, “Yet again, I will shake not only the earth, but also the heavens.”^f ²⁷The words “yet once more” indicates the removal of the things that are shaken since they are created things. But those things which are not shaken remain. ²⁸Therefore, since we are receiving a Kingdom that cannot be shaken, let us be grateful and so offer divine service^g to God acceptably, with reverence and awe,^h ²⁹for our God is a consuming fire.ⁱ

13

Final exhortations

Keep on loving each other as brethren. ²Do not forget to be hospitable to strangers, for in doing so, some have welcomed angels without knowing it!^j

^a TR adds “or shot with an arrow” [see Exodus 19:12-13]

^b Exodus 19:12-13

^c Deuteronomy 9:19

^d Or “Church / congregation”

^e Jeremiah 31:31

^f Haggai 2:6

^g Greek λατρεύομεν

^h Or “fear”

ⁱ Deuteronomy 4:24

^j KJV has the famous expression “entertained angels unawares”

³Remember those who are in chains, as chained with them, and also those who are ill-treated, as if you too were suffering in the body. ⁴Marriage must be held in honor among all and the [marriage] bed [kept] undefiled:^a but God will judge the sexually immoral and adulterers.

⁵Be free from the love of money and be satisfied with what you have. As God has said:

I will in no way leave you, neither will I in any way forsake you.^b

⁶And so, we say with good courage:

*The Lord is my helper, I will not fear.
What can man do to me?*

⁷Remember your leaders, those men who proclaimed the word of God to you. Considering the results of their conduct, imitate their faith. ⁸Jesus Christ is the same yesterday, today, and forever. ⁹Do not be carried away by all sorts of strange teachings. It is good that the inner person^d should be strengthened by grace, not by food which is of no profit to those who are so preoccupied by it!

¹⁰We have an altar from which those who offer divine service^e [in] the holy tabernacle have no right to eat. ¹¹For the bodies of those animals (whose blood is brought into the holy place by the high priest as an offering for sin,) are burned outside of the camp.^f ¹²This is why Jesus suffered outside of the gate, so that he might sanctify the people through his own blood. ¹³Let us therefore go out [of the city] to him who is outside of the camp and let us bear his disgrace. ¹⁴For we do not have here [below] an enduring city, but we seek the one that is to come. ¹⁵Through him, [Jesus], let us continually offer up a sacrifice of praise to God,^g the fruit of our lips which confessed his Name. ¹⁶But do not forget to do what is good and to share because God is well pleased with such sacrifices.

¹⁷Obey your leaders and submit to them as they watch over your souls as people who will give an account. This way, they will be able to do this with joy and not with grief because that would not be profitable for you.

¹⁸Pray for us: we are persuaded that we have a good conscience, desiring to live honorably in all things. ¹⁹I strongly urge you to pray for this: that I may be restored to you sooner.

^a The same Greek word is used in 8:26

^b Deuteronomy 31:6

^c Psalm 118:6-7 / 117 LXX

^d Greek "heart"

^e Greek λατρεύοντες

^f Leviticus 16:27

^g Psalm 50:23 / 49 LXX

²⁰Now, may the God of peace, who with the blood of an eternal covenant brought back from the dead the great shepherd of the sheep, our Lord Jesus, ²¹make you complete in every good work so that you may do his will. May God^a work in you what is well-pleasing in his sight, through Jesus Christ, to whom be the glory unto ages of ages. Amen.

²²But I exhort you, brethren: take this word of exhortation attentively since I have written to you briefly. ²³Know that our brother Timothy has been released. If he arrives soon, I will see you with him. ²⁴Greet all your leaders and all the saints. Those from Italy greet you. ²⁵Grace be with you all! Amen.

^a Greek "he"

INTRODUCTION TO THE OTHER EPISTLES

THE EPISTLE OF JAMES

Authorship / Date

There is no reason to question the traditional view that James, the first bishop of Jerusalem and ‘brother^a of the Lord’ was the author of this inspiring and practical epistle. The Jewish-Christian element is very strong, and the epistle is a refutation of extreme interpretations of St. Paul’s antithesis between faith and “the works of the Law.” St. James the Just was martyred in 62 or 68 AD, which means that his epistle can be dated between 48 (date for Romans, which may be alluded to in James) and 68 AD.

Themes

James can be seen as a form of Christian wisdom literature (1:5; 3:13-15). The author applies this theme to a large array of practical subjects, including:

- Authentic Christian living (endurance, temptations, speech, hospitality)
- Relations in the Christian assembly (partiality, mutual support, quarrels)
- Prayer and illness.

THE EPISTLES OF JOHN

Authorship / Dates

On the basis of common themes, expressions and ancient tradition, all three epistles can safely be ascribed to the same John who wrote the fourth gospel. They can be dated to the very end of the apostle’s life, circa 96-98 AD.

Themes

Like James, John stresses the difference between a mere claim to know God and a true and tested faith. Important themes include:

^a See Appendix E

- The centrality of Christ as word and revelation of God the Father
- The centrality of love as a practical demonstration of one's faith
- The importance of true doctrine, and the contrast between genuine Christians and antichrists, or light and darkness, truth and deceit. The apostle also issues a stern warning on having any association with rebellious heretics (2 John 1:10).

THE PETRINE EPISTLES, THE EPISTLE OF JUDE

Authorship / Dates

1 Peter has always been recognized as an authentic letter of the great apostle, probably written in Rome or Jerusalem (5:13) with Sylvanus (5:12) as secretary. It may have been written between 50 and 67 AD.

Conversely, 2 Peter had a long and controversial reception in the canon of the New Testament. Writing in the mid to late second century, Origen noted:

And Peter, on whom the Church of Christ is built, against which the gates of Hades shall not prevail, has left one acknowledged epistle, and, it may be, a second also, for it is doubted.

As late as the mid-third century, Eusebius classified 2 Peter among the 'disputed books' (*antilegomena*) and seemed to have rejected its canonicity:

Of the disputed books which are nevertheless known to most are the letter called James, that of Jude, the second letter of Peter, and the so-called second and third letters of John. But the so-called second letter [of Peter] we have not received as canonical, but nevertheless it has appeared useful to many, and has been studied with other scriptures.

(*Ecclesiastical History*, 3.25.3; 3.3.1-4)

Eusebius' doubts regarding 2 Peter stemmed from the fact that unlike 1 Peter, it was not quoted by the early writers.

Modern scholarship is even more negative on the possibility of ascribing 2 Peter to the second half of the first century and therefore to the chief apostle. However, the consensus of the Churches crystallized during the mid-300s and the epistle was accepted as genuinely Petrine. This discernment took into account the fact that two secretaries or 'interpreters' could very well explain the major differences in styles and vocabularies. Indeed, the Greek-speaking bishops would have also noticed significant indications that both epistles had a common mind behind them:

There are several words and phrases in 1 & 2 Peter that either occur only in these two letters or are relatively rare elsewhere in the New Testament: "virtue" (*aretê*) (2 Pet 1:3, 5; 1 Pet 2:9); "manner of life" (*anastrophe*) (2 Pet

2:7; 3:11; 1 Pet 1:15, 18; 2:12; 3:1, 2, 16); "to live in a certain manner" (anastrephomai) (2 Pet 2:18; 1 Pet 1:17); "without blemish or defect" (aspilos kai amômos [or amômêtos]) (2 Pet 3:14; 1 Pet 1:19 [in reverse order]); "putting off" (apothesis) (2 Pet 1:14; 1 Pet 3:21); "eyewitness" or "to be an eyewitness" (epoptês or epopteuô) (2 Pet 1:16; 1 Pet 2:12; 3:2); "support" (stêrighmos) (2 Pet 3:17) and "unstable" (astêrikτος) (1 Pet 2:14; 3:16); "never ceasing from sin" (akatapaustos hamartias) (2 Pet 2:14) and "He has ceased from sin" (pepautai hamartias) (1 Pet 4:1); "indecent" (aselgeia) (2 Pet 2:2, 7, 18; 1 Pet 4:3); "soul" (to designate persons) (psuchê) (2 Pet 2:8, 14; 1 Pet 1:9, 22; 2:11, 25; 3:20; 4:19); use of the metaphor "growth" to describe spiritual progress (auxanein) (1 Pet 2:2; 2 Pet 3:18). (Source: course syllabus for *New Testament Introduction*, Atlantic Baptist Seminary)

Moreover, the close relationship between 2 Peter and Jude actually reinforced the reception of both epistles as genuinely apostolic. The Judeo-Christian mindset of 2 Peter and Jude is consistent with Peter's ministry and with the specific needs of this community; hence, Peter is called "Simeon," not Simon Peter or Kephias. It seems that Jude, a brother^a of James of Jerusalem (1:1) (and therefore a relative of the Lord) may have adapted Peter's second epistle. However, other scholars favor the view that 2 Peter used Jude as a source since the Petrine epistle is actually longer and that Peter's edition deliberately omitted specifically Jewish-Christians elements such as the references to 1 Enoch and the Assumption of Moses.

Both 2 Peter and Jude are difficult to date and may be placed between 60 and 110. This later date is suggested by those who consider 2 Peter and possibly Jude as 'pseudepigrapha,' i.e. writings placed under the mantle of a departed prophet or master by their disciples in order to perpetuate and actualize their teaching and ministry.

Themes

1 Peter deals with the practical aspects of Christian living and the call to personal holiness of those who have been "begotten again through to living hope."

2 Peter is a final admonition on the danger of false teachers and the tragic consequences of embracing false doctrine or falling into apostasy.

Jude explores the same themes as 2 Peter and presents apostasy as a rebellion against divinely established order.

^a There is also a reference to Jude as "of James" ('brother of' or 'son of') in Acts 1:13

JAMES
(ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ)

1

James, a servant^a of God and of the Lord Jesus Christ, to the Twelve tribes which are in the Dispersion: Greetings!

Enduring trials and temptations

²Consider it as all joy, my brethren, when you fall into various trials, ³knowing that the testing of your faith produces endurance. ⁴Let endurance have its full effect, so that you may be perfect and whole, lacking in nothing. ⁵Yet, if any of you lacks wisdom, let such one ask of God who gives to all abundantly and without finding fault; and it will be given to him. ⁶But ask in faith, without any doubting, for whoever doubts is like a wave of the sea, driven by the wind and tossed. ⁷Such a person should not think that anything will be received from the Lord. ⁸This is being double-minded, unstable in every way.

⁹Let the brethren of humble circumstances glory in their high position. ¹⁰But the rich should rejoice in being made humble, because like the flower in the grass, they will pass away. ¹¹Indeed, the sun arises with the scorching wind and withers the grass, its flower falls and the beauty of its appearance perishes. Likewise, the rich shall fade away in their pursuits.

¹²Blessed is the one who endures temptation because after being approved, he will receive the crown of life which the Lord promised to those who love him. ¹³When temptations come, let no one say, "I am tempted by God," because God cannot be tempted by evil and he himself tempts no one. ¹⁴But a person is tempted when drawn away and enticed by his own lust. ¹⁵Then the lust, when it has conceived, gives birth to sin; and sin, when it is full grown, results in death. ¹⁶Do not be deceived, my beloved brethren! ¹⁷Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there can be no variation or shifting shadow. ¹⁸He brought us forth of his own will by the word of truth, so that we should be a kind of first fruits of his creatures.

^a Or "slave"

Doers of the word

¹⁹Know this, my beloved brethren: be swift to hear, slow to speak, and slow to anger!^a ²⁰Anger does not produce the righteousness of God. ²¹Therefore, putting away all [moral] impurity and remains of wickedness, receive with humility the implanted word which is able to save your souls.^b ²²Be ‘doers of the word;’ not only hearers who delude themselves! ²³Certainly, if anyone is a ‘hearer of the word’ and not a doer, such a person is like someone looking at his natural face in a mirror. ²⁴Seeing himself and going away, he immediately forgets what kind of person he was. ²⁵But whoever looks into the perfect law of freedom and perseveres [in it], not being a hearer who forgets but a doer of the work, will be blessed in doing so.

²⁶If anyone among you considers himself to be religious^c but does not bridle his tongue, such a one deceives his heart and his religion is worthless. ²⁷Religion that is pure and undefiled in the sight of our God and Father is this: to visit orphans and widows in their afflictions and to keep oneself unstained by the world.

2

Partiality and judgment

My brethren, do not hold the faith of our Lord of glory Jesus Christ with partiality.^d ²Yet, if someone with a gold ring and fine clothing comes into your synagogue,^e and a poor man in filthy clothing also comes in, ³you pay special attention to the one who wears the fine clothing! To the rich you say, “Sit here in a good place,” but you tell the poor man, “Stand over there,” or “Sit by my footstool!” ⁴Have you not shown partiality among yourselves and become judges with evil thoughts? ⁵Listen, my beloved brethren: did not God choose those who are poor in this world to be rich in faith and heirs of the Kingdom which he promised to those who love him? ⁶Yet, you have dishonored the poor! Is it not the rich who oppress you and personally drag you before the courts? ⁷Do they not blaspheme the honorable Name^f by which you are called? ⁸However, if you fulfill the royal law found in the Scripture, “You shall love your neighbor as yourself,”^g you do well. ⁹But if you discriminate, you commit sin and you are convicted by the law as transgressors. ¹⁰Truly, whoever keeps the whole law and yet

^a The 1611 Authorized Version associates Sirach 5:11 with James 1:19 in a marginal note.

^b Or “preserve your life”

^c Or “devout / pious”

^d Or “discrimination / favoritism”

^e Or “meeting”

^f That is the Name of Jesus Christ

^g Leviticus 19:18

stumbles in one point has become guilty of everything. ¹¹For he who said, “Do not commit adultery”^a also said “Do not commit murder.”^b Now, if you do not commit adultery but murder, you have become a transgressor of the law. ¹²And so, speak and act as people who are going to be judged by a law of freedom. ¹³Indeed, judgment is without mercy to those who have shown no mercy, but mercy triumphs over judgment.

Faith and works

¹⁴What good is it, my brethren, if someone claims to have faith but has no works? Can faith save such a person?^c ¹⁵If a brother or sister is in rags and lacking daily food, ¹⁶and one of you tells them, “Go in peace, be warmed and filled” and does not give them what the body needs, what good is that? ¹⁷Likewise faith, if it has no works, is dead in itself. ¹⁸Yes, someone will say, “You have faith, and I have works!” Show me your faith without works, and by my works, I will show you my faith.

¹⁹You believe that God is one!^d You do well! The demons also believe, and they shudder. ²⁰Fool! Will you not recognize that apart from works, faith is dead? ²¹Was not our father Abraham justified by works, by offering up his son Isaac on the altar? ²²You can see that [his] faith was working with his actions,^e and that by works, faith was perfected. ²³Thus, the Scripture which says, “Abraham believed God, and it was accounted to him as righteousness”^f was fulfilled, and he was called the friend of God. ²⁴You see, then, that one is justified^g by works, and not only by faith.^h ²⁵In the same way, was not Rahab the prostitute also justified by works, by receiving the messengers and sending them out another way? ²⁶For just as the body is dead apart from the spirit,ⁱ so is faith dead apart from works.

3

The tongue as fire

Not many of you should be teachers, my brothers, knowing that we shall receive a stricter judgment. ²In many things, we all stumble. Anyone who does not stumble in word is perfect, even able to bridle the whole body!

^a Exodus 20:14; Deuteronomy 5:18

^b Exodus 10:13; Deuteronomy 5:17

^c This verse is also translated “Can such faith save him? (NIV) / Can his faith save him? (RSV) / Can faith save him? (NKJ) / Will that faith bring salvation? (NJB)”

^d Or “that there is one God”

^e Or “works / deeds”

^f Genesis 15:6

^g Greek δικαιούται

^h Or “not by faith alone”

ⁱ Or perhaps “breath”

³Indeed, we put bits into the horses' mouths so that they may obey us, and this way, we guide their whole body. ⁴Or consider the ships: although they are very large and driven by fierce winds, they are guided by a very small rudder as the pilot desires. ⁵Likewise, the tongue is a little member but it boasts great things! See how a small fire can spread to a large forest! ⁶The tongue is also a fire!^a Among all our members, the tongue is a world of wrongdoing which defiles the whole body. It sets on fire the course of nature and it is set on fire by the fires of hell.^b ⁷Every kind of animal, bird, reptile and sea creature is tamed and has been tamed by mankind. ⁸But nobody can tame the tongue! It is a restless evil, full of deadly poison. ⁹With it we bless our God and Father, and with it we curse those who are made in the image of God. ¹⁰From the same mouth comes forth blessing and cursing. My brethren, this should not be! ¹¹Does a spring pour forth fresh and salty water from the same opening?² ¹²My brethren, can a fig tree produce olives, or [can] a vine [produce] figs?² Likewise, salt water cannot produce fresh water.

Heavenly vs. demonic wisdom

¹³Who is wise and understanding among you? Let such a person show by a good conduct that his deeds are done in the gentleness of wisdom. ¹⁴But if you have bitter jealousy and selfish ambition in your heart, do not boast and do not lie against the truth. ¹⁵This 'wisdom' is not the one that comes down from above! It is earthly, sensual, and demonic. ¹⁶Where there is jealousy and selfish ambition, there is confusion and every evil deed. ¹⁷But the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality and hypocrisy. ¹⁸Now, the fruit of righteousness is sown in peace by those who make peace.^c

4

Cause of conflicts

These wars and conflicts among you, where do they come from?² Is it not from your desires that wage war in your members?² ²You lust, and do not have! You kill, covet, and [still] cannot obtain! You fight and make war. You do not have because you do not ask! ³You ask and do not receive, because you ask with wrong motives, in order to spend it for your pleasures. ⁴Adulterers and adulteresses!^d Do you not know that friendship

^a Compare Wisdom of Sirach 5:13;28:12

^b Literally "Gehenna"

^c Compare Matthew 5:9

^d Or "You unfaithful people!" CT reads "Adulteresses!"

with the world is hostility^a with God? Whoever wants to be a friend of the world becomes an enemy of God! ⁵Or do you think that the Scripture^b says in vain, “The spirit which dwells^c in us longs to envy”?^d ⁶But he has given a greater, as the Scripture says:

God resists the proud, but gives grace to the humble.^e

⁷Therefore, submit yourselves to God, but resist the devil, and he will flee from you. ⁸Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you who are double-minded. ⁹Lament, mourn, and weep! Let your laughter be turned to mourning, and your joy to gloom.^f ¹⁰Humble yourselves in the sight of the Lord, and he will exalt you.

¹¹Do not speak against one another, brethren. Whoever speaks against one of the brethren and judges speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge! ¹²Only one is the lawgiver, he who is able to save and to destroy. But who are you to judge another?

Warning against presumption

¹³Now listen, you who say, “Today or tomorrow, we will go into this city, spend a year there, do business and make a profit.” ¹⁴Yet, you do not know what your life will be like tomorrow! Truly, what is your life? You are a mist that appears for a little while and then vanishes away. ¹⁵Instead, you should say, “If the Lord wills, we will live and also do this or that.” ¹⁶Nevertheless, you boast and brag! All such boasting is evil. ¹⁷If someone knows how to do what is good and yet does not do it, it is a sin.

5

Warning to the wealthy

Listen, you who are rich: weep and howl for the miseries that are coming on you. ²Your riches are corrupted and your garments are eaten by moths.^g ³Your gold and silver are rusted; their rust will be a testimony against you and it will eat your flesh like fire. You have laid up your treasure in the last

^a Or “enmity”

^b This quote cannot be found in any Old Testament book. It may simply be reference to ideas and concepts found in the Old Testament scriptures

^c MT/TR read “dwelt” whereas CT has “he [has] caused to dwell”

^d This is a difficult verse which can also be translated: “He yearns with jealousy for the Spirit he has caused to dwell in us” (see previous note for textual variant).

^e Proverbs 3:34. NT agrees with LXX against MT

^f Compare Matthew 5:4

^g Compare Matthew 6:19-20

days. ⁴Behold, the wages of the laborers who worked in your fields and which you have kept back by fraud cry out! The cries of those who reaped [for you] have reached the ears of the Lord Sabbaoth.^a ⁵On earth, you have lived in luxury and taken your pleasure. You have eaten your hearts' content as in a day of slaughter. ⁶You have condemned, you have murdered the righteous one who does not resist you.

Exhortation to patience – Anointing with oil

⁷Therefore, be patient, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. ⁸You also should be patient. Strengthen your hearts, for the coming of the Lord is at hand.

⁹Brethren, do not grumble against one another, so that you will not be judged. Behold, the judge stands at the door! ¹⁰Brethren, consider as an example of suffering and patience the prophets who spoke in the Name of the Lord. ¹¹Behold, we call those who endured blessed. You have heard of the patience of Job and you have seen the Lord in the outcome, how the Lord is full of compassion and mercy.

¹²But above all things, my brethren, do not swear, neither by heaven or earth, nor by any other oath. Instead, let your “yes” be “yes,” and your “no,” “no;” so that you may not fall into hypocrisy.^b

¹³Are any among you suffering? Let them^c pray. Are any cheerful? Let them sing praises! ¹⁴Are any among you sick? Let them call for the presbyters of the Church: they should pray over them and anoint them with oil in the Name of the Lord.^d ¹⁵The prayer of faith will heal those who are sick and the Lord will raise them up. If they have committed sins, they will be forgiven. ¹⁶Confess your offenses to one another and pray for one another in order to be healed. The insistent prayer of a righteous person is powerfully effective! ¹⁷Elias (Elijah) was a man in every way like us, and when he prayed earnestly that it might not rain, it did not rain on the earth for three years and six months! ¹⁸When he prayed later on, the sky gave rain and the earth brought forth its fruit.

¹⁹Brethren, if someone among you wanders from the truth and is brought back by another, ²⁰know that whoever brings back a sinner from wandering will save a soul from death and will cover a multitude of sins.^e

^a Or “of hosts” - Hebrew: Tze'va'ot (“of armies / of angelic hosts”)

^b TR/CT reads “fall under condemnation”

^c Verse 13-20: the Greek masc. sing. is translated as plural.

^d Compare Mark 6:13

^e Compare 1 Peter 4:8

1 PETER
(ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ Α)

1

Peter, an apostle of Jesus Christ, to the elect^a who are living as exiles, scattered^b in Pontus, Galatia, Cappadocia, Asia, and Bithynia. ²This is according to the foreknowledge of God the Father, in the sanctification of the Spirit, so that you may obey Jesus Christ and be sprinkled with his blood. Grace be to you and may peace be multiplied!

Demonstration of faith – Called to holiness

³Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy, became our father again. This is to a living hope through the resurrection of Jesus Christ from the dead, ⁴to an incorruptible and undefiled inheritance that does not fade away. It is reserved in heaven for you ⁵who by the power of God are protected through faith for a salvation which is ready to be revealed in the last time. ⁶In this, you greatly rejoice, although for a little while, if need be, you have been grieved by various trials. ⁷This way, may the demonstration of your faith (which is more precious than gold that perishes even though it is tested by fire), be found to result in praise, glory, and honor at the revelation of Jesus Christ! ⁸Even though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with unspeakable joy and glory. ⁹And so you are receiving the result of your faith, the salvation of your souls. ¹⁰About this salvation, the prophets (who prophesied of the grace that would come to you) did much research and investigation. ¹¹They were investigating the time and circumstances that the Spirit of Christ^c (which was in them) pointed to by predicting the sufferings of Christ and the glories that would follow them.^d ¹²They received revelation that they were servants of these things not for themselves but for you. These [things] have now been announced to you by those who preached the Good News by the Holy Spirit sent out from heaven, and [even the] angels^e desire to gaze upon these things.

^a Or "chosen ones"

^b Greek διασποράς (diaspora)

^c Or possibly, "spirit of the Anointed One"

^d Compare Isaiah (Isaiah) 53

^e The Greek ἄγγελοι could also mean "messengers" in reference to the prophets of old

¹³Therefore, prepare your minds for action,^a be sober^b and set your hope fully on the grace that is brought to you by the revelation of Jesus Christ. ¹⁴Be children of obedience and do not conform yourselves to your former lusts as in [the days of] your ignorance. ¹⁵But just as he who called you is holy, you yourselves should also be holy in every aspect of your life, ¹⁶because it is written, “You shall be holy, for I am holy.”^c ¹⁷If you call on him who judges without discrimination according to everyone’s work as Father, spend your lives as exiles here {on earth}, in reverent fear. ¹⁸Know^d that it was not with corruptible things (such as silver or gold) that you were redeemed from the useless way of life handed down to you by your forefathers. ¹⁹Instead, it was with precious blood of a blameless and pure lamb, the blood of Christ! ²⁰He was foreknown even before the foundation of the world but he was revealed at the end of times for your sake. ²¹Through him, you believe in God who raised him from the dead and gave him glory, so that your faith and hope might be in God.

Call to brotherly affection

²²Having purified your souls by obedience to the truth through the Spirit,^e love one another from the heart, in sincere brotherly affection and fervently! ²³You have been born again, not of corruptible but of incorruptible seed, through the word of God which lives and remains forever.^f ²⁴Truly:

*All flesh is like grass,^g
and all of man’s glory like the flower in the grass.
The grass withers, and its flower falls;
but the word of the Lord endures forever.^h*

This is the word of Good News which was preached to you.

2

A spiritual house, a holy priesthood

Therefore, putting away all wickedness, deceit, hypocrisy, envies, and all evil speaking, ²as newborn babies, long for the pure milk of the Word, so that you may grow from it. ³If indeed you have tasted that the Lord is

^a Literally, “gird up the waist of your mind” or “put on the belt of the waist of your mind”

^b Greek “clear-minded”

^c Leviticus 11:44-45

^d Or “recognize / perceive / acknowledge”

^e CT omits “through the Spirit”

^f CT reads “living and abiding Word of God” instead of “the word of God which lives and remains forever”

^g NT agrees with LXX against MT

^h Isaias (Isaiah) 40:6-8

gracious, ⁴come to him who is a living stone, rejected by men but chosen by God and precious. ⁵You also, as living stones, are being built up as a spiritual house to be a holy priesthood, in order to offer up spiritual sacrifices that are acceptable to God through Jesus Christ. ⁶As the Scripture has it:

*Behold, I lay in Zion a chief cornerstone, chosen, and precious:
Whoever believes in him will not be disappointed.^a*

⁷For you who believe, this brings honor, but for those who are disobedient:

*The stone which the builders rejected,
has become the chief cornerstone,^b*

⁸and:

a stone of stumbling, and a rock of offense.^c

Indeed, they stumble at the word and are disobedient, which is what they were laid aside^d for. ⁹But you are a chosen^e race, a royal priesthood,^f a holy nation, a people for God's own possession,^g so that you may proclaim the wonderful deeds of him who called you out of darkness into his marvelous light. ¹⁰In the past, you were not a people, but now, you are God's people. In the past, you had not obtained mercy, but now, you have obtained mercy. ¹¹Beloved, I beg you as exiles and pilgrims {in this world} to abstain from carnal lusts which [are at] war against the soul. ¹²Live righteous lives among the nations so that if people accuse you of being evildoers, they may, by your good works which they see, glorify God in the day of visitation. ¹³Therefore, for the Lord's sake, submit yourselves to every human institution: to the emperor as supreme [law-giver], ¹⁴or to governors as commissioned by him^h to punish those who do evil and to praise to those who do good.ⁱ ¹⁵For this is the will of God: that by going good you should silence the ignorance of those who are foolish. ¹⁶Be free, but do not use your freedom as a cloak of wickedness; but as slaves of God.

^a Or "put to shame." See Isaias (Isaiah) 28:16. NT agrees with LXX against MT

^b Psalms 118:22 / 117 LXX

^c Isaias (Isaiah) 8:14. NT agrees with MT against LXX

^d Or "appointed to / destined to do"

^e Always synonymous with "elect;" Greek ἐκλεκτόν

^f Compare Exodus 19:6. NT agrees with LXX against MT

^g NT agrees with LXX against MT

^h Probably a reference to the emperor or perhaps to God

ⁱ Compare Romans 13:1-5

Call to reverence and endurance

¹⁷Honor everyone. Love the [family of] brethren. Fear God. Honor the king. ¹⁸Servants,^a be in subjection to your masters with full reverence, not only to the good and kind but also to the wicked. ¹⁹Truly, it is worthy of praise if someone endures pain and suffers unjustly because of conscience toward God. ²⁰But what glory is there if when you sin, you patiently endure a beating?[?] However, if you patiently endure suffering when you do good, this is worthy of praise with God. ²¹You were called to this, because Christ also suffered for us, leaving us^b an example so that you should follow in his steps. ²²Yet, he did not sin, “neither was deceit found in his mouth”^c ²³and when he was cursed, he did not curse back. When he suffered, he did not threaten but committed himself to the one who judges righteously. ²⁴In his body, he bore in himself our sins on the tree, so that having died to sins, we might live to righteousness; and ‘by his stripes you were healed’.^d ²⁵Indeed, you were going astray like sheep, but now, you have returned to the shepherd and overseer^e of your souls.

3

Instructions for wives and husbands

In the same way, wives, be in subjection to your own husbands. This way, even if they do not obey the word, they might be won by the behavior of their wives without a word, ²seeing your pure and reverent attitude. ³Your beauty should not only consist in external ornaments and hairstyles, golden jewelry or fine clothing. ⁴Instead, let it be in the hidden person of the heart, in the incorruptible adornment of a gentle and quiet spirit, which is very precious in the sight of God. ⁵This is how the holy women of the past hoped in God and also adorned themselves. They were submissive to their own husbands, ⁶as Sarah obeyed Abraham, calling him “lord.” You are now her children if you do what is good and do not give in to fear.

⁷In the same way, you husbands should live with your wives according to knowledge, giving them honor as to the weaker vessel and also as joint-heirs of the grace of life. This way, your prayers will not be hindered.

Imitators of what is good – Do not fear

⁸Finally, be all like-minded, compassionate, loving as brethren, tenderhearted, polite, ⁹not giving back evil for evil or insult for insult.

^a Or “slaves”

^b Other manuscripts read “you” instead of “us”

^c Isaias (Isaiah) 53:9. NT agrees with LXX against MT

^d Isaias (Isaiah) 53:5

^e Greek ἐπίσκοπον

Instead, give back blessing, knowing that you are called to do this, so that you [yourselves] may inherit a blessing. ¹⁰For:

*Whoever would love life,
and see good days,
should keep his tongue from evil,
and his lips from speaking deceit.
Let him turn away from evil, and do good.
Let him seek peace, and pursue it.
For the eyes of the Lord are on the righteous,
and his ears open to their prayer;
but the face of the Lord is against those who do evil.^a*

¹³Now, who will harm you, if you become imitators of^b what is good? ¹⁴But even if you should suffer for righteousness' sake, you are blessed. "Do not fear what they fear, and do not be troubled."^c ¹⁵Sanctify the Lord God^d in your hearts and always be ready to give a verbal defense^e to everyone who asks you an explanation for the hope that is in you; [and do so] with humility and fear. ¹⁶Have a good conscience, so that even while some speak against you as evildoers and curse your good way of life in Christ, they may be put to shame.^f ¹⁷It is better, if it is God's will, that you should suffer for doing what is good rather than for doing what is evil.

Christ's work of salvation - Baptism

¹⁸Christ also suffered for sins once, the righteous for the unrighteous, so that he might bring you to God. He was put to death in the flesh but [made] alive in [the] spirit.^g ¹⁹Thus, he also descended^h and preached to the spirits in prison. ²⁰In the past, those had been disobedient, when God waited patiently in the days of Noah, while the ark was being built. In this ark, a few, (that is eight souls,) were saved through water. ²¹This is an antypeⁱ of baptism, which now saves you. Baptism^j is not the putting away of the impurity of the flesh but the appeal of a good conscience {in your relationship} toward God through the resurrection of Jesus Christ. ²²He is at the right hand of God, having gone into heaven, with angels, authorities and powers being subject to him.

^a Psalms 34:12-16 / 33 LXX

^b CT reads "zealous for" instead of "imitators of"

^c Isaiah (Isaiah) 8:12

^d CT reads "Christ [as] Lord"

^e Greek πρὸς ἀπολογία

^f Or "disappointed"

^g Or "by the Spirit"

^h Or "went"

ⁱ Greek ἀντίτυπον (the fulfillment of a figure that pointed to a greater reality)

^j Greek "it"

4

Life in the spirit

Therefore, as Christ suffered for us in the flesh, equip yourselves with the same mind; for anyone who has suffered in the flesh has ceased from sin. ²Thus you should no longer live the rest of your time in the flesh for human lusts but to do God's will. ³Truly, we have spent enough of our past time fulfilling the desires of [non-believing] Gentiles.^a We used to live in indecency, lusts, excess drinking, orgies, riotous behavior and abominable idolatries. ⁴They think it is strange that you no longer run with them into the same abusive lifestyle, and they speak evil of you. ⁵However, they will give an account to him who is ready to judge the living and the dead! ⁶For this reason, the Good News was preached even to the dead,^b so that they might in the flesh undergo the judgment that faces all human beings but [then] live in the spirit as to God.^c

⁷The end of all things is near! Therefore, be clear-minded, self-controlled and sober in prayer. ⁸Above all things, be committed to your mutual love because love covers a multitude of sins. ⁹Be hospitable to one another, without grumbling. ¹⁰As each has received a gift, use it to serve each other, as good stewards of the grace of God in its various forms. ¹¹If anyone speaks, let it be as the very words of God. If anyone serves, let it be with the strength that God supplies, so that in all things, God may be glorified through Jesus Christ, to whom belong the glory and the dominion unto ages of ages. Amen.

A fiery trial

¹²Beloved, do not be astonished at the fiery trial which has come upon you and that is testing you. It is not as if something strange was happening to you. ¹³But because you are partakers of Christ's sufferings, rejoice, so that at the revelation of his glory you also may rejoice with exceeding joy. ¹⁴If you are insulted for the Name of Christ, you are blessed because the divine Spirit of glory is resting upon you. ¹⁵On their part, Christ^e is blasphemed, but on your part he is glorified. ¹⁶However, let none of you suffer as a murderer, a thief, an evil doer or a meddler in other people's matters. ¹⁷Still, if one of you suffers for being a Christian, there is no reason to be ashamed but {instead let such a one} glorify God in this matter. ¹⁸For the time has come for judgment to begin with the household of God. If it

^a Or "nations"

^b It is unclear whether these are physically or spiritually dead individuals.

^c Or more literally "live as God does in spirit" where spirit / *pnevma* seems to be used as a reference to the spiritual realm

^d CT omits the second part of the verse

^e Greek "he"

begins first with us, what will happen to those who do not obey the Good News of God?

*¹⁸If it is hard for the righteous to be saved,
what will happen to the ungodly and the sinner?²*

¹⁹Therefore, let those who suffer according to the will of God (in doing good) entrust their souls^b to him who is a faithful Creator.

5

Exhortation to presbyters

I exhort the presbyters among you, as the fellow-presbyter^c and a witness of the sufferings of Christ, and as one who will also share in the glory that is to be revealed: ²Be shepherds to the flock of God which is in your care. Do not oversee the flock under compulsion but willingly,^d not for dishonest gain but with eagerness. ³Do not act as lords over those entrusted to you but become examples to the flock. ⁴When the chief shepherd is revealed, you will receive the crown of glory that does not fade away.

Call to humility

⁵Likewise, you younger ones, be subject to those who are older. Yes, all of you should clothe yourselves with humility and subject yourselves to one another, for “God resists the proud, but gives grace to the humble.”^e ⁶Humble yourselves under the mighty hand of God, so that he may exalt you in due time. ⁷Cast all your worries on him, because he cares for you.

⁸Be sober, self-controlled and watchful. Your adversary, the devil, roams around like a roaring lion, seeking someone to devour. ⁹Resist him, steadfast in your faith, knowing that your brethren throughout the world experience the same sufferings. ¹⁰But after you have suffered a little while, may the God of all grace, who called you to his eternal glory by Christ Jesus, make you perfect, restore you and make you strong, firm and steadfast. ¹¹To him be the glory and the power unto ages of ages. Amen.



^a Proverbs 11:31. NT agrees with LXX against MT

^b Or “commit their lives”

^c Greek ὁ συμπρεσβύτερος

^d CT adds “according to [the will of] God”

^e Proverbs 3:34

¹²Through Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

¹³She who is in Babylon,^a chosen^b together with you, greets you; and so does Mark, my son. ¹⁴Greet one another with a kiss of love! Peace be to you all who are in Christ Jesus! Amen.



Saint Peter
6th-century encaustic icon
Saint Catherine's Monastery, Mount Sinai

^a A code name for Rome or Jerusalem (see Introduction to the Revelation of John)

^b Or “elect” (compare 2 John 1:1)

2 PETER
(ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ Β)

1

Simon Peter, a servant^a and apostle of Jesus Christ, to those who have obtained a precious faith like ours, with us, in the righteousness of our God and Savior^b Jesus Christ: ²May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

Precious and tremendous promises

³His divine power has granted us all that we need to live in godliness, through the knowledge of him who called us by his own glory and virtue. ⁴Though these things, he has granted to us his precious and tremendous promises, so that having escaped from the corruption that is in the world by lust, you may become partakers of the divine nature.

⁵For this very reason, do your utmost to add to your faith goodness; and to goodness, knowledge. ⁶To knowledge, add self-control; and to self-control, perseverance; and to perseverance, godliness; ⁷and in godliness add brotherly affection; and in brotherly affection, love. ⁸Truly, if these things are yours and overflow, they will prevent you from being idle or unfruitful to the knowledge of our Lord Jesus Christ. ⁹But those who lack these things are blind; they only see what is near and they have forgotten the cleansing from their old sins. ¹⁰Therefore, brethren, do all that you can to make your calling and election assured.^c For if you do these things, you will never stumble. ¹¹Thus, you will be richly granted the entrance into the eternal Kingdom of our Lord and Savior Jesus Christ.

Peter's reminder

¹²Therefore, I will not be negligent to remind you of these things although you [already] know them and are established in the truth which you now have. ¹³I think it right, as long as I am in this tent,^d to stir you up by reminding you [these things]. ¹⁴I know that I shall lay aside my tent very

^a Or "slave"

^b Or "of our God and [of the] Savior Jesus Christ" which agrees with the similar structure of 1:2. See also note on Titus 2:13.

^c Greek βαλῶν – see Appendix B and *Bishop, Eucharist, Church* (Zizioulas) for a discussion of how this word is used by St. Ignatius of Antioch to point to the 'valid' (assured / *bebeia*) Eucharist as the one celebrated by the bishop or under his authority.

^d That is, the body

quickly, even as our Lord Jesus Christ made clear to me. ¹⁵And so, I will make every effort [to ensure] that you will always be able to remember these things, even after my departure. ¹⁶Certainly, we did not depend on cleverly invented fables when we told you about the power and coming of our Lord Jesus Christ; we were eyewitnesses of his majesty! ¹⁷For he received from God the Father honor and glory when the voice came to him from the Majestic Glory, “This is my beloved Son, in whom I am well pleased.”^a ¹⁸We heard this voice come out of heaven when we were with him on the holy mountain.

¹⁹Therefore, we have the word of prophecy made even more certain, and you should pay attention to it as to a lamp shining in a dark place, until the day dawns and the morning star^b arises in your hearts. ²⁰Know this first of all, that no interpretation^c of Scriptural prophecy happens as something private, ²¹because no prophecy ever came by human will: holy men of God spoke, being moved by the Holy Spirit.

2

False teachers - Slaves of corruption

However, false prophets also arose among the people, as false teachers will also be among you. They will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. ²Many will follow their immoral^d ways and as a result, the way of the truth will acquire a bad reputation. ³They will exploit you greedily with deceptive words. Their sentence, pronounced long ago, does not linger, and their destruction does not slumber.

⁴For God did not spare angels when they sinned but cast them down to Tartarus^e and committed them to pits of darkness to be reserved for judgment. ⁵He did not spare the ancient world but preserved Noah (a preacher of righteousness) with seven others when he brought a flood on the world of the ungodly. ⁶He also turned the cities of Sodom and Gomorrah into ashes, condemning them to destruction and making them an example to those who would lead ungodly lives. ⁷He delivered the righteous Lot who was very distressed by the lustful behavior^f of these wicked people: ⁸that righteous man was living among them and was tormented every day in his righteous soul when he saw and heard lawless

^a Matthew 17:5; Mark 9:7; Luke 9:35

^b Compare Revelation 2:28

^c Or “explanation”

^d TR reads “destructive”

^e Tartarus is similar to the Abyss. It is not identical to hell (Gehenna).

^f Or “conduct, way, life”

deeds. ⁹The Lord knows how to deliver the godly from temptation and how to hold the wicked for their punishment on the day of judgment, ¹⁰especially those follow the desires of their corrupt human nature and have no respect for [angelic] authority.^a Daring and self-willed, they are not afraid to speak evil of the glorious ones,^b ¹¹whereas angels, although greater in might and power, do not bring a slanderous judgment against them before the Lord. ¹²But these people act as creatures without reason, as natural animals [that are meant] to be taken and destroyed. They speak evil in matters about which they are ignorant and in their attempt to destroy they will surely be destroyed, ¹³receiving the wages of unrighteousness. These are people who consider it pleasurable to revel in the daytime. They are spots and blemishes, amusing themselves in their deceit while they {celebrate the *agape*} feast^c with you. ¹⁴Their eyes are full of adultery and they cannot break away from sin. They entice unstable souls, having a heart trained in greed, and they are children of cursing. ¹⁵Forsaking the right way, they have gone astray by following the path of Balaam the son of Beor who loved being paid for doing evil. ¹⁶But he was rebuked for his own disobedience: a donkey (who normally does not speak) spoke with a human voice and stopped the madness of the prophet. ¹⁷These people are wells without water, clouds driven by a storm, for whom the gloom of darkness has been reserved forever. ¹⁸With their high-sounding but empty talk, they entice those who are indeed escaping (from those who live in error in the lusts of the flesh) by [promoting] licentiousness. ¹⁹They promise them freedom while they themselves are slaves of corruption; for whoever is overcome by something is brought into slavery by what has overcome him.

²⁰If, after they have escaped the defilement of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it and overcome [by it], their last state has become worse than the first! ²¹It would be better for them not to have known the way of righteousness, rather than, after knowing it, to turn away from the holy commandment delivered to them.^d ²²It has happened to them according to the true proverb, “The dog returns to his own vomit”^e and “the swine that had been washed [has returned] to wallowing in the mire.”

^a Compare Revelation 2:12-26

^b Or “dignitaries,” an obscure text which could be a reference to fallen angels or to sinful Church dignitaries (see also Jude 8-9; Revelation 2:1)

^c Compare Jude 12

^d Compare Matthew 26:24

^e Proverbs 26:11

3

The Lord is not slow

This is now, beloved, the second letter that I have written to you and in both of them, I stir up your sincere mind by reminding you ²that you should remember the words which were spoken before by the holy prophets and the commandments of us who are the apostles of the Lord and Savior. ³First of all, know that in the last days, mockers will come, walking after their own lusts. ⁴They will say, “Where is the promise of his coming? Since the days that our forefathers fell asleep, all things continue as they were from the beginning of the creation.” ⁵But they willfully forget that in the old days, there were the heavens and the earth, formed out of water and through water by the word of God. ⁶By means of water, the world of old was flooded with water and perished. ⁷But by the same word, the heavens and the earth that exist now have been reserved for the fire of the day of judgment and for the destruction of those who are ungodly. ⁸Beloved, do not forget that with the Lord, one day is as a thousand years and a thousand years as one day! ⁹The Lord is not slow concerning his promise, as some people think that he is. Instead, he is patient with us, not wishing that any should perish but that all should come to repentance. ¹⁰But the day of the Lord will come as a thief in the night and in this day, the heavens will pass away with a rushing noise, the elements will be dissolved by intense heat, and the earth and the works that are in it will be burned up.^a

¹¹Therefore, since all these things will be destroyed in this way, what kind of people should you be in terms of holy living and godliness! ¹²You should look for and eagerly desire the coming of the day of God, which will cause the burning heavens to be dissolved and the elements to melt with intense heat! ¹³But, according to his promise, we look for new heavens and a new earth, in which righteousness is at home.

Call to watchfulness

¹⁴Therefore, beloved, as you look for these things, do your utmost to be found in peace, without blemish and blameless in his sight. ¹⁵Consider the patience of our Lord as salvation; even as our beloved brother Paul also wrote to you^b with the wisdom given to him. ¹⁶He does so in all his letters, speaking of these things. However, his letters contain some things that are hard to understand, which the untaught and unstable twist to their own destruction, as they also do to with the other Scriptures. ¹⁷Beloved, since you know these things in advance, be careful and fear that being carried

^a CT reads “will be discovered” which seems a more likely reading. See also Hebrews 1:10-12

^b Perhaps an indication that this letter was addressed to the Jewish members of a Pauline community

away with the error of the wicked, you might fall from your own secure position. ¹⁸Instead, grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory, both now and unto ages of ages. Amen.

1 JOHN

(ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ Α)

1

The Word of life

What was from the beginning, what we have heard, what we have seen with our eyes, what we saw and what our hands touched, [this is our message] concerning the word of life. ²The Life^a was revealed and we have seen, we testify and we proclaim to you the life, the eternal life which was with the Father and which was revealed to us. ³What we have seen and heard, this is what we proclaim to you, so that you also may have communion^b with us. Truly, our communion is with the Father and with his Son Jesus Christ. ⁴We write these things to you so that our joy may be fulfilled!

God is light

⁵This is the message which we have heard from him and which we now announce to you: that God is light, and in him there is no darkness at all. ⁶If we say that we have communion with him and yet walk in the darkness, we lie – we do not tell the truth.

The blood of Christ cleanses us from all sin

⁷But if we walk in the light as he is in the light, then we do have communion with one another and the blood of his Son Jesus Christ cleanses us from all sin. ⁸If we say that we have no sin, we deceive ourselves and the truth is not in us. ⁹If we confess our sins, he is faithful and righteous so that he will forgive us our sins and cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make him a liar and his word is not in us.

2

My little children, I write these things to you so that you may not commit sin. But if someone does commit a sin, we have an advocate^c with the

^a Capitalization is arbitrary but called for by John's emphasis on Christ as (our) true Life. Compare Acts 5:20.

^b Greek *κοινωνία* (could also be translated: fellowship)

^c Greek *parakleton*: Counselor, Helper, Intercessor, and Comforter (see John 14:16 where the EOB uses Counselor).

Father, Jesus Christ, the righteous. ²He is the atoning sacrifice for our sins, and not only for ours but also for the whole world.

Christ's commandments

³This is how we have come to recognize^a that we know him: if we keep his commandments. ⁴The one who says, "I know him," and yet does not keep his commandments is a liar, and the truth is not in such a person. ⁵But if someone keeps God's word, God's love has most certainly been perfected in him. This is how we know that we are in him: ⁶whoever claims to abide^b in him should also live^c just as he lived.

⁷Brethren, I am not writing a new commandment to you. This is an old commandment which you have had since the beginning. This old commandment is the message^d which you have heard from the beginning. ⁸Yet, in another way, it is a new commandment that I write to you; it is true in him and in you because the darkness is passing away and the true light already shines! ⁹Anyone who claims to be in the light and hates his brother [or sister] is still in the darkness. ¹⁰Anyone who loves his brother [or sister] remains in the light, and there is no occasion for stumbling in such a person. ¹¹But whoever hates a brother [or sister] is in the darkness and lives^e in the darkness; such a person does not know where he is going because the darkness has blinded his eyes.

To the members of the Church

¹²I write to you, children, because your sins are forgiven through his Name. ¹³I write to you, fathers, because you know the one who has existed from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father.

¹⁴I have written to you, fathers, because you know him who is from the beginning.^f I have written to you, young men, because you are strong; and the word of God remains in you, and you have overcome the evil one.

Those who love the world

¹⁵Do not love the world or the things that are in the world. The love of the Father is not in those who love the world; ¹⁶because everything that is in the world, the lust of the flesh, the lust of the eyes, pride in possessions, is

^a Or "know"

^b Or "remain"

^c The Greek expression is "walk just as he walked"

^d Or "word"

^e Or "walks"

^f Greek ἀρχῆς as in John 1:1

not from the Father but from the world. ¹⁷The world is passing away with its lusts, but the one who does the will of God remains forever.

The Antichrist - Many antichrists

¹⁸Children, this is the last hour! As you have heard, the Antichrist is coming and even now many antichrists have arisen. This is how we know that it is the final hour. ¹⁹They went out from us, but they did not belong to us! If they had belonged to us, they would have continued with us. But [in fact] they left, so that it might be revealed that none of them belonged to us! ²⁰You have an anointing from the Holy One^a and you perceive all things.^b ²¹I have not written to you because you do not perceive the truth, but because you perceive it, and because no lie is of the truth. ²²Who is the liar? Is it not anyone who denies that Jesus is the Christ?^c This is the Antichrist: the one who denies the Father and the Son. ²³Whoever denies the Son does not have the Father.^d

The anointing remains

²⁴As for you, what you have heard since the beginning should remain in you. If what you have heard since the beginning remains in you, you also will remain in the Son and in the Father. ²⁵This is the promise which he promised us: eternal life. ²⁶I have written to you these things concerning those who would lead you astray. ²⁷As for you, the anointing which you received from him remains in you, and you do not need anyone to teach you. His anointing teaches you about all things; [his anointing] is true, not a lie. You will remain in him, just as the anointing has taught you. ²⁸Now, little children, remain in him so that when he^e appears, we may have boldness and not be ashamed before him when he comes. ²⁹If you understand that he is righteous, you also understand that everyone who practices righteousness is born of him.

3

God's children - We will be like him

Behold, how great a love the Father has bestowed upon us, that we should be called God's children!^f For this reason, the world does not understand^g us, because it did not understand him. ²Beloved, we are already God's

^a Either a reference to Christ or to God the Father

^b Or, "know what is true." Or, "know all things (TR/MT)," "you all know" (CT)

^c Or "Anointed"

^d TR and CT add "but whoever confesses the Son also has the Father"

^e Almost certainly a reference to Christ

^f CT adds "and [so] we are"

^g Or "recognize / acknowledge"

children, but what we will be is not yet revealed. But when he is revealed, we know that we will be like him; for we will see him just as he is!³Everyone who has this hope set on him purifies himself, just as he^a is pure.

Sin is lawlessness

⁴Everyone who sins breaks the law and in fact, sin is lawlessness. ⁵You know that Christ^b was revealed to take away our sins, and in him there is no sin. ⁶Whoever remains in him does not continue in sin, but whoever practices sin has not seen him and does not know him.

⁷Little children, let no one lead you astray. Everyone who does what is right is righteous, just as he is righteous. ⁸Whoever lives in sin belongs to the devil, since the devil has been a sinner from the beginning. This was the purpose of the manifestation of the Son of God, to undo the work of the devil. ⁹Those who have been born of God do not keep on sinning because God's seed abides in them. They cannot go on sinning, because they have been born of God. ¹⁰This is how the children of God and the children of the devil are revealed: whoever does not practice righteousness is not of God, and neither is the one who does not love his brother [or sister].

We should love one another in deed and truth

¹¹This is the message which you heard from the beginning: that we should love one another! ¹²We should not be like Cain who was of the evil one and who killed his brother [Abel]. Why did he kill him? Because his works were evil, while his brother's works were righteous. ¹³Do not be surprised, my brethren, if the world hates you. ¹⁴We know that we have passed out of death into life because we love the brethren. Whoever does not love his brother [or sister] remains in death. ¹⁵Whoever hates his brother [or sister] is a murderer, and you know that eternal life does not remain in a murderer.

¹⁶This is how we know what love is: that he laid down his life for us. We too should lay down our lives for the brethren. ¹⁷But if someone is well-off in worldly possessions and sees one of the brethren in need and yet refuses to help, how does the love of God remain in such a person?^c ¹⁸My little children, let us not love only in word or speech, but in deed and truth. ¹⁹This is how we know that we are of the truth and obtain assurance in his presence; ²⁰even if our own hearts condemn us, God is greater than this and knows all things. ²¹Beloved, if our hearts do not condemn us, we have boldness toward God. ²²Whatever we ask, we receive from him because we keep his commandments and do what is pleasing in his sight. ²³This is his

^a Almost certainly a reference to Christ

^b Greek "he"

^c Compare James 2:14-18

commandment: that we should believe in the Name of his Son Jesus Christ, and that we should love one another, even as he commanded. ²⁴All who obey his commandments remain in him, and he remains in them. By this, we know that he remains in us, by the Spirit that he has given us.

4

Spiritual discernment

Beloved, do not believe every spirit, but test the spirits to determine whether they are from God, because many false prophets have gone out into the world. ²This is how you can discern the Spirit^a of God: every spirit who confesses that Jesus Christ has come in the flesh is from God. ³But every spirit who does not confess Jesus Christ as having come in the flesh^b is not from God, and this is the spirit of the Antichrist which you have heard is coming, and is already in the world. ⁴You are of God, dear children and you have overcome these worldly people^c because the one who is in you is greater is than the one who is in the world. ⁵These people are of the world. Therefore, they speak according to [the spirit of] the world, and the world listens to them. ⁶We are of God: Whoever knows God listens to us. Whoever is not of God does not listen to us. By this we can discern the spirit of truth and the spirit of error.

God is love - No fear in love

⁷Beloved, let us love one another because love is from God. Everyone who loves is born of God and knows God. ⁸Whoever does not love does not know God, for God is love. ⁹This is how God's love was revealed in us: that God sent his only-begotten^d Son into the world so that we might live through him. ¹⁰In this is love: not that we loved God, but that he loved us and sent his Son as the atoning sacrifice for our sins. ¹¹Beloved, if God loved us in this way, we also should love one another. ¹²No one has seen God at any time, but if we love one another, God remains in us, and his love has reached completion in us.

¹³By this, we know that we remain in God^e and he in us, because he has given us [as share] of his Spirit. ¹⁴We have seen and testify that the Father has sent the Son, the Savior of the world. ¹⁵God remains in those who confess that Jesus is the Son of God, and they remain in God. ¹⁶We know and we believed in the love which God has for us: God is love, and whoever remains in love remains in God, and God remains in him. ¹⁷In this, love has

^a Or "divine spirit"

^b CT omits "as having come in the flesh"

^c Greek "them"

^d Or "unique / uniquely loved" (Greek μονογενής)

^e Greek "him"

been made perfect among us, so that we may have boldness in the day of judgment, because in this world, we are just as he is. ¹⁸There is no fear in love, but perfect love casts out fear, because fear is connected with punishment. But the one who fears is not yet perfect in love. ¹⁹We love him, because he first loved us. ²⁰If someone says, "I love God," and yet hates his brother [or sister], such a person is a liar! If someone does not love the brethren who can be seen, how can such a person [claim to] love God whom he has not seen? ²¹Indeed, this is commandment we have received from him: that the one who loves God should also love his brethren.

5

The victory that has overcome the world

Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father also loves the one who is born of the Father. ²By this we know that we love the children of God: by loving God and keeping his commandments. ³Truly, this is the love of God: that we keep his commandments, and his commandments are not burdensome. ⁴Everyone born of God overcomes the world! This is the victory that has overcome the world: your faith. ⁵And who overcomes the world? Is it not the one who believes that Jesus is the Son of God? ⁶This is the one who came by water and blood: Jesus Christ; not with water only, but with water and blood. It is the Spirit who testifies, because the Spirit is the truth. ⁷There are three who bear witness <in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that testify on earth^a>: ⁸the Spirit, the water, and the blood; and the three agree as one. ⁹If we accept human testimony, God's testimony is greater because this is God's testimony concerning his {very} Son! ¹⁰Whoever believes in the Son of God has the testimony in himself, but whoever does not believe God has made God to be a liar, because such a person has not believed the testimony that God has given concerning his Son. ¹¹This is the testimony: God gave us eternal life, and this life is in his Son! ¹²Whoever has the Son has {the}^b life, but whoever who does not have God's Son does not have {the} life.

^a Only a few recent manuscripts include this clause known as the *comma* ("in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that testify on earth...") This passage is undoubtedly an interpolation or later theological comment, but it is part of the Patriarchal Text and therefore included in <> in the main text of the EOB NT.

^b Greek τὴν ζωὴν

¹³I have written these things to you who believe in the Name of the Son of God, so that you may know that you have eternal life^a and continue to believe in the Name of the Son of God.

¹⁴This is the boldness which we have toward him: if we ask anything according to his will, he listens to us! ¹⁵And if we know that he listens to us, no matter what we ask, we [also] know that we have obtained the petitions which we have asked of him.

Sin that leads to death – Last warning

¹⁶If you^b see one of the brethren committing a sin that does not lead to death, you should intercede in prayer and God will give life to those brethren whose sin does not lead to death. But there is a {type^c of} sin that leads to death, and I do not say that you should make a request in this case.

¹⁷All unrighteousness is sin, yet there is a {type of} sin which does not lead to death. ¹⁸We know that whoever is born of God does not practice sin; whoever has been born of God is protected {by God}, and the evil one does not take hold of such a one. ¹⁹We know that we are of God and that the whole world lies in the power of the evil one. ²⁰We know that the Son of God has come, and he has given us understanding so that we may know him who is true. Indeed, we are in him who is true, in his Son Jesus Christ. This is the true God, and eternal life.^d

²¹Dear children, keep yourselves from idols!

^a CT omits the end of the verse

^b Greek “whoever / anyone”

^c Or “level of”

^d Compare John 17:3 – throughout John’s writings, the true God and Father is absolutely inseparable from Jesus Christ, so much that ‘true God’ includes both, culminating in Thomas’ confession in John 20:28 (“My Lord and my God!”)

2 JOHN

(ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ Β)

1

The presbyter, to the elect lady and to her children, whom I love in truth; and not I only, but also all those who know the truth. ²This is for the sake of truth which remains in us and will be with us forever! ³May grace, mercy and peace will be with us, from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

⁴I greatly rejoice that I have found some of your children walking in truth, even as we have been commanded by the Father. ⁵Now I beg you, dear lady, not as though I wrote to you a new commandment but the one we have had from the beginning: we must love one another! ⁶This is love: that we walk according to his commandments. This is the commandment, as you have heard from the beginning, that you should live^a accordingly.

⁷Many deceivers have gone out into the world, people who do not confess that Jesus Christ came in the flesh. This is the deceiver and the Antichrist. ⁸Watch yourselves, so that we may not lose^b what we have accomplished but receive a full reward. ⁹Whoever does not remain in the teaching of Christ but transgresses^c does not have God; but whoever remains in the teaching [of Christ] has both the Father and the Son. ¹⁰If anyone comes to you and does not bring this teaching, do not receive or greet such a person. ¹¹Whoever welcomes such people participates in their evil works.

¹²Even though I have many things to write to you, I do not want to do so with paper and ink. Instead, I hope to come to you and speak face to face, so that our joy may be complete. ¹³The children of your chosen sister greet you. Amen.

^a Greek "walk in it"

^b Or "waste"

^c Or "runs beyond it / goes too far" (CT)

3 JOHN

(ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ Γ')

1

The presbyter to Gaius the beloved, whom I love in truth.

²Beloved, I pray that you may flourish in all things and be healthy, even as your soul is flourishing. ³I rejoiced greatly when [some of the] brethren came and testified about your truth, even as you walk in truth. ⁴I have no greater joy than this: to hear that my children are walking in truth.

⁵Beloved, you do a faithful work in all that you accomplish for those who are brethren and strangers. ⁶They have borne witness to your love before the Church. You will do well to send them forward on their journey in a manner that God would approve, ⁷because it is for the sake of the Name that they went out, taking nothing from the Gentiles. ⁸For this reason, we should receive such [brethren], so that we may be fellow-workers for the truth.

⁹I wrote to the Church, but Diotrephes, who loves to be first among them, does not accept what we say. ¹⁰Therefore, if I come, I will call attention to his deeds and how he unjustly accuses us with wicked words. Not satisfied with that, he refuses to welcome the brethren. He also stops those who would do so and throws them out of the Church! ¹¹Beloved, do not imitate what is evil, but what is good. Whoever does good is of God, but whoever does evil has not seen God.^a

¹²As for Demetrius, he has a good testimony from everyone and of the truth itself; yes, we also testify, and you know that our testimony is true.^b

¹³I had many things to write to you, but I am unwilling to write to you with ink and pen. ¹⁴Instead, I hope to see you soon and we will speak face to face. Peace be to you! The friends greet you. Greet the friends by name.

^a "The glory of God is the living man, and the life of man is the vision of God" (Irenaeus, *Against the heresies*, 4,20,7).

^b Compare John 21:24

JUDE
(ΕΠΙΣΤΟΛΗ ΙΟΥΔΑ)

1

Jude,^a a servant^b of Jesus Christ and brother of James, to those who are called, sanctified^c by God the Father and kept for Jesus Christ: ²May mercy, peace and love be multiplied to you.

Reason for writing

³Beloved, while I was very eager to write to you about our common salvation, I felt it needful to write to you in order to encourage you to fight hard for the faith which was once for all delivered to the saints. ⁴Indeed, there are certain men who have secretly crept in, people whose condemnation was announced long ago. They are ungodly men who turn the grace of our God into indecency, and they deny our only Master, God,^d and Lord, Jesus Christ.

Lessons from the Old Testament

⁵Even though you already know this, I wish to remind you that the Lord, having saved a people out of the land of Egypt, later on destroyed^e those who did not believe! ⁶The angels who did not keep their first domain but deserted their own dwelling place, he has also kept in darkness and eternal chains for the judgment of the great day. ⁷Likewise, Sodom, Gomorrah and the cities around them had given themselves over to sexual immorality and unnatural relations^f in the same way as these angels. They are presented as an example, suffering the punishment of eternal fire. ⁸Yet, these people do the same thing: in their delusion, they degrade the flesh, despise authority, and slander the glorious beings. ⁹But the archangel Michael, when he struggled with the devil and argued about the body of Moses, did not dare to bring against the devil an evil-speaking judgment, but said, "May the Lord rebuke you!"^g ¹⁰Yet, these people speak evil of things they know nothing about. What they do understand (by natural power, like the

^a Or "Judah"

^b Or "slave"

^c CT reads "loved"

^d Other ancient manuscripts read "our only Master and Lord, Jesus Christ"

^e CT adds "once for all"

^f Literally "gone after strange flesh"

^g Compare Zechariah 3:2

creatures without reason), these things will destroyed them. ¹¹Woe to them! They have followed the path of Cain, they have thrown themselves after the error of Balaam for the sake of money, and they have perished in Korah's rebellion. ¹²These people are like hidden and rocky reefs in your agape meals, when they feast with you. They are shepherds who feed themselves without fear, clouds without water carried along by winds, autumn trees without fruit, twice dead, uprooted. ¹³They are wild waves of the sea, foaming out their own shame; wandering stars, for whom the gloom of darkness has been reserved to the age.^a ¹⁴About these people, Enoch, the seventh from Adam, also prophesied, saying:^b

*Behold, the Lord is coming with ten thousands of his holy ones,
¹⁵to execute judgment on all,
 and to convict all the ungodly of all their works of ungodliness
 which they have done in an ungodly way,
 and of all the hard things which ungodly sinners have spoken against him.*

¹⁶These [people] are grumblers and complainers who pursue their [own] lusts, and their mouth speaks proud things. They only show respect of persons in order to gain an advantage.

Recalling the apostolic teachings

¹⁷As for you, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ. ¹⁸They said to you that “in the last time there will be mockers, walking after their own ungodly lusts.” ¹⁹These [scoffers] are these ones who cause divisions, because they are sensual and deprived of the Spirit. ²⁰But you, beloved, keep on building yourselves up in your most holy faith, praying in the Holy Spirit. ²¹Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ [that leads] to eternal life. ²²Have compassion on some of them, [but] make a distinction.^c ²³You can save some of them, snatching them out of the fire with fear,^d yet hating even the clothing stained by what is carnal.

²⁴Now, to him who is able to keep you from stumbling and to present you blameless before the presence of his glory in great joy, ²⁵to God our Savior who alone is wise,^e be glory and majesty, dominion and power, both now and forever and unto all ages. Amen.

^a Here, the Greek usually means “forever” or perhaps implies the idea of “for an age”

^b This is a quote from 1 Enoch 1:9

^c CT reads “[who are] doubting” instead of “making a distinction”

^d CT omits “with fear” and after “fire” adds “but on some be having mercy with fear”

^e CT reads “to [the] only God our Savior, through Jesus Christ our Lord”

INTRODUCTION TO THE REVELATION OF JOHN

AUTHORSHIP AND DATE

Unlike the gospel, the book of Revelation or Apocalypse mentions the name of its author, “John” (1:1,4,9; 22:8). However, the exact identity of this ‘John’ was unspecified, leading to occasional speculations that the author was another John (i.e. “the presbyter John”) but not the apostle and beloved disciple. Already in the mid-third century, St. Dionysius of Alexandria could write:

Some before us have set aside and rejected the book altogether, criticizing it chapter by chapter, pronouncing it without sense or argument, and maintaining that the title is fraudulent. They say that it is not the work of John or a revelation, because it is covered thickly and densely by a veil of obscurity. [They affirm that its author is Cerinthus, who, desiring a reputable authority for his fiction, prefixed the name...] However, I could not venture to reject the book, as many brethren hold it in high esteem. But I suppose that it is beyond my comprehension, and that there is a certain concealed and more wonderful meaning in every part. Indeed, if I do not understand, I suspect that a deeper sense lies beneath the words. I do not measure and judge them by my own reason... I do not reject what I cannot comprehend, but rather wonder because I do not understand it.

Therefore that the author was called John, and that this book is the work of one John, I do not deny. And I agree also that it is the work of a holy and inspired man. But I cannot readily admit that he was the apostle, the son of Zebedee, the brother of James, by whom the Gospel of John and the Catholic Epistle were written. For I judge from the character of both and the forms of expression, as well as the entire execution of the book, that it is not his. For the evangelist nowhere gives his name, or proclaims himself, either in the Gospel or Epistle... In fact, he did not say, as often in the Gospel, that he was the beloved disciple of the Lord, or the one who lay on his breast, or the brother of James, or the eyewitness and hearer of the Lord. Certainly he would have spoken of these things if he had wished to reveal himself plainly. However, he says none of them; but speaks of himself as our brother and companion, and a witness of Jesus, and blessed because he had seen and heard the revelations. So, I am of the opinion that there were many with the same name as the apostle John, who, on account of their love for him, and because they admired and emulated him, and desired to be loved by the Lord as he was, took to themselves the same surname, as many of the children of the faithful are called Paul or Peter. For example, there is also another John, surnamed Mark, mentioned in the Acts of the Apostles... But that it is he who wrote this, I would not say... I think that he

was some other one of those in Asia; as they say that there are two monuments in Ephesus, each bearing the name of John.^a

Citing Papias, Eusebius also expresses the possibility that Revelation may have been the work of a close disciple of the apostles, a man also called ‘John:’

The name John is twice enumerated by [Papias]. The first one he mentions in connection with Peter and James and Matthew and the rest of the apostles, clearly meaning the evangelist; but the other John he mentions after an interval, and places him among others outside of the number of the apostles, putting Aristion before him, and he distinctly calls him a presbyter. This shows that the statement of those is true, who say that there were two persons in Asia that bore the same name, and that there were two tombs in Ephesus, each of which, even to the present day is called John’s. It is important to notice this. For it is probable that it was the second, if one is not willing to admit that it was the first that saw the Revelation, which is ascribed by name to John.^b

This being said, the wider Orthodox tradition has consistently affirmed the direct connection between John of Zebedee and what is known today as the Johannine corpus. Indeed, the high priestly theme and paradigm discussed in relation to the gospel is also paramount in the book of Revelation, as its very name (*apokalypsis* means “lifting of the veil”) indicates. There are also unique expressions and concerns (Word of God, relationship with the Jews) that are unique to the Johannine corpus. Hence, it is probable that John worked with different secretaries or collaborators (tradition has St. Prochoros in the case of Revelation) and that the circumstances affecting the redaction of these works may have been drastically different. The book of Revelation may also have been written in Aramaic (or Hebrew) and later on translated in ‘rough Greek.’

Revelation itself is often dated to 96-98 AD, but is also possible that it is an earlier work or that it includes material going back as far as 50-70 AD, or even from the lifetime of Jesus Christ (1:1).

FURTHER DISCUSSION OF REVELATION’S DATE^c

Based on some statements by early writers such as Irenaeus, Victorinus and Eusebius, many commentators have concluded that there is a patristic consensus on a late dating (96-98) for the book of Revelation. In his well-received “A second Look at the Second Coming,” Orthodox author T. L. Frazier wrote that “tradition asserts that the Apostle John wrote Revelation while he was exiled to the island of Patmos during the reign of

^a Eusebius, *Ecclesiastical History*, 7.25.1-16

^b Eusebius, *Ecclesiastical History*, 3.39.1-7

^c Based on *The Early Church and the End of the World*, G.DeMar and F. Gumerlock, pp. 129-135

Emperor Domitian, between A.D. 91 and 96.” However, this statement, which is quite typical, only reflects the view of one stream of tradition on this matter. A more complete review of the data reveals four different opinions for the redaction of Revelation.

Saint Epiphanius of Salamis (†403) wrote that “John prophesied in the time of Claudius (41-54). This view was adopted by two sixth century Western commentators (Apringius and Beatus of Liebana) who explain that this view was what “ancient ecclesiastical *relatores* have taught.” We should also mention the testimony of Philip Sidetes, a deacon ordained by St. John Chrysostom who wrote, citing Papias, that John of Zebedee had died quite early (in context before 58 AD) at the hands of the Jews.

The second position can be called “Early Date” and places the redaction of Revelation during the reign of Nero (54-68). This tradition is supported by ancient Syriac sources and adopted by St. Theophylact of Ochrid who wrote that John was on Patmos “thirty-two years after the Ascension of Christ into heaven.”

The third and most commonly adopted view is that Revelation was composed during the reign of Domitian (51-96). However, a closer examination of the sources reveals that Irenaeus’ writings are ambiguous and that Victorinus has in mind the publication (not necessarily the original writing) of Revelation under Domitian.

Finally, a few commentators such as St. Dorotheus of Antioch have suggested that John was exiled under Trajan (98-117) which would be considered the “Very Late” position.

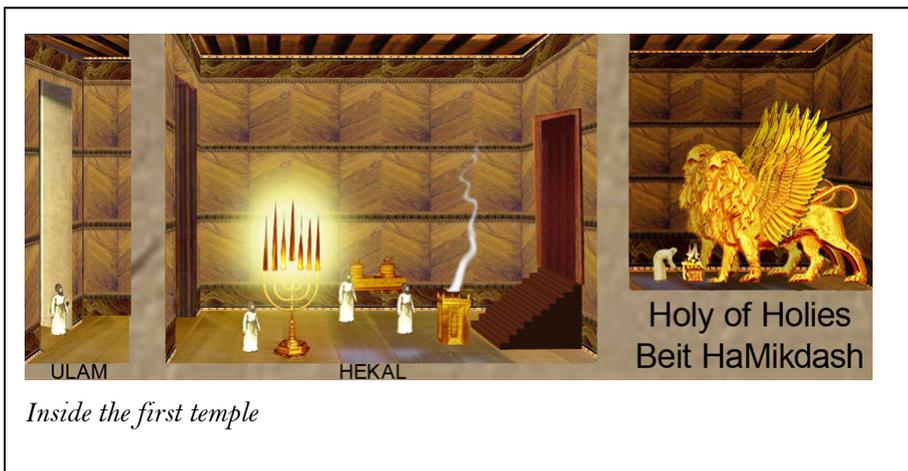
The position taken in the EOB is that Revelation may have been written down in Hebrew or Aramaic at a very early date (41-60) and then widely published in Greek at a later time, close to the end of the first century. This approach has a significant impact on how one interprets the prophetic visions, notably the identity of Babylon the Great.

THEME(S)

Revelation is a fitting conclusion to the inspired Holy Scriptures. Genesis is recapitulated and fulfilled: it is a vision and celebration of the return to paradise and of the cosmic victory of true and heavenly wisdom manifested in the Word of God as Wisdom, Word and Power of God, but also in the Woman clothed with the sun or in the Tree of life that brings healing, not death.

The visions vividly illustrate the opposition between what is divine and true, and what is demonic and counterfeit: Christ vs. Satan or antichrist, the Bride of the Lamb vs. Babylon the Great (perhaps apostate Jerusalem), true vs. false Jews, etc.

The opening chapters of Revelation are reminiscent of the liturgical services of ancient Asia Minor and of the memory of St. John as “a priest wearing the miter.” It would seem that “on the Lord’s day,” John experienced an ascent or vision of the reality that underlies the liturgical symbols of the first Temple and of the early Christian basilicas: the high priest, the seven-branched lampstand, the *synthronon* of the presbyters, incense, etc. Indeed those very elements remain essential to the liturgical life of Eastern Orthodoxy. Hence, John’s visions are similar to those of Isaiah, Ezekiel and Daniel and reflect concern for pure and true worship, not man-made and oriented towards man but according to the heavenly pattern.



Revelation is a timeless and encouraging vision of the restoration and victory of true worship, the bold hope that “to the one who overcomes, I will grant to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne” (3:21).

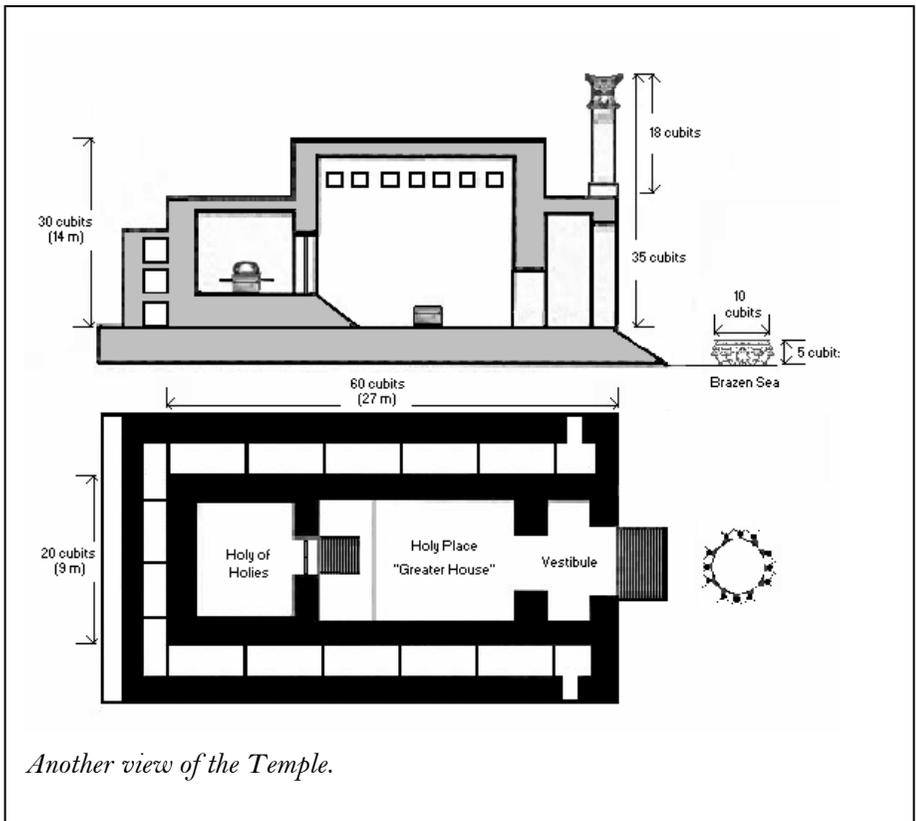
Most commentators fall into one of four groups:

- Preterists interpret Revelation in relation to its first-century setting. In this view, most of the events it relates have already taken place (mainly in connection with the destruction of Jerusalem in 70 AD).
- Historicists interpret Revelation as presenting a sequence of events from the time of the apostle to the consummation of history.
- Futurists interpret the visions primarily as relevant to the end times and the second coming of Christ.
- Idealists view it as symbolic pictures of such timeless truths as the victory of good over evil.

Obviously, these approaches can also be complementary and help provide a polyvalent interpretation of the various symbols used in the book.

In the paradigm of high priestly temple worship which is essential to understand the book, the key is that:

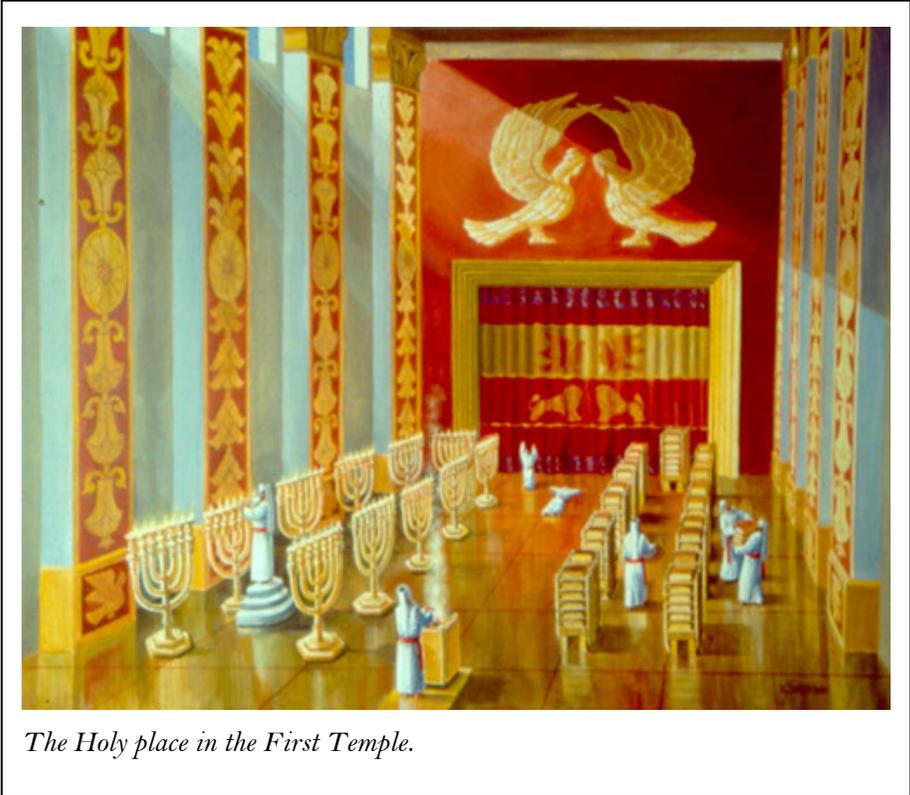
Beyond the veil, the hidden place, was eternity in the midst of the creation, and the veil itself was believed to be a great screen on which history could be seen.^a



The great Jewish scholar Philo also understood this apocalyptic perspective. In his *Questions on Exodus*, he explained that ‘the veil was the boundary between the visible and invisible creation, that the world beyond the veil was unchanging and without transient events, but that the visible, material world outside the veil was a place of change.’ In that sense, Revelation is a quintessentially Eastern Orthodox book: the Divine Liturgy assumes the exact same paradigm, which is why we can pray even now:

^a Margaret Barker - *The Great High Priest*, pp. 212-213

Remembering, therefore, this command of the Savior, and all that came to pass for our sake, the cross, the tomb, the resurrection on the third day, the ascension into heaven, the enthronement at the right hand of the Father, *and the second, glorious coming...*



The Holy place in the First Temple.

For various reasons, the book of Revelation is not part of the cycle of readings in the Orthodox ecclesiastical lectionary. Certainly, excesses and heresies connected with erroneous interpretations of this complex book, especially the thousand-year kingdom, led to greater caution. The premillennial interpretation promoted by many early Fathers such as Papias, Justin and Irenaeus was eventually supplanted with an amillennial perspective. There are sound historical and biblical reasons for this decision. Historically, it seems obvious that Apostolic Tradition, for instance the preaching of Peter and Paul, did not include a teaching in an earthly one-thousand year long reign of Christ. Millenarism was never embraced in Rome and Alexandria. On biblical grounds, the binding of Satan is connected with the ministry of Christ (Luke 10:18; 11:21-22) and Matthew 12:28 associates the Lord's exorcisms as evidence that the kingdom of God had "come upon them." Also, Luke 17:20-21 indicates that

the coming of the kingdom of God can not be observed, and that it is “among you” (cf. Colossians 1:13, John 18:38-39). In 381, the Council of Constantinople relied on Luke 1:33 to affirm that the Lord’s kingdom would not be limited in time but that it would have “no end.”

Taking into the fact that Revelation is highly symbolic, especially in its use of numbers, Orthodox interpreters take into account such texts as 1 Chronicles 16:15 and Psalm 50:10 to see in the image of a thousand years a metaphor of fullness. Hence, the first resurrection can be connected with our spiritual death and resurrection in Christ (Romans 6:3-6; Ephesians 2:1, 4-7) which is our entrance into the Kingdom by “water and spirit” (John 3:5). Likewise, the theme of a New Creation and ‘God’s dwelling with his people’ (Revelation 20-21) can be connected with the incarnation of the Word and the new life brought about by baptism (2 Corinthians 5:17; Galatians 6:15; comparison between Genesis 1 and the accounts of the Lord’s baptism).

BABYLON THE GREAT

Unlike most annotated versions, the EOB footnotes lean toward the view that Babylon of Great is in fact apostate Jerusalem, not Rome. One reason for the traditional identification Babylon = Rome may be the adoption of a post-70 date for Revelation’s redaction together with the influence of Tertullian and Irenaeus. Irenaeus does not give an explicit identification but his disciple Hippolytus certainly did.

On the other hand, there is substantial Scriptural data that points to the identification Babylon = Jerusalem, and this view has been supported by a large number of scholars and commentators, from Scott Hahn to Margaret Barker.

Among the elements being considered is the fact that in Revelation 11:8, the “great city” is the place where the Lord was crucified, i.e. Jerusalem. The same expression is applied to Babylon in 17:18 and throughout chapter 18. In 18:24, the description “in her was found the blood of prophets and of saints” applies much better to Jerusalem than to Rome, echoing Luke 13:34.

It should also be noted that Babylon “rules over the kings of the earth,” an expression which seems to fulfill Deuteronomy 15:6; “you shall lend to many nations, but you shall not borrow; you shall reign over many nations, but they shall not reign over you.” Considering the importance of economic themes throughout Scriptures including Revelation (Jubilees, loans), it is interesting to note that the Hebrew word for “interest” is *Nashak* which has the following entry in a typical lexicon:

Mark = mark left by the bite of a snake (Nashak (h5391) naw-shak'; a prim. root; to strike with a sting (as a serpent); fig., to oppress with interest on a loan).

Finally, Revelation is consistent with the Johannine contrast between the true Jews (or Israelites) and the false Jews who claim that “they are Jews and are not, but are a synagogue of Satan.”^a

Hence, the contrast between the fallen earthly Jerusalem and heavenly Zion is best explained by an opposition between the city where the Lord was crucified and the true and heavenly Zion who is Mother of the Living.

SIGNS BEFORE 70 AD

If it is the destruction of Jerusalem that is envisioned in Revelation, the following primary sources are of interest to be aware of the events that took place before the fall of the city in 70 AD.

According the Roman historian Tacitus (†117):

[Before 70,] Prodigies had occurred... In the sky appeared a vision of armies in conflict, of glittering armor. A sudden lightening flash from the clouds lit up the Temple. The doors of the holy place abruptly opened, a superhuman voice was heard to declare that the gods were leaving it, and in the same instant came the rushing tumult of their departure. Yet, few people placed a sinister interpretation upon this.^b

The Jewish historian Josephus also kept a record of these unusual events:

Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. ...and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it...

Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night... This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it... So these publicly declared that the signal foreshowed the desolation that was coming upon them.

Besides these, a few days after that feast, a certain prodigious and incredible phenomenon appeared: I suppose the account would seem to be a fable,

^a Revelation 2:9; 3:9; see also John 8:39-59

^b *Histories*, 5.13

were it not related by those that saw it; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities.

Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner court of the temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us leave this place!"

Finally, the Jewish Talmud also witnesses to the remarkable phenomena that occurred in the Temple during the Yom Kippur service... There was a strip of scarlet-dyed wool tied to the head of the scapegoat which would turn white in the presence of the large crowd gathered at the Temple on the Day of Atonement. The Jewish people perceived this miraculous transformation as a heavenly sign that their sins were forgiven. The Talmud relates, however, that 40 years before the destruction of the second Temple the scarlet colored strip of wool did not turn white:

The Rabbis taught that forty years prior to the destruction of the Temple the lot did not come up in the [high priest's] right hand nor did the tongue of scarlet wool become white...^a

These little known records are also useful to approach the visions of Revelation – which may be visions of Christ himself subsequently revealed to John – with the right balance of symbolism and historicity.

MYSTICAL PATTERNS

In Revelation as in the Gospel of John, the patterns of the Old Testament are continued and fulfilled. As in the days of Moses, God's people is called out from Egypt,^b a place of false worship and spiritual deception. Revelation makes this parallelism unmistakable but using the symbolism of the plagues (which closely resemble the Ten Plagues) and with this clue:

The great city which spiritually is called Sodom and Egypt, where also our Lord was crucified... (11:8)

God's people are called to a tragic departure (literally "exodus") just as the Lord himself,^c but also like Lot and the great crowd^d (7:9) who were baptized in Moses^e and became God's covenant people.

The ancient and recurring call to "get out"^a is a matter of salvation:

^a *Tractate Yoma*, 39b

^b Hosea 11:1

^c Luke 9:31 (see note)

^d "A mixed multitude went up with them also" (Exodus 12:38)

^e 1 Corinthians 10:2

And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. (18:4)

This warning geographical but also spiritual – Jerusalem is abandoned as a desolate house^b and the Lord's voice is remembered; "let those who are in Judea flee to the mountains... For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect."^c

However, this "calling out" – the very meaning of *ekklesia* - applies also to all the spiritual, political and even economic patterns that threaten the holiness of God's people in every generation, until this eon comes to an end^d at the voice of the Word of God:

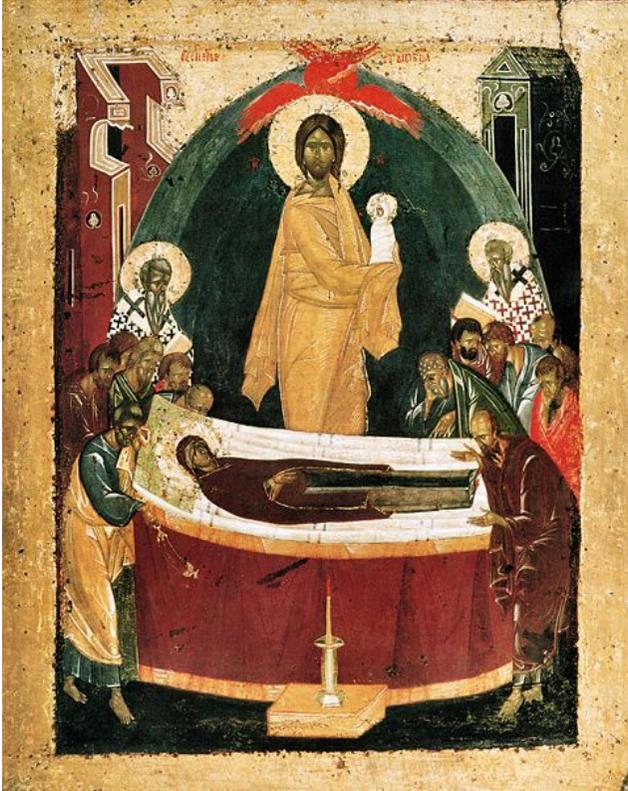
Behold, I am coming quickly, and my reward is with me, to give to every one according to his work (18:19).

^a See for instance Genesis 12:1; 19:14; 31:13; Exodus 11:8

^b Matthew 23:38; Luke 13:35 – is is the same root as Revelation 17:16; 18:19

^c Matthew 24:16, 24

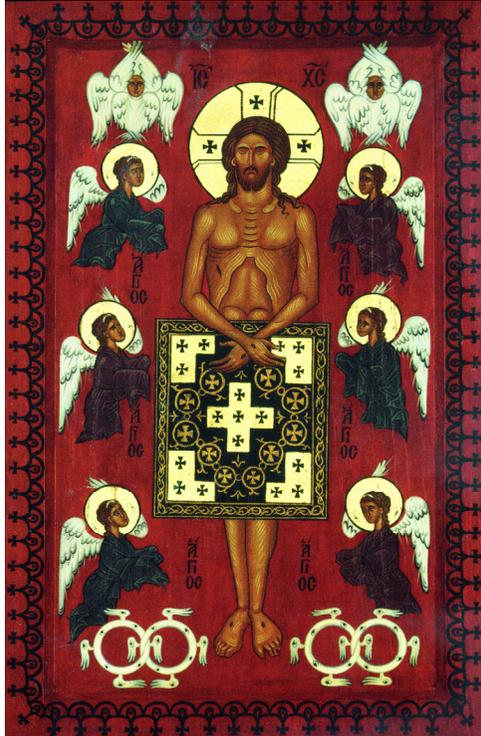
^d Hebrews 1:10-12



Dormition of the Theotokos (Feast: August 15)

By Theophan the Greek, 1392





Epitaphios (Tomb / Shroud)

Greek, origin unknown



REVELATION (ΙΩΑΝΝΟΥ ΑΠΟΚΑΛΥΨΙΣ)

1

This is the Revelation of Jesus Christ, which God gave him to show to his servants the things which must happen soon. He sent it and made it known by his angel^a to his servant, John, ²who testified about everything that he saw: to the word of God and the testimony of Jesus Christ.

³Blessed is the one who reads the words of the prophecy and blessed are those who hear and observe^b the things that are written in it, for the time is at hand!

Letter to the seven Churches

⁴John, to the seven Churches that are in Asia [Minor]: May grace and peace be with you from God,^c [the one] who is^d and who was and who is to come; and from the seven spirits^e who are before his throne; ⁵and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, washed us from our sins by his blood, ⁶and made us to be a kingdom, priests^f to his God and Father; to him be the glory and the dominion unto the ages. Amen.

⁷Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. It shall be so! Amen!

⁸“I am the Alpha and the Omega,^{g,h}” says the Lord God,ⁱ “who is and who was and who is to come, the Almighty.”^j

^a Or “messenger” (here and wherever angel is mentioned)

^b Or “keep”

^c CT and TR read “from the one” instead of “from God”

^d In Greek ὁ ὄν which can also mean “the Existing One” (God’s name in Exodus 3:14) and which is placed in the halo in all the icons of Christ.

^e Sometimes capitalized as “Spirits”

^f TR reads “kings and priests” - Exodus 19:6; Isaiah (Isaiah) 61:6

^g Greek Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω

^h TR adds “the Beginning and the End”

ⁱ TR omits “God”

^j Greek ὁ παντοκράτωρ

In the Spirit on the Lord's day – The vision of the son of man

⁹I John, your brother and partner with you in oppression, in the Kingdom, and in perseverance in Christ Jesus,^a was on the island called Patmos because of God's Word and the testimony of Jesus Christ.^b ¹⁰I was in the Spirit on the Lord's day^c and I heard behind me a loud voice, like a trumpet ¹¹saying, "dWhat you see, write [it] in a book and send [it] to the seven Churches;^e to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea."

¹²I turned around to see the voice that had spoken to me. Having done so, I saw seven golden lampstands,^f ¹³and among the seven^g lampstands was someone like a son of man,^h clothed with a robe reaching down to his feet, and with a golden sashⁱ around his chest. ¹⁴His head and his hair were as white as white wool, like snow. His eyes were like a flame of fire. ¹⁵His feet were like fine brass, as if it had been refined in a furnace. His voice was like the voice of many waters. ¹⁶He had seven stars in his right hand and out of his mouth came a sharp two-edged sword. His face was like the sun shining at its brightest. ¹⁷When I saw him, I fell at his feet like a dead man.

He laid his right hand on me, saying, "Do not be afraid! I am the first and the last, ¹⁸and the Living one. I was dead, and behold, I am alive unto ages of ages!^j Amen;^k I have the keys of death and of hades. ¹⁹Therefore, write the things which you have seen, the things which are now and the things which will happen in the future. ²⁰Write about the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands. The seven stars are the angels^l of the seven Churches and the seven lampstands are seven Churches.

^a CT omits "Christ"

^b CT omits "Christ"

^c Almost certainly a reference to Sunday

^d TR adds "I am the Alpha and the Omega, the First and the Last"

^e TR adds "which are in Asia"

^f Unlike the second Temple, the first Temple had multiple candlestands or menorahs in the Holy place.

^g CT omits "seven"

^h Daniel 7:13

ⁱ Or "belt / girdle" - a sign of his priestly or high-priestly office

^j Greek εἰς τοὺς αἰῶνας τῶν αἰῶνων

^k CT omits "Amen"

^l Or "messengers / deacon / heavenly counterpart" (here and wherever angels are mentioned)

2

To Ephesus

To the angel of the Church in Ephesus write:

He who holds the seven stars in his right hand, he who walks among the seven golden lampstands says these things:

²“I know your works, your toil and perseverance, and that you cannot tolerate evil men. You have tested those who call themselves apostles although they are not and you have found them to be false. ³With perseverance you have endured much for my Name’s sake; you have^a worked hard and not grown weary. ⁴Still, I have this against you, that you have left your first love. ⁵Remember therefore from where you have fallen, and repent and do the first works. Otherwise, I am coming to you swiftly^b and I will remove your lampstand from its place, unless you repent. ⁶But you have this: that you hate the works of the Nicolaitans, which I also hate. ⁷Whoever has an ear should listen to what the Spirit is saying to the Churches. To the one who overcomes, I will grant the right to eat from the tree of life which is in the Paradise of my God.”^c

To Smyrna

⁸To the angel of the Church in Smyrna, write:

The first and the last, who was dead and who has come to life says these things:

⁹“I know your works, your affliction ^dand your poverty (but you are rich). I know the blasphemy of those who say that they are Jews even though they are not; instead, they are a synagogue of Satan. ¹⁰Do not be afraid of what you are about to endure. Behold, the devil is about to throw some of you into prison so that you may be tested, and you will have oppression for ten days. Be faithful to the point of death and I will give you the crown of life. ¹¹Whoever has an ear should listen to what the Spirit is saying to the Churches. The one who overcomes will not be harmed by the second death.”

To Pergamum

¹²To the angel of the Church in Pergamum, write:

He who has the sharp two-edged sword says these things:

^a Other manuscripts lack “have worked hard and”

^b CT omit “swiftly”

^c CT and TR read “God” instead of “my God” - Compare 2 Corinthians 12:1-4

^d CT omits “affliction”

¹³“I know your works^a and where you live, which is where Satan’s throne is located. You hold firmly to my Name and you have not denied my faith in the days of Antipas my witness,^b my faithful one who was killed among you, where Satan dwells. ¹⁴But I have a few things against you, because you have there some who hold the teaching of Balaam. He was one who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit sexual immorality.^c ¹⁵Likewise, you also have some who hold to the teaching of the Nicolaitans which I hate. ¹⁶Repent therefore, or else I am coming to you quickly and I will make war against them with the sword of my mouth. ¹⁷Whoever has an ear should listen to what the Spirit is saying to the Churches. To the one who overcomes I will give [to eat] of the hidden manna and I will give a white stone. On the stone a new name is written, which no one knows^d but the one who receives it.”

To Thyatira

¹⁸*To the angel of the Church in Thyatira, write:*

The Son of God, whose eyes are like a flame of fire, whose feet are like fine brass, says these things:

¹⁹“I know your works, your love, faith, service, patient endurance and I know that your last works are more abundant than the first ones. ²⁰But I have this against you, that you tolerate the woman Jezebel who calls herself a prophetess. She seduces my servants by teaching them to commit sexual immorality and to eat things sacrificed to idols. ²¹I have given her time to repent, but she refuses to repent of her sexual immorality. ²²Behold, I will throw her into a bed [of pain] and I will throw those who commit adultery with her into great suffering, unless they repent of her works. ²³I will kill her children with death and all the Churches will know that I am the one who searches the minds and hearts. I will render to each one of you according to your deeds. ²⁴But to the rest of you in Thyatira, those who do not follow this teaching and who do not know what some call ‘the deep things of Satan,’ to you I say this: I am not putting any other burden on you. ²⁵Nevertheless, hold on to what you have with determination until I come. ²⁶To the one who overcome and who keep my works to the end, I will give authority over the nations. ²⁷He will rule the nations with a rod of iron, shattering them like clay pots;^e as I also have received of my Father:

^a CT omits “your works”

^b Greek μάρτυς (also meaning martyr)

^c Compare Acts 15:20

^d TR reads “knew”

^e Psalms 2:9

^{a28}and I will give^b him the morning star. ²⁹Whoever has an ear should listen to what the Spirit is saying to the Churches.”

3

To Sardis

And to the angel of the Church in Sardis write:

He who has the seven Spirits^c of God and the seven stars says these things:

“I know your works, that you have a reputation of being alive when in fact you are dead. ²Wake up and hold on to what remains, which were about to die,^d for I have not found any of your works perfected before my God.^e ³Remember, therefore, what you have received and heard. Keep it and repent! But if you refuse to keep watch, I will come as a thief and you will not know what hour I will come upon you. ⁴Nevertheless, you have a few names in Sardis that have not defiled their garments. They will walk with me in white [garments] because they are worthy. ⁵The one who overcomes will be vested in white garments and I will not blot his name from the book of life. I will confess that person’s name before my Father and before his angels. ⁶Whoever has an ear should listen to what the Spirit is saying to the Churches.”

To Philadelphia

⁷To the angel of the Church in Philadelphia, write:

He who is holy, he who is true, he who has the key of David, who opens and no one can shut, who shuts and no one opens, says these things:^f

⁸“I know your works! Behold, I have set before you an open door, which no one can shut! I know that you have a little power, that you have kept my word and you have not denied my Name. ⁹Behold, [consider] those of the synagogue of Satan, who say they are Jews and they are not, but lie. Behold, I will make them come and express adoration to^g before your feet and they will know that I have loved you. ¹⁰Because you have kept my command to endure, I also will keep you from the hour of testing which is about to come on the whole world, to test those who dwell on the earth. ¹¹I

^a CT moves “as I also have received of my Father” to the beginning of verse 28.

^b Or possibly “I will appoint him as”

^c Or “spirits”

^d PT agrees with TR. Some manuscripts (MT) read “which you were about to throw away” while CT reads “which were about to die”

^e TR reads “God” instead of “my God”

^f Compa re Isaiah (Isaiah) 22:22

^g *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

am coming quickly! Hold firmly to what you have, so that no one may take your crown. ¹²The one who overcomes, I will make a pillar in the sanctuary of my God, from which he shall never be removed. On such a person I will write the Name of my God, the name of the city of my God which is the new Jerusalem coming down out of heaven from my God, and [I will write] my own new Name. ¹³Whoever has an ear should listen to what the Spirit is saying to the Churches.”

To Laodicea

¹⁴*To the angel of the Church in Laodicea, write:*

The Amen, the Faithful and True Witness, the origin^a of God’s creation, says these things:

¹⁵“I know your works, that you are neither cold nor hot. I wish that you were cold or hot. ¹⁶But because you are lukewarm and neither hot nor cold, I will spit you out of my mouth. ¹⁷You say, ‘I am rich, I have obtained wealth and I have need of nothing’ and yet you do not know that you are the wretched one, miserable, poor, blind, and naked! ¹⁸I advise you to buy from me gold refined by fire, so that you may become rich; and white garments, so that you may clothe yourself, and that the shame of your nakedness may not be revealed. Buy also ointment to anoint your eyes, so that you may see. ¹⁹As many as I love, I reprove and discipline. Therefore, be zealous and repent! ²⁰Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and have supper with him, and he with me. ²¹To the one who overcomes, I will grant to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne.^b ²²Whoever has an ear should listen to what the Spirit is saying to the Churches.”

4

Vision of heavenly worship

After these things, I looked and saw a door opened in heaven. The first voice that I heard was like a trumpet speaking with me. It was saying, “Come up here, and I will show you the things which must happen after this.”

²Immediately, I was in the Spirit and behold, there was a throne set in heaven, and one sitting on the throne ³who had the appearance of jasper and ruby. There was a rainbow around the throne with the appearance of

^a Greek ἀρχὴ (also, beginning, principle, source, ruler)

^b An important passage pertaining to *theosis* in the New Testament, along with 2 Peter 1:4-5

an emerald. ⁴Around the throne were twenty-four thrones, and on the thrones were twenty-four presbyters sitting, vested in white robes, with crowns of gold on their heads. ⁵From the throne, lightning, sounds, and thunders came forth. There were seven lamps of fire burning before the^a throne, which are the seven spirits of God. ⁶Before the throne, there was something like a sea of glass, similar to crystal. In the center and around the throne, there were four living creatures full of eyes on all sides. ⁷The first creature was like a lion, the second creature like a calf, the third creature had a human face and the fourth was like a flying eagle. ⁸Each one of the four living creatures had six wings, full of eyes around and within. They have no rest day and night, saying:

*"Holy, holy, holy is the Lord God, the Almighty,
who was and who is and who is to come!"*

⁹When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives unto ages of ages, ¹⁰the twenty-four presbyters fall down before him who sits on the throne and they express adoration to^b him who lives unto ages of ages. They cast their crowns before the throne, saying:

*"Worthy are you, our Lord and God,^c
to receive the glory, the honor, and the power,
for you created all things,
and because of your will^d they existed, and were created!"*

5

The scroll and the Lamb

In the right hand of the one who sat on the throne, I saw a scroll written inside and outside, sealed shut with seven seals. ²Then I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and to break its seals?" ³But no one in heaven above, or on earth, or under the earth, was able to open the scroll or to look in it. ⁴And so I wept much, because no one was found worthy to open the scroll or to look in it. ⁵One of the presbyters said to me:

"Do not weep! Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome; he who opens the book and its seven seals."

^a MT reads "his throne" – PT agrees with CT and TR

^b *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

^c Other manuscripts add "and God, the Holy One,"

^d Or "desire"

⁶I saw in the center of the throne and of the four living creatures, and in the midst of the presbyters, a Lamb standing, as though it had been slain. He had seven horns and seven eyes,^a which are the seven Spirits^b of God sent out into all the earth. ⁷Then the Lamb^c came and took the scroll from the right hand of the one who sat on the throne. ⁸When he had taken the scroll, the four living creatures and the twenty-four presbyters fell down before the Lamb, each one having a harp and golden bowls full of incense,^d which are the prayers of the saints. ⁹They sang a new song, saying:

*You are worthy to take the book,
and to open its seals:
because you were slain,
and redeemed us for God with your blood,
out of every tribe, language, people, and nation.
¹⁰You have made us kings and priests to our God,
and they will reign on^e earth.*

¹¹I saw and I heard something like the voice of many angels around the throne, the living creatures and the presbyters. The number of those speaking was ten thousands^h of ten thousands, and thousands of thousands. ¹²They were saying with a loud voice:

*“Worthy is the Lamb who has been killed to receive the power, wealth,
wisdom, strength, honor, glory, and blessing!”*

¹³I heard every creature in heaven, on earth, under the earth, on the sea, and everything in them, saying:

*“To him who sits on the throne and to the Lamb
be the blessing, the honor, the glory, and the dominion,
unto ages of ages!”*

¹⁴The four living creatures said, “Amen!”, and the twenty-four presbyters fell down and expressed adoration.ⁱ

^a Compare Zechariah 4:10

^b Or “spirits”

^c Greek “he”

^d This indicates that the word *presbyter* was associated with a priestly office.

^e Or “bought / purchased / ransomed”

^f TR reads “we will reign”

^g Or “over”

^h Or “myriads”

ⁱ *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^j TR adds “to the one living unto ages of ages”

6

The first six seals – The four horses^a

I saw that the Lamb opened one of the seven^b seals, and I heard one of the four living creatures saying with a voice of thunder, “Come and see!” ²And behold, there was a white horse and its rider had a bow. A crown was given to him, and he came forth to conquer and intent on conquering.

³When the Lamb^c opened the second seal, I heard the second living creature say, “Come!”^d ⁴Then another horse came out, a fiery red one. To its rider was given power to take peace from the earth, so that people should kill each other, and a great sword was given to him.

⁵When the Lamb^e opened the third seal, I heard the third living creature saying, “Come and see!” And behold, there was a black horse and its rider had a balance in his hand. ⁶I heard a voice in the midst of the four living creatures saying, “A quart of wheat for a day’s wage and three quarts of barley for a day’s wage! Do not damage the oil and the wine!”

⁷When the Lamb^f opened the fourth seal, I heard the fourth living creature say, “Come and see!” ⁸And behold, a pale horse, and the name of its rider was Death,^g and Hades followed him. He was given authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth.

⁹When the Lamb^h opened the fifth seal, I saw under the altar the souls of those who had been killed for the sake of the wordⁱ of God and for the testimony they had kept. ¹⁰They cried with a loud voice, saying, “How long, holy and true Master, until you judge and avenge our blood on those who dwell on the earth?” ¹¹A long white robe was given to each of them. They were told to rest for a while longer, until their fellow-servants and brethren (who would also be killed as they were) should complete their course.

^a Compare Zachariah 1

^b TR omits “seven”

^c Greek “he”

^d TR reads “Come and see!”

^e Greek “he”

^f Greek “he”

^g Greek Θάνατος

^h Greek “he”

ⁱ Or “Word”

¹²When the Lamb^a opened the sixth seal,^b I saw that there was a great earthquake. The sun became black as a coarse sackcloth, and the whole^c moon became as blood. ¹³The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. ¹⁴The sky was removed like a scroll when it is rolled up. Every mountain and island was removed from its place. ¹⁵At this, the kings of the earth, the princes, commanding officers, the rich, the strong, every slave and free person sought to hide themselves in the caves and the rocks of the mountains. ¹⁶They said to the mountains and the rocks, “Fall on us, and hide us from the face of the one who sits on the throne and from the wrath of the Lamb, ¹⁷for the great day of his wrath has come, and who is able to stand?”

7

The 144,000

After this, I saw four angels standing at the four corners of the earth. They were holding the four winds^d of the earth so that no wind would blow on the earth, or on the sea, or on any tree. ²I saw another angel ascend from the rising sun with the seal of the living God [in his hand]. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, ³saying, “Do not harm the earth, the sea or the trees until we have sealed the slaves^e of our God on their foreheads!” ⁴I heard the number of those who were sealed: one hundred forty-four thousand, sealed out of every tribe of the children of Israel:^f

*⁵of the tribe of Judah twelve thousand were sealed,
⁶of the tribe of Reuben twelve thousand,^g
of the tribe of Gad twelve thousand,
⁶of the tribe of Asher twelve thousand,
of the tribe of Naphtali twelve thousand,
of the tribe of Manasseh twelve thousand,
⁷of the tribe of Simeon twelve thousand,
of the tribe of Levi twelve thousand,
of the tribe of Issachar twelve thousand,*

^a Greek “he”

^b TR adds “behold”

^c TR omits “whole”

^d Compare Zechariah 2:6; 6:5 (note that “wind” and “spirits” are a translations of the same word, both in Hebrew and Greek. Some translations may read “spirits” in Zechariah).

^e Or “servants”

^f Note that the tribe of Dan (from which the ‘antichrist’ was expected to arise) is omitted.

^g TR repeats “were sealed” throughout verses 5-8

*of the tribe of Zebulun twelve thousand,
of the tribe of Joseph twelve thousand,
of the tribe of Benjamin twelve thousand were sealed.*

The great multitude^a

⁹After these things I looked, and behold, there was a great multitude which no one could number, out of every nation and of all tribes, peoples, and languages. They were standing before the throne and before the Lamb, dressed in white robes and holding palm branches in their hands. ¹⁰They cried with a loud voice, saying:

“Salvation [belongs] to our God who sits on the throne and to the Lamb!”

¹¹All the angels were standing around the throne, along with the presbyters and the four living creatures. They fell on their faces before his throne and expressed adoration to^b God, ¹²saying:

“Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God unto ages of ages! Amen.”

¹³Then one of the presbyters spoke and asked me, “Who are these who are arrayed in white robes, and where did they come from?” ¹⁴I told him, “My lord, you know!”^c

He said to me, “These are those who have come out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. ¹⁵Therefore, they are before the throne of God and they offer divine service^d to him day and night in his sanctuary. He who sits on the throne will tabernacle^e with them. ¹⁶They will never be hungry or thirsty any more. Neither heat nor sun will ever scorch them, ¹⁷because the Lamb who is in the midst of the throne is their shepherd. He leads them to the springs of the waters of life^f and God will wipe away every tear from their eyes.”

^a It is possible or even likely that the great multitude of ‘true Israelites’ or ‘spiritual Israel’ is the same as the 144,000. This great multitude of true worshipers (from all nations, therefore including Gentiles) is observing the feast of the tabernacles in God’s sanctuary as a priestly people. Compare Revelation 2:9; 3:9; John 4:23; Galatians 6:16

^b *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^c TR omits “My” in which case one could translate “Sir, you know!”

^d Greek λατρεύουσιν (in the NT, all λατρ- forms refer to God exclusively, in the sense of ‘offering a service to God’)

^e Or “will live / dwell / set his tent” (probably a reference to the feast of the tabernacles which is alluded to in verses 9-10)

^f TR reads “springs of living water”

8

The seven trumpets - The golden censer

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. ²I saw the seven angels who stand before God^a and seven trumpets were given to them. ³Another angel came and stood at the altar with a golden censer. A lot of incense was given to him, so that the angel should add it to the prayers of all the saints on the golden altar which was before the throne.^b ⁴The smoke of the incense, with the prayers of the saints, went up before God from the angel's hand. ⁵The angel took the censer and filled it with the fire of the altar, and threw it upon the earth, causing thunder, voices, lightning and an earthquake.

The first four trumpets

⁶Then the seven angels who had the seven trumpets prepared to sound them.

⁷The first sounded, and there followed hail and fire mixed with blood, and they were thrown to the earth. ^cOne third of the earth was burnt up and also one third of the trees, along with all green grass.

⁸The second angel sounded, and something like a great burning mountain was thrown into the sea. One third of the sea became blood, ⁹one third of the living creatures which were in the sea died, and one third of the ships were destroyed.

¹⁰The third angel sounded, and a great star fell from the sky, burning like a torch. It fell on one third of the rivers and on the springs of the waters. ¹¹The name of the star is "Wormwood"^d and one third of the waters became wormwood. Many people died from the waters, because they were made bitter.^e

¹²The fourth angel sounded, and one third of the sun was struck, one third of the moon, and one third of the stars,^f so that one third of them would be darkened and the day would not shine for one third of it, and the night in the same way. ¹³Then I saw and heard an eagle^g flying in mid-heaven, proclaiming with a loud voice, "Woe! Woe! Woe to those who dwell on the

^a Compare Luke 1:19

^b Compare Tobit 12:12

^c TR omits "One third of the earth was burnt up"

^d Greek "Ἄψυθος" as in 'absynthe'

^e Or "poisonous"

^f The stars are probably a symbol of angels or Churches (or their leaders)

^g TR reads "angel"

earth, because the other voices of the trumpets of the three angels are yet to sound!”

9

The fifth trumpet

The fifth angel sounded, and I saw a star from heaven which had fallen to the earth. The key to the pit of the abyss was given to him. ²He opened the pit of the abyss and smoke went up out of the pit, like smoke from an enormous burning furnace. The sun and the air were darkened because of the smoke from the pit. ³Then, out of the smoke, locusts came forth on the earth and power was given to them, as the scorpions of the earth have power. ⁴They were told not to hurt the grass of the earth, or anything green or any tree, but only those people who do not have God’s seal on their foreheads. ⁵They were given power not to kill them but to torment them for five months. Their torment was like the torment of a scorpion, when it strikes a person. ⁶In those days, people will seek death and will not find it. They will desire to die, but death will flee from them. ⁷The locusts had the appearance of horses prepared for war. On their heads were something like golden crowns, and their faces were like human faces. ⁸They had hair like women’s hair and their teeth were like those of lions. ⁹They had breastplates, like breastplates of iron. The sound of their wings was like the sound of chariots, or of many horses rushing to war. ¹⁰They have tails like those of scorpions, and stings. In their tails, they have power to harm men for five months. ¹¹They have over them as [their] king the angel of the abyss. His name in Hebrew is “Abaddon,”^a but in Greek, he has the name “Apollyon.”^b ¹²The first disaster^c is past. Behold, there are still two woes coming after this.

The sixth trumpet

¹³The sixth angel sounded. I heard a voice from the horns of the golden altar which is before God ¹⁴saying to the sixth angel who had one trumpet, “Release the four angels who are bound at the great river Euphrates!”

¹⁵Then the four angels who had been prepared for that hour and day and month and year were released so that they might kill one third of mankind. ¹⁶The number of the armies of the horsemen was two^d hundred million;^e I heard their number. ¹⁷Then, I saw the horses in the vision, and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulfur

^a “Abaddon” is a Hebrew word that means ruin, destruction, or the place of destruction

^b “Apollyon” means “Destroyer.”

^c Or “woe”

^d Some Byzantine manuscripts (MT) omit “two”

^e Literally, “ten thousands of ten thousands”

yellow; and they had the heads of lions. Fire, smoke, and sulfur come out of their mouths. ¹⁸By these three plagues, one third of mankind was killed: by the fire, the smoke, and the sulfur which came out of their mouths. ¹⁹Indeed, the power of the horses^a is in their mouths and in their tails, for their tails are like snakes, and these have heads with which they cause harm. ²⁰The rest of mankind, those who were not killed with these plagues, did not repent of the works of their hands. They did not cease expressing adoration to^b demons, and idols of gold, silver, brass, stone, and wood, idols which can neither see, nor hear, nor walk. ²¹They did not repent from their murders, or sorceries,^c or from their sexual immorality, or from their thefts.

10

The oath of the mighty angel – The command to eat the scroll

Then I saw another mighty angel coming down from heaven, robed with a cloud. A rainbow was on his head, his face was like the sun, and his feet were like pillars of fire. ²He had in his hand a little open scroll.^d He set his right foot on the sea, and his left on the land. ³He cried with a loud voice, as a lion roars, and when he shouted, the seven thunders uttered their voices. ⁴When the seven thunders sounded, I was about to write; but I heard a voice from heaven saying,^e “Seal up what the seven thunders have pronounced, and do not write them!”

⁵Then the angel I saw standing on sea and land lifted up his right^f hand to the sky.^g ⁶He swore by the one who lives unto ages of ages, him who created heaven and what is in it, the earth and what is in it, and the sea and what is in it. He swore that there would be no more delay. ⁷But in the days when the voice of the seventh angel is about to sound, then the mystery of God will be fulfilled, as he has announced to his servants the prophets. ⁸Again, the voice I heard from heaven spoke to me and said, “Go, take the scroll which is open in the hand of the angel who stands on the sea and on the land.”

⁹So I went to the angel, asking him to give me the little scroll.

^a TR reads “their power”

^b *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^c The word for “sorceries” (*pharmakeia*) also implies the use of potions, poisons, and drugs

^d Or “book”

^e TR adds “to me”

^f TR omits “right”

^g Or “to heaven”

He answered, “Take it and eat it! It will make your stomach bitter, but in your mouth, it will be as sweet as honey.”^a

¹⁰I took the little scroll from the angel’s hand and ate it. It was as sweet as honey in my mouth, but after eating the scroll, my stomach became bitter.

¹¹I was told, “You must prophesy again concerning many peoples, nations, languages, and kings.”

11

The measuring of the temple – The two witnesses (or martyrs)

Then a measuring reed like a staff was given to me. I was told,^b “Arise, and measure God’s sanctuary, and the altar, and those who express adoration^c in it. ²Leave out the court which is outside the sanctuary; do not measure it, for it has been given to the nations.^d They will trample over the holy city^e for forty-two months. ³I will give power to my two witnesses, and they will prophesy for one thousand two hundred sixty days, clothed in sackcloth.”

⁴They are the two olive trees^f and the two lampstands who stand before the Lord^g of the earth. ⁵If anyone desires to harm them, fire comes out of their mouth and devours their enemies. Whoever desires to harm them will be killed in this way. ⁶They have the power to shut up the sky, so that it may not rain during the days of their prophecy. They also have power over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire.^h ⁷When they have finished their testimony, the beast that comes out of the abyss will attack them, overcome them, and kill them. ⁸Their dead bodies will lie in the street of the great city,ⁱ which spiritually is called Sodom and Egypt, and where their^j Lord was crucified. ⁹For three and a half days, people from tribes, languages, and nations will look at their dead bodies, and they will not allow their dead bodies to be laid in a tomb. ¹⁰The people of the world rejoice over them and celebrate the event, exchanging gifts because these two prophets tormented the inhabitants of the earth.

^a Compare Ezekiel 3:1-3

^b TR reads “An angel stood, saying”

^c *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^d Or “Gentiles”

^e Compare Luke 21:24

^f Compare Zachariah 4

^g TR reads “God”

^h Like Moses and Aaron in Egypt (see also verse 8)

ⁱ Clearly a reference to Jerusalem (compare 17:18)

^j TR reads “our”

¹¹After the three and a half days, the breath of life from God entered into them, and they stood up on their feet, and those who saw them were terrified. ¹²Then I^a heard a loud voice from heaven saying to them, “Come up here!” And they went up into heaven in the cloud as their enemies were watching. ¹³In that day, a great earthquake occurred and a tenth of the city collapsed. Seven thousand people died in the earthquake, and the rest, terrified, gave glory to the God of heaven. ¹⁴The second disaster is past. Behold, the third one comes quickly.

The seventh angel

¹⁵The seventh angel sounded, and great voices in heaven followed, saying, “The kingdom of the world has become the Kingdom^b of our Lord and of his Christ. He will reign unto the ages of ages!”

¹⁶Then the twenty-four presbyters who sit on their thrones before God’s throne fell on their faces. They expressed adoration to^c God and ¹⁷said, “We give thanks to you, Lord God, the Almighty, the one who is^d and who was, <and who is coming^e>; because you have assumed your great power and begun to reign. ¹⁸The nations raged, and your wrath came, as did the time for the dead to be judged. The time has come to give their reward your slaves the prophets, and also to the saints and to those who fear your Name, to the small and the great. And the time has come to destroy those who destroy the earth!”

Vision of the Ark – The woman clothed with the sun

¹⁹Then God’s sanctuary in heaven was opened, and the Ark^f of the Lord’s covenant^g was seen in his sanctuary! Lightnings, sounds, thunders, an earthquake, and great hail followed.^h

^a CT and TR read “they” instead of “I”

^b TR reads “The kingdoms of the world have become the Kingdoms”

^c See previous footnote(s)

^d Greek ó ὄν

^e CT and MT omit “and who is coming” (included in PT and TR)

^f See EOB volume 1 (Introduction) for a discussion of the typology of the Ark and Mary the Theotokos.

Note that the chapter break is arbitrary and may obscure the continuity between 11:19 and 12:1.

^g CT and TR read “the Ark of his covenant”

^h Compare 2 Maccabees 2:4-8

12

And a great sign was seen in heaven: a woman^a clothed with the sun! The moon was under her feet and on her head was a crown of twelve stars.^b ²She was with child, crying out in pain, in labor to give birth. ³Another sign was seen in heaven: Behold, a great red dragon,^c having seven heads and ten horns, and on his heads seven crowns. ⁴His tail drew one third of the stars^d of heaven and threw them down to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. ⁵She gave birth to a son, a male child, who is to rule all the nations with a rod of iron.^e But her child was caught up^f to God, and to his throne. ⁶The woman fled into the wilderness^g where she has a place prepared by God so that she may be nourished one thousand two hundred sixty days.

War in heaven

⁷A war took place in heaven: Michael and his angels made war on the dragon, and the dragon and his angels made war. ⁸But they did not prevail, and no longer was there any place found for him^h in heaven.ⁱ ⁹The great dragon was hurled down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him. ¹⁰Then I heard a loud voice in heaven, saying, “Now has come the salvation, the power, and the Kingdom of our God, and the authority of his Christ! For the accuser of our brethren has been cast down, he who accuses them before our God day and night. ¹¹They overcame him because of the blood of the Lamb, and because of the word of their testimony. They did not love their life, even to death. ¹²Therefore, rejoice, heavens, and you who dwell in them! But woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he only has a short time.”

^a The woman (or wife) seems to be Wisdom manifested in God's people, most obviously and historically in the motherly figures of the Theotokos (as the new Eve) who give birth to Christ and to the Church who gives birth to the Christian race (see below). The spiritual conflict is between true, divine and heavenly Wisdom and false, demonic and earthly wisdom symbolized by the serpent. Compare Genesis 3:15; Wisdom 7:12; Luke 7:35.

^b Compare Wisdom 7:29-30

^c Or “serpent” (Hebrew שָׂרָפָן – often translated δράκων in the LXX, as in Isaiah / Isaias 27:1)

^d See verse 9; Job 38:7

^e See Psalms 2:9; Revelation 2:27

^f Compare Acts 8:39; 2 Corinthians 12:2; 1 Thessalonians 4:17

^g Compare verses 4-6 with Matthew 2:1-18 and see notes. Compare also 1 Peter 1:23; Luke 8:11-12

^h CT and TR read “them”

ⁱ Compare Luke 10:17-20; 11:18-22

¹³When the dragon saw that he had been thrown down to the earth, he began to persecute the woman who had given birth to the male child. ¹⁴Two wings of the great eagle were given to the woman, so that she might fly from the face of the serpent [and escape] into the wilderness to her place and be nourished for a time, and times, and half a time. ¹⁵Then from his mouth, the serpent spewed water^a like a river after the woman, so that he might cause her to be carried away by the stream. ¹⁶But the earth helped the woman by opening its mouth and swallowing up the river which the dragon had spewed out of his mouth. ¹⁷The dragon became enraged with the woman and departed to make war with the rest of her seed,^b those who keep God's commandments and hold to the testimony of Jesus.^c

13

The beast with ten horns and seven heads

¹It then stood on the seashore and saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names. ²The beast which I saw was like a leopard; his feet were like those of a bear, and his mouth was like the mouth of a lion. The dragon gave him his power, his throne, and great authority.^e ³One of his heads looked like it had been wounded fatally, but his fatal wound was healed, and the whole earth marveled at the beast. ⁴They expressed adoration to^f the dragon, because he gave his authority to the beast, and they also expressed adoration to the beast, saying, "Who is like the beast? Who is able to make war with him?" ⁵A mouth speaking great things and blasphemy was given to the beast,^g and authority to make war^h for forty-two months. ⁶He opened his mouth in blasphemy against God, to slander his Name, and his habitation, and those who dwell in heaven. ⁷He was given power to make war against the saints, and to overcome them. Authority over every tribe, people,ⁱ language, and nation was given to him. ⁸All who dwell on the earth will express adoration to^j him, everyone whose

^a Water may be a symbol of the force of chaos, especially manifested in unruly crowds and peoples

^b Compare Genesis 3:15

^c TR adds "Christ"

^d CT reads "He (the dragon)" instead of "I"

^e Compare Luke 4:5-8

^f *proskuneo* can also be translated "worship (in the broad sense)," "venerate," "fall down in reverence," "do obeisance" (see NT introduction regarding *proskuneo*)

^g Compare Daniel 7 (especially verse 8)

^h CT and TR read "and authority to continue"

ⁱ TR omits "people"

^j See verse 5

name has not, from the foundation of the world, been written in the book of life of the Lamb who has been slain.^a ⁹Let anyone who has an ear listen: ¹⁰If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed.^b Here is {a call for} the patient endurance and the faith of the saints.

The second beast

¹¹Then saw another beast coming up out of the earth. He had two horns like a lamb, and he spoke like a dragon. ¹²He exercises all the authority of the first beast in his behalf^c and makes the earth and those who dwell in it to express adoration^d before the first beast, [the one] whose fatal wound had been healed. ¹³He performs great signs, even making fire come down out of the sky to the earth in the sight of people.^e ¹⁴He deceives those^f who dwell on the earth because of the signs he was granted to perform in front of the beast, saying to those who dwell on the earth that they should make an image to the beast that was wounded by the sword and [yet] lived. ¹⁵It was given to him to give breath to the image of the beast so that it should speak and cause as many as would not express adoration to the image of the beast to be killed. ¹⁶He causes all people, small and great, rich and poor, free and slave, to be given marks^g on their right hands or on their foreheads. ¹⁷Hence, no one would be able to buy or sell,^h unless he has that mark,ⁱ the name of the beast or the number of his name. ¹⁸Here is wisdom: let anyone who has understanding calculate the number of the beast, for it is the number of a man. His number is six hundred sixty-six.

^a Or possibly (although a less likely translation: “written in the book of life of the Lamb who has been slain since the foundation of the world”

^b 13:10 TR reads “If anyone leads into captivity, into captivity he goes. If anyone will kill with the sword, he must be killed with a sword.” instead of “If anyone has captivity, he will go into captivity. If anyone is with the sword, he must be killed.”

^c Or “presence”

^d See verse 5

^e The sign of a false prophet who imitates the ministry of Elias (Elijah)

^f Some manuscripts (MT) read “my own people” instead of “those”

^g The Greek word for “mark” is χάραγμα. Some translators have suggested “puncture mark.” This word also means “stamp / image / representation.” It is however different than the Greek word used in Genesis 4:14 and Ezekiel 9 which is σημεῖον. The nuances may indicate the intention to make a connection with a coin or currency.

^h A reminder that economic issues (including economic control or freedom) constitute an important theme in the Scriptures (see also James 5:4; the system of the Jubilees as Leviticus 25; Deuteronomy 15; Revelation 6:6).

ⁱ TR adds “or”

14

The 144,000

Then I looked, and behold, [I saw] the^a Lamb standing on Mount Zion and with him one hundred and forty-four thousand who have his Name, and^b the Name of his Father written on their foreheads. ²I also heard a sound from heaven like the roar of many waters and like the sound of a great thunder. The sound I heard was like that of harpists playing on their harps, ³and they sing a new song before the throne and before the four living creatures and the presbyters. No one could learn the song except the one hundred and forty-four thousand, those who had been redeemed out of the earth. ⁴These are those who were not defiled with women,^c for they are virgins. These are those who follow the Lamb wherever he goes. They were redeemed^d from among mankind as first fruits to God and to the Lamb. ⁵In their mouth was found no lie,^e for they are blameless.^f

The three angels

⁶Then I saw another angel flying in mid-heaven,^g having an eternal Good News to proclaim to the inhabitants of the earth, and to every nation, tribe, language, and people. ⁷He said with a loud voice, “Fear the Lord, and give him glory! For the hour of his judgment has come. Express adoration to^h him who made the heaven, the earth, the sea, and the springs of waters!”

⁸A second angel followed and said, “Fallen, Fallen is Babylonⁱ the great, which has made all the nations drink of the wine of the wrath of her sexual immorality.”

⁹Another angel, a third one, followed them, saying with a great voice, “Anyone who expresses adoration to^k the beast and his image, and receives a mark on the forehead or the hand, ¹⁰will also drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger. They will

^a TR reads “a Lamb”

^b TR omits “his Name, and”

^c Compare James 4:4

^d MT adds “by Jesus”

^e TR reads “deceit”

^f TR adds “before the throne of God”

^g Or “midair”

^h *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

ⁱ See Introduction to the Book of Revelation for a discussion of the identity of Babylon.

^j MT reads “Babylon the Great has fallen”

^k See verse 7

be tormented with fire and sulfur in the presence of the holy angels, and in the presence of the Lamb. ¹¹The smoke of their torment goes up unto the ages of ages. Those who express adoration^a to the beast and his image, and all those who receive the mark of his name have no rest day or night. ¹²Here is {a call for} the patient endurance of the saints, ^bthose who keep the commandments of God and the faith of Jesus.”^c

¹³Then I heard a voice from heaven saying, “Write, ‘Blessed are the dead who die in the Lord from now on.’”

“Yes,” says the Spirit, “so that they may rest from their labors, for their works follow with them.”

¹⁴I looked, and behold, [I saw] a white cloud, and on the cloud someone like a Son of Man was sitting. He had on his head a golden crown and in his hand a sharp sickle. ¹⁵Then another angel came out from the sanctuary. With a loud voice, he cried to the one sitting on the cloud, “Launch your sickle, and reap! The hour^d to reap has come, for the harvest of the earth is ripe!” ¹⁶He who sat on the cloud swung his sickle on the earth, and the earth was reaped.

¹⁷Another angel came out from the sanctuary which is in heaven. He too had a sharp sickle. ¹⁸And another angel who has power over fire came out from the altar. He called with a loud voice to the one who had the sharp sickle, saying, “Swing your sharp sickle and gather the clusters of the vine of the earth! For the earth’s grapes are fully ripe!” ¹⁹So the angel swung his sickle on the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. ²⁰The winepress was trodden outside of the city, and blood came out from the winepress, as high the bridles of horses, and as far as one thousand six hundred stadia.^e

15

The seven last plagues and their plagues

Then I saw another great and marvelous sign in heaven: seven angels with the seven last plagues, for in those last plagues God’s wrath is completed. ²I also saw something like a sea of glass mixed with fire, and those who overcame the beast, his image,^f and the number of his name, standing on

^a See verse 7

^b Some manuscripts read “here are those who keep”

^c Or “and remain faithful to Jesus” (NIV), “and faith in Jesus” (NJB)

^d TR adds “for you”

^e 1600 stadia = 296 kilometers or 184 miles

^f TR adds “his mark”

the sea of glass. They held harps given to them by God and ³they sang the song of Moses the servant of God, and the song of the Lamb, saying:

*Great and marvelous are your works, Lord God, the Almighty!
Righteous and true are your ways, you King of the nations.^a
‘Who would not fear you, Lord, and glorify your Name?
For you only are holy.
Certainly, all the nations will come and express adoration^b before you,
For your righteous deeds have been revealed.*

⁵After these things, I looked:^c the sanctuary,^d the tabernacle of the testimony in heaven was opened. ⁶The seven angels who had the seven plagues came out, robed with pure, bright linen and wearing golden sashes around their chests.^e

⁷One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives unto ages of ages. ⁸And the sanctuary was filled with smoke from the glory of God and from his power. No one was able to enter into the sanctuary, until the seven plagues of the seven angels would be finished.

16

The seven bowls

Then I heard a loud voice out of the sanctuary, saying to the seven^f angels, “Go and pour out the seven bowls of the wrath of God upon the earth!”

²The first [angel] went, poured out his bowl on the earth. [At once], a foul and painful sore came upon the people who had [received] the mark of the beast and who had expressed adoration to^g his image.

³The second [angel] poured out his bowl into the sea, and it became blood, as the blood of a dead man, and in the sea, every living thing died.

^a Or “saints” (TR) or “ages” (as in NIV)

^b *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^c TR adds “and behold,”

^d The Greek is unclear as to the relationship between the sanctuary and the tabernacle. It may be possible to insert {which is} after “sanctuary”

^e Indicating a priestly office

^f TR omits “seven”

^g *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

⁴The third [angel] poured out his bowl into the rivers and springs of water, and they too became blood. ⁵I heard the angel of the waters saying, “You are righteous,^a the one who is, [and] who was, the Holy One,^b because you have passed judgment. ⁶They poured out the blood of the saints and prophets, and you have given them blood to drink. They deserve this.” ⁷And I heard^c the altar saying, “Yes, Lord God, the Almighty, true and righteous are your judgments!”

⁸The fourth [angel] poured out his bowl on the sun, and it was given power to scorch people with fire. ⁹They were scorched with great heat and blasphemed the Name of God who has the power over these plagues, but they did not repent and give him glory.

¹⁰The fifth [angel] poured out his bowl on the throne of the beast, and his kingdom was darkened. People gnawed their tongues in agony ¹¹and blasphemed the God of heaven because of their pains and sores, but they did not repent of their works.

¹²The sixth [angel] poured out his bowl on the great river, the Euphrates.^d Its water was dried up to prepare the way for the kings that come from the sunrise.^e ¹³Then, I saw three unclean spirits that looked like frogs coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴They are spirits of demons who perform [miraculous] signs and go forth to the kings of the whole inhabited earth,^f to gather them for the war of the great day of God the Almighty.

¹⁵“Behold, I come like a thief! Blessed is the one who keeps watch and preserves his garments in order not to walk naked and be shamefully exposed.”

¹⁶And the kings^g were gathered to the place which is called in Hebrew, Armageddon.^h

¹⁷The seventh [angel] poured out his bowl into the air, and a loud voice came out of the sanctuary of heaven,ⁱ from the throne, saying, “It is accomplished!” ¹⁸There were lightnings, sounds, and thunders. Then there was a great earthquake, such as had not taken place since there were

^a TR adds “O Lord”

^b TR reads “and who is to be” instead of “the Holy One”

^c TR adds “another from”

^d The river which protected and fed ancient Babylon

^e Greek ἀνατολῆς ἡλίου

^f TR reads “kings of earth and the whole inhabited world”

^g Greek “them”

^h Some manuscripts (MT) read “Megiddo”

ⁱ CT omits “of heaven”

humans on the earth, so great and so powerful. ¹⁹And the great city was divided into three parts, and the cities of the nations collapsed. Babylon the great was remembered in the sight of God, so that she would be given the cup of wine of the intensity of his wrath. ²⁰Every island fled away and the mountains were not found. ²¹Great hailstones, about the weight of a talent,^a fell from the sky on people, and they blasphemed God because of the plague of hail, because this plague is extremely severe.

17

Babylon the Great and the Beast

One of the seven angels who had the seven bowls came and spoke with me, saying, “Come here! I will show you the judgment of the great prostitute who sits on many waters. ²The kings of the earth committed sexual immorality with her, and those who dwell on the earth were made drunk with the wine of her sexual immorality.” ³He carried me away in the Spirit into a wilderness. I saw a woman sitting on a scarlet-colored animal, [which was] full of blasphemous names, having seven heads and ten horns. ⁴The woman was dressed in purple and scarlet, and decked with gold, precious stones and pearls. She held in her hand a golden cup full of abominations and the impurities of the sexual immorality of the earth.^b ⁵And on her forehead a name was written, “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.” ⁶I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. When I saw her, I was filled with great amazement. ⁷The angel asked me, “Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. ⁸The beast you saw was, and is not; and it is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the world will marvel when they see that the beast was, now is not, and yet will come.^c ⁹This calls for a mind that has wisdom. The seven heads are seven mountains, on which the woman sits. ¹⁰They are seven kings. Five have fallen, one is, and the other has not yet come. When he comes, he must remain for a little while. ¹¹The beast that was, and is not, is himself also an eighth [king]. He belongs to the seven and goes to destruction. ¹²The ten horns that you saw are ten kings who have not yet received a kingdom, but

^a 1 talent is about 34 kilograms or 75 pounds

^b CT and TR read “the impurities of her sexual immorality”

^c TR reads “and yet is”

they receive authority as kings, along with the beast, for one hour. ¹³They have one mind, and they give their power and authority to the beast. ¹⁴They will wage war against the Lamb, and the Lamb will overcome them, for he is Lord of lords, and King of kings;^a and those with him are called, elect^b and faithful.” ¹⁵The angel said to me, “The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages. ¹⁶The ten horns which you saw, and^c the beast, they will hate the prostitute and make her desolate; they will make her naked, eat her flesh, and will burn her completely with fire. ¹⁷For God has put in their hearts to do what he has in mind, and to be of one mind, and to give their kingdom to the beast, until the words of God should be accomplished. ¹⁸The woman whom you saw is the great city,^d which reigns over the kings of the earth.”^e

18

The fall of Babylon

After these things, I saw another angel coming down out of heaven,^f having great authority, and the earth was illuminated with his glory. ²He cried with a powerful^g voice, saying, “Fallen, fallen is Babylon the great! She has become a dwelling-place of demons, a haunt for every unclean spirit, and a shelter^h for every unclean and detestable bird! ³Truly, all the nations have drunk of the wine of the wrath of her sexual immorality: the kings of the earth have committed sexual immorality with her, and the merchants of the earth have become rich from the abundance of her luxury.”

⁴I heard another voice from heaven, saying, “Come out of her, my people, so that you may have no participation in her sins, and so that you may not receive any of her plagues. ⁵For her sins have reached up to heaven,ⁱ and God has remembered her iniquities. ⁶Give back to her just as she returned,^j and repay her double as she did, and according to her works. In the cup which she mixed, mix to her double. ⁷As much as she glorified herself and lived luxuriously, give her torment and mourning. For she says in her heart, ‘I sit as a queen and I am not a widow! I will never see mourning.’

^a Compare 2 Maccabees 13:4; 3 Maccabees 5:35 (The title “King of kings” does not appear as a title for God in the Hebrew Old Testament. Instead, it is used of Artaxerxes (Ezra 7.12) and Nebuchadnezzar (Ezekiel 26:7 and Daniel 2:37). See also 1 Timothy 6:15-16

^b Or “chosen”

^c TR reads “and saw on the beast”

^d Compare 11:18

^e Compare Deuteronomy 15:6

^f Or “the sky”

^g TR adds “and loud”

^h Or “cage”

ⁱ Or “the sky”

^j TR adds “to you”

⁸Therefore, in one day, her plagues will come: death, mourning, and famine; and she will be utterly burned with fire; for the Lord God who has judged^a her is mighty. ⁹The kings of the earth, who committed sexual immorality and lived luxuriously with her will weep and wail over her when they look at the smoke of her burning. ¹⁰They will stand far away terrified at her torment, saying: ‘Woe, woe! The great city, Babylon, the city of power! Your doom^b has come in one hour.’ ¹¹The merchants of the earth weep and mourn over her, for no one buys their merchandise any more; ¹²merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble; ¹³and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and people’s bodies and souls. ¹⁴The fruits which your soul lusted after have perished from you, and all things that were splendid and sumptuous have been lost to you,^c and you will never find them again. ¹⁵The merchants of these things, who were made rich by her, will stand far away terrified by her torment, weeping and mourning; ¹⁶saying: ‘Woe, woe! The great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and precious stones and pearls! ¹⁷In an hour such great riches are made desolate.’ Every shipmaster, and everyone who sails anywhere, and sailors, and all those who earn their living by sea, stood far away. ¹⁸They cried out as they looked at the smoke of her burning, saying: ‘What city was like the great city?’ ¹⁹They cast dust on their heads, and cried. Weeping and mourning, they exclaimed: ‘Woe, woe! The great city, in which all who had their ships in the sea were made rich by through her wealth!’ For in one hour she has been laid waste!

²⁰“Rejoice over her, O heaven, you saints,^d apostles, and prophets, for God has given judgment for you against her!” ²¹A mighty angel took up a stone like a great millstone and cast it into the sea, saying, “In this way, with violence, Babylon the great city will be thrown down and never more be found. ²²The voice of harpists, musicians, flute players and trumpeters will never more be heard in you. No craftsman, of whatever craft, will be found any more in you. The sound of a mill will never again be heard in you. ²³The light of a lamp will never more shine in you. The voice of the bridegroom and of the bride will never again be heard in you, for your merchants were the princes of the earth, and by your sorcery all the

^a TR has present tense here.

^b Or “judgment”

^c CT and MT have the phrases “perished from you” and “been lost to you” in reverse order. TR reads “been lost to you” in both instances.

^d TR reads “holy apostles” instead of “saints, apostles”

nations were deceived. ²⁴In her was found the blood of prophets and of saints, and of all those who have been slain on the earth.”

19

The song of victory

After these things, I heard something like^a the loud voice of a great multitude in heaven, exclaiming, “Alleluia!^b Salvation, power, and glory belong to^c our God,^d ²for true and righteous are his judgments! For he has judged the great prostitute who corrupted the earth with her sexual immorality, and he has avenged the blood of his servants [who had suffered] at her hand.”

³A second [voice] said, “Alleluia!^e Her smoke shall ascend unto the ages of ages.” ⁴Then the twenty-four presbyters and the four living creatures fell down and expressed adoration to^f God who sits on the throne, saying, “Amen! Alleluia!”^g

⁵A voice came forth from the throne, saying, “Give praise to our God, all you his servants, you who fear him, small and great!”

⁶And I heard something like the voice of a great multitude and like the roar of many waters, and like the peal of mighty thunders, saying, “Alleluia!^h For the Lordⁱ God, the Almighty, reigns! ⁷Let us rejoice and be extremely glad, and let us give the glory to him, for the marriage of the Lamb has come, and his bride^j has prepared herself!” ⁸To her it has been granted that she would array herself in bright, pure, fine linen: for the fine linen represents^k the righteous deeds of the saints.

⁹He said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb!’” He also told me, “These are true words of God!”

^a TR omits “something like”

^b Or “Hallelujah” (“Praise YH” or perhaps “Shine YH,” where YH (“Yah” or “Jah” is a shortened form of the divine Name YHWH)

^c TR adds “the Lord”

^d Compare Tobit 13:18

^e Or “Hallelujah”

^f *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^g Or “Hallelujah”

^h Or “Hallelujah”

ⁱ CT and TR add “our”

^j Greek γυνή (woman)

^k Greek “is”

¹⁰I fell down before his feet to express adoration to^a him. But he said to me, “See that you do not do it! I am a fellow-servant with you and with your brethren who hold the testimony of Jesus. Express adoration to God, for the testimony of Jesus is the spirit of prophecy.”^b

The King of kings

¹¹I saw the heaven opened, and behold, a white horse! And its rider is called Faithful and True. He judges and make war in righteousness. ¹²His eyes are a flame of fire, and on his head are many crowns. He has names written^c and a Name written which no one knows but himself. ¹³He is clothed in a garment sprinkled with blood, and His Name is “The Word of God.” ¹⁴The heavenly hosts^d followed him on white horses, clothed in white, pure, fine linen. ¹⁵Out of his mouth comes a sharp, double-edged^e sword by which he should strike the nations. He will rule them with an iron rod.^f He treads the winepress of the fierceness of the wrath of God, the Almighty. ¹⁶He has on his garment and on his thigh a Name written, “KING OF KINGS,^g AND LORD OF LORDS.”

¹⁷Then I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, “Come! Be gathered together for the supper of the great God!”^h ¹⁸You may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and riders, and the flesh of all people, both free and slave, small and great.” ¹⁹I saw the beast, the kings of the earth, and their armies gathered together to make war against the one who sat on the horse, and against his army. ²⁰But the beast was captured, and with him the false prophet who worked the signs in his sight and by which he deceived those who had received the mark of the beast and those who expressed adoration toⁱ his image. These two were thrown alive into the lake of fire that burns with sulfur. ²¹The rest were killed with the sword of him who sat on the horse, with the sword which

^a *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^b Or “Spirit of Prophecy”

^c TR/CT omits “names written”

^d Or “armies which are in heaven.” *Sabaoth* meant “of hosts” or “the armies”

^e CT and TR omit “double-edged”

^f Psalms 2:9

^g Compare 2 Maccabees 13:4; 3 Maccabees 5:35 (The title “King of kings” does not appear as a title for God in the Hebrew Old Testament. Instead, it is used of Artaxerxes (Ezra 7.12) and Nebuchadnezzar (Ezekiel 26:7 and Daniel 2:37). See also 1 Timothy 6:15-16.

^h CT reads “great supper of God” instead of “supper of the great God”

ⁱ *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

came forth out of his mouth. And all the birds gorged themselves with their flesh.

20

The thousand years – The first resurrection

Then I saw an angel coming down out of heaven, holding the key of the abyss and a great chain in his hand. ²He seized the dragon, the old serpent, which is the devil and Satan, the one who deceives the whole inhabited earth.^a The angel^b bound^c the dragon^d for a thousand years ³and cast him into the abyss. It was shut and sealed over him, so that he should deceive the nations no more, until the thousand years were finished. After this, he is to be released for a short time.

⁴I saw thrones on which those who had received authority to pass judgment were seated. I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and who had not expressed adoration to the beast or his image and who has not received the mark on their forehead and on their hand. They lived^e and reigned with Christ for a thousand years. ⁵The rest of the dead did not come to life until the thousand years were finished. This is the first resurrection. ⁶Blessed and holy^f is the one who has part in the first resurrection! Over these, the second death has no power, but they will be priests^g of God and of Christ, and they will reign with him for one thousand years.

⁷After the millennium,^h Satan will be released from his prison ⁸and he will come out to deceive the nations which are at the four corners of the earth, Gog and Magog.ⁱ He will gather them together to the war, and their number is as the sand of the sea. ⁹They marched over the breadth of the land^j and surrounded the camp of the saints and the beloved city. Fire came down from God out of heaven and they were consumed. ¹⁰The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are also. They will be tormented day and night, unto ages of ages.

^a TR/CT omit “who deceives the whole inhabited earth”

^b Greek “he”

^c Compare Luke 11:18-22

^d Greek “him”

^e KJV and NKVJ read “they lived.” Most other translations read “they came to life.” (Compare Revelation 2:4; 13:14; also Peter 1:23)

^f Compare 1 Peter 1:15; 2:9

^g Compare 1 Peter 2:9

^h Or “thousand years”

ⁱ Compare Ezekiel 38-39

^j Or “earth”

The great white throne

¹¹Then I saw a great white throne, and the one seated on it. The earth and the sky^a fled away from his face: no place was found for them. ¹²And I saw the dead, great and small, standing before the throne.^b Books^c were opened, and another book was opened: the book of life. The dead were judged according to what was written in the books, according to their works.^d ¹³The sea gave up the dead who were in it, death and hades gave up the dead who were in them. They were judged, each one according to his works. ¹⁴Then death and hades were thrown into the lake of fire. This is the second death!^e ¹⁵Anyone who was not found written in the book of life was cast into the lake of fire.^f

21***The new heaven and new earth***

Then I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more. ²I^g saw the holy city, New Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. ³I heard a loud voice out of heaven saying,^h “Behold, God’s dwelling is with people! He will dwell with them, and they will be his people, and God himself will be with them as their God! ⁴He will wipe away every tear from their eyes! Death will be no more; neither will there be mourning, crying, or pain any more. The first things have passed away.”

⁵The one who sits on the throne said, “Behold, I am making all things new!”ⁱ He said, “Write, for these words of God are faithful and true!” ⁶He said to me, “It is done! I am the Alpha and the Omega,^j the Beginning and the End.^k To whoever is thirsty, I will freely give from the spring of the water of life.^l ⁷To the one who overcomes, I will give these things. I will be

^a Or “heaven”

^b TR reads “standing before God”

^c Or “scrolls”

^d Compare Malachi 3:16

^e CT and MT add “the lake of fire”

^f Compare Luke 10:20

^g TR reads “I, John”

^h Compare Luke 3:21-22

ⁱ Compare 2 Corinthians 5:17; Galatians 6:15

^j Greek ἐγὼ [εἰμι] τὸ Ἄλφα καὶ τὸ Ὠ

^k Greek ἡ ἀρχὴ καὶ τὸ τέλος (also “the origin and the fulfillment”)

^l Cf. John 4:14

{a} God to him, and he will be a son^a to me. ⁸But as for the cowardly, the unbelieving,^b the vile, the murderers, the sexually immoral, those who practice magic,^c idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death.”

The bride of the Lamb – The holy city

⁹One of the seven angels who had the seven bowls loaded with the seven last plagues came and spoke with me, saying, “Come here! I will show you the bride, the wife of the Lamb!” ¹⁰In the Spirit, he carried me away to a great and high mountain, and he showed me^d the holy city, Jerusalem, coming down out of heaven from God. ¹¹She had the glory of God; her radiance was like a most precious stone, as if it was a jasper stone, clear as crystal. ¹²She had a great and high wall with twelve gates. At the gates were twelve angels and names were written on the gates: the names of the Twelve tribes of the children of Israel. ¹³On the east were three gates; on the north three gates; on the south three gates; and on the west three gates. ¹⁴The wall of the city had twelve foundations,^e and on them the twelve^f names of the Twelve Apostles of the Lamb.

¹⁵The angel^g who spoke with me held a golden reed as a measuring unit to measure the city, its gates, and its walls. ¹⁶The city was laid out as a square: its length is as great as its breadth. He measured the city with the reed: twelve thousand twelve stadia.^h Its length, breadth, and height are equal.ⁱ ¹⁷Then the angel^j measured its wall: one hundred forty-four cubits,^k by the measure of a man, that is, of an angel.^l ¹⁸Its wall are built with jasper and the city was pure gold, like pure glass. ¹⁹The foundations of the city’s wall were adorned with all kinds of precious stones. The first foundation was jasper; the second, sapphire;^m the third, chalcedony; the fourth, emerald; ²⁰the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; and the twelfth, amethyst. ²¹The twelve gates were twelve pearls. Each one of

^a Or “child,” “heir” – Literally “I will be to him -- a God, and he shall be to me -- the son (YLT)”

^b MT adds “and sinners”

^c The word for “sorcerers” here also includes users of potions and drugs.

^d TR adds “the great”

^e Compare Hebrews 11:10

^f TR omits “twelve”

^g Greek “he”

^h 12,012 stadia = or 2,221 kilometers or 1,380 miles. TR reads 12,000 stadia instead of 12,012 stadia.

ⁱ The holy is a cube, like the holy of holies.

^j Greek “he”

^k 144 cubits is about 65.8 meters or 216 feet

^l Or “which the angel was using”

^m Or “lapis lazuli.” Compare Tobit 13:17

the gates was made of one pearl. The street of the city was pure gold, like transparent glass.

²²I saw no sanctuary in it, for the Lord God, the Almighty, and the Lamb, are its sanctuary. ²³The city has no need for the sun or the moon to shine, for the very glory of God illuminated it, and its lamp is the Lamb. ²⁴The nations^a will walk in its light; the kings of the earth bring their glory and honor^b into it. ²⁵Its gates will not be shut by day (for there will be no night there), ²⁶and the nations will come, bringing their splendor and tribute.^c ²⁷Nothing profane will enter into the city, or anyone who causes an abomination or a lie, but only those who are written in the Lamb's book of life.

22

The angel^d showed me a^e river of the water of life, clear as crystal, flowing out of the throne of God and of the Lamb, ²in the middle of it great street. On each side of the river was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations, ³and the curse will be abolished. The throne of God and of the Lamb will be in the city, and his servants offer him divine service.^f ⁴They will see his face, and his Name will be on their foreheads. ⁵There will be no night, and they need no lamp light, for the Lord God will illuminate them, and they will reign unto ages of ages.

⁶The angel^g said to me, "These words are faithful and true! The Lord God of the spirits^h of the prophets sent his angel to show to his servantsⁱ the things which must happen soon."

Epilogue

⁷"Behold, I come quickly! Blessed is the one who keeps the words of the prophecy of this book."

^a TR adds "of those who are saved"

^b Some manuscripts (MT) read "of the nations"

^c Or "glory and honor"

^d Greek "he"

^e TR adds "pure"

^f Greek λατρεύουσιν

^g Greek "he"

^h Sometimes understood "as individual inspirations" – TR reads "holy" instead of "spirits of the"

ⁱ Or "slaves"

⁸Now I, John, am the one^a who heard and saw these things. When I heard and saw, I fell down to express adoration^b at the feet of the angel who had shown me these things. ⁹He said to me, “See that you do not do it! I am a fellow-servant with you and with your brethren the prophets, and with those who keep the words of this book. Express adoration to^c God!” ¹⁰He also said to me, “Do not seal up the words of the prophecy of this book, for the time is at hand. ¹¹Let the evildoer still do evil, and the unclean still be unclean, and the righteous still do right, and the holy be holy still.”

¹²“Behold, I come quickly! My reward is with me, to repay to each one according to his work. ¹³I am the Alpha and the Omega, the First and the Last, the Beginning and the End!^d ¹⁴Blessed are those who observe^e his commandments,^f so that they may have access^g to the tree of life and may enter into the city through the gates. ¹⁵But outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

¹⁶I, Jesus, have sent my angel to attest these things to you for the Churches. I am the root and the offspring of David; the Bright and Morning Star!”^h

¹⁷The Spirit and the bride say, “Come!” And let everyone who hears say, “Come!” Let everyone who is thirsty come, let anyone who wishes take the water of life freely.ⁱ

¹⁸I bear witness to everyone who hears the words of the prophecy of this book: if anyone adds to them, may God^j add to him the ^kplagues which are written in this book. ¹⁹If anyone takes away from the words of the book of this prophecy, may God^l take away his part from the tree of life,^m and out of the holy city, which are written in this book. ²⁰He who attests these things says, “Yes, I come quickly!”

Amen! Yes, come, Lord Jesus!

^a TR omits “am the one who” and reverses the word order of “heard and saw”

^b See 19:10 and note

^c *proskuneo* can also be translated “worship (in the broad sense),” “venerate,” “fall down in reverence,” “do obeisance” (see NT introduction regarding *proskuneo*)

^d TR reverses the order of “the First and the Last, the Beginning and the End”

^e Or “keep”

^f CT reads “wash their robes” instead of “do his commandments.”

^g Or “right to”

^h Compare Sirach 50:6; probably a symbol of Christ as High Priest

ⁱ Or “as a gift”

^j TR reads “God shall” instead of “May God”

^k Some manuscripts add “seven” before plagues.

^l TR reads “God shall” instead of “May God”

^m TR reads “book of life” instead of “tree of life”

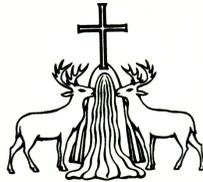
²¹The grace of the Lord Jesus Christ be with all the saints.^a Amen.

^a CT reads “the Lord Jesus [be] with all”

APPENDICES



**Saint Catherine's Monastery
on the Sinai Peninsula in Egypt.**



APPENDIX A: ACTS 20:28 - PRESBYTERS AND BISHOPS

Adapted from an article by Mark J. Bonocore, with the author's permission.

INTRODUCTION

The position of historic orthodox catholic Christianity on the monarchical episcopate is that the three-fold office of bishop, presbyter, and deacon has existed in the Church since the earliest times and that it was established by the Apostles themselves. In opposition to this, numerous Protestant (as well as liberal Roman Catholic) historians have suggested that the earliest Apostolic Churches were not governed by monarchical bishops (in which one man served as the chief shepherd of the Church), but were rather governed by a college of absolutely co-equal presbyters. Indeed, a first-glance reading of the earliest patristic evidence may lead to such a conclusion. For instance, as seen in the New Testament literature itself, it is an indisputable fact that the **earliest Christians used the terms “bishop” (“overseer”) and “presbyter” (“elder”) interchangeably:**

Titus 1:5-7: For this reason, I left you in Crete so that you might set right what remains to be done and appoint presbyters in every town, as I directed you, on condition that a man be blameless, married only once, with believing children who are not accused of licentiousness or rebellious. For a bishop, as God's steward, must be blameless, not arrogant..." (See also: 1 Tim 3:1-7; 5:17-22)

Acts 20:17-28: From Miletus he (Paul) had the presbyters of the Church of Ephesus summoned. When they came to him, he addressed them... "Keep watch over yourselves and over the whole flock of which the Holy Spirit has appointed you overseers, in which you tend the Church of God..."

Moreover, in the earliest patristic literature (especially when it applies to the Western 'city-Churches,' such as the Church of Rome), we notice several references to "the presbyters" (plural) but not explicitly to a monarchical bishop. Indeed, it is not until the writings of St. Ignatius of Antioch (c. 107 AD, about ten years after the death of the last Apostle) that we see someone clearly distinguishing between "the bishop" and "the presbyters" who assist him in governing the catholic Church. However, even in this case, Ignatius only speaks of monarchical bishops when writing to several communities in the province of Asia (in the East). When writing to the Romans, Ignatius does not mention a "bishop" for that city-Church at all. As a result, some conclude that the office of monarchical bishop was

an Eastern novelty that developed in the days of Ignatius, and that Rome and the West were governed by colleges of co-equal presbyters into the second century. Indeed, the inclination of Protestant apologists to deny the existence of monarchical bishops in Apostolic times cannot be surprising, since discrediting the monarchical episcopate was both a key and essential objective of the Protestant Reformation, without which the Reformation could not possibly have succeeded. Unlike previous schisms in ecclesiastical history, Protestantism was not a movement initiated by legitimate bishops. Rather, the main Protestant leaders were either Roman Catholic priests (e.g. Martin Luther) or deacons (e.g. John Calvin), with no bishops among them to confer some kind of ‘episcopal authority’ to their doctrines.

In point of fact, at the tail end of the Reformation, a few Roman Catholic bishops did join the Elizabethan ‘Church of England;’ but, by that time, the denial of a special episcopal charism was already a universally-established tenet of the Reformation; so much so that, at the ordination of Matthew Parker (Queen Elizabeth’s first truly-Protestant Archbishop of Canterbury), an ordained Roman Catholic priest (now-Protestant) and two Low Church ministers (laymen) participated in the consecration as equal partners with Bishop Barlow (who had also gone over to Protestantism). Hence, the idea of a “college of presbyters” was very clear in their minds, and actual episcopal authority was something to be rejected.

Thus, Protestant theology is very eager to disprove the existence of the monarchic episcopate, not as a purely academic disagreement about Church history, but as an extremely important part of its theological and organizational system.

Let us now review the historical data. Although there is no direct reference to a monarchical bishop in the earliest patristic evidence, it would be erroneous to conclude that no monarchical bishops existed. In fact, **the evidence points to a change in Christian semantics**, with the term “bishop” beginning to be used for the leading presbyter of a city-Church, especially as his importance became increasingly apparent during the heresy battles at the end of the first century. In other words, the apostolic city-Churches always possessed leading presbyters who functioned as permanent *ex-officio* presidents of the Eucharistic assembly and who presided over their fellow-presbyters (e.g. James at Jerusalem; Timothy at Ephesus; Titus at Crete, etc). Yet, these leading / presiding presbyters were not singled out or referred to exclusively as “bishops” until the latter half of the first century.

In New Testament times, the terms “bishop” (“overseer”) and “presbyter” (“elder”) were still being used interchangeably (e.g. Titus 1:5-7). Thus, in the original Christian usage, all “elders” were “overseers,” and all

“overseers” were “elders.” “Elder” referred to their qualifications whereas “overseer” emphasized their functions as shepherds of the flock.

It was only in the time of St. Ignatius of Antioch that the term “overseer” was exclusively assigned to the leading presbyter of the Church, as opposed to being applied to all the other presbyters as well. Hence, we see a change in semantics between the terminology of St. Ignatius and the terminology of St. Paul (author of Titus) or St. Luke (author of Acts), who wrote a generation earlier. Undoubtedly, a change in semantics did occur, but the evidence shows that **the underlying organization of the Church did not change.**

THE LETTERS OF ST. IGNATIUS OF ANTIOCH

Ignatius of Antioch was a man who was close in spirit and times to the Apostles. Whenever Ignatius uses the term “bishop,” he always applies it to the leading, one-man shepherd of a ‘city-Church’ or “catholic Church.” Ignatius did not use the term “bishop” as the New Testament does, that is interchangeably with “presbyter.” Rather, for Ignatius, “bishop” and “presbyter” are clearly separate offices. On several occasions, Ignatius refers to the traditional three-fold ministry of “bishop / presbyter / deacon,” in which the term “bishop” (“overseer”) is used for the monarchical proto-presbyter alone:

You must all follow the bishop as Jesus Christ follows the Father, and the presbyters as you would the Apostles. Reverence the deacons as you would the command of God. Let no one do anything of concern to the Church without the bishop. Let that be considered an assured^a Eucharist which is celebrated by the bishop, or by one whom he appoints. Wherever the bishop appears, let the people be there; just as wherever Jesus Christ is, there is the catholic Church. (Ignatius, *to the Smyrneans*)

Your most worthy bishop, and through your worthy presbyters Bassus and Apollonius, and through my fellow-servant the deacon Soto, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop as to the grace of God. (Ignatius, *to the Magnesians*, Chapter II)

Do not err, my brethren: if anyone follows a schismatic, he will not inherit the Kingdom of God... Take care, then, to use one Eucharist, so that whatever you do, you do according to God: for there is one Flesh of our Lord Jesus Christ, and one Cup in the union of His Blood; one altar, as there is one bishop with the presbyters and my fellow-servants, the deacons. (Ignatius, *to the Philadelphians*, 3:2-4:1)

Furthermore, in spite of occasional assertions that St. Ignatius of Antioch was the ‘creator’ or first proponent of the monarchical episcopate, the fact

^a Sometimes incorrectly translated as “valid”

is that the great Father spoke of these bishops as already-existing in each of the Asian city-Churches he writes to. Indeed, he even addresses all but one of these bishops by name:

I received therefore your whole multitude in the name of God, through Onesimus, a man of inexpressible love, and your bishop in the flesh, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. (Ignatius, *to the Ephesians*, Chapter I)

I know that you possess a blameless and sincere mind in patience, and that not only in present practice, but according to inherent nature, as Polybius your bishop has shown me. (Ignatius, *to the Trallians*, Chapter I)

I salute your most worthy bishop Polycarp, and your venerable presbyters, and your Christ-bearing deacons, my fellow-servants... (Ignatius, *to the Smyrneans*, Chapter XI)

Since, then, I have the privilege of seeing you, through Damas your most worthy bishop, and through your worthy presbyters Bassus and Apollonius, and through my fellow-servant the deacon Soto, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop as to the grace of God. (Ignatius, *to the Magnesians*, Chapter II)

Ignatius, who is also called Theophorus, to the Church of God the Father and our Lord Jesus Christ, which is at Philadelphia, in Asia... which I salute in the blood of Jesus Christ, who is our eternal and enduring joy, especially if men are in unity with the bishop, the presbyters, and the deacons, who have been appointed according to the mind of Jesus Christ, whom He has established in security, after His own will, and by His Holy Spirit. (Ignatius, *to the Philadelphians*, Introduction and Chapter I)

Besides, Ignatius repeatedly refers to himself as either the “bishop of Antioch” or the “bishop of Syria,” meaning that he himself was the monarchical shepherd of the enormous first century Church of Antioch (capital of Syria). For example, he says:

Remember in your prayers the Church of Syria (Antioch), which now has God for its bishop instead of me. (Ignatius, *to the Romans*, Conclusion)

To summarize: at the time of Ignatius, about a decade after the death of the last Apostle, we find a pre-existing situation in which the following persons are already ruling as bishops over the following (corresponding) Churches:

Ignatius = Bishop of Antioch

Onesimus = Bishop of Ephesus

Polycarp = Bishop of Smyrna (a disciple of the Apostle John)

Damas = Bishop of Magnesia

Polybius = Bishop of Tralles

[Unnamed] = Bishop of Philadelphia.

At the very end of the apostolic age, we have six separate Churches^a being governed by monarchical bishops. Furthermore, Ignatius of Antioch had never visited any of these other Churches before. Yet, they all possessed monarchical bishops before he reached them on his way to Rome.

With this fact in mind, one cannot help but ask the question: Who appointed all these monarchical bishops, especially in places such as Ephesus, Smyrna, and Philadelphia, over which the Apostle John himself had so recently wielded authority (and over the very same still-living Christians who Ignatius addresses in his epistles)? The most likely and sensible conclusion is that St. John himself had appointed these bishops to be the leading shepherds of the Asian city-Churches in his absence. Who then had appointed Ignatius as monarchical bishop of far-off Antioch? Given that Antioch was also clearly an apostolic ‘city-Church,’ it seems obvious that another Apostle had appointed his first predecessor to the office of monarchical bishop as well. Hence, (as we shall confirm from Scripture itself below), the office of monarchical bishop was established by the Apostles themselves, and was not some later development as some theologians believe.

This may be well-established for Eastern city-Churches like Antioch and those in Asia, but what about Western Churches? Many have wondered about the fact that Ignatius does not address a “bishop of Rome” or speak to the Romans as he does to the other (Asian) Churches he writes to, telling them to remain faithful to their bishops, etc. Yet, we should not conclude that the situation was different in Rome (or in the West), and that Rome was ruled by a ‘college of co-equal presbyters.’

Ignatius addresses neither a “bishop of Rome” nor a “college of presbyters.” Actually, he never addresses any presiding authority for the Roman Church, perhaps because of a vacancy in the episcopate or in order to protect the bishop in circumstances of intense persecution. However, Ignatius does refer to himself as a monarchical bishop when addressing the Romans, which in itself shows that it was an acceptable and understandable idea. He writes:

Remember in your prayers the Church of Syria (Antioch), which now has God for its bishop instead of me. (Ignatius, *to the Romans*, Conclusion)

^a Three of which the Apostle John himself had recently addressed in the Book of Revelation (Ephesus, Smyrna, and Philadelphia), and one which was an unquestionable Apostolic “headquarters” (Antioch).

Moreover, in chapter III of his *Epistle to the Ephesians*, St. Ignatius clearly says:

“And also bishops, settled everywhere, to the utmost bounds of the earth, are so by the will of Jesus Christ.”

Here, once again, we must remember that, for Ignatius, “bishop” was a term that exclusively referred to the leading presbyter of a city-Church. Thus, if “bishops” were “settled everywhere, to the utmost bounds of the earth” in Ignatius’ day, we can conclude that there was a bishop of Rome as well. Those who wish to deny this point, or maintain that Ignatius only recognized a ‘college of equal presbyters’ governing the Church of Rome, must explain this direct statement by Ignatius.

Furthermore, aside from the contextual reasons why Ignatius does not mention a bishop for Rome, it is likely that there were also semantic ones. Given the fact (as the New Testament illustrates) that the earliest Christians used the terms “bishop” and “presbyter” interchangeably and assuming that the Ignatian terminology (in which “bishop” is used exclusively for the monarchical leader of a city-Church) probably developed first in the East, it would therefore serve to reason that, at the time of Ignatius, the West was still using the original (interchangeable) New Testament terminology, as opposed to the newer (Ignatian) terminology. Clear evidence is found in the case of Ignatius’ associate St. Polycarp of Smyrna, one of the monarchical bishops whom Ignatius met (and later writes to) during his overland journey to Rome. Indeed, Polycarp is unquestionably the monarchical bishop of the Church of Smyrna:

I salute your most worthy bishop Polycarp, and your venerable presbyters, and your Christ-bearing deacons, my fellow-servants... (Ignatius, *to the Smyrneans*, Chapter XI)

Ignatius speaks of Polycarp as a monarchical bishop on several occasions in the two separate epistles he sent him (i.e., “Ignatius to the Smyrneans” and “Ignatius to Polycarp”). Yet, in the months that follow, as Polycarp corresponds with the Western (European) city-Church of Philippi (in Macedonia), first to check on Ignatius’ welfare and then to give them encouragement and advice, we notice a very significant change in semantics. In an Asian context, Polycarp is directly called “the bishop” of Smyrna, but when addressing the (Western) Philippians, Polycarp instead identifies himself as:

Polycarp, and the presbyters with him, to the Church of God sojourning at Philippi: Mercy to you, and peace from God Almighty, and from the Lord Jesus Christ, our Savior, be multiplied. (Polycarp, *to the Philippians*, Introduction)

This formula strongly implies a different semantic for Church at Philippi, as well as for the other city-Churches of the European West. In other words, the ‘Westerns’ were not yet using the term “bishop” to mean the leading presbyter of a Church (e.g. Polycarp), but were still apparently using the original New Testament terminology in which “bishop” and “presbyter” were interchangeable terms. This being the case, it is no wonder that Ignatius, Polycarp, and other contemporary (or earlier) patristic sources do not impose the Asian terminology on Rome or the other early Western city-Churches.

As a result, the solution is a semantic one: there was no ‘later development’ of the office of bishop itself. Indeed if we only possessed Polycarp’s “Epistle to the Philippians,” and not Ignatius’ two epistles “To Smyrna” and “To Polycarp” (in which he repeatedly identifies Polycarp as the monarchical bishop of Smyrna,) those who deny the existence of the episcopate would probably argue that Polycarp was merely an ‘equal member’ of the Smyranean college of presbyters, as opposed to its presiding head. However, we find that no early city-Church was ever governed by a ‘college of absolutely equal presbyters.’ Rather, like the synagogue system that preceded the city-Church, there was always a leading figure who presided as its head. And this model becomes even more apparent when we turn to the Scriptural evidence.

SCRIPTURAL EVIDENCE

When exploring the Scriptural evidence for the truth of the historical orthodox catholic position, one cannot help but immediately focus on the figure of St. James the Just who, without question, functioned as the one-man monarchical leader of the Church in Jerusalem. Indeed, both Scripture and the universal witness of the Fathers illustrate this fact most clearly. For example, Eusebius of Caesarea, drawing from much earlier sources, directly states that the Apostles Peter, James [bar-Zebedee], and John appointed James the Just as the monarchical head (“bishop”) of the mother Church of Jerusalem.

Similarly, in Galatians 2:12, as St. Paul complains about some Judaizing Christians from the Church of Jerusalem, he does not say that these Jewish brethren came “from Jerusalem” or from “the presbyters of Jerusalem,” but rather “from James,” thus equating James with the Church of Jerusalem itself. Also, in Acts 12:17, as Peter flees Jerusalem after his miraculous escape from prison, he does not command the local flock to “report this to the presbyters.” Instead, he directly says, “Report this to James,” thereby indicating that James was the leading authority.

However, as with St. Polycarp himself, one could easily try to ‘camouflage’ St. James within a college of supposedly-equal presbyters. For example, Acts 21:18 reads:

The next day Paul accompanied us on a visit to James, and all the presbyters were present.

This is clearly reminiscent of “Polycarp and the presbyters with him.” Yet, while James is not called the “bishop” here, we know from both the context of this passage (and from the overall witness of Scripture itself) that James was the presiding leader of these presbyters (i.e. their “bishop”).

Also, in Acts 15:2, when a dispute arose between Paul, Barnabas and some Jewish Christians from Jerusalem, it does not say that they decided to appeal to James (the bishop of Jerusalem) about the matter. Rather, it says that they decided to appeal to “the apostles and presbyters” (plural) in Jerusalem; and at the Jerusalem council that follows, we hear several times about these “presbyters” (plural)^a with no direct mention made of a presiding “bishop” or “leading presbyter” in the person of James. Indeed, it is only in Acts 15:19 that we see him manifest his leadership. However, before that time, he is merely presented as an organic element within the college of presbyters at Jerusalem, with Acts seeing no need to identify him as its presiding head. Such was the mentality of the earliest Christian communities, and this is what we are seeing in the earliest (Western) patristic sources, when we hear about the “presbyters” (plural) of the Church of Rome, with no direct mention of a “bishop.”

Indeed if, as both Scripture and the patristic sources show us, the Apostles appointed one man (James) to act as the leader of Jerusalem, (which was without question the most important Church of New Testament times, and the model for all subsequent Churches founded by the Apostles), why would they set up entirely different systems of Church government elsewhere? However, it seems logical that the Apostles did not create other systems of government for the other Churches; but that each ‘college of presbyters’ in a particular locale always included a leading figure (a ‘proto-presbyter’), who was later designated as its “bishop” in the Ignatian terminology. This can be seen most clearly in Scripture itself. For example, we have already presented the witness of Titus 1:5, which reads:

For this reason I left you (i.e., Titus) in Crete so that you might set right what remains to be done and appoint presbyters in every town, as I directed you.

^a Acts 15:2, 15:4, 15:6, 15:22, 15:23

Here, St. Paul speaks to St. Titus in the “you-singular” in Greek, thereby showing that Titus possesses the exclusive episcopal authority to ordain presbyters throughout the entire island nation of Crete — which is why tradition counts St. Titus as the first bishop of Crete. Specifically, the authority to ordain is a bishop’s authority. Titus was, without question, the presiding presbyter (i.e. “bishop”) over all the presbyters he ordained on the island. Thus, like James in Jerusalem, we see a monarchical system of authority manifested in New Testament-period Crete.

Yet, Crete was by no means the only place where this monarchical system existed at the time. In 1 Timothy 5:17-22, as with Titus, Paul speaks to Timothy in the same Greek “you-singular,” instructing him how to govern the other presbyters under his authority. St. Paul tells him:

Presbyters who preside well deserve double honor... Do not accept (“you-singular”) an accusation against a presbyter unless it is supported by two or three witnesses. Reprimand (singular) publicly those who do sin, so that the rest also will be afraid. I charge you (singular) before God and Christ Jesus and the elect angels to keep these rules without prejudice, doing nothing out of favoritism. Do not lay hands (singular) too readily on anyone...

In this passage, it is clear that Timothy possesses exclusive and personal authority over the other Ephesian presbyters. It is Timothy himself who is to “accept (or reject) an accusation against a presbyter” (just like modern-day bishops). It is Timothy himself who is to “publicly reprimand” a sinful presbyter, so as to inspire pious “fear” in all the others. It is Timothy himself who must personally “keep these rules” and not show “prejudice” (one can only ‘pre-judge’ if one has the authority to ‘judge’) or “favoritism” (another reference to authority or the possible exploitation of authority). And, it is for Timothy himself (just like modern-day bishops) to “lay hands” upon a man so as to ordain him to the presbyterate.

Thus, in at least three New Testament city-Churches (Jerusalem, Ephesus, and Crete) we see the office of what would later be termed the monarchical “bishop” in action. Furthermore, it is important to appreciate the fact that the first Christian Churches were based upon the old Jewish synagogue system that preceded them (e.g. Acts 18:7-8). While these synagogues clearly possessed ‘colleges of presbyters’ who acted as a governing body for a particular Jewish community, they also always possessed a ‘leading presbyter’ (e.g. a ‘chief rabbi’), who was the president and spiritual father of the Jewish community. It was no different for the earliest city-Churches in which this leading Christian presbyter (*protos* or first) would eventually be called “the bishop.” However, it was not a common first century semantic to separate this leading presbyter (the “bishop”) from his associate presbyters in the city-Church, but to speak of them as one conciliar body (“the presbyters”) instead, in accordance with Jewish practice.

Lastly, St. Irenaeus of Lyons (a disciple of St. Polycarp), along with several other second century Fathers, spoke extensively on the necessity of monarchical bishops. Irenaeus himself holds up the monarchical bishop as a safeguard against the countless heresies threatening the Churches at this time, and even presents us with lists tracing one-man succession from the Apostles to the reigning monarchical bishops of his own day. The reason for this interest in apostolic lineage was to demolish the Gnostic claim that the Apostles imparted “secret knowledge” to some of their followers;^a and that the Gnostic heresies were part of this “secret knowledge.” In this, Irenaeus brilliantly argues that, if the Apostles were to entrust such “secrets” to any of their disciples, it would most certainly have included those to whom they entrusted the care of the Churches. Yet, as he goes on to point out, none of the succeeding monarchical bishops ever taught anything remotely similar to the Gnostic doctrines; and the succession lists of these bishops (available in all of the second century Churches) proved this to be an indisputable fact. Thus, Irenaeus was basing the very integrity of orthodox Christian doctrine on the fact that there were always monarchical bishops from apostolic times.

ST. CLEMENT TO THE CORINTHIANS

St. Clement of Rome’s Epistle to the Corinthians, written before the end of the first century, should also be mentioned. Clement indirectly recognized the traditional three-fold ministry of “bishop / presbyter / deacon” (as reflected in Ignatius’ contemporary ecclesiology) by drawing a parallel between first-century Christian ministry and the three-fold ministry of “high priest / priest / Levite” in the Jewish Temple. Here, we must keep in mind that 1 Clement was written to correct a schism in the Corinthian Church, in which the legitimate presbyters had been overthrown and cast out of the Church. Clement writes to tell the Corinthians that such behavior is unacceptable, and that the Corinthian laity had no authority to overthrow its legitimate presbyters.

While Clement is speaking of the literal high priest, the literal priests, and the literal Levites of the Jewish temple in the passage in question, he refers to this three-fold Jewish ministry as a parallel example when arguing for the legitimacy and divinely-created character of the Christian ministerial offices. There would be no reason to cite the three-fold Jewish ministry unless it held some significance for his audience.

^a (apart from the inner life of all the apostolic Churches where knowledge was indeed transmitted by means of the mysteries, as St. Basil explains in his treatise *On the Holy Spirit*, 66)

If we approach 1 Clement from the Western terminological perspective, we have seen that the ancient author only recognized two (nominal) Church ministries, “presbyter/bishop” and “deacon.” This is because he was still utilizing the New Testament-period terminology, in which “presbyter” and “bishop” were interchangeable terms. However, from a practical, ministerial, and Eucharistic perspective, the author of 1 Clement would also have distinguished between the man serving as Corinth’s leading presbyter (e.g. the “high priest,” permanent president of the Eucharistic liturgy) and the other presbyters among him (e.g. “the priests”), because this individual leading presbyter would have had special duties within the college of Corinthian presbyters that made his ministry unique. This explains the fitting analogy to the Jewish “high priest” whose priestly ministry was ontologically identical to that of the other Jewish priests, save for special privileges and duties.

Hence, in the case of 1 Clement, we come full circle and return to the observation that in the late first-century, many Churches (especially in the West) were still using the terms “presbyter” and “bishop” interchangeably. Yet, there is nothing in 1 Clement, or in any other patristic source, which in any way suggests that these Churches did not possess a leading presbyter who presided over the other presbyters.

Significantly, the ‘Levitical analogy’ is also used by St. Athanasius of Alexandria:

You shall see the Levites (i.e. deacons) bringing loaves and a cup of wine, and placing them on the table. And so, long as the prayers of supplication and entreaties have not been made, there is only bread and wine. But after the great and wonderful prayers have been completed, then the bread has become the Body, and the wine the Blood, of our Lord Jesus Christ. (Athanasius, *Sermon to the Newly Baptized*, c. 373 A.D.)

This quote illustrates the profound connection in traditional Christian ecclesiology, in which the sacrifices of the Jewish Temple were equated with the Eucharistic Sacrifice of the Church, and in which the sacrificing ministerial offices of the Jewish Temple were equated with the sacrificing ministerial offices of the Church.

St. Paul (a short generation before Clement) made reference to the same sacrificial mystery of the Eucharist and compared it to the Jewish altar in 1 Corinthians 10:16-22, writing:

The Cup of blessing that we bless, is it not a participation in the Blood of Christ? The Bread that we break, is it not a participation in Body of Christ? Look at Israel according to the flesh; are not those who eat the sacrifices participants in the altar? So, what am I saying? That meat sacrificed to idols is anything? Or that an idol is anything? No, I mean that what they (the pagans) sacrifice they sacrifice to demons, not to God, and I do not

want you to become participants with demons. You cannot drink of the Cup of the Lord and also of the cup of demons. You cannot partake of the Table of the Lord and also of the table of demons. Or are we provoking the Lord to jealous anger?

Both St. Paul and St. Clement are writing to the same Corinthian Church (and within the living memories of Clement's audience). Hence, the sensitivity to the Eucharist as sacrifice was there, and the ministerial parallel would have been meaningful for Clement's readers.

CONCLUSION

Because the Church is made manifest in the mystery of the Eucharist, the one ordained and consecrated to preside over its celebration ("the bishop") has an essential role in the divine economy of salvation. The words of St. Cyprian are as true today as in the middle of the third century:

From these things, you should know that the bishop is in the Church, and the Church in the bishop; and that anyone who is not [united] with the bishop is not in the Church. (Epistle 68, to *Florentius Pupianus*)

APPENDIX B: MATTHEW 16:18 – CHURCH AND APOSTLES

WHAT IS “THE CHURCH?”

Defining the word

What do we mean when we say ‘Church?’ We often hear or use such expressions as: “There is no salvation outside the Church,” “The Church of Russia,” “The Greek Orthodox Church,” “The Roman Catholic Church,” “The Church is the Body of Christ,” or “Christians should go to Church.” All contain the term ‘Church,’ but obviously in a very inconsistent way.

It is agreed that properly speaking, the word ‘Church’ refers to people, not to a building. Secondly, it is reasonable to argue that the meaning of the word ‘Church’ should be defined by the Scriptures and its apostolic interpretation found in the writings of the Early Fathers, not by modern usage.

By searching the New Testament for every occurrence of the word ‘Church’ (or ‘Churches’), one can obtain a clear picture of what it is that God established “by the price of the blood of his own [Son].”^a

On the one hand, the Church is an eschatological reality that transcends space and time. It could be said that God knows, foreknows and has a relationship with us that is not constrained by the here and now (1 Cor. 13:12). He knows his elect from “before the foundation of the world.” The early Christian (and orthodox) doctrine of the so-called ‘pre-existence’ of the Church is well established.^b For instance, the *Shepherd of Hermas* teaches that “She [the Church] was the first of all creation... and the world was made for her”.^c The early homily known as 2 Clement is even more explicit:

^a Acts 20:28

^b This doctrine has nothing to do with the Origenistic or Mormon belief in the pre-existence of spirits. We are dealing here with an eschatological reality above space and time, not a temporal sequence. See *Pre-existence, Wisdom, and the Son of Man: A Study of the Idea of Pre-existence in the New Testament*, by R. G. Hamerton-Kelly

^c Hermas - *Vision*, 2:4

Moreover, the books and the Apostles declare that the Church belongs not to the present, but existed from the origin [beginning, source].^a

In order to understand reality properly, that is according to the mind of the Spirit, we must discern within time and creation a dynamic movement towards its *telos* or end.^b On the one hand, our human consciousness experiences the universe as ‘purpose-driven.’ But could it be that our experience of the arrow of time is only an icon or foretaste of the reality that already exists in God? A beautiful exposition of this profound truth is found in the writings of St. Maximus the Confessor who summarized it in these words: “The things of the past are shadow; those of the present icon; the truth is to be found in the things of the future.”^c

In his classic *Being as Communion*, Metropolitan John (Zizioulas) of Pergamon makes the point that the Eucharistic liturgy is also “a remembrance of the future,” because the Church below^d is a manifestation of the Church beyond.^e The great Orthodox theologian compares us with trees “with branches in the present and roots in the future.”^f This is why the great prayer of consecration of the liturgy of St. John Chrysostom can say:

Remembering, therefore, this command of the Savior, and all that has come to pass for our sake, the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand of the Father, and the second and glorious coming...

In the Church, we are already “new creatures in Christ,”^g and even in our present *chronos* (time), we are revealed as foreknown, predestined, called, justified and glorified. The apparent contradiction between ‘pastoral free will’ passages and those stressing eternal divine election^h simply reflect the tension between two perspectives on reality.

Clement of Alexandria aptly summarized the relationship between the Church of the elect above and the Church below in these words:

The earthly Church is the image of the heavenly.ⁱ

^a 2 Clement 14

^b 1 Corinthians 15:24

^c *Scolion on the Ecclesiastical Hierarchy*, 3.3.2; See also James 1:17

^d The ‘catholic’ Church in its Eucharistic gathering

^e See Hebrews 12:23-24 and Revelation 4

^f John Zizioulas – *Being as Communion*, p.64-74

^g 1 Corinthians 5:17

^h John 6, Romans 9, Ephesians 1

ⁱ Bercot - *Dictionary of Early Christian Beliefs*, p. 147

Scholarly research in the origins and meaning of early Christian worship, which was itself based on Temple worship, confirms this approach. In a paragraph fittingly entitled *Time and Eternity*, one such scholar documents how “beyond the veil” of the Holy of Holies, the whole history of the world appeared in one glimpse, as a literally ‘omni-present’^a picture:

In the world view of the temple, there was another, timeless state beyond the veil which was not ‘future’ but always present.^b

In the perspective of our experience of time, of our *eon* or ‘age,’ the Church is “the body of Christ,”^c the means by which temporal creatures can be united to the eternal God-Man and become “partakers of the divine nature”^d now and in “the age to come.” The purpose of the Church is that the *many* creatures would be *one* with God the Father in Jesus Christ, so that “God may be all in all.”^e The Church is the means by which human beings can enter in this new mode of existence not “born of the flesh” but “of the Spirit.”^f To describe this reality, the expressions “eschatological,^g pre-eternal, fulfilled or supra-temporal Church” are all fitting.

This definition can sound identical with that of ‘Universal Church.’ For instance, the *Catechism of the Orthodox Church* contains this question and answer:

Q. Why is the Church called *Catholic*, or which is the same thing, *Universal*?

A. Because she is not limited to any place, time, or people, but contains true believers of all places, times, and peoples.

In this sense, both concepts are identical, even though the early Church use of ‘catholic Church’ was usually reserved for the manifestation of the pre-eternal Church in space and time. The problem is that ‘Universal / Catholic Church’ is mainly used to refer to all believers now alive on earth. This is especially usual in Roman Catholic terminology (and theology), both for ‘Catholic Church’ and ‘Universal Church’.



Hence, the mystery of the Church is the mystery of Christ himself and the Eucharistic gathering is what constitutes and manifests the Church in

^a Omnipresent is an interesting word which means all-pervading, either in space or in time.

^b Margaret Barker - *The Great High Priest*, p. 336

^c Colossians 1:24-28, also Ephesians 5

^d 2 Peter 1:5-9

^e 1 Corinthians 15:28

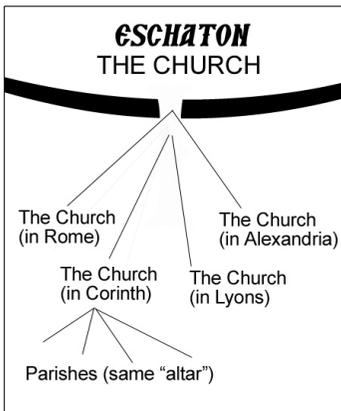
^f John 3:6

^g Eschatological means “of the last things”

space and time, ‘this side of the curtain.’ In the Eucharist, we experience an intersection of the eternal “lamb slaughtered from the foundation of the world”^a with our ‘here and now.’ The very institution of the Eucharist makes the connection, indeed the identity Eucharist–Church obvious: “this is my body” refers to both interchangeably. In 1 Corinthians 11, a chapter entirely dedicated to the Eucharistic life of “the Church of God that is at Corinth,”^b we find this significant expression: “when you come together as [a] Church.”^c In other words, it is the gathering of the people of God to celebrate the Lord’s Supper that makes the Church be – in the sense of a manifestation of the eschatological Church and Lamb. It is the same Holy Spirit who is called upon to manifest the Christ, both in the waters of Jordan and in the Eucharistic assembly.

In the liturgy of St. Basil, we pray:

That thy Holy Spirit may come upon us and upon these gifts here set forth, and bless them and hallow them and show this bread to be itself the precious Body of Lord, God and Savior Jesus Christ, and this cup to be itself the precious Blood of Lord, God and Savior Jesus Christ...



We now understand why St. Paul uses the expression “the whole Church”^d (ὅλης τῆς ἐκκλησίας) to refer to the local Church. The local Church is the whole Church, and Paul always uses the singular (“to the Church of God that is in Corinth”) when he mentions the local Church. By contrast, Churches (plural) refers to regional or organizational groups. In other words, 1 “whole Church” + 1 “whole Church” + 1 “whole Church” = the “whole Church” in 3 places or 3 “Churches.” Paul does not say “the Church in Galatia” or “the Church of Achaia (Greece)” because it is

improper terminology!^e There is no one Eucharist in Galatia or in Achaia and therefore we cannot consider all the Christians in those areas ‘in bulk’

^a Revelation 5 and possible translation of 13:8

^b 1 Corinthians 1:1

^c 1 Corinthians 11:28 – or “as Church.”

^d Romans 16:23; Acts 15:22

^e The only possible exception is Acts 9:31. It seems that the original text may have read “the Church throughout Judea, Galilee, and Samaria had peace and was built up” (RSV). Based on older manuscripts, other versions read “the Churches.” Even if the original was “church” (or rather “Church”), which is likely, the fact that this text has “throughout” (καθ’ ὅλης – the root expression for ‘catholic’) indicates an early ‘distributive class usage’ as opposed to the τῆ οὔση ἐν used for the local Church.

and call them ‘a Church.’ “Exiles” and “saints” in Asia or Galatia^a certainly, but not as Church. The same can be said of our modern use of ‘Church’ (as in ‘Orthodox Church’) to refer to a worldwide communion of local catholic Churches, what we often call ‘the universal Church.’ As in the case of regional Churches, there is no ‘universal (worldwide) Eucharist.’ Because of this, using the word ‘Church’ in the expression ‘universal Church’ (or to say ‘the church needs a new roof’) is certainly convenient and commonplace, but it also improper and potentially misleading.



To summarize, the Church, strictly speaking, is the Body of Christ, the eschatological unity of all those who have been united to Christ’s life in all times and places. This is the foundational use of ‘Church’ in the New Testament. The other proper use for ‘Church,’ in a way that connects with our realm, is in reference to the gathering of Christians from a specific area to celebrate the Eucharist. If in Matthew 16:18, the meaning of Church is uncertain, Matthew 18 undoubtedly uses the same word to describe the local community. This “whole Church” is the manifestation of the eschatological Church in our world, in our town. Beyond that, we have “Churches.”

Church (eschatological = pre-eternal or metaeonic = total). Could also be called space-time universal (STU).	= All the saints or elect throughout space and time. Also called ‘Catholic Church’ in the Catechism of the Orthodox Church (COC).
Church (catholic = local) (a manifestation of the Church in space and time, by the Holy Spirit. In RC terminology, a ‘particular Church.’	= the saints in a particular city or area, defined by their unity in the Eucharist presided by the bishop (now called a diocese or eparchy).
Churches (regional, space-universal)	= the saints in an area, who do not gather at the same place and under the same bishop for one Eucharist.

There is a great risk of equating (and confusing) the eschatological Church with the sum of all the local Churches in existence on earth at one particular point in time, i.e. the so-called ‘universal Church.’^b The idea that all Christians alive on earth form a universal organism or society called Church is a central element of Roman Catholic ecclesiology. According to

^a 1 Peter 1:1

^b In other words, confusing space-universal and space-time universal.

this view, the Church, the “whole Church” is first and foremost “the faithful everywhere.” Hence, the unity of the Church depends on all the local Churches being joined to their ontological head (in this case the Roman Church), to form a single worldwide body called “the Catholic Church.”^a

However, before discussing the ecclesiological paradigm more at length, let us first try to understand what the word ‘catholic’ originally meant.

The catholic Church as a hologram

When we confess our faith in the “Church,” or the “one, holy, catholic and apostolic Church,” we are confessing the existence of the Church, both ‘pre-eternal’ and ‘manifested’ in our world, as something essential for our salvation. But what does “catholic” mean? Does it mean universal or whole or both? And how do we recognize and identify this catholic Church confessed in our creed?

Eucharistic theology is the view that *the catholic Church is fundamentally the local Eucharistic assembly, gathered around its bishop*. Thus, the ‘Church of God which is at Ephesus or Corinth’ is the “whole Church” and the “catholic Church.”

In terms of etymology, ‘catholic’ comes from *kat’holon*, a cognate of *holis*. In other words, catholic means ‘according to wholeness.’ Catholic is also connected with ‘holographic’ inasmuch as the word ‘hologram’ is based on the same root as ‘catholic.’ A hologram can be described as follows:

A hologram is a three-dimensional photograph made with the aid of a laser... When the film is developed, it looks like a meaningless swirl of light and dark lines. But as soon as the developed film is illuminated by another laser beam, a three-dimensional image of the original object appears. The three-dimensionality of such images is not the only remarkable characteristic of holograms. If a hologram of a rose is cut in half and then illuminated by a laser, each half will still be found to contain the entire image of the rose. Indeed, even if the halves are divided again, each snippet of film will always be found to contain a smaller but intact version of the original image. Unlike normal photographs, every part of a hologram contains all the information possessed by the whole.

The “whole in every part” nature of a hologram provides us with an entirely new way of understanding organization and order. For most of its history, Western science has labored under the bias that the best way to understand a physical phenomenon, whether a frog or an atom, is to dissect it and study its respective parts.

^a See the decrees of Vatican I, Session 4: Chapter 2

A hologram teaches us that some things in the universe may not lend themselves to this approach. If we try to take apart something constructed holographically, we will not get the partial pieces from which it is made, we will only get smaller wholes.^a

Indeed, the relationship between Church and Eucharist is significant as we recall the words of the Liturgy of St. John Chrysostom:

Broken and distributed is the Lamb of God; broken, but not divided; forever eaten yet never consumed; sanctifying all who partake.^b

The similarity with holographic objects is striking. By contrast, the paradigm of Western science is also that of Western theology, and we can paraphrase Michael Talbot as follows:

Western theology has labored under the bias that the best way to understand a physical phenomenon, whether a frog or an atom (or the Church), is to dissect it and study its respective parts.

In other words, conventional Western ecclesiology used to tell us that there is one big worldwide universal Catholic Church, of which local Churches are only parts. According to this view, the parts are not “whole” individually, one has to take all the parts to have the whole. Reflecting this approach, the *Catechism of the Catholic Church* uses traditional Western terminology:

[The bishops should] rule well their own Churches as portions of the universal Church.^c

Likewise, in an unpublished article entitled *What Does Catholic Mean? A History of the Word “Catholic,”*^d Roman Catholic apologist Steve Ray explains:

However, we have yet to define the word catholic. It comes from the Greek *katholikos*, the combination of two words: *kata-* concerning, and *holos-* whole. According to the Oxford Dictionary of English Etymology, the word catholic comes from a Greek word meaning “regarding the whole,” or more simply, “universal” or “general.” Universal comes from two Greek words: *uni* - one, and *vertere* - turning. In other words, a “one turning,” “revolving around one,” or “turned into one.” The word Church comes from the Greek *ecclesia* which means “those called out,” as in those summoned out of the world at large to form a distinct society.

^a Article *The Amazing Holographic Universe* by Michael Talbot, electronically published. See also, *The Holographic Universe*, Michael Talbot, HarperPerennial, New York, 1991

^b Prayer at the fraction of the consecrated bread

^c CCC, 886

^d Published electronically on www.catholic-convert.com

The Orthodox can only agree with this presentation, although care is required to properly understand what is meant by “those summoned out of the world at large to form a distinct society.” From an Orthodox perspective, the problem arises when Steve Ray concludes:

So the Catholic Church is made up of those called out and gathered into the universal visible society founded by Christ.

But universal is an imprecise word. It can mean “not limited to any place, nor time, nor people, but contains true believers of all places, times, and peoples,” which can be called eschatological or pre-eternal.^a But this does not seem to be the intended meaning. Instead, “universal visible society founded by Christ” conveys the idea of ‘worldwide visible society founded by Christ.’

Hence, if the Church is disconnected from its Eucharistic nature, the temptation is great to define ‘Catholic Church’ in a space-universal^b sense. However, there is no single universal Eucharist and no single universal bishop, and hence no universal (worldwide) Church. From an Orthodox perspective, a more accurate conclusion to the above quoted article would be:

So the catholic Church is made up of those called out and gathered (to manifest the Church) through a visible, local community that participates in and offers the Eucharist under the presidency of its bishop.

‘Space-universal catholic ecclesiology’ is based on imprecise terminology and can easily be misleading. More importantly, it does not offer a faithful witness to the ecclesiology of the New Testament or of the early Church.

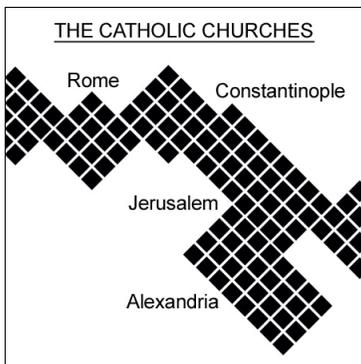


Image: the primitive approach: ontological Eucharistic ecclesiology.

Each diamond represents “a catholic Church” or “the catholic Church.”

The tip of the diamond represents the bishop. The other three tips represent the deaconate, the presbyterium and the people.

^a Or space-time universal (ST-U)

^b Not space-time universal. Space universal means worldwide and now. Space-time universal means all those in Christ at all times and all places, i.e. the fullness of the Church.

If we used the illustration of holographic objects, the catholic Church (the local Eucharistic assembly) is a complete whole which stands on its own. It contains the basic 'pattern' or 'code' and it is capable of manifesting the "whole picture." Moreover, if we look at several Churches, we do not have parts or portions coming together like a jigsaw puzzle or a mosaic. We have whole units revealing the eschatological picture with increased accuracy, and the original that is being revealed is the heavenly Church, not the so-called 'universal (worldwide) Church.'

As a result, the catholic Church is meant to be "one" by its very own nature.^a If the pattern is there, we have "the whole Church;" if not, there is either nothing or a different picture.

A universal ontology or vocation?

In his important essay on ecclesiology entitled *Called to Communion: Understanding the Church today*, Cardinal Ratzinger (Pope Benedict XVI) offers a clear exposition of the Roman Catholic understanding of 'Church' and 'catholic Church':

The Church embraces the many languages, that is, the many cultures, that in faith understand and fecundate one another. In this respect it can be said that we find here a preliminary sketch of a Church that lives in manifold and multiform particular Churches but that precisely in this way is one Church. At the same time, Luke expresses with this image the fact that at the moment of her birth, the Church was already catholic, already a world Church. Luke thus rules out a conception in which a local Church first arose in Jerusalem and then became the base for the gradual establishment of other Churches that eventually grew into a federation. Luke tells us that the reverse is true: what first exists is the one Church, the Church that speaks in all tongues – the *ecclesia universalis*; she then generates Church in the most diverse locales, which nonetheless are all always embodiments of the one and only Church. The temporal and ontological priority lies with the universal Church; a Church that was not catholic would not even have ecclesial reality.^b

This short paragraph presents the emphasis of Roman Catholic ecclesiology. Yet, the problem is the potential lack of clarity of the words we use: *ecclesia universalis* seems to be both a "world Church" and, perhaps, the eschatological Church, in which case the Orthodox would wholeheartedly agree. However, where the Orthodox would say that every (local) Church has a universal, missionary vocation, Roman Catholics tend

^a In a sense, the catholic Church cannot be cut. In another sense, the presbyters can be geographically distributed to parishes which can be considered "parts" of the catholic Church, but these parts always include the bishop.

^b Ratzinger - *Called to Communion*, pp. 43,44

to see universality or internationalism as an ontological fact from the start. The result of this second view is that the Church (Catholic or universal) is first and foremost a “world Church,” not the local Church. In other words, the reality of the Church is the big picture, the worldwide organism which is being made manifest as more local Churches are created. Indeed, *Called to Communion* rejects the Orthodox idea that the universal mission of the local Church generates a federation of Churches that should not be called ‘Church’ in the proper sense.

UNITY IN THE (LOCAL^a) CATHOLIC CHURCH

Who presides over the Eucharist?

The first occurrence of the expression ‘catholic Church’ in the early centuries is worth considering. This significant text is found in the Epistle of Ignatius of Antioch to the Smyneans:

Let no one do anything regarding the Church, apart from the bishop. Let that celebration of the Eucharist be considered valid (assured) which is held under the bishop or anyone to whom he has committed it. Where the bishop appears, there let the people be, just as where Jesus Christ is, there is the catholic Church. It is not permitted without authorization from the bishop either to baptize or to hold an agape; but whatever he approves is also pleasing to God.

In this text, the catholic Church is the local Church, the gathering of the people of God around the bishop to offer the sacred Eucharist, not a ‘universal (or worldwide) visible society founded by Christ.’ In Ignatius and for most early Christians, we have the sequence:

CHRIST-CHURCH > INCARNATION > EUCHARIST <> CATHOLIC CHURCH > PRESIDENT-BISHOP

This is a sequence which makes perfect sense, if, like the early Christians, we understand the Eucharist to be both a meal and a sacrifice. If “God’s own people” is “a royal priesthood,”^b and if the Lord’s Supper is an “*anamnesis*,”^c the logical consequence is the offering of “sacrifices.”^d The

^a Precision required by the use of capitalization in the title.

^b 1 Peter 2:9

^c Luke 22:19 – the Greek ἀνάμνησις conveys the idea of sacrifice or invocation in the LXX.

^d Hebrews 9:23 – Christian sacrifices include “a sacrifice of praise” (Hebrews 13:15), “the offering of our bodies a living sacrifice” (Romans 12:1), “the priestly service of the gospel of God” (Romans 15:16) and the offering of bread and wine.

resulting question is “who will offer the sacrifices on behalf of the people?” Who will stand up in the middle of the assembly to preside over the Eucharistic liturgy and utter the sacred words of institution? Even in the Jewish mindset, there must be ‘an order’ by which some say the “Amen” and the “Alleluia” while others “serve at the altar.” In the context of the Eucharist, the Church did not choose to have a ‘randomly picked’ president of assembly or even a ‘rotational presidency.’ In keeping with biblical pattern, one was set aside to be the institutional celebrant. Among the presbyters, a presiding-presbyter was elected and consecrated. The term ‘bishop’ soon became normative to refer to that office.^a Hence, the bishop, as president of the Eucharistic assembly, is the living symbol of the catholic Church and the guarantee of its unity.^b

Presbyters and bishops

It is likely that Peter’s role among the Apostles (*protos*) made him the senior-celebrant whenever the Apostles were gathered. Every order has its *protos*, and Peter was that first-Apostle among the Twelve. Likewise, the bishop (who is essentially a presbyter ‘ordered’ or ‘ordained’ as *protos*) occupies “the place of Peter” in the Church.^c

In other words, presbyters (including the bishops) are “priests” (ἱερεὺς - *hiereus*) in the sense that only they can offer the bloodless sacrifice on behalf of the people. Yet, a particular presbyter is set aside as the visible and permanent sign of unity, as Peter was set aside among the Twelve.

Regarding the relationship between *presbyteros* and *episcopos*, two positions are possible: these two views were masterfully (albeit subjectively) expounded at the turn of the twentieth century by Charles Biggs:

In the fourth century there were in the Church two divergent theories of the origin of the Episcopate. The first is that of Theodore of Mopsuestia, the second is that of St. Jerome.

Theodore starts from the observation that Bishop and Presbyter were originally equivalent terms, and asks how the former had come to designate a special and superior grade... According to Theodore, then, the Episcopacy existed from the beginning, though there has been a shifting of titles; the first bishops were specially consecrated by the Apostles and by the Apostles alone...

^a See Appendix A

^b This is why Orthodox bishops wear a ‘panagia’ around their necks, i.e. an icon of the Mother of Christ who is herself the icon of the Church.

^c In modern Orthodox usage, ‘protopresbyter’ is an honorary rank or title bestowed on a senior priest by his bishop.

This may be called the accepted view... The essential point is whether the Apostles by a distinct act of consecration instituted a distinct class of ecclesiastical officers whom they intended to step into their own places and wield their own authority.^a

Briggs then contrasts this view with that of St. Jerome (we have already quoted from his *Epistle to Evangelus*):

St. Jerome... also starts with the observation that originally bishop and presbyter were convertible titles.

The Presbyter, therefore, is the same as the Bishop, and until parties arose in religion by the prompting of the devil, so that it was said in the communities, I am of Paul, I of Apollos, I of Cephas, the Churches were governed by the common council of the priests. But when each teacher began to think that those whom he had baptized were his own, not Christ's, it was decreed throughout the world that one of the priests should be elected and set over the others, and that on him should rest the general supervision of the Church, so that the seeds of division might be destroyed...

As therefore the presbyters know that by the custom of the Church they are set under him who is put over them, so let bishops know that rather by custom than by the Lord's arrangement are they greater than presbyters.' (Commentary of Titus 1:5)

According to Jerome, therefore, Episcopacy was not directly instituted by our Lord, and it is clearly implied in his words that it was not directly instituted by the Apostles. It rests upon the 'custom of the Church,' and was devised by the Church for a particular object—the maintenance of unity.

At this point, let us clearly express our options.

Option 1: the original biblical pattern is that presbyters and bishops are one and the same, both in terminology and in fact. If one presbyter was elevated to a higher office (then called episcopate), this was a practical decision of the Churches for the sake of unity, not an apostolic institution. Depending on how strongly one feels about the authority of the Church, this 'change' is more or less binding.

Option 2: the biblical terminology that equates presbyter and bishop does not negate the fact that one presbyter was in fact the institutional

^a Briggs - *The Origins of Christianity*, pp.63-71.

The question can be expressed differently: did Christ and the Apostles intend that one man would be the permanent president of the Eucharist, and if so what would be the ecclesiological significance of this role? Charles Bigg is typically assuming that it would be the bishops only who would 'succeed' to the Apostles, not the presbyters. However, the real question is, did the Apostles intend that one presbyter should hold the place of Peter – *protos* – in the (local) Church.

Eucharistic president of the community, i.e. the bishop. Regardless of what title was given to this role or office, it was of apostolic and divine origin. In this context, divine means that if Christ chose Peter to be *protos* (*arche* is not used) among the Apostles, the identification of the bishop with Peter would be based on a divine order, not on ecclesiastical policy.^a

It is true that the terms *presbyteros* and *episkopos* were interchangeable, both in the New Testament and in 1 Clement, but we have analyzed this issue in detail in Appendix A. Whether called ‘bishop’ or not, there always was a presbyter designated as ‘head of the table’ for the Eucharistic community. This office of presidency gave him a powerful representative and symbolic role: the bishop stood at the altar on behalf of the clergy and people. Christ and the Church intersected in his personal office because the people are ‘Christ’ and the bishop speaks on behalf of the Great High Priest the words of institution.

What remains somewhat of a mystery is the nature of the relationship between the *protos* and his fellow-presbyters. As Jerome rightly remarked, a presbyter can do everything a bishop does except ordain. As early as the third century, the *Apostolic Tradition* of Hippolytus of Rome makes the distinction between the authority of the presbyter to “seal” and that of the bishop to actually “ordain:”

When one ordains a deacon, he is chosen according to what has been said above, with only the bishop laying on his hand in the same manner. In the ordination of a deacon, only the bishop lays on his hand, because the deacon is not ordained to the priesthood, but to the service of the bishop, to do that which he commands... Upon the presbyters, the other presbyters place their hands because of a common spirit and similar duty. Indeed, the presbyter has only the authority to receive this, but he has no authority to give it. Therefore he does not ordain to the clergy. Upon the ordination of the presbyter he seals; the bishop ordains.^b

Hence, the bishop is first among equals, but in a way that gives him unique privileges, indeed powers, in the Church and “on behalf of the Church.”^c On the other hand, the bishop depends on other bishops to perform an episcopal consecration, and likewise needs the assent of the *presbyterium* and the people:

With the assent of all, the bishops will place their hands upon him, with the council of presbyters standing by, quietly...^d

^a Peter was always called “an apostle” or “the fellow-presbyter” and “first.” There was no distinguishing title for his role of presidency and leadership among the Apostles.

^b *Apostolic Tradition*, 8

^c This expression is used of the letter called 1 Clement in Eusebius.

^d *Apostolic Tradition*, 2

Summary

The need to have an established presiding presbyter at the head of the Eucharistic assembly is obvious for practical reasons. It seems equally evident that the early Christians, following the apostolic pattern for Jerusalem, did not opt for a ‘rotational’ type of Eucharistic presidency. Just as Peter, an apostle, had status of *protos* and the privilege to preside whenever the Twelve were gathered,^a likewise a presbyter was designated to have this special role (as “bishop”).

THE STRUCTURE OF THE CATHOLIC CHURCH

“One bishop in the catholic Church”

Perhaps the most striking confirmation of Orthodox Eucharistic ecclesiology and terminology comes from an early bishop of Rome: Cornelius (†252). Eusebius^b has preserved for us the content of Cornelius’s letter to Fabian of Antioch:

[Referring to Novatian who attempted to seize the bishopric at Rome]
This avenger of the Gospel then did not know that there should be one bishop in the catholic Church;^c yet he was not ignorant that in it there were forty-six presbyters, seven deacons, seven sub-deacons, forty-two acolytes, fifty-two exorcists, readers, and janitors, and over fifteen hundred widows and persons in distress...

This early bishop of Rome confirms the holographic ecclesiology of Ignatius: because the bishop is the living symbol of the unity of the Church, “there should be one bishop in the catholic Church.” Clearly, Cornelius uses the expression ‘catholic Church’ to refer to the local Church without any doubt of being misunderstood.

Another early instance of the word catholic is associated with St. Polycarp, Bishop of Smyrna, who used the word many times. The *Martyrdom of Polycarp*, written at the time of Polycarp’s death, reads:

The Church of God which sojourns in Smyrna, to the Church of God which sojourns in Philomelium, and to all the dioceses of the holy and Catholic Church in every place... When Polycarp had finished his prayer, in which

^a Except, perhaps in Jerusalem, after James was ordained bishop.

^b Eusebius, *Ecclesiastical History*, translated by Paul Maier, p. 240 (6.43)

^c Most translations have “in a catholic Church” but the original Greek is better translated “in the catholic Church” (see Zizioulas, *Eucharist, Bishop, Church*, pp. 126-127).

he remembered everyone with whom he had ever been acquainted . . . and the whole Catholic Church throughout the world. . .

These quotes, often poorly translated, are clear enough to establish that ‘Catholic’ could not possibly mean ‘universal’ or ‘worldwide.’ If it was the case, ‘Catholic’ would mean “which is in every place” and this leads to the conclusion that the *Martyrdom of Polycarp* would talk about ‘the [which is in every place] Church in every place,’ a meaningless tautology.^a

The evidence, then, is that there was no universal ecclesiology in the second and third century.^b When the Western model appeared and developed, the result was to postulate only one ultimate bishop (the pope) in the ‘catholic Church’ (the universal Church).

St. Peter, “head” of the catholic Church

Having a correct understanding of what the catholic Church is enables us to think with the mind of the Fathers on this issue, without being affected by the so-called ‘Peter syndrome.’^c

We have already expressed primitive Orthodox ecclesiology with this formula:

INCARNATION > EUCHARIST <> CATHOLIC CHURCH > PETER
> PRESIDENT-BISHOP = ESSENTIAL / ONTOLOGICAL / DIVINE
ORDER

By comparison, Roman Catholic ecclesiology is explained in *Jesus, Peter and the Keys* whose introduction by Kenneth Howell offers the universalist equivalent. In this model, the bishop is unavoidably absorbed by the papacy:

INCARNATION > CHURCH > PAPACY^d

The major difference resides in what we mean by Church. If the Church is in fact a universal, worldwide organism or society, then the Roman Catholic model makes sense. Orthodox scholar Alexander Schmemmann was very lucid on this point:

If the Church is a universal organism, she must have at her head a universal bishop as the focus of her unity and the organ of supreme power. The idea, popular in Orthodox apologetics, that the Church can have no visible head

^a Also in the Liturgy of St. Basil: “we pray to You, be mindful of Your holy, catholic, and apostolic Church, which is from one end of the inhabited earth to the other.”

^b John Zizioulas’ *Eucharist, Bishop, Church* offers an in-depth examination of the primary sources.

^c The “Peter Syndrome” is the automatic (and unjustified) application of anything about Peter to the bishop of Rome exclusively. This is deeply rooted in Roman Catholic consciousness.

^d Butler et al. - *Jesus, Peter and the Keys*, Introduction, xiv

because Christ is her invisible head is theological nonsense. If applied consistently, it should also eliminate the necessity for the visible head of each local Church, i.e. the bishop.^a

Of course, saying that the bishop is in some sense the “head” of the (local) catholic Church (now called diocese) or that the Patriarch of Moscow is the “head” of the Russian Orthodox Church (or more accurately the Moscow Patriarchate) requires some clarification. This headship is that of a representative or primate, according to the spirit of the 34th apostolic canon which reads:

It is the duty of the bishops of every ethnic area to know who among them is the first, and to recognize him as their head, and to refrain from doing anything unnecessary without his advice and approval. Instead, each [bishop] should do only whatever is necessitated by his own district and by the territories under him. But let not [the primate] do anything without the advice and consent and approval of all. For only thus there be concord, and will God be glorified...^b

However, such ‘headship’ cannot in any way be identified or in competition with Christ’s ontological headship over the pre-eternal Church.

In summary, the New Testament and pre-Nicene use of ‘Church,’ ‘whole Church’ and ‘catholic Church’ assumes Eucharistic ecclesiology. Moreover, the identity of etymology and concept between ‘catholic’ and ‘holographic’ is both illuminating and significant.

The bishop as successor of St. Peter

The role of a presiding-presbyter (later called bishop) as successor of Peter who was *protos* among the Twelve is significant. This is without doubt the patristic perspective.

St. Ignatius is the first explicit advocate of what has come to be called the ‘doctrine of the monarchical episcopate.’ However, Ignatius does not make any connection between Peter and the bishop in a ‘successive’ or symbolic sense. Origen, on the other hand, makes a clear identification between the Petrine promises of Matthew 16 and the office of bishop. In fact, this identification is not presented as a theological speculation: Origen tells his readers that it was the standard claim of all bishops to have received the power of the keys:

^a Meyendorff – *The Primacy of Peter* (hereafter TPOP), p. 151

^b *The Rudder of the Holy Orthodox Christians or All the Sacred and Divine Canons*, D.Cummings, Chicago, 1957

Consider how great power the rock has upon which the Church is built by Christ, and how great power every one has who says, "Thou art the Christ, the Son of the living God"... But when those who maintain the function of the episcopate make use of this word as Peter, and, having received the keys of the kingdom of heaven from the Savior, teach that things bound by them, that is to say, condemned, are also bound in heaven, and that those which have obtained remission by them are also loosed in heaven, we must say that they speak wholesomely if they have the way of life on account of which it was said to that Peter, "Thou art Peter..." But if he is tightly bound with the cords of his sins, to no purpose does he bind and loose.^a

It seems that Origen had traveled extensively by the time he wrote his *Second Commentary on Matthew*. As a result, we must assume that he accurately reported what he heard: bishops were quoting Matthew 16 to establish the prerogatives of their office.

With Cyprian, we have an unambiguous exposition of Eucharistic ecclesiology combined with the identification Peter = Bishop. In the words of the great African bishop:

Our Lord, whose precepts and admonitions we ought to observe, describing the honor of a bishop and the order of His Church, speaks in the Gospel, and says to Peter: "I say unto thee that you are Peter, and upon this rock will I build my Church, etc." And so, through the changes of times and successions, the ordering of bishops and the plan of the Church flow onwards, so that the Church is founded upon the bishops, and every act of the Church is controlled by these same rulers... The Church is established in the bishop and the clergy, and all who stand fast in the Faith.^b

This is not speculative theology – these are basic theological arguments used by Cyprian to dissuade the lapsed from separating from their bishop. The same Petrine arguments are expressed in his *Epistle to Florentius*:

Peter answered Him: "You are the Son of the living God." Peter speaks there, on whom the Church was to be built, teaching and showing in the name of the Church, that although a rebellious and arrogant multitude of those who will not hear and obey may depart, yet the Church does not depart from Christ; and they are the Church who are a people united to the priest,^c and the flock which adheres to its pastor. And so, you should know that the bishop is in the Church, and the Church in the bishop; and if any one be not with the bishop, that he is not in the Church, and that those flatter themselves in vain who creep in, not having peace with God's priests, and think that they communicate secretly with some; while the Church, which is catholic and one, is not cut nor divided, but is indeed

^a *Second Book of the Commentary on the Gospel According to Matthew*, Book XII, 14

^b *Epistle XXVI, to the Lapsed*

^c 'Priest' (*hiericus* or *sacerdotus*) always referred to the bishop, not to the presbyter(s).

connected and bound together by the cement of [bishops] who bond with one another.

This is Eucharistic and episcopal ecclesiology *par excellence*. Yet, Cyprian is even more explicit in his famous *Treatise on the unity of the catholic Church*. The source of unity of the catholic Church, he writes, is Peter, that is the episcopate:

There is easy proof for faith in a short summary of the truth. The Lord speaks to Peter, saying, “I say unto thee, that you are Peter; and upon this rock I will build my Church, and the gates of *Hades* shall not prevail against it. And I will give to you the keys of the kingdom of heaven; and whatsoever you shall bind on earth shall be bound also in heaven, and whatsoever you shall loose on earth shall be loosed in heaven.” And again to the same He says, after His resurrection, “Feed my sheep.” And although to all the Apostles, after His resurrection, He gives an equal power, and says, “As the Father has sent me, even so send I you: Receive the Holy Spirit: Whosoever sins you remit, they shall be remitted; and whosoever sins you retain, they shall be retained; “yet, that He might set forth unity, He arranged by His authority the origin of that unity, as beginning from one. Assuredly the rest of the Apostles were also the same as was Peter, endowed with a like partnership both of honor and power; but the beginning proceeds from unity... Does he who does not hold this unity of the Church think that he holds the Faith? Does he who strives against and resists the Church trust that he is in the Church?

The episcopate is one, the parts of which are held together by the individual bishops. The Church is one which with increasing fecundity extends far and wide into the multitude, just as the rays of the sun are many but the light is one, and the branches of the tree are many but the strength is one founded in its tenacious root, and, when many streams flow from one source, although a multiplicity of waters seems to have been diffused from the abundance of the overflowing supply nevertheless unity is preserved in their origin.^a

The episcopate is the locus of unity of the catholic Church and every bishop sits on Peter’s chair. This text is often misunderstood and misquoted by those who mistakenly think that Cyprian equates Peter’s Chair with the See of Rome. Cyprian clearly adopts a holographic model in which every bishop is identical to the other because they are all expressions of the one chair. There is no place for another layer of organization which would create the sequence:

BISHOPS > BISHOP OF BISHOPS > CATHOLIC CHURCH
(UNIVERSAL ECCLESIOLOGY)

^a *On the Unity of the Catholic Church*

Cyprian, along with his synod of North African bishops, left no room for doubt:

For neither does any of us set himself up as a bishop of bishops, nor by tyrannical terror does any compel his colleague to the necessity of obedience; since every bishop, according to the allowance of his liberty and power, has his own proper right of judgment, and can no more be judged by another than he himself can judge another.^a



Cyprian's view of a Petrine succession in the episcopate is the view of pre-Nicene Christianity and that of Byzantine/Orthodox theology. In *The Primacy of Peter*, Fr. John Meyendorff writes:

On the other hand, a very clear patristic tradition sees the succession of Peter in the episcopal ministry. The doctrine of St Cyprian of Carthage on the "See of Peter" being present in every local Church, and not only in Rome, is well known. It is also found in the East, among people who certainly never read the *De unitate ecclesiae* of Cyprian, but who share its main idea, thus witnessing to it as part of the catholic tradition of the Church. St Gregory of Nyssa, for example, affirms that Christ "through Peter gave to the bishops the keys of the heavenly honors," and the author of the *Areopagitica*, when speaking of the "hierarchs" of the Church, refers immediately to the image of St Peter. A careful analysis of ecclesiastical literature both Eastern and Western, of the first millennium, including such documents as the lives of the saints, would certainly show that this tradition was a persistent one; and indeed it belongs to the essence of Christian ecclesiology to consider any local bishop to be the teacher of his flock and therefore to fulfill sacramentally, through apostolic succession, the office of the first true believer, Peter.^b

As Fr. Meyendorff demonstrates both in *The Primacy of Peter* and *Byzantine Theology*,^c this identification of Peter with the bishop continued well after the Great Schism. In 1315, Patriarch John of Constantinople explained to the Emperor that he only accepted the episcopal office of the great capital after experiencing an apparition of Christ who said "If you love me, Peter, feed my sheep." Meyendorff's conclusion is especially significant:

Its is therefore comprehensible why, even after the schism between East and West, Orthodox ecclesiastical writers were never ashamed of praising the "coryphaeus," and of recognizing his pre-eminent function in the very

^a Acts of the Seventh Council of Carthage under Cyprian, (The Judgment of Eighty-Seven Bishops on the Baptism of Heretics). This canon does not exclude the possibility of conciliar proceedings against a bishop by his peers.

^b TPOP, p. 71

^c Meyendorff – *Byzantine Theology*, pp. 97-99

foundation of the Church. They simply did not consider this praise and recognition as relevant in any way to the Papal claims, since any bishop, and not only the pope, derives his ministry from the ministry of Peter.^a

Perhaps the most striking example of a bishop being called “another Peter” is found in the writings of St. John Chrysostom, and this is significant because the great preacher had perhaps the most exalted view of Peter to be found in patristic literature.^b We read:

In speaking of Peter, the recollection of another Peter (St. Flavian of Antioch) has come to me, our common father and teacher, who has succeeded to the virtue of Peter, and also to his chair. For this is the one great prerogative of our city, that it received the coryphaeus of the Apostles as its teacher in the beginning. For it was right that she who first was adorned with the name of Christians before the whole world, should receive the first of the Apostles as her pastor. But though we received him as teacher, we did not retain him to the end, but gave him up to Royal Rome. Nay, but we did retain him till the end; for we do not retain the body of Peter but we retain the Faith of Peter as though it were Peter himself; and while we retain the Faith of Peter, we have Peter himself.^c

Commenting on F.W. Puller’s *Primitive Saints and the See of Rome*, Roman Catholic scholar Dom John Chapman writes:

Father Puller’s quotation [from Chrysostom] begins after this point:

“Why did He also pour forth His blood? To purchase those sheep whom he committed to Peter and his successors.”

Here Father Puller stops, remarking correctly that “his successors” does not mean the popes, but all bishops.

This issue of a universal Petrine succession in all bishops is extremely important and stands in sharp contrast with Roman Catholic ecclesiology. For instance, James Likoudis expresses forcefully the common Roman Catholic perspective:

It is simply not true, and has never been, that all Bishops *are equal by divine right as to their authority* and that our Blessed Lord established *a visible Church without a visible head*.^d

^a TPOP, pp. 71-72

^b Chrysostom also calls Ignatius of Antioch successor of Peter (cf. Philip Schaff, *History of the Christian Church*, book 3, chapter 5). There is no doubt that his reference to “Peter and his successors” applies to the bishops everywhere, not to the bishops of Rome. In fact, it seems that Chrysostom’s perception of Peter’s role stemmed from his view of the episcopate (not the other way around).

^c *Hom. in inscr. Act II*, 6, vol III, 86[70]

^d Likoudis – *The divine primacy of the bishop of Rome*, p. xiv

However, the Eastern Orthodox position, on the basis of Eucharistic ecclesiology, is that the visible Church is the catholic Church and that it has a visible “head” (in a relative sense): the bishop.^a Moreover, if Peter’s successors are “all bishops,” to use Dom Chapman’s admission, then all are indeed “equal by divine right as to their authority.” As St. Jerome puts it:

Wherever there is a bishop, whether at Rome or Gubbio, or Constantinople or Rhegium, or Alexandria or Tanis, his worth is the same, and his priesthood is the same. The power of riches or the lowliness of poverty does not make him a higher or a lower bishop. But all are successors of the Apostles.^b

Once this fundamental principle of divine and ontological equality of all bishops is established, discussing the need for conciliarity and primacy among the bishops is both possible and necessary. However, this consideration implies another question. If all bishops are Peter’s successors (Eucharistically speaking) and successors of particular Apostles (historically speaking), are not some bishops more ‘successors of Peter’ than others? To answer this question accurately, a critical distinction must be made between what the Fathers meant when they applied the Petrine texts to the bishop and references to the historical pedigree of a particular Church. In the Eucharistic sense, there can be no difference between two bishops, regardless of their possible connection with the historical whereabouts of the Twelve. Historically speaking, it might be said that a particular bishop is now presiding over a community where Peter was once physically present. This is the case of a number of cities, including Jerusalem, Antioch and Rome, but this had nothing to do with the divine structure of the Church, and indeed with the Petrine office as understood by the Fathers.



The ecclesiological question, then, becomes very specific: Is there a particular “successor of Peter” who inherits Petrine primacy over his fellow-bishops, indeed with ‘ordinary episcopal’ authority over them and bishop of bishops? The Roman Catholic answer, expressed in the framework of universal ecclesiology, is yes: the bishop who presides in the “the See of his martyrdom.” In a document entitled *The Primacy of the Successors of Peter in the Mystery of the Church*, the Congregation for the Doctrine of the Faith (Pope Benedict XI was then Prefect as Cardinal

^a Eastern Orthodoxy is not opposed to using the term “head,” although cautiously, to refer to other forms of non-Eucharist primacy (e.g. “the head of the Russian Orthodox Church”).

^b *Epistle 146 to Evangelus*, Migne PL 22:1192, Giles p. 154. Let us note that Jerome sees the bishops as “successors of the Apostles,” not Peter. The functional differences of jurisdiction are not denied. However, we have seen that Jerome’s views on the episcopate were actually defective.

Ratzinger), we have a classic presentation of the Roman Catholic ecclesiological model:

From the beginning and with increasing clarity, the Church has understood that, just as there is a succession of the Apostles in the ministry of Bishops, so too the ministry of unity entrusted to Peter belongs to the permanent structure of Christ's Church and that this succession is established in the See of his martyrdom.^a

Hence, where the Orthodox would say “the ministry of unity entrusted to Peter belongs to the permanent structure of Christ's Church and that this succession is established in every episcopal chair,” Roman Catholics have a very different understanding of what is meant by “this succession.”

This is the ecclesiological root of the current schism between Roman Catholicism and Eastern Orthodoxy: two distinct understandings of the concepts of ‘Church’ and ‘apostolic succession.’

Peter's special successors and Presbyteral Apostolic Succession

Within the context of the nature of the Church, the successors of Peter are the bishops. This view rests on solid biblical and patristic foundations. From an historical or geographical perspective, every bishop could be also considered as a successor of a particular apostle, although without ontological meaning.

Moreover, a careful examination of both ecclesiologies (universal and Eucharistic) implies two views of apostolic and Petrine succession. If the successors of Peter are the bishops, does it not follow that that the presbyters are successors of the Apostles? St. Irenaeus comes to mind:

It is necessary to obey the presbyters who are in the Church - those who, as I have shown, possess the succession from the Apostles. For those presbyters, together with the succession of the bishops, have received the certain gift of truth, according to the good pleasure of the Father.^b

The same idea is also dramatically expressed by St. Ignatius:

The bishop presiding after the likeness of God and the presbyters after the likeness of the council of the Apostles, with the deacons also who are most dear to me, having been entrusted with the diaconate of Jesus Christ.^c

^a *L'Osservatore Romano*, Weekly Edition in English, 18 November 1998, pp. 5-6

^b *Against Heresies*, IV, 26, 2

^c *To the Magnesians*, 6:1

In like manner let all men respect the deacons as Jesus Christ, even as they should respect the bishop as being a type of the Father and the presbyters as the council of God and as the college of Apostles. Apart from these there is not even the name of a Church.^a

Finally, in the very ancient *Constitutions of the Holy Apostles*, we read:

Let the presbyters be esteemed by you to represent the apostles, and let them be teachers of divine knowledge.^b

It is important to realize that the Roman Catholic view is somewhat different. In *Called to Communion*, Cardinal Ratzinger (Pope Benedict XVI) concluded his brief review of Orthodox Eucharistic ecclesiology with these words:

Orthodox theologians have contrasted the Eucharistic ecclesiology of the East, which they hold up as the authentic model of the Church, to the centralistic ecclesiology of Rome. In every local Church, they maintain, the whole mystery of the Church is present when the Eucharist is celebrated... Given this premise, the inference is drawn that the idea of a Petrine office is contradictory...^c

And yet, ‘the idea Petrine office’ is very much at the center of Orthodox ecclesiology. A major cause of disagreement and misunderstanding is that Rome’s emphasis on Petrine succession is universal and therefore ‘one level up.’ A few pages later, we read:

The second point follows from what has been said: the bishop is the successor of the Apostles,^d but only the bishop of Rome is the successor of a particular apostle – of Saint Peter – and thus given responsibility for the whole Church.^e

On the other hand, the Orthodox service for the reception of converts asks:

Do you renounce the erroneous supposition that the Holy Apostles did not receive from our Lord Jesus Christ equal spiritual powers, but that the holy Apostle Peter was their Prince,^f and that the Bishop of Rome alone is his successor...^g

^a *To the Trallesians*, 3:1

^b ANF, Volume 7, p. 410

^c CTC, pp. 79, 80

^d We have already mentioned that this view was expressed by St. Jerome.

^e CTC, p. 97. Notice the popular yet non-Scriptural use of ‘whole Church’ (Romans 16:23; Acts 15:22).

^f A possibly unclear translation – “was their ruler” might have been a better way to avoid misunderstandings since various Orthodox hymns and prayers do refer to the Apostle Peter as “foremost” (in the same prayer book) or “prince.” See our discussion of Peter’s primacy below.

^g The question actually ends with “and that the Bishop of Rome alone is his successor, and that [the other bishops] are not, equally with the Bishop of Rome, successors of the Apostles.” This may seem confusing inasmuch as the expected ending should have been “equally with the Bishop of Rome, successors of St. Peter.” It may indicate that the theory that bishops (not presbyters) are successors

Because the ideas connected to apostolic (and Petrine) succession are assumed more than researched, few people are aware that the two models are quite different, although to an extent complementary:

EASTERN ORTHODOX:

Church (catholic) > Peter = Bishop > Apostles = Presbyters

ROMAN CATHOLIC:

Church (universal) > Peter = Pope > Apostles = Bishops



Another issue is the possible application of Petrine succession beyond its expression in the episcopate. The question is rather simple. If we are trying to find a personal successor to the chief-apostle in the sense of a unique dynastic, universal and non-Eucharistic succession, what are the credentials of particular bishops, including that of Rome? After all, Peter as ‘the first apostle’ ordained James as ‘the first bishop of the first see’ (Jerusalem). Evodius, ‘first bishop of the city where the disciples were first called Christians’ (Antioch), ordained by Peter long before Linus in Rome also comes to mind. In that sense, the bishop of Rome would seem to be last rather than first (*protos*). But of course, taken into account were the importance of the city, the symbolic importance of having Peter’s relics under the bishop’s altar and the fact that Peter (and Paul) would have personally entrusted the Church of Rome to a ‘successor.’ Because proper theology makes a sharp difference between the missionary ministry of the Twelve and the local ministry of bishops, it is not surprising that the Orthodox later complained that “You (Italians) have made him (Peter) who was teacher of the world bishop of one city.”^a

Indeed, if Petrine connections are to be considered as paramount for universal primacy, four Churches can boast some kind of special status: Jerusalem was the first choice in every way, as earthly Zion, altar of Jesus Christ *par excellence*, and Mother-Church. Jerusalem is also the See of the ‘Brother of the Lord’ who was ordained first bishop by Peter, James and John at the bidding of the Lord himself.^b But Jerusalem was destroyed in 70

of the Apostles (not Peter) became influential in the Orthodox East as well, as also indicated by the Orthodox Study Bible footnote on Acts 1:20. (Source: *Book of Needs, Volume 1*, St. Tikhon’s Seminary Press, South Canaan, 1998, p. 75)

^a TPOP, p. 81

^b Eusebius writes: “The lord’s brother, who had been elected by the Apostles to the episcopal throne at Jerusalem...” - HE 2.23. The Syriac Apostolic Constitutions tell us that James was “appointed Bishop of Jerusalem by the Lord Himself” (8.35).

and ‘deactivated’ until the 200s. Antioch was the second ‘Chair of Peter’ if one is to use this expression for a locale where Peter personally proclaimed the Gospel. We have already encountered Chrysostom’s conviction that Flavian of Antioch was “another Peter... who has succeeded to the virtue of Peter, and also to his chair.” The third choice was Rome, because both Peter and Paul had honored the great city with their preaching and the blood of their martyrdom. Of course, Rome – the capital and center of gravity of the empire – had more than one reason to claim special status. The fourth choice was Alexandria whose Church was known as “the See of St. Mark” and whose bishops were first to be called “pope.”^a Indeed, if anyone has a convincing case for being Peter’s special dynastic successor, it is no other than the Evangelist Mark. Mark was an eyewitness of the Lord, he was the companion and perhaps secretary of the great Apostle, even writing “Peter’s gospel” and significantly in a context of succession, Peter calls him “my son.”^b

The Orthodox conviction is that the idea of Peter’s personal dynastic succession is at odds with authentic ecclesiology which is rooted in Peter’s succession in the episcopacy. This does not mean that the Pope is not successor of Peter in a certain sense (as indeed the Bishops of Antioch or Alexandria). Likewise, there is meaning and beauty to the image of St. Andrew as founder of the See of Constantinople. But ultimately, the dynastic view cannot replace or even eclipse the traditional and theological understanding that every bishop holds “the Chair of Peter.”



Hence, Rome’s historical primacy, which in some form is not denied by the Orthodox, is a form of primacy that differs in nature from the Eucharistic model.

Certainly, one Church should have a form of primacy (or priority) among all the Churches because in every gathering there is some kind of ‘first.’ When several Orthodox priests or bishops concelebrate Divine Liturgy, there is an established way to determine a ranking, for the sake of good order (typically years of ordination for priests and ecclesiastical titles for bishops). In short, the essential equality of all bishops as successors of Peter does not necessarily preclude an order of primacy and “hierarchical privileges” among them, but in Eucharistic ecclesiology, it does exclude a truly episcopal, non-Eucharistic layer at the universal level.

^a Eusebius (Maier edition, hereafter HE), p. 255. Cyprian was also called ‘pope’ by his clergy.

^b 1 Peter 5:13

Demoted bishops and ordaining presbyters

The question of the relationship between bishop and presbyter is quite important if we accept the idea that the episcopate corresponds to the “Place of Peter” in the Church. It is important to reaffirm that the structure of the (local) catholic Church (or diocese) cannot exactly be replicated outside its boundaries, i.e. to a ‘universal Church,’ because the ‘universal Church’ is not a Eucharistic assembly and therefore not ‘a Church.’ Rather, what is needed is a structure of communion and harmony among the Churches. Still, if it can be proven that the bishop is ontologically different than the presbyter and has supremacy over the local Church, it might be tempting to replicate this structure to the so-called ‘universal Church’ and consider both equally divine in origin. This, Orthodoxy contends, is the error of Roman Catholic ecclesiology.

With this in mind, it is significant to note that the early Church did not see the office of bishop as something absolutely permanent. If, for some reason, the proto-presbyter was no longer able to function as Eucharistic head of the community, it was possible to ‘demote’ him to the rank of layman or presbyter. For instance, Bishop Cornelius of Rome informed his colleague Fabian of Antioch that a certain bishop who had agreed to consecrate the schismatic Novatian to the episcopate had been ‘readmitted as a layman.’^a A hundred years later, the Council of Nicea regulated the reception of former “Cathars” (Novatians) as follows:

Accordingly, where all the ordained in villages or cities have been found to be men of this kind alone, those who are so found will remain in the clergy in the same rank; but when some come over in places where there is a bishop or presbyter belonging to the catholic Church, it is evident that the bishop of the Church will hold the bishop’s dignity, and that the one given the title and name of bishop among the so-called Cathars will have the rank of presbyter, unless the bishop thinks fit to let him share in the honor of the title. But if this does not meet with his approval, the bishop will provide for him a place as *chorepiscopus* or presbyter, so as to make his ordinary clerical status evident and to prevent having two bishops in the city.^b

It seems clear, however, that the roles and privileges of presbyter and bishop are ultimately defined by one’s relationship with the Eucharistic community. The consciousness of the Church could thus affirm the essential importance of the bishop as necessary symbol of unity of the

^a HE, p. 240

^b Canon 8. See TCAC, pp. 56, 57.

catholic Church while maintaining the understanding that the bishop also remains “a fellow-presbyter.”^a

From catholic Church to Catholic Church

Most pre-Nicene writers consistently use the expression ‘catholic Church’ to refer to the local episcopal assembly. This was the normative usage, along with the plural ‘Churches.’ There were also instances when ‘catholic Church’ could be used in a ‘generic’ sense, as in the expression “the catholic Church everywhere.” In general, the context indicates that we are not dealing with the local expression but with a class. Although it is undeniable that this usage eventually developed into a ‘space-universal Church’ type of language, this was not the original intent. We could compare this usage to such words as ‘fish’ or ‘deer’ which have an invariable plural form.

In a context where Eucharistic ecclesiology is assumed and understood, the expression ‘Catholic Church’^b does not imply the existence of a universal Eucharist with a universal bishop. It refers to a class or type of structure without reference to a particular locale. Nevertheless, the temptation to shift from the class meaning to the identity meaning is great and there is no doubt that the generic and convenient expression ‘Catholic Church’ (or ‘Orthodox Church’) became a cause of ecclesiological confusion, both East and West.

Roman Catholic ecclesiology: who is fully catholic?

At this point, it is possible to fully understand the divergence between the Roman Catholic understanding of ‘catholic’ and its Eastern Orthodox counterpart.

In Roman Catholic ecclesiology, a local Church must be in communion with the Church of Rome, indeed under the jurisdictional authority of the bishop of that Church, to be fully catholic. The 1992 *Catechism of the Catholic Church*, while influenced by Vatican II’s emphasis of some aspects of Eucharistic ecclesiology, affirms that:

Particular Churches are fully catholic^c through their communion with one of them, the Church of Rome “which presides in charity.”^a

^a 1 Peter 5:1-4. As Metropolitan John (Zizioulas) of Pergamon emphasizes, the idea of a bishop ordained and functioning without reference to an actual Eucharistic community is an ecclesiological aberration.

^b This capitalization is consistent with the shift in meaning.

^c The Catechism only capitalizes “Catholic Church” when the expression is used in a universal (worldwide) sense.

In other words, “the Church of God which is at Ephesus” is not fully catholic apart from the Roman Church. Here, the local Church is understood as the radiance and manifestation not of the eschatological Church but of the worldwide organism centered in Rome. Hence, the *Catechism of the Catholic Church* teaches that:

The phrase “particular Church,” which is the diocese (or eparchy), refers to a community of the Christian faithful in communion of faith and sacraments with their bishop ordained in apostolic succession.^b

These particular Churches “are constituted after the model of the universal Church; it is in these and formed out of them that the one and unique Catholic Church exists.”^c

Orthodox theologians often notice the evolution of terms and concepts associated with this ecclesiology. When the New Testament reads “whole Church” and pre-Nicene Christians say “catholic Church,” the Catechism uses “particular Church(es).” Conversely, when the expression “Catholic Church” is used, it seems to refer to the universal Church, as in “it is in these and formed out of them that the one and unique Catholic Church exists.” In the same way, a *motus proprio* published by Pope John Paul II declares:

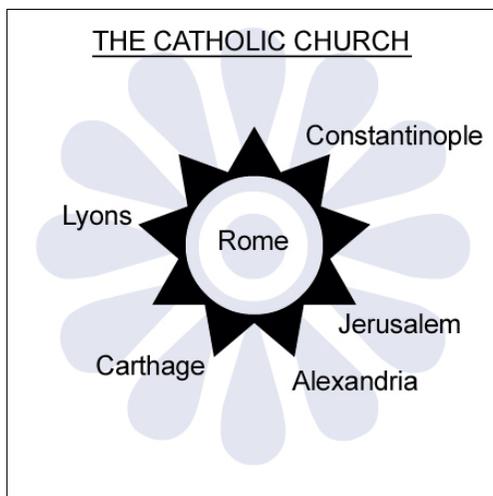
He [the bishop] does not exercise the supreme power which belongs to the Roman Pontiff and to the College of Bishops as elements proper to the universal Church, elements present within each particular Church, in order that it may fully be Church, that is, a particular presence of the universal Church with all the essential elements pertaining thereto.

This terminology can easily be a cause of confusion because “universal Church” seems to equated with “worldwide Church.” This lack of distinction between the two has significant consequences.

^a CCC, 834. This expression “which presides in charity” is from Ignatius’ epistle to the Romans.

^b This is also the Orthodox view, although the proper wording would be to replace “particular Church” (a recent invention) with “catholic Church.”

^c CCC, 833, 834. It seems that the Catechism identifies universal Church with eschatological Church.



The Roman Catholic model: every “particular Church” must be in communion, indeed subject to the Church of Rome and her bishop to be “fully catholic.” The Catholic Church is understood as the sum total of all Christians in visible unity with the visible head: the Pope.

What is conveyed is that the universal-worldwide Church “precedes”^a the local Church and that the local Church is a manifestation not of the eschatological Church but of the so-called “universal Church.” As a result, the local bishop becomes a manifestation of the universal bishop (the Pope) and his authority is derived not from his own Petrine office (that is from Peter directly and eschatologically) but from that of the Roman Pontiff. In the framework of Vatican II, Pope Paul VI issued the decree *Dominus Christus* which makes this point very clear:

The order of bishops is the successor to the college of the Apostles in teaching and pastoral direction, or rather, in the episcopal order, the apostolic body continues without a break. Together with its head, the Roman pontiff, and never without this head it exists as the subject of supreme, plenary power over the universal Church. But this power cannot be exercised except with the agreement of the Roman pontiff.

Pope Leo XIII had been even more explicit on the issue of the bishop’s derived and conditional authority:

From this it must be clearly understood that bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors; because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are therefore outside the edifice itself; and for this very reason they are separated from the fold, whose leader is the Chief Pastor; they are exiled from that Kingdom, the keys of which were given by Christ to Peter alone... No one, therefore,

^a The same document declares: “Likewise the College of Bishops is not to be understood as the aggregate of the Bishops who govern the particular Churches, nor as the result of their communion; rather, as an essential element of the universal Church, it is a reality which precedes the office of being the head of a particular Church.” This theory of a “universal college of bishops” as an essential element of the universal Church is very important in Roman Catholic thinking.

unless in communion with Peter can share in his authority, since it is absurd to imagine that he who is outside can command in the Church.^a

Clearly, we are dealing with two paradigms, two terminologies and two ecclesiologies.

For authentic Eastern Orthodoxy theology, the local Church centered on the bishop is ‘the catholic Church’ and indeed the full manifestation of the Body of Christ. That Church is a relational entity within, and there lies its power to manifest the “whole Church.” At the same time, that Church is in relation with other catholic Churches, not only for practical reasons but also because neighboring bishops have to be involved for the consecration of her bishop. This regional relationship gives rise to a form of primacy that is functional, not Eucharistic. The *primus* or *protos* can be the oldest, the most respected or typically the one who resides in the regional capital. It will be whatever the Churches decide and accept. These relationships can and should ideally develop into larger ‘structures of communion’ which do not create a higher form of ‘Church’ (the universal Church). According to this view, being in communion, or rather in obedience to any other Church (e.g. the Church of Rome) has nothing to do with being ‘a catholic Church.’

For Roman Catholicism, the local Church is “a particular Church” which seems to exist as a manifestation of the universal (worldwide) Church. As a result, the local Church can only be considered ‘catholic’ if it is indeed a member, part or portion of the universal Church, i.e. in communion with Rome. In this model, the universal Church is not so much a “network” as a “star” – with the Church of Rome at the center and the other particular Churches like ‘spokes of a wheel.’ In the end, the identification of ‘Catholic Church’ with ‘universal Church’ leads to the conclusion that there must indeed be “one bishop in the catholic Church,” as St. Cornelius wrote so forcefully. But this is applied to the idea that there should be one universal bishop in the (universal) catholic Church since it is the pattern and the model that precedes the local Church.

The heavenly liturgy

In Eastern Orthodoxy, the liturgical life of the Church is the expression of its beliefs; indeed, it constitutes its very being. In fact, a closer look at the great Eastern liturgies will help us address the very question of ecclesiology. If we ask the question: “what precedes the Eucharistic worship of the (local) catholic Church? Is it the space-universal Church (on earth) or the space-time eschatological Church? The answer of the liturgy

^a *Satis Cognitum*, Pope Leo XIII, June 29, 1896, §15

seems quite clear. The Eucharistic event which manifests the Body and Blood of Christ (and thus the Church) is a manifestation of the pre-eternal *eschaton*. The entrance with the Gospel (and indeed the entire spirit of Eastern worship) is reminiscent of Hebrews 12:18-29:

As it is, you have not come to a mountain that can be touched; not one that burned with fire, gloom, darkness, storm... Instead, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the assembly of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of the righteous made perfect, to Jesus, the mediator of a new covenant, and to the blood of sprinkling which pleads better than Abel's...

Therefore, since we are receiving a Kingdom that cannot be shaken, let us be grateful and so offer divine service to God acceptably, with reverence and awe, for our God is a consuming fire. (EOB)

As the liturgy ascends and transcends time and space, the priest prays:

O Master Lord our God, You have appointed in heaven the orders and hosts of angels and archangels to serve Your glory; grant that the holy angels may enter with us to serve and glorify Your goodness with us. For to You belong all glory, honor, and worship; to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen. (The priest blesses the entrance saying in a low voice:) Blessed is the entrance of Your saints always, now and forever and to the ages of ages! Amen.^a

In the context of Hebrews 12, it might be argued that the catholic Church is an approach to the triumphant Church rather than a manifestation of the eschatological Church. The answer is that it encompasses both. The rest of the Liturgy leaves no doubt what it is that the catholic Church manifests:

Remembering, therefore, this command of the Savior, and all that has come to pass for our sake, the cross, the tomb, the resurrection on the third day, the ascension into heaven, the enthronement at the right hand of the Father, and the second, glorious coming. We offer to You these gifts from Your own gifts in all and for all.

These texts convey the idea that the Eucharistic liturgy of the Eastern tradition does not aim at manifesting the preceding reality of the worldwide universal Church into a particular city.

Instead, the local Church can be compared to a pinhole that lets the eternal light of God's fulfilled plan of salvation shine into our world. This is why the ancient Eastern liturgies are not cultural expressions, and there can be no such thing as a 'Jazz' or 'Rock' Divine Liturgy.

^a Prayer at the entrance with the Gospel (Little Entrance), *Liturgy of St. John Chrysostom*

Eastern Christian worship is about a community ascending in the Spirit to face the throne of God as one. The bishop's altar is a point of contact with "the ideal altar;" it is indeed, the same altar, the same throne, the same eternal sacrifice.

To an extent, contemporary Roman Catholic worship can be understood as the logical consequences of universal ecclesiology. Centered on the local and universal community, it tends to reflect its values, artistic talents and diversity.

What about 'the parish?'

Before moving 'one layer up' to regional and universal structures of communion, it is important to understand how the 'catholic Church' (the episcopal assembly or diocese) relates to the modern parish.^a A non-Orthodox critique of Eucharistic ecclesiology explains what seems to be its "fatal flaw:"

There is another flaw in Eucharistic ecclesiology. Its advocates assure us that the fullness of Christ is to be found in each local Church (diocese), not in some abstraction called "universal Church." The local Church cannot be simply "part" of the "Church" - it is "the Church" because Christ's body cannot be divided. Now appears the flaw. What is the relation of each parish to the local Church? If each local Church cannot be part of a universal Church, how can each parish be part of a diocese? After all, the parish itself, not the diocese, is the Eucharistic community... This is a crucial point because, as Schmemmann in effect admits, Eucharistic ecclesiology goes down the tube if it cannot satisfactorily relate the parish to the diocese in its scheme of things. [The] inability of Eucharistic ecclesiology to relate the individual parish to its diocese is a fatal flaw.^b

Indeed, the modern parish is how people experience the Eucharistic community. The relationship between the parish (led by the presbyter) and the 'catholic Church' (led by the bishop) has been studied in depth by Metropolitan John (Zizioulas) of Pergamon. Suffice it to say that in Orthodox Eucharistic ecclesiology, the parish is not a 'catholic Church.' It is, as in the early Church, an extended part of the episcopal Eucharist. The presbyter has been detached in space to extend the one altar as needed, but it is not a separate Eucharist. Zizioulas has shown that the early Churches opted for such a spatial distribution of the *synthronon* because its

^a The Greek *parokia* as used by Eusebius means 'diocese,' not 'parish.'

^b The Eastern Doctrine of the Catholic Church (This Rock: October 1995), accessed at: <http://www.catholic.com/thisrock/1995/9510fea1.asp>

^c In ancient Church buildings, this was the 'thrones' of the presbyters around that of the bishop.

ecclesiology was solidly established, and because great care was made to connect the presbyter-led parish with its bishop, by means of the *fermentum*,^a the *antimension*,^b the commemoration of the bishop, etc.

It may seem that “the parish, not the diocese, is the Eucharistic community,” but in fact, the parish is an extension, a part of the full community gathered around the bishop. This is why the presbyter commemorates his bishop^c and offers the Eucharist on the bishop’s *antimension*.^d This is how the parish is a part or fraction of the diocese – so that the holographic pattern of the catholic Church can be complete (bishop – presbyters – deacons). It does not follow from this organization that the diocese is properly speaking a part of a ‘universal Church:’ it is the ‘whole Church,’ the ‘catholic Church,’ in keeping the principles discussed previously.^e



(Above: an Orthodox bishop (here Patriarch Pavle of Serbia) and the synthronon of the presbyters, 2005)

^a A fragment of the bishop’s Eucharist that was sent to the parishes during the service. This practice persisted in Rome for a very long time.

^b A rectangular piece of cloth signed by the bishop and upon which the presbyter offers the liturgical sacrifice, as deputy of the distant bishop.

^c In the Greek tradition (which is the most ancient and orthodox), the priest commemorates his bishop only (no metropolitan or patriarch). This Slavic practice was introduced when a form of universal ecclesiology was adopted.

^d The *antimension* is a piece of cloth signed by the bishop which extends the episcopal altar and confirms that this Eucharist is authorized by him and performed in his name. For centuries, the Church of Rome used the *fermentum* for the same purpose. See BEC, pp. 222-227

^e The author was correct in noting that Fr. Afanasieff’s identification of the parish with the ‘catholic Church’ was problematic. This was indeed incorrect, as explained in Zizioulas’ *Eucharist, Bishop, Church*.

UNITY IN THE ‘UNIVERSAL CHURCH’

Unity and forms of primacy

The catholic Church is the fullness of the pre-eternal Church of God manifested in space and time, an undivided whole lacking nothing when it comes to the means of salvation. Thus, St. Ignatius could write to one local Church:

To the Church which is at Ephesus, in Asia deservedly most happy, being blessed in the greatness and fullness of God the Father, and predestinated before the beginning of time, that it should be always for an enduring and unchangeable glory, being united and elected through the true passion by the will of the Father, and Jesus Christ, our God...^a

This is the theological and ontological identity of the Church. But does it mean that this local Church, this “catholic Church,” has no structure beyond the local assembly, the deacons, the presbyters and the bishop? How do Churches relate with one another? What about need for leadership, even headship at every level: local, regional, national and international?

The first question is foundational: Does the Church have a structure beyond the local assembly presided over by the bishop? Strictly speaking, the answer can only be no. In the mind of the early Fathers, ‘there is one bishop in the catholic Church’. Beyond that, we should speak of Churches in Asia, Churches in Europe, Churches in the Empire, Churches everywhere. By definition, the Eucharistic structure of the local Church cannot extend beyond its boundaries.^b The local Church is the whole Church. What we see (and need) beyond the local Church are structures of common union, communication and harmony. The main point is that these structures do not belong to the Eucharistic ontology of the catholic Church. Local Churches are in a relationship of individual wholeness and mutual co-dependency. Further, the concept of layers of geographic organization and communication comes from the very pages of the New Testament (“the Churches in Achaia,” etc.) In this context, every Church is the same catholic Church as every other, and their bishops have full ontological equality. And yet, every gathering, even if it is a gathering of equals, should have a leader or first for the sake of good order. In practice,

^a *Epistle to the Ephesians*, Introduction

^b The creation of very large dioceses is problematic, both practically and in terms of sound ecclesiology. In this regard, Greece is a good example with relatively small dioceses allowing the bishop to be the nearby pastor of his flock.

various criteria that can be used to facilitate order, such as age, years of service, political importance of one's Church or unique historical connection with an apostle.

The 34th apostolic canon (already cited) can be considered the golden rule for such forms of primacies at the service of these geographic structures of communion:

It is the duty of the bishops of every ethnic area to know who among them is the first, and to recognize him as their head, and to refrain from doing anything unnecessary without his advice and approval... But let not [the primate] do anything without the advice and consent and approval of all.

This canon can be understood as a practical application of the words of our Lord to his Apostles:

But Jesus called them together, and said, "You know that the rulers of the nations lord it over them, and great ones make their authority felt. It shall not be so among you! Instead, whoever desires to become great among you shall be your servant. Whoever desires to be first (*protos*) among you shall be your servant, even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.^a

This is a critical point. Primacy is essential in the catholic Church defined as the local Eucharistic assembly. To be specific, the primacy of the *protos-presbyteros* is connected with the conciliar nature of the *presbyterium*. In other words, this primacy exists by divine mandate because conciliarity also exists by divine mandate, even if the exact prerogatives and powers of the *protos* are perhaps unclear.

Thus, as we go beyond the boundaries of the (local) catholic Church, order is also important, because conciliarity implies primacy. Yet, that level of organization is of a different nature and the type of primacy that exists there is both "analogous" and distinct. It is not an ontological primacy, one that defines the very existence of the catholic Church and the office of president of the Eucharist.

In the catholic Church, a presbyter is elected to be the permanent 'head of the table,' historically by the other presbyters and with the assent of the people. There is indeed a special ordination or rather consecration for the one who becomes bishop. When we consider a group of Churches in a particular area, we have *a loosely analogous situation, but not an identity of structure*. The Church (and bishop) that is first among others is not needed for the Eucharist to be offered or for each Church to be fully catholic. There is no consecration or ordination to the role of regional primate; a particular bishop is recognized as the regional or indeed universal *protos*

^a Mark 10:42-44; Matthew 10:27

when he becomes Eucharistic *protos* of the first Church, accepted as such by the other Churches.



Primacy can exist in different ways at different levels of organization. A husband is the head of his household in a unique sense that reflects the ontology of the family. Every husband is equal in his primacy. A village may have a leader or head who may hold his office by various means (election, royal succession) and with specific powers. A club or association will also have a president who holds ‘primacy’ among the members. What is clear to all is that the primacy of the husband as head of his family has nothing to do with those other forms of primacies. They are ontologically different and pertain to different types of reality. Primacy in the family is a divine reality, whereas primacy in the village or the club is normally created and regulated by the members. Of course, “God is not a God of confusion,” which means that every form of (legitimate) authority is in some sense divine. However, the possibility to speak of a ‘divine primacy’ of the king, or the judge, or indeed of a patriarch or pope can cause grave confusion. What is essential is that the primacy of the husband or bishop exists by the divine ontology of ‘family’ and ‘Church,’ not as options.

It is in therefore in an organizational, not ontological sense that Eastern Orthodoxy is comfortable with the idea of ‘primates’ and ‘heads’ and should indeed recognize the need for such leadership. Fr. Meyendorff confirms:

There exists, however, another succession, equally recognized by Byzantine theologians, but only on the level of the analogy existing between the apostolic college and the episcopal college, this second succession being determined by the need for ecclesiastical order. Its limits are determined by the Councils, and - in the Byzantine practice - by the “very pious emperors.”^a



In the authentically scriptural and patristic model, only the local catholic Church (the diocese) has ontological existence. We do not ‘go down’ (or sideways) from a worldwide organism to the local Church. Instead, we see a network of Churches which has a different ontology than the catholic Church. There is a top-down model, but it is that of the eschatological Church intersecting with space and time, not that of the worldwide

^a TPOP, p. 89

‘Church.’ This is how St. Ignatius^a can write that the bishop “is the place of God.”

Imperial unity and Orthodox universalism

Christianity in general and Eastern Orthodoxy in particular is undeniably connected with the history of the Roman Empire. After all, our Lord was “crucified under Pontius Pilate” – a Roman imperial official. After centuries of persecutions, a Roman emperor finally embraced the Christian faith and embarked upon the difficult task of ‘harmonizing’ Church and State. Even though Eucharistic ecclesiology was solidly embedded in the liturgy and consciousness of the Church, the paramount concern became that of ecumenical unity. Between Nicea (325) and Chalcedon (451), belief in the individual wholeness of each catholic Church was maintained, but not emphasized. The main concern was the political and ecclesiastical unity of ‘the catholic Churches’ as ‘one Catholic Church.’

Within years, the ‘catholic Church’ became ‘the diocese’ and its boundaries were defined by the existing territorial subdivisions of the imperial administration. This came to be known as ‘the principle of accommodation.’ Within the confines of the Empire, it was essential to have powerful ‘structures of communion’ to ensure the stability of the *oecumene*. Already, the Council of Nicea had ratified the regional primacies of Alexandria, Antioch and Rome. Within less than two hundred years, the catholic Churches outside the boundary were severed from this worldwide communion by political and theological factors. As a result of this process of separation and restructuration, five patriarchates became responsible for the administration of catholic Churches of the Empire.

Rome, of course, was the center of the universe, at least until Constantinople - New Rome appeared on the scene between 325 and 381. For the Emperor and the bishops of the *oecumene*, the known and civilized world was the Empire. Universal ecclesiology was a matter of practical administration, and Rome was the accepted center of authority. In the context of the Empire, universal ecclesiology became the operative principle, even if Eucharistic ecclesiology was still ontological and dogmatic. The primate of the *oecumene* was the primate of his own regional patriarchate and “the head” of all the Churches according to civil law. The realm of the five patriarchates (‘the ecumenical Church’) became fully identified with the holy, catholic and apostolic Church. Thus, Charles Ajalat (Orthodox) notes that:

^a Also, the *Constitutions of the Holy Apostles*, ANF, Volume 7, p. 410

If the Roman Catholic Church was misled by universal ecclesiology, so in part was the Orthodox Church also misled. To be fair, the Orthodox Church, beginning in the mid-[fourth] century (as a result of the Roman Empire), has not implemented properly the early Church's understanding of there being one episcopate... Further, [the] Orthodox, whether it is consciously admitted or not, often appear to see the Church as a number of isolated Churches, generally along national borders (contrary to the historic ecclesiology of the Church), one in faith and worship, but only a "part" of the universal Church.^a

A careful reassessment of the testimony of the early Fathers shows us that Eucharistic ecclesiology and universal unity are not meant to be contradictory and mutually exclusive. The great (pre-Nicene) expositors of Eucharistic ecclesiology were also very concerned with the concord and unity of the "common union." They all recognized that, if possible, this common union should be universal and that there should be a 'first' Church who would "preside in love" with a 'head' bishop. Obviously, the Churches that were geographically or in some other way out of reach could not participate in this structure. But there was no doubt that worldwide harmony required a center of unity. On this point, Orthodox and Roman Catholics agree. The key difference is the ecclesiological model as well as the origin and type of primacy enjoyed by the 'head' bishop of the universal common union.

Universal Primacy according to Rome

The Roman Catholic theology of universal primacy is the consequence and reflection of its universal ecclesiology.

From the *Catechism of the Catholic Church*:

The episcopal college and its head, the pope

880 When Christ instituted the Twelve, "he constituted [them] in the form of a college or permanent assembly, at the head of which he placed Peter, chosen from among them." Just as "by the Lord's institution, St. Peter and the rest of the Apostles constitute a single apostolic college, so in like fashion the Roman Pontiff, Peter's successor, and the bishops, the successors of the Apostles, are related with and united to one another."

882 The Pope, Bishop of Rome and Peter's successor, "is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the Faithful." "For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full,

^a The Word (Magazine), January 1996, pp. 7-11

supreme, and universal power over the whole Church, a power which he can always exercise unhindered.”

883 “The college or body of bishops has no authority unless united with the Roman Pontiff, Peter’s successor, as its head.” As such, this college has “supreme and full authority over the universal Church;^a but this power cannot be exercised without the agreement of the Roman Pontiff.”^b

Primacy according to Eastern Orthodoxy

As we have seen, the ‘universal Church’ is a political or functional arrangement, not an ontological reality. Contrary to the opinion of some, the concept of universal primacy^c does exist in the Orthodox Communion. It is not the historical primacy of Rome that is in question but rather its divine origin, absolute “fullness of power,” ontological reality and unlimited scope. For the Eastern Orthodox Churches, the documents of Vatican I (1870) described a universal *supremacy* of divine right, not what should be properly called ‘primacy.’

The *Encyclical of the Eastern (Orthodox) Patriarchs* of 1848 made it clear that:

We (the Orthodox) see that very primacy, for which his Holiness now contends with all his might, as did his predecessors, transformed from a brotherly character and hierarchical privilege into a lordly superiority.

Summarizing the Orthodox position, Timothy Ware^d explains:

Orthodox believe that among the five patriarchs a special place belongs to the pope. The Orthodox Church does not accept the doctrine of Papal authority set forth in the decrees of the Vatican Council of 1870, and taught today in the Roman Catholic Church; but at the same time orthodoxy does not deny to the holy and apostolic See of Rome a primacy of honor, together with the right (under certain conditions) to hear appeals from all parts of Christendom. Note that we have used the word ‘primacy,’ not ‘supremacy.’ Orthodox regard the pope as the bishop ‘who presides in love,’ to adopt the phrase of St. Ignatius: Rome’s mistake - so Orthodox believe - has been to turn this primacy or ‘presidency of love’ into a supremacy of external power and jurisdiction... Let us ask in positive terms what the nature of Papal primacy is from an Orthodox viewpoint. Surely we Orthodox should be willing to assign to the pope, in a reunited Christendom, not just an honorary seniority but an all-embracing apostolic care. We should be willing to assign to him the right, not only to accept appeals from the whole Christian world, but even to take the initiative in

^a Clearly, “whole Church” and “universal Church” must mean worldwide (space-universal), not eschatological (space-time-universal).

^b CCC, p.234

^c In reference to non-Eucharist primacy

^d Now Bishop Kallistos of Diokleia

seeking ways of healing when crisis and conflict arise anywhere among Christians. We envisage that on such occasions the pope would act, not in isolation, but always in close cooperation with his brother bishops. We would wish to see his ministry spelt in pastoral rather than juridical terms. He would encourage rather than compel, consult rather than coerce.^a



Setting aside the question of the universal primacy of Rome, it is possible to examine the kind of primacy that Orthodox bishops consider acceptable. Taking as an example the Orthodox Church of Russia (or more accurately the Moscow Patriarchate), the official statutes read:

The Patriarch of Moscow and All Russia shall have primacy in honor among the episcopate of the Russian Orthodox Church and shall be accountable to the Local and Bishops' Councils.

The relations between the Patriarch of Moscow and All Russia and the Holy Synod shall be determined by Canon 34 of the Holy Apostles and Canon 9 of the Council of Antioch in accordance with accepted Orthodox tradition.

This patriarchal “primacy of honor” is much more than an honorary rank. The reference to “Canon 34 of the Holy Apostles” is extremely important. This ancient canon reads:

It is the duty of every nation to know the one among them who is the first, and to recognize him as their head, and to refrain from doing anything unnecessary without his advice and approval; instead, each of them should do only whatever is necessitated by his own district and by the territories under him. But [the head] should not do anything without the advice and consent and approval of all. For only thus there be concord, and will God be glorified through the Lord...^b

“Canon 9 of Antioch” is an application of the same principle to the prerogatives of the metropolitan:

The bishops of the province must know that the bishop placed at the head of the metropolis [i.e. the metropolitan], is also entrusted with the care of the province. It is to the metropolis that all those go who have business to do. In consequence it has been ruled that he will occupy the first place in regard to honors and that the other bishops (in conformity with the ancient canon decreed by our fathers and which is still in force) will not be able to

^a Ware – *The Orthodox Church*, p. 316

^b *The Rudder of the Holy Orthodox Christians or All the Sacred and Divine Canons*, D. Cummings, Chicago, 1957

do anything without him, except administer their diocese and the territory adjoining. He must take care of the country districts which are dependent on the episcopal city, ordain for them priests and deacons and do all things with discernment. But, outside of these limits, he may do nothing without the assent of the bishop of the metropolis who, in his turn, may decide nothing without the advice of the other bishops.

In the case of the 'Russian Church,' we find that the patriarch's primacy of honor comes with many 'hierarchical privileges,' namely:

6. The Patriarch of Moscow and All Russia, together with the Holy Synod shall convene Bishops' Councils and in exceptional cases the Local Councils and shall preside at them. The Patriarch of Moscow and All Russia shall also convene the sessions of the Holy Synod.

7. In exercising his canonical authority, the Patriarch of Moscow and All Russia shall: a) be responsible for the implementation of the decisions of the Councils and the Holy Synod; b) submit to the Councils the reports on the situation in the Russian Orthodox Church for the period between the Councils; c) uphold the unity of the hierarchy of the Russian Orthodox Church; d) exercise authoritative supervision over all Synodal departments; e) address the Pleroma of the Russian Orthodox Church with pastoral messages; f) sign the general Church documents after their appropriate approval by the Holy Synod; g) exercise the executive and instructive authority in governing the Moscow Patriarchate; h) communicate with the Primate of the Orthodox Churches in compliance with the decisions of the Councils or the Holy Synod, as well as on his own behalf; i) represent the Russian Orthodox Church in its relations with the highest bodies of the state authority and administration; j) have the duty of petitioning and interceding before the bodies of the state power both on the canonical territory and outside it; k) approve the statutes of the Self-governing Churches, the Exarchates and the Dioceses; l) receive the appeals from the diocesan bishops of the Self-governing Churches; m) issue decrees on the election and appointment of the diocesan bishops, the heads of the Synodal departments, the vicar bishops, the rectors of the Theological schools and other officials appointed by the Holy Synod; n) take care for the timely replacement of the episcopal sees; o) entrust the bishops with temporal administration of the diocese in case the diocesan bishops are ill for a long time, die or stand trial in the ecclesiastical court; p) supervise the exercising by the bishops of their archpastoral duty in taking care for the dioceses; q) have the right to visit in necessary cases all dioceses of the Russian Orthodox Church (canon 34 of the Holy Apostles; canon 9 of the Council of Antioch, Council of Carthage 52 (63)); r) give fraternal advice to the bishops pertaining both to their personal life and the exercise of their archpastoral duty. In the event they do not heed to his advice, he shall propose the Holy Synod to make an appropriate decision; s) take to consideration the matters pertaining to the disagreements among the bishops, who voluntarily ask for his mediation without formal legal proceedings. The decision of the Patriarch in such cases shall be binding for both parties; t) receive complaints concerning the bishops and set them in appropriate motion; u)

allow the bishops leave for more than 14 days; v) award the bishops with the established titles and higher Church distinctions; w) award the clergy and laity with Church awards; x) approve the awarding of scholarly degrees and ranks; y) take care for the timely production and consecration of the holy myrrh for general Church needs.

As we can see, a regional, national or universal primacy can be endowed with practical and well-defined ‘hierarchical privileges.’

As a result, various forms of primacy do exist in the context of Orthodoxy, both divine-ontological (bishop, husband) or functional (metropolitan, patriarchs, pope until 1054). *The key here is the word ‘analogous.’* The functional primacies are ‘analogous’ to the ontological primacy, but they are ultimately relative and man-made. This is why John Meyendorff could conclude:

In the Orthodox perspective, Roman ecclesiology appears therefore to have weighed disproportionately the succession of the Coryphaeus [Peter] in the person of the universal primate at the expense of the succession of Peter in the person of the local bishop.^a

THE ORTHODOX CHURCH TODAY

It is then clear that the common idiom ‘(Eastern) Orthodox Church’ is a functional-practical expression which does not mean that Orthodoxy has adopted universal ecclesiology. Indeed, a more accurate name would be ‘Eastern Orthodox Communion’ or even ‘Orthodox Catholic Communion.’ Its basic and fundamental unit is the diocese or ‘catholic Church.’ In application of Apostolic Canon 34, the modern day organization of the Churches is as follows:

- Ecumenical Patriarchate of Constantinople
- Patriarchate of Alexandria
- Patriarchate of Antioch
- Patriarchate of Jerusalem
- Patriarchate of Moscow
- Patriarchate of Serbia
- Patriarchate of Romania
- Patriarchate of Bulgaria
- Patriarchate of Georgia
- Archdiocese or ‘Church’ of Cyprus
- Archdiocese or ‘Church’ of Greece
- Metropolia or ‘Church’ of Poland
- Archdiocese or ‘Church’ of Albania
- Metropolia or ‘Church’ of the Czech Lands and Slovakia

^a TPOP, p. 90

- Metropolia or Orthodox 'Church' in America (autocephaly recognized by Moscow, Bulgaria, Georgia, Poland, and the Czech Lands and Slovakia)

The unity of the Orthodox Communion is vividly expressed when the head of an 'autocephalous Church' celebrates the Divine Liturgy. During the great entrance, the hierarch commemorates by name every other primate'.^a

Hence, the unity of the universal communion of Eastern Orthodoxy is brought about by the ministry of the Holy Spirit, as St. John Chrysostom once wrote:

A household cannot be a democracy, ruled by everyone, but the authority must necessarily rest in one person. The same is true for the Church: when men are led by the Spirit of Christ, then there is peace.^b

^a It should be noted that in the diptychs of the Moscow Patriarchate and some of its daughter Churches, the ranking of four of the patriarchates is different. Following Moscow in rank is Georgia, followed by Serbia, Romania, and then Bulgaria. The remainder of the rankings beginning with Cyprus is the same.

^b *Homily 20 on Ephesians*

APPENDIX C: JOHN 1:1, 18 – JESUS AS ‘GOD’

JOHN 1:1 – THE WORD WAS {WHAT} GOD {WAS}

Although the majority of modern translations render John 1:1c as “and the Word was God,” this translation is somewhat problematic and possibly misleading. As one of the leading scholars on this issue admits:

[It] is clear that in the translation “the Word was God,” the term *God* is being used to denote his nature or essence, and not his person. But in normal English usage “God” is a proper noun, referring to the person of the Father or corporately to the three persons of the Godhead. Moreover, “the Word was God” suggests that “the Word” and “God” are convertible terms, that the proposition is reciprocating. But the Word is neither the Father nor the Trinity... The rendering cannot stand without explanation. (Murray Harris – *Jesus as God*, p. 69)

In the words of a non-Trinitarian critic of this translation, “Trinitarians do not mean what they say and they do not say what they mean.” Moreover, qualified Greek scholars such as Jason BeDuhn have also taken a public stand against the traditional translation, going as far as to state that:

Grammatically, John 1:1 is not a difficult verse to translate. It follows familiar, ordinary structures of Greek expression. A lexical (“interlinear”) translation of the controversial clause would read: “And a god was the Word.” A minimal literal (“formal equivalence”) translation would rearrange the word order to match proper English expression: “And the Word was a god.” The preponderance of evidence, from Greek grammar, from literary context, and from cultural environment, supports this translation, of which “the Word was divine” would be a slightly more polished variant carrying the same basic meaning. Both of these renderings are superior to the traditional translation which goes against these three key factors that guide accurate translation. The NASB, NIV, NRSV, and NAB follow the translation concocted by the KJV translators. This translation awaits a proper defense, since no obvious one emerges from Greek grammar, the literary context of John, or the cultural environment in which John is writing... (Jason BeDuhn – *Truth in translation*)

This concern has been taken seriously and a number of alternative translations have been proposed and used in recent versions, including:

- (1) The Word was a god or The Word was god (Jannaris, Becker, DeBuhn)

- (2) The Word was divine (Moffatt, Goodspeed, Schonfield, Temple, Strachan, Zerwick)
- (3) The Word was deity (Dana and Mantey, Perry, Tenney, Fennema)
- (4) What God was, the Word was (NEB, REB).

The EOB footnote for this verse explains the difficulty:

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. This second *theos* could also be translated ‘divine’ as the construction indicates a qualitative sense for *theos*. The Word is not God in the sense that he is the same person as the *theos* mentioned in 1:1a; he is not God the Father (God absolutely) or the trinity. The point being made is that he is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: “God from God... True God from True God... *homoousion* with the Father”

In order to allow the public reader to use the now traditional form “The Word was God,” the EOB uses parentheses to inform the private reader that the second *theos* should be understood in a qualitative, not personal sense. The liturgical reader also has the option to read the verse as “the Word was what God was” which is indeed a very accurate translation of the grammar and intent of the Greek text.

JOHN 1:18 – THE UNIQUELY LOVED SON

John 1:18 presents a double difficulty. The first aspect is that the original Greek is debated. Several ancient manuscripts read μονογενῆς θεός (“only-begotten or unique God”) instead of μονογενῆς υἱός (“only-begotten or unique son”). Inasmuch as the Critical Text gives preponderance to the so-called Alexandrian textual tradition, it adopts θεός as the most likely original reading of John 1:18. This reading is also quoted by Irenaeus (latin text), Clement (2 out of 4 citations), Origen, Arius, Hilary, Basil, Gregory of Nyssa, Jerome and Cyril.

On the other hand, Byzantine manuscripts always read μονογενῆς υἱός which is therefore the reading found in the Patriarchal Text and the main text of the EOB. The witnesses supporting this reading are geographically widespread and it is consistent with Johannine usage (3:16, 18; 1 John 4:9).

Hence, it is extremely difficult to be certain as to the original reading of this passage, but it is clear that both μονογενῆς θεός and μονογενῆς υἱός are consistent with John 1:1 and that they do not create any doctrinal issues.

The second difficulty of John 1:18 is how to properly translate μονογενῆς. The King James version rendered this Greek word as “only begotten” but extensive research in the usage of μονογενῆς seem to indicate that a better

rendition would be “unique” or “only.” Based on various interpretations and grammatical options, modern scholars and translations have adopted a variety of renditions, including:

- The only-begotten God (NASB)
- God, only-begotten (Westcott)
- God the only Son (TCNT, NAB1, NIV1973,1978, NRSV)
- The only son, God (NAB2)
- The divine only Son (Goodspeed)
- God the one and only (NIV1984)
- The only One, who is the same as God (GNB1966,1971).

For grammatical and theological reasons, the EOB translates μονογενής υἱὸν as either “only-begotten son” or “unique son” where μονογενής is construed as an adjective qualifying υἱὸς. However, the reading μονογενής θεὸς would best be translated as “the only son, who is divine.”

As Metropolitan John (Zizioulas) of Pergamon writes:

God the Father loves uniquely only one Person, that is his Son. The adjective μονογενής, with which the Father refers to his Son (Jn 1:14-18; 3:16), does not mean simply the ‘only-begotten’ but also the ‘uniquely loved one’ (ὁ ἀγαπητός; Mt. 3:17; 12:18; 2 Pet. 1.17; etc.). It is in and through and because of him that the Father loves all the beings that exist, for he made them ‘in him’ and ‘for him’ (Col. 1.16-18). (John D. Zizioulas - *Communion and Otherness*, p. 73-74)

**APPENDIX D:
JOHN 15:26 - THE FILIOQUE
CONTROVERSY^a**

INTRODUCTION: ECONOMY AND ONTOLOGY

John 15:26 is the key text for the theological issue of the *filioque* which was and remains a major cause of debate and disagreement between Orthodoxy and Western Christianity.

Historically, we can discern a possible pattern of evolution for so-called Latin and Greek theology. If we consider the case of ecclesiology, what the East considers ‘economical’ or ‘functional’ tends to be seen as ‘ontological’ and ‘dogmatic’ in the West. This is the case with universal ecclesiology and primacy: the functional utility of a universal primate is understood as theological and dogmatic in Roman Catholicism.^b To an extent, the question of clerical celibacy can be examined in the same light: the functional ideal of having undivided clerics available to offer the Eucharist every day and to serve with the greatest possible freedom led to the quasi-dogmatization and ‘essentialization’ of celibacy in the West.

When we turn to other theological issues, notably the *filioque*, it could be argued that the economic procession or ‘missions’ of the Spirit ‘from the Son’ or ‘through the Son’ has also been understood as an ontological truth in the West. Both Greeks and Latins agreed that the economy or missions of the Holy Spirit are from the Father through the Son, as is clear in Scripture. In an outstanding article on the Trinity written by Paul Owen, this distinction is well explained:

First of all, mainstream Christians distinguish between the trinitarian economy of God, and the trinitarian ontology of God. What does that mean? These terms are an attempt to come to grips with two aspects of God’s relationship to the world: his otherness (transcendence), and his presence in the world (immanence). God is not, in his essence, a part of the space-time continuum which we might designate the “created order.” It is

^a This chapter is an authorized excerpt / adaptation from *His Broken Body* by Laurent Cleenewerck

^b See Appendix B

necessary to distinguish between the Life of God, which is grounded in Divine Sovereignty (Exodus 3:14), and the life of the contingent world.^a

The question, then, is how the ‘functional’ operations of God in our world relate to the eternal, ontological question of the ‘begotten-ness’ and ‘procession’ of the Son and Spirit.

THE LATIN CREED

The *filioque* is a modification of the Creed of Nicea-Constantinople (381) which was first introduced in Spain and which was eventually adopted by the Roman Catholic Church and many Protestant communities.

Original Greek Version	Latin / English Version
And in the Holy Spirit, the Lord, the giver of the life, <u>Who proceeds (ekporevomenon) from the Father</u> , Who with the Father and the Son is equally worshipped and glorified...	And in the Holy Spirit, the Lord, the giver of life, <u>Who proceeds (procedit) from the Father and the Son (filioque)</u> , Who with the Father and the Son is worshipped and glorified...
τὸ ἐκ τοῦ πατρὸς ἐκπορευό ενον	<i>qui ex Patre Filioque procedit</i>

This unilateral insertion into the ecumenical Creed is especially problematic in the light of John 15:26 (next page).

This study will center on the distinction between economy (manifestation in creation) and ontology (eternal divine life), as well as the following terms:

Greek	<i>ekporev-</i>	To proceed	Ontology
Greek	<i>proin-</i>	To proceed	Ontology/Economy
Greek	<i>pemps-</i>	To send	Economy
Latin	<i>procedit</i>	To proceed	Ontology/Economy

^a *Reflections on the Doctrine of the Holy Trinity*, Paul L. Owen, accessed at <http://www.irr.org/MIT/trinity1.html>, originally published in the journal *Elements*.

As we can see, *procedit* is the possible Latin equivalent of *ekporev-* and *proin-* (and even *pemp-*). This point will become very important as we proceed.

ὅταν	δὲ	ἔλθῃ	ὁ	παράκλητος	ὃν	ἐγὼ	πέμψω
when	and	comes	the	Comforter	whom	I	will send
ὑμῖν	παρὰ	τοῦ	πατρὸς	τὸ	Πνεῦμα	τῆς	ἀληθείας
to you	from	the	Father	the	Spirit	—	of truth
ὃ	παρὰ	τοῦ	πατρὸς	ἐκπορεύεται			
who	from	the	Father	proceeds			

Hence, apart from the issue of the canonical legitimacy of this modification, the real question seems simple: is the underlying theology correct?

“ONE GOD,” EAST AND WEST

Because Paul Owen writes from a Western perspective, his presentation quickly reveals the root of the difference between the Greek and Latin perspectives:

Orthodox Christians believe that God is one eternal, personal and spiritual divine substance who exists in three modes of subsistence, or three self-distinctions.

Here, “Orthodox Christians” refers to ‘mainstream (Western) Christians,’ not to the Eastern Orthodox. In fact, the authentic Eastern Orthodox mind would disagree with the above statement which seems to confuse “personal” and “substance.” The Greek Fathers would have written quite a different summary, something along the lines of:

Orthodox Christians believe in one God the Father, whose person is uncaused and unoriginate, who, because He is love and communion, always exists with His Word and Spirit.^a

^a Note: This is not a quote from Paul Owen’s article.

Our Western theologian continues with an equally problematic statement:

Now when we come to the biblical evidence a decision has to be made. Does one start with the assumption that God is one, and then attempt to explain how God can be three; or does one begin with the knowledge that God is three, and then attempt to explain in what way God can be one? This decision is an important one, and as we will see, it is the basis of important differences of understanding among Christians of different traditions. Protestants and Roman Catholics, who tend to be under greater influence from the heritage of the Western tradition, generally start with the assumption of God's oneness. The Eastern Orthodox Church on the other hand follows the heritage of the East, and hence tends to begin with the knowledge of God's threeness... In the opinion of the present writer, the Western tradition is correct to begin with the assumption of God's oneness, and move from there to an explanation of God's threeness.

Orthodox Christians consider this statement to be inaccurate: the Creed affirms "we believe in one God the Father... and in one Lord Jesus Christ, and in the Holy Spirit..." Hence, the Eastern Orthodox tradition does start with God's oneness, a oneness anchored in the person of the Father.

Here, Paul Owen is siding with the Western affirmation that the concept of the one substance (*ousia*) of God has priority over that of person (*hypostastis*). The *Catechism of the Catholic Church* confirms:

The Western tradition expresses first the consubstantial communion between Father and Son, by saying that the Spirit proceeds from the Father and the Son (Filioque)...^a

In his quotation of Hebrews 1:3, Paul Owen assumes that "being the brightness of the glory and an exact representation of his essence" (*hos on apaugasma tes doxes kai karakter tes hypostaseos autou*) means "exact representation of the essential nature of God." However, the Greek Orthodox understanding leads to the conclusion that *hypostaseos* is better translated as "person."^b

THE FONT OF DEITY

The article under consideration continues with a clear and helpful discussion of the essential difference of approach between East and West:

A second distinction that needs to be drawn lies between the views of the Eastern and Western theological traditions... What is the major point of difference between the Eastern and Western Church? It has to do with the understanding of the relationship of the Father to the Monarchy of the

^a CCC, 248

^b NKJ and EOB have "person." Most other translations have "being" or "substance"

Godhead. Both East and West are agreed that the Father has a certain priority of position within the Trinity. The Father alone is unbegotten and non-proceeding. But does the Monarchy, the font of Deity, reside in the Father's person, or in his Being? Is the Son begotten of the Father's person, or his Being? Does the Spirit proceed from the Father's person, or his Being? If, as the Eastern Church insists, the font of Deity resides in the Father's person, then the Spirit clearly must proceed from the Father alone, since the Son does not possess the Father's person. But if the font of Deity resides in the Father's Being, then the conclusion may be drawn that the Spirit proceeds from the Father and the Son, since all are agreed that the Father and the Son are con-substantial, that is, that they are identical in essence. Largely due to the influence of Augustine, the Western Church gradually settled on the view that the Spirit proceeds from both the Father and the Son, and eventually the words "and the Son" were added to the text of the Niceno-Constantinopolitan Creed.

The above summary deserves to be read with extreme care, since the real debate over the *filioque* is explained with great clarity. This is exactly what St. Photius had explained in his *Mystagogy of the Holy Spirit*:

If the Father is cause of the hypostases produced from Him not by reason of nature, but by reason of the hypostasis; and if, up to now, no one has preached the impiety that the Son's hypostasis consists of the principle of the Father's hypostasis... then there can be no way the Son is cause of any hypostasis in the Trinity.^a

At this point, Paul Owen continues his presentation with great accuracy:

This argument has important theological ramifications. If the font of Deity is located in the Father's person, then the divine nature of the Son and the Spirit will of necessity be a derived divinity. In fact, it is a general tendency of the Eastern Fathers (Gregory Nazianzen excluded^b) to speak of God the Father as the cause of the Deity of the Son and the Spirit. The issue at stake is whether or not each of the Persons of the Trinity can be spoken of properly as God in their own right (*autotheos*). Thomas F. Torrance writes:

When the Cappadocian theologians argued for the doctrine of one Being, three Persons (*mia ousia treis hypostaseis*) they did so on the ground that the *ousia* had the same relation to the *hypostasis* as the general or common to the particular. They pointed, for instance, to the way three different people have a common nature or *physis*. They absorbed the Nicene *ousia* of the Father (*ousia tou Patros*) into the *hypostasis* of the Father (*hypostasis tou Patros*), and then when they spoke of the three divine Persons as having

^a Par. 15

^b Torrance (and Owen) are wrong on this point. St. Gregory of Nazianzus is very explicit: "The Father, the Son and the Holy Spirit have this in common; that they are uncreated, and they are divine. The Son and the Spirit have this in common; that they are derived from the Father." "They [the Son and Spirit] are not without [arche – origin or] beginning in respect of cause... They are not subject to time, since time originates from them." In Bettenson, pp. 116-117

the same being or nature, they were apt to identify *ousia* with *physis* or nature. Thereby they tended to give *ousia* an abstract generic sense which had the effect of making them treat *ousia* or *physis* as impersonal. Then when in addition they concentrated Christian faith directly upon the three distinct hypostases of the Father, the Son, and the Holy Spirit as they are united through their common action, they were charged with thinking of God in a partitive or tritheistic way, three Gods with a common nature, which of course they rejected. They sought to meet this charge by establishing their belief in the oneness of God through anchoring it in the Father as the one Origin or Principle or Cause, *Arche* or *Aitia*, of divine Unity, and they spoke of the Son and of the Holy Spirit as deriving their distinct modes of subsistence or coming into existence (*tropoi hyperxeos*) from the Father as the Fount of Deity (*pege theotetos*). But they went further and argued that the Son and the Spirit derive their being (*einai*) and indeed their Deity (*theotes*) from the Father by way of unique causation (*aitia*) which comprises and is continuous with its effects, and by that they meant the Father considered as *Person*, i.e. as *hypostasis*, not *ousia*, which represented a divergence from the teaching of the Nicene Council.^a

Hence there is an element of ontological subordinationism which remains in the Eastern view, which in the mind of those inclined toward the view of the Western tradition leaves the door open to implicit Arianism... The West insists that the three eternal Persons share a common Deity — each Person is *autotheos*. The East maintains that the three eternal Persons share a common Divinity — the Father alone is Deity in a proper sense (*autotheos*).

Paul Owen is correct when he notes that the Western tradition tends to the conclusion that each Person is *autotheos*, but it should be clear that this has never been the official teaching of Roman Catholicism. This heresy of tri-theism was only proclaimed by John Calvin who denounced the eternal generation of the Son as “an absurd fiction.” However, we are getting close to what is at stake with the *filioque*: is the Monarchy of the Father as only cause and origin of the Son and Spirit challenged by this clause? Roman Catholic theologians have tried to reassure the Orthodox East that this is not the case. In its clarification on the *filioque*, the Pontifical Council for the Promotion of Christian Unity affirms:

The Greek Fathers and the whole Christian Orient speak, in this regard, of the “Father’s Monarchy,” and the Western tradition, following St Augustine, also confesses that the Holy Spirit takes his origin from the

^a The Orthodox would strongly disagree with this claim that the Cappadocian approach “represented a divergence from the teaching of the Nicene Council.” The Council was a pure reflection of their theology as it confessed “One God the Father” (a person), not in One God-Essence. As John Zizioulas and John Romanides have demonstrated, *homoousios* essentially meant **uncreated**.

Father “principaliter,” that is, as principle (De Trinitate XV, 25, 47, PL 42, 1094–1095). In this sense, therefore, the two traditions recognize that the “Monarchy of the Father” implies that the Father is the sole Trinitarian Cause (αἰτία) or Principle (principium) of the Son and of the Holy Spirit.

Likewise, in his article *Filioque: A Response To Eastern Orthodox Objections*, Roman Catholic author Marc Bonocore repeats several times that:

Both Greek East and Latin West confess, and always have confessed, that the Father alone is the Cause (Aition) or Principle (Principium) of both the Son and the Spirit.

In a remarkable essay entitled *The Filioque: Dogma, Theologoumenon or Error?*, Fr. Theodore Stylianopoulos (Greek Orthodox) stresses the importance of this point:

Similarly Moltmann observes that “the filioque was never directed against the ‘monarchy’ of the Father” and that the principle of the “monarchy” has “never been contested by the theologians of the Western Church.” If these statements can be accepted by the Western theologians today in their full import of doing justice to the principle of the Father’s “monarchy,” which is so important to Eastern triadology, then the theological fears of Easterners about the filioque would seem to be fully relieved. Consequently, Eastern theologians could accept virtually any of the Memorandum’s alternate formulae in the place of the filioque on the basis of the above positive evaluation of the filioque which is in harmony with Maximos the Confessor’s interpretation of it. As Zizioulas incisively concludes:

The “golden rule” must be Saint Maximos the Confessor’s explanation concerning Western pneumatology: by professing the filioque our Western brethren do not wish to introduce another αἶρον in God’s being except the Father, and a mediating role of the Son in the origination of the Spirit is not to be limited to the divine Economy, but relates also to the divine οὐσία.

It is important to understand that the Eastern Orthodox doctrine of icons is rooted in its Trinitarian theology: the ‘relative worship’ (or veneration) (*proskynesis*) of icons (derived images of God) is proper if the ultimate object of worship (*latreia*) is the uncreated Trinity and even more ultimately the uncaused and unoriginate Father of whom Christ is the perfect “icon,” the “character of his *hypostasis*.”^a Legitimate honor and veneration due to a created image of God (parents, kings, saints) becomes idolatry if it is by intention disconnected from the ultimate prototype which is for us the Trinity and in an ultimate ontological sense, the person of the Father.

Unlike Paul Owen (and Photius), not everyone is fully aware that the critical question is “Does the Spirit proceed from the Father’s person, or his Being? If, as [Eastern Orthodoxy] insists, the font of Deity resides in the

^a Hebrews 1:2-3; translated “exact replica of his person” in the EOB.

Father's person, then the Spirit clearly must proceed from the Father alone, since the Son does not possess the Father's person." In *Being as Communion*, Metropolitan John Zizioulas offer a masterful defense of the Orthodox insistence of the priority of the person of the Father:

Among the Greek Fathers the unity of God, the one God, and the ontological principle or "cause" of the being and life of God does not consist in the one substance of God but in the hypostasis, that is, the person of the Father. The one God is not the one substance but the Father, who is the "cause" both of the generation of the Son and of the procession of the Spirit. Consequently, the ontological "principle" of God is traced back, once again, to the person. Thus when we say that God "is," we do not bind the personal freedom of God — the being of God is not an ontological "necessity" or a simple "reality" for God — but we ascribe the being of God to His personal freedom. In a more analytical way this means that God, as Father and not as substance, perpetually confirms through "being" His free will to exist. And it is precisely His trinitarian existence that constitutes this confirmation: the Father out of love — that is, freely — begets the Son and brings forth the Spirit. If God exists, He exists because the Father exists, that is, He who out of love freely begets the Son and brings forth the Spirit. Thus God as person — as the hypostasis of the Father — makes the one divine substance to be that which it is: the one God. This point is absolutely crucial. For it is precisely with this point that the new philosophical position of the Cappadocian Fathers, and of St Basil in particular, is directly connected. That is to say, the substance never exists in a "naked" state, that is, without hypostasis, without "a mode of existence." And the one divine substance is consequently the being of God only because it has these three modes of existence, which it owes not to the substance but to one person, the Father. Outside the Trinity there is no God, that is, no divine substance, because the ontological "principle" of God is the Father. The personal existence of God (the Father) constitutes His substance, makes it hypostases. The being of God is identified with the person. What therefore is important in trinitarian theology is that God "exists" on account of a person, the Father, and not on account of a substance^a

Orthodox theology is especially clear on this emphasis on "the simplicity of the Most High" (Photius) because it has no fear of the absurd accusation of Arianism.

Before discussing the intent and historical context of the Latin *filioque*, let us conclude our brief review of important Trinitarian concepts. Returning to Paul Owen's article, we encounter another useful clarification:

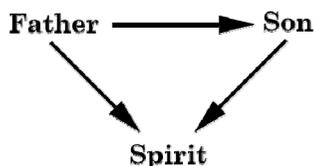
In contemporary theological and philosophical discussion, there are two heuristic approaches to understanding the Trinity. There is a "social"

^a BAC, pp. 40-42

model, and there is a “psychological” or “modal” (not “modalistic”) model. Generally speaking, these two approaches can be traced back to the differences between the East and the West in their articulation of the nature of the “oneness” of the Godhead; but the current “social” model is also largely driven by perceived philosophical difficulties with the doctrine of the Trinity as articulated in Western manifestos such as the so-called Athanasian Creed. The “modal” or “psychological” model goes back to Augustine, and has been advocated by important thinkers in our century such as Karl Barth, Karl Rahner, Donald Bloesch, Kelly James Clark and Thomas F. Torrance. The “social” model is more heavily indebted to the Cappadocians, and is represented by theologians such as Cornelius Plantinga, Leonardo Boff, Jürgen Moltmann, Richard Swinburne, Millard Erickson and Clark Pinnock...

In [the psychological model], the distinctness in union of the Father, Son, and Holy Spirit is thought of as being something like (“analogous to”) the distinctness, say, of a person’s intellect, heart, and will within the unity of the one person (St. Augustine).

It is in the context of admittedly speculative reflection on the mystery of the Trinity that St. Augustine, while affirming the Monarchy of the Father, described the Holy Spirit as “the bond of love” between the Father and the Son. This is why Augustine taught that the Spirit proceeds “mainly” (*principaliter* means an original source and implies a secondary source) from the Father, but also from the Son, not only economically but indeed ontologically. The following illustration is a generally accepted way to express the Western-Augustinian emphasis:

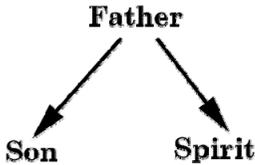


Let us note, however, that the psychological imagery was also used by the second-century apologists, notably Athenagoras of Athens:

The understanding and reason (*nous kai logos*) of the Father is the Son of God. But if, in your surpassing intelligence, it occurs to you to inquire what is meant by the Son, I will state briefly that He is the first product of the Father, not as having been brought into existence (for from the beginning, God, who is the eternal mind [*nous*], had the Logos in Himself, being from eternity instinct with Logos [*logikos*]); but inasmuch as He came forth to be the idea and energizing power of all material things...^a

^a *Apology*, Chapter 10

Nevertheless, the overall Eastern tradition, because it stresses the Scriptural and pre-Nicene teaching of the Monarchy of the Father, prefers St. Irenaeus' pyramid vision of the Word and Spirit as "the two hands of God:"



Based on what has been said so far, it might be tempting to think that both models are absolutely incompatible. However, many Orthodox theologians do not think that it is the case. The reason for this more optimistic assessment is fivefold: (1) the Roman Catholic tradition has always affirmed (when pressed) that the Father is indeed "the principle without principle" of the Trinity; (2) the intention of the *filioque* is different than that of the Creed of 381; (3) the fact that in a specific sense, the expression *qui ex Patre Filioque procedit* is orthodox (Romanides); (4) Rome has "refused the addition *kai to yiou* to the formula *ek tou patros ekporevomenon* in the Greek text" (quoting the Vatican's Clarification) and (5) the expression "through the Son" (or variations thereof), especially with the verb *proinai* is patristic and acceptable.

On the other hand, there are boundaries to trinitarian Orthodoxy as well as concerning difficulties with the Roman Catholic approach.

THE LATIN FILIOQUE: INTENT AND CONCERNS

Let us consider point (2), "that the intention of the *filioque* is different than that of the creed of 381." Orthodox theologians are aware that the West, confronted with lingering Arianism, was pursuing a different theological agenda with its modified creed. The *Clarification* published by the Vatican introduces the context of the *filioque* clause thus:

The doctrine of the *Filioque* must be understood and presented by the Catholic Church in such a way that it cannot appear to contradict the Monarchy of the Father nor the fact that he is the sole origin (*arche, aitia*) of the *ekporevsis* of the Spirit. The *Filioque* is, in fact, situated in a theological and linguistic context different from that of the affirmation of the sole Monarchy of the Father, the one origin of the Son and of the Spirit. Against Arianism, which was still virulent in the West, its purpose was to stress the fact that the Holy Spirit is of the same divine nature as the Son, without calling in question the one Monarchy of the Father.

Mark Bonocore (RC) is also helpful in this admission that:

So, to someone coming from this Eastern heritage – indeed, for any Greek-speaker who knows what the term “ekporeusis” implies (i.e., procession from a single source, principal, or cause), the addition of the Latin clause “Filioque” (“and the Son”) seriously challenges, if not totally destroys, the originally-intended meaning of this Creedal statement. And we Roman Catholics fully agree and admit this. The introduction of the Filioque is clearly a departure from the original intention and design of the A.D. 381 version of the Constantinopolitan Creed. However, it is not a departure from apostolic orthodoxy.

In other words, official Roman Catholicism teaches that the Latin *procedit* used in the Vulgate to translate the Greek *ekporeutai* had in fact a wider meaning, not only that of ‘having its cause and origin in,’ but “a wide implication.” In fact, it is explained that *procedit* was understood as equivalent to *proinaí*, a concept which can be a source of confusion between economy and ontology.

Bonocore continues:

But, if the Western Church agrees with the East that the Spirit proceeds from the Father alone, then what does it mean by “Filioque” –that the Spirit proceeds “from the Father and the Son?” When the West speaks of the Spirit “proceeding” from the Father and the Son, it is referring to something all-together different than “procession” as from a single source (*aitia*). It is not advocating two sources or principals for the Spirit, or some kind of “double spiration,” as is all-too-commonly (wrongly) assumed by many Eastern Orthodox. Rather, it is using the term “proceeds” in an altogether different sense. And the best way to illustrate the two different senses or uses of the term “proceeds” (Greek vs. Latin) is through the following analogy:

If a human father and son go into their back yard to play a game of catch, it is the father who initiates the game of catch by throwing the ball to his son. In this sense, one can say that the game of catch “proceeds” from this human father (an “*aition*”); and this is the original, Greek sense of the Constantinopolitan Creed’s use of the term “proceeds” (“*ekporeusis*”). However, taking this very same scenario, one can also justly say that the game of catch “proceeds” from both the father and his son. And this is because the son has to be there for the game of catch to exist. For, unless the son is there, then the father would have no one to throw the ball to; and so there would be no game of catch. And, it is in this sense (one might say a “collective” sense) that the West uses the term “proceeds” (“*procedit*”) in the Filioque. Just as acknowledging the necessity of the human son’s presence in order for the game of catch to exist does not, in any way, challenge or threaten the human father’s role as the source or initiator (*aition*) of the game of catch, so the Filioque does not deny the Father’s singular role as the Cause (*Aition*) of the Spirit; but merely acknowledges the Son’s necessary Presence (i.e., participation) for the Spirit’s eternal procession

from the Father to Someone else –namely, to the eternal Son. Father and Son are thus collectively identified as accounting for the Spirit’s procession. This is all that the Filioque was ever intended to address.

This type of analogy is of course puzzling for the Orthodox reader. It always seems that the West tends to define the Spirit in terms of what is common between the Father and Son, which may depersonalize the Spirit while affirming the Father and Son as the two real ‘co-partners’ and ‘co-monarchs.’ However, we can also perceive that in a certain sense, a carefully expressed *filioque*, with the right verb (*and not that of the Creed*), can be an acceptable orthodox opinion.

This is the respected assessment of Metropolitan John (Zizioulas):

Another important point in the Vatican document is the emphasis it lays on the distinction between ἑκπόρευσις and processio. It is historically true that in the Greek tradition a clear distinction was always made between εκπορεύεσθαι and προεῖναι, the first of these two terms denoting exclusively the Spirit’s derivation from the Father alone, whereas προεῖναι was used to denote the Holy Spirit’s dependence on the Son owing to the common substance or οὐσία which the Spirit in deriving from the Father alone as Person or ὑπόστασις receives from the Son, too, as οὐσιωδῶς that is, with regard to the one οὐσία common to all three persons (Cyril of Alexandria, Maximus the Confessor et al). On the basis of this distinction one might argue that there is a kind of *Filioque* on the level of οὐσία, but not of ὑπόστασις.

However, as the document points out, the distinction between εκπορεύεσθαι and προεῖναι was not made in Latin theology, which used the same term, *procedere*, to denote both realities. Is this enough to explain the insistence of the Latin tradition on the *Filioque*? Saint Maximus the Confessor seems to think so. For him the *Filioque* was not heretical because its intention was to denote not the εκπορεύεσθαι but the προεῖναι of the Spirit.

Since Zizioulas refers to St. Maximus the Confessor, it will be useful to hear from the respected Father how the *filioque* could have an orthodox meaning:

For the procession they [those at Rome] brought the witness of the Latin Fathers, as well, of course, as that of St Cyril of Alexandria in his sacred study on the Gospel of St John. On this basis they showed that they themselves do not make the Son Cause (αἰτία) of the Spirit. They know, indeed, that the Father is the sole cause of the Son and of the Spirit, of one by generation and of the other by ἑκπόρευσις — but they explained that the latter comes (προεῖναι) through the Son, and they showed in this way the unity and the immutability of the essence.”

Based on this clarification, if the verb is *proinai*, then “though the Son” is orthodox. Likewise, “and the Son” (understood as strict equivalent to “through the Son”) is also acceptable. However, it is now clear that “and the Son” cannot be added to the Greek verb *ekporev-* under any circumstance, while even “through the Son” is very problematic.

FROM THE FATHER THROUGH THE SON?

We now arrive at an expression that is acceptable on both sides because of its patristic use: that the Spirit proceeds (*procedit-proinai*) from the Father through the Son. It should also be said that this formula is not excluded by St. Photius’ insistence that the Spirit proceeds (*ekporev-*) from the Father alone. Fr. Stylianopoulous explains:

Photios’ famous formula, “the Spirit proceeds from the Father alone,” intends not to deny the intimate relations between the generation of the Son and the procession of the Spirit, but only to make utterly explicit that the Father alone causes the existence of both the Son and the Spirit, conferring upon them all his being, attributes, and powers, except his hypostatic property, i.e., that he is the Father, the unbegotten, the source, origin, and cause of divinity.

After reviewing several patristic quotations, Eastern Orthodox apologist Thomas Valentine concludes that “through the Son” is “the typical Eastern formula,” but with this important caveat:

The word *dia* never means “by” in the sense of “by means of,” i.e. as an agent. It means through in a non-additive sense — *dia* is always non-additive, referring to a tunnelling or channelling effect, like water through a pipe. Many Church Fathers use *dia* as a way of expressing the relationship between the Son and the Holy Spirit — through speaking the Word, the Father exhales the Wind/Spirit (*pneuma* means both) just as a person speaking exhales wind/air when speaking words.

There are two primary reasons for which the Orthodox insist that the Creed of 381 should not be modified. The first one is that the Creed of Nicea–Constantinople was the common confession of faith, so much that Pope Leo III had it engraved on two plaques on silver and mounted in Rome. By altering the common Creed, even without evil or heretical intent, the West created what became a dogmatic difference in the very proclamation of Faith. The Arian menace was soon defeated, and the pastoral need for the *filioque* had disappeared long before the Great Schism. The second reason is that the *filioque* addition goes beyond what was written in the Scriptures and by the honored Fathers of the Second Council. There can be no doubt that the “Spirit proceeds from the Father” as is taught by our Lord in John 15:26, but this is as far as the Scriptures will go. Thomas Valentine (EO) offers a reflection worthy of consideration:

Unless one asserts that either the Lord Jesus Christ spoke a superfluous repetition or that Saint John distorted the Lord's words and created a superfluous repetition, it is not possible to claim, as have some supporters of the Filioque, that ἔκπορεύεται has the same meaning as πέμψω. Not only are the words etymologically different with distinct meanings, but the phrase who from the Father proceeds uses ἔκπορεύομαι in the present tense (ἔκπορεύεται), indicating the proceeding of the Holy Spirit is not a future event, but a present reality having begun in the past and still in progress. Moreover, the fact that Saint John only uses ἔκπορεύομαι one other time (5:9) should make the reader-interpreter aware that Saint John may be indicating something special or unusual.

The combination of these facts makes clear that the proceeding of the Holy Spirit is something quite different than the sending of the Holy Spirit. Most English translations of the Holy Scriptures make the distinction between the Son's promise that he will send the Holy Spirit from the Father and that the Holy Spirit is proceeding from the Father quite clear. The notable exception is the Vatican-approved New American Bible which badly distorts the passage.

King James Version	But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me
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New American Standard	When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me
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New International Version	When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.
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Young's Literal Translation	And when the Comforter may come, whom I will send to you from the Father — the Spirit of truth, who from the Father doth come forth, he will testify of me
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New Jerusalem Bible	When the Paraclete comes, whom I shall send to you from the Father, the Spirit of truth who issues from the Father, he will be my witness.
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New American Bible	When the Paraclete comes, the Spirit of truth who comes from the Father — and whom I myself will send from the Father — he will bear witness on my behalf.
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Hence, the reason for the Orthodox insistence that the *filioque* be removed from the Creed is in fact to foster ecclesial unity and to uphold the Scriptural terminology of the Ecumenical text.

REVISIONIST THEOLOGY?

There is another valid reason for which Orthodox are loath to concede to an acceptable (or even positive) interpretation of the *filioque*, and that reason is the great difficulty in reconciling Rome's insistence that the that "[the Father] is the sole origin (*arche, aitia*) of the *ekporevsis* of the Spirit" with the constant affirmation that the Spirit "proceeds by a communication of the same singular essence by one eternal spiration from the Father and the Son as from one principle." Even though the Vulgate translated *ekporevomenon* by *procedit*, the official *Clarification* explains that in these affirmations, *procedit* does not means *ekporevsis* but *proienai*, so that something different than causal origination is being discussed. This is a very subtle nuance, often lost on the masses. The consistent wording of Latin theology is as follows:

The Father is from no one; the Son is from the Father only; and the Holy Spirit is from both the Father and the Son equally. *The 4th Lateran Council, 1215, A definition against the Albigenses and other heretics*

[We] confess that the Holy Spirit proceeds eternally from the Father and the Son, not as from two principles, but as from one; not by two spirations but by one. *The 2nd Council of Lyons, 1274, Constitution on the Procession of the Holy Spirit*

The Father is not begotten; the Son is begotten of the Father; the Holy Spirit proceeds from the Father and the Son. *The Council of Florence, 1438-45, Decree for the Jacobites*

The Council of Florence in 1438 explains: "The Holy Spirit is eternally from Father and Son He has his nature and subsistence at once (simul) from the Father and the Son. He proceeds eternally from both as from one principle and through one spiration And, since the Father has through

generation given to the only begotten Son everything that belongs to the Father, except being Father, the Son has also eternally from the Father, from whom he is eternally born, that the Holy Spirit proceeds from the Son.” *Catechism of the Catholic Church, 246*

The confusing and objectionable aspect of these dogmatic statements is that the Monarchy of the Father as “sole origin (*arche, aitia*)” of the Son and Spirit is never mentioned. Roman Catholic theologians assure us that there is a good reason for this: what is being discussed in those documents is not ultimate causality (since the issue is settled), it is the collective or shared dimension of the Spirit’s origin. As St. Maximos explained, the orthodox *filioque* is not about the *ekporevsis* but the *proienai*. The Eastern Orthodox concern, as we have seen in John Zizioulas, is that “the distinction between *εκπορεύεσθαι* and *προείναι* was not made in Latin theology, which used the same term, *procedere*, to denote both realities.” This is obvious in popular Roman Catholic defenses of the *filioque*, where the strong affirmation of the unique causality of the Father is absent and where no mention is made of the difference between *εκπορεύεσθαι* and *προείναι*. A typical example is the *Catholic Answers* tract on the *filioque*:

Scripture reveals that the Spirit proceeds from the Father and the Son. The external relationships of the persons of the Trinity mirror their internal relationships. Just as the Father externally sent the Son into the world in time, the Son internally proceeds from the Father in the Trinity. Just as the Spirit is externally sent into the world by the Son as well as the Father (John 15:26, Acts 2:33), he internally proceeds from both Father and Son in the Trinity. This is why the Spirit is referred to as the Spirit of the Son (Gal. 4:6) and not just the Spirit of the Father (Matt. 10:20).

With such a presentation, it not surprising that the Orthodox reject such a presentation of *filioque* as confusing and heretical. On the other hand, the recent high-level clarifications are useful and constructive.

The Orthodox impression is that historically, “principle” (*principium*) was presented as equivalent to *aitia*, and “proceed” (*procedit*) equivalent to *ekporevsis*. This seems to have been the intent of the council of Florence, where the Greeks were asked to recognize “the procession of the Holy Ghost from the Father and the Son as from one “principlum” (*arche*) and from one cause (*aitia*).”^a

As a result, the Latin insistence on the *filioque*, affirming both the ‘single cause’ and the ‘common or collective cause’ seemed somewhat schizophrenic. It can certainly be admitted that Photios’ simple ‘pyramid

^a CE, Entry: Council of Florence

scheme,' which admittedly seems to ignore the unity of Father and Son in the Spirit, did not lead to such acrobatics of theological nuancing.

THE TRINITY

Perhaps one reason for the mystery and abstract complexity of this issue is that few people understand what (or better who) the Holy Spirit is all about. In the Book of Acts, we read:

Paul said to them, 'Did you receive the Holy Spirit when you believed?' And they replied, 'No, we have not even heard that there is a Holy Spirit!' And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began to speak with tongues and to prophesy.^a

Today's problem is not that Christians do not know that "there is a Holy Spirit," the problem is that few would be able to explain who the Spirit is and what he accomplishes. Indeed, very few theologians or apologists who discuss the issue of the *filioque* engage the question of what we mean by Father, Son and Holy Spirit. St. Augustine (whose 'work in progress' *De Trinitate* seems to have been published against his will) was among those who, for better or worse, attempted to understand the trinitarian mystery of the Godhead with imaginative and controversial analogies.

One possible way to convey what is meant by Holy Spirit is:

The Holy Spirit is the divine-uncreated, hypostasis, power^b and mind that manifests what is true and existing.

This imperfect but useful definition makes sense when we consider the role of the Holy Spirit at the Lord's baptism, the epiclesis of St. Basil and the fact that "no one can say Jesus is Lord except by the Holy Spirit."^c Hence, the "Spirit of Truth" is the revealer of what is true, the One who "knows the deep things of God."^d The relationship of the Spirit with God (or the Father, in an absolute sense) and the Word seems clear: the Father is the primordial and causal mind with the purpose and identity of love and communion. The Word or Son is the expression, the self-aware agent that executes and communicates the Father's transcendent mind. This is the theology of the New Testament:

In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made time and

^a Acts 19:2, 6

^b This is the dynamic and kenotic aspect to the Spirit in the sense that His mission is not to impose His hypostasis but to reveal and glorify what He indwells. See Zechariah 4:14 NJB (Not by might and not by power, but by my spirit^{sp} -- says Yahweh Sabaoth) ("or "Spirit")

^c 1 Corinthians 12:3

^d 1 Corinthians 2:10

space. The Son is the radiance of God's glory and the exact representation of his person, sustaining all things by his powerful word.^a

This is why the Orthodox and patristic tradition insists, as Fr. Romanides often repeated, that the Angel-Messenger of YHWH is the pre-incarnate Logos. The incarnate Word is the spoken mind of the Father who is love and who calls us to communion. But the Word is revealed to other minds as such (Lord and Savior) only by the work of the Holy Spirit. In summary, the Trinity expresses the idea of message, messenger and revealer, or mind, word and meaning.

Within this framework, we can say that the meaning proceeds from the mind and rests in the word, but the meaning truly originates from the mind, and does not depend on the word. Yet, the meaning proceeds from the mind through the word. Even more importantly, this approach does not subordinate the meaning to the word and allows for the symmetry that is often lacking in Western theology: the word also proceeds from the mind according to the meaning.^b The Word and Spirit are intertwined and complementary in their ontology and economy: the Spirit manifested the anointed Word and likewise the Word pours out the Spirit. This is why the Eastern tradition insists on the invocation of the Holy Spirit after the words of institution are recited. The supremacy of the conscious Father-Mind is thus established, as well as the co-inherence or mutual indwelling (*perichoresis*) of the Word and Spirit.

Hence, meaning proceeds (ontologically) from the mind only, independently of the word; this is the Photian intuition. Moreover, meaning proceeds from the mind to rest in the word and through the word. If there is a certain collective origination of the meaning from the mind and word, there may also be also a collective origination of the word from the mind and meaning. This is what the idea of *perichoresis* suggests.^c

THE FEAR OF ARIANISM

It may be useful to mention that the 'shadow of Arianism' – and the fear thereof – may be more of a factor than is often realized. For various reasons, what we call the Western tradition has tended to theologize on the opposite extreme of Arianism. The early tendencies of the Roman Church were on the Modalistic side, and it is in Reformed / Protestant

^a Hebrews 1:1-3

^b This is a very Semitic concept.

^c We should also consider the implications of the gift of tongues on the relationship between meaning and word, spirit and mind.

Western Christianity that we find such aberrations as ‘Oneness’ theology and the triple *autotheos* of John Calvin.

It is revealing that the issue of Arianism is addressed several times in Mark Bonocore’s extensive *Response to Eastern Orthodox Objections*. At one point, the Roman Catholic apologist writes:

[The *filioque*] was included in the Creed by the Western fathers at Toledo in order to counter the claims of the 6th Century Spanish (Germanic) Arians. These Arians were of course denying this essential and orthodox truth – that is, the Son’s eternal participation in the Spirit’s procession.

But Arianism^a had nothing to do with the question of the Spirit’s procession: the only truth debated with the Arians was the uncreated nature and eternality of the Logos. What Bonocore calls an “essential and orthodox truth” so dear to the West is in fact a complex and delicate subject of discussion. His *Response* continues:

It is of course quite disturbing (from the Western perspective) that modern Eastern Orthodox (i.e., Photian) theology comes very close to advocating this same Arian view by refusing to incorporate the Son’s participation in the Spirit’s eternal procession in any way.

However, the Photian position does no such thing, and if it did, it would simply be the affirmation that the ontological procession of the meaning of the mind has its total cause and origin in the mind, independently from the word.

Fr. Romanides also noticed this lingering concern with Arianism in the writings of St. Augustine:

Augustine was completely obsessed by the Arian argument that proof that the Logos of the Father is created is the fact that He appeared to the Prophets and Patriarchates of the Old Testament and the prophets and Apostles of the New Testament.^b

Indeed, Cappadocian-Orthodoxy is sometimes perceived with concern by Westerners. As Paul Owen expressed very clearly:

Hence there is an element of ontological subordinationism^c which remains in the Eastern view, which in the mind of those inclined toward the view of the Western tradition, leaves the door open to implicit Arianism...

^a At least in the East. It is possible that the Spanish Arians emphasized other aspects of the Son’s non-eternality.

^b Article accessed at: <http://www.romanity.org/data/1351en.rtf>

^c This assertion is untrue: God the Father is love, this is the eternal expression of his Being, which is why the Father is always with his Word and Spirit, being as communion. We might as well argue that the ontology of the Father as love-communion is placed under the ontological subordination of the Son and Spirit since without them the Father cannot be who He is.

This is why Metropolitan John Zizioulas felt compelled to insist:

Orthodox theology is especially clear on this emphasis on “the simplicity of the Most High” (Photius) because it has no fear of the absurd accusation of Arianism.

Eastern Orthodoxy insists that the teaching of the First and Second Ecumenical Councils is correct in affirming that the unity of God is in the *autotheos* Father who eternally begets His Word and spirates His Spirit, so that their divinity is indeed derived. However, this language makes Western theologians uncomfortable.

In dealing with John 14:28 (“The Father is greater than I am”), Western theologians are reluctant to mention the Monarchy of Father and the derivative divinity of the Son as the first and best explanation, or indeed that such was the exegesis offered by all the great Eastern fathers:

The Son says not, “My Father is better than I,” lest we should conceive him to be foreign to his nature, but “greater,” not indeed in greatness nor in time, but because of his generation from the Father himself. (Athanasius, *Orations against the Arians*, 1.58)

Since the Son’s origin (*arche*) is from the Father, in this respect the Father is greater, as cause and origin. Wherefore also the Lord said thus, “My Father is greater than I,” clearly inasmuch as He is Father. Yea, what else does the word Father signify unless the being cause and origin of that which is begotten of Him? (Basil, *Against Eunomius*, 1.25)

Superior greatness belongs to the cause, equality to the nature.... To say that [the Father] is greater than [the Son] conceived as man is certainly true, but no great thing to say. For what marvel is it if God is greater than man? (Gregory of Nazianzus, *Oration*, 30.7)

If any one say that the Father is greater in so far as He is the cause of the Son, we will not gainsay this. But this, however, does not make the Son to be of a different essence. (John Chrysostom, *Homilies*, 70)^a

In contrast, discussing the imaginary problem posed by this text, the bulletin of the Roman Catholic Diocese of Lincoln offers this typical ‘Augustinian’ answer:^b

Jesus was speaking of his coming ascension into heaven and thus He was talking about His created human nature, when He is recorded to have said in the Gospel according to St. John, “The Father is greater than I.” As man,

^a See also Alexander of Alexandria (Ep. to Alex.). Augustine and Ambrose, it worth noticing, insisted that the Son was referring to his humanity.

^b See also: http://www.newadvent.org/library/almanac_thisrock92.htm

the Father is greater, but as God, He and the Father are one (John 8:21- 58; Matthew 16:16-17; Matthew 26:63-66).^a

However, modern Arians (Jehovah's Witnesses) or the sincere seeker always realizes that this 'interpretation' of John 14:28 is weak: of course, the Father is greater than the Son in his human nature: such an obvious and meaningless statement would have no place in Our Lord's discourse. What is wrong, in the Western mind, with the explanation provided by St. Gregory the Theologian? It seems that the *filioque* theology of the Latin tradition (with its mental representation as a ▼) has a hard time affirming the patristic Monarchy of the Father's person (with its mental representation as a ▲). In that sense, it is not the Byzantine-political model which is at stake in the mind of Eastern Orthodoxy as Marc Bonocore suggests; it is the theology and intent of the Fathers of the Second Ecumenical Council. The Latin Creed begins by following the original at every line. However, without any warning sign, as Mark Bonocore admits, "the introduction of the Filioque is clearly a departure from the original intention and design of the A.D. 381 version of the Constantinopolitan Creed."

Is it not conceivable that the *filioque* is the symptom of lingering Modalism and 'crypto-triple autotheism?' This heretical drift, presented under the label of 'historical trinitarianism' is especially noticeable among Evangelical Protestants.

There is a real concern, then, that Western trinitarianism, whose historical banner is the *filioque*, has abandoned the Fathers of the First and Second Ecumenical Councils along with their careful and balanced biblical theology. The reader should be aware that these elements are crucial and often ignored.

IN SUMMARY

Many leading Orthodox theologians agree that a statement of faith could be produced with an orthodox *filioque*, as was done by St. Maximos. However, its insertion in the common liturgical Creed, which alters the original intention of the Fathers regardless of the language, can not be accepted by the Orthodox.

The following table will perhaps help us summarize the complex information discussed so far. We will focus on the four verbs: to send (*pemps-*), to come out (*ekporev-*) and to proceed (*proinai*) and (*procedit*).

^a Reprinted from December 17, 1999. *Catholic Answers* does provide the Monarchy of the Father explanation as a second possibility.

<i>Ekporev-</i>	
Economy	Ontology
Not used	Procession of the Spirit from the Father and the Son (1)
Not used	Procession of the Spirit from the Father through the Son (2)
Not used	Procession of the Spirit from the Father only (3) “ <i>ek mon tou Patrou</i> ”

- (1) Rejected by all but defended by misinformed Roman Catholic apologists
- (2) Very problematic. Sometimes viewed as a *theologoumenon* by Orthodox theologians
- (3) Common doctrine, this is the normative formula

<i>poinai / procedit</i>	
If Economy	If Ontology
Mission of the Spirit from the Father <u>and</u> the Son (1)	Procession of the Spirit from the Father and the Son (4)
Mission of the Spirit from the Father <u>through</u> the Son (2)	Procession of the Spirit from the Father through the Son (5)
Mission of the Spirit from the Father only (3)	Procession of the Spirit from the Father only (6)

- (1) Latin doctrine, acceptable to the Orthodox
- (2) Common doctrine
- (3) Never taught by anyone
- (4) Latin doctrine, acceptable to the Orthodox if ‘and’ = ‘through’
- (5) Common doctrine
- (6) Normally preferred by the Orthodox.

<i>Pemps-</i>	
Economy	Ontology
Mission of the Spirit from the Father <u>and</u> the Son (1)	Not used
Mission of the Spirit from the Father <u>through</u> the Son (2)	Not used
Mission of the Spirit from the Father only (3)	Not used

(1) Common doctrine, preferred on the Latin side

(2) Common doctrine

(3) Never taught by anyone.

APPENDIX E: MARK 6:3 - THE 'BROTHERS' OF THE LORD

If we exclude the case of Helvidius (c. 370s) and possibly Tertullian (c. 220),^a the consistent tradition of the early Fathers and writers has been to call the Mother of the Lord “ever-virgin,” (*aeiparthenos*) and this in spite of numerous references to the “brothers and sisters” of Jesus and possibly problematic texts such as Matthew 1:24–25.

In contrast with the early Reformers (notably Luther and Calvin) who maintained the view that Mary did not have children with Joseph, most modern Protestants (especially Evangelicals) seem quite eager to affirm the very opposite; that Mary did have a normal marital life with Joseph, and that James ‘the Lord’s brother’^b was indeed our Lord’s younger brother in the full sense of the word. While it may be argued that the traditional position aimed at safeguarding the ever-virginity of Mary the Theotokos,^c it is quite clear that the modern Protestant position is, in part, an attempt to uphold the dignity of marriage and a counter-reaction to extremely ascetic views (such as St. Jerome’s).

THREE VIEWS

Three theories have been presented to account for the complex philological,^d contextual and theological data contained in Holy Scripture.

The so-called **Epiphanian view** (named after St. Epiphanius of Salamis in Cyprus) is the traditional position of Eastern Orthodoxy and the preferred exegesis of the Greek Fathers. It holds that the brothers and sisters of the Lord are most probably children of Joseph by a previous marriage as well as other close relatives such as cousins, etc.^e

The **Helvidian view** (named after Helvidius who was Jerome’s opponent in the controversy) is that of most Evangelicals and Protestants today: it

^a (neither of which were saints or Fathers)

^b Galatians 1:19; also 1 Corinthians 9:5

^c See Origen’s opinion below

^d Philology is the study of ancient texts and languages

^e This would include the children of Clopas (Joseph’s brother) who would qualify as cousins (Jesus being Joseph’s adoptive son).

holds that the “brothers and sisters” mentioned in the New Testament are children which Joseph had with Mary subsequent to the birth of Jesus.

Finally, what I shall call the **Jeromian view**^a is named after St. Jerome who did not accept the idea that the “brothers and sisters” could have been children of Joseph (whose virginity he also sought to uphold). Instead, he proposed an interpretation of the Scriptural data which concluded that the “brothers and sisters” were in fact close cousins. This is the preferred (if not official) position of Roman Catholic theology.

As we shall see, the Scriptural data is more complex than it may seem. In terms of understanding who the *adelphoi* of the Lord might be, the discussion will center on the identity of “Mary of Clopas” and “James, the Lord’s brother.”

DOGMAS AND CONVICTIONS

From an Eastern Orthodox perspective, it is important to understand that the Orthodox Faith does not include Marian dogmas as such: even the dogmatic title ‘Theotokos’ belongs to the realm of Christology, not ‘Mariology;’ it is a soteriological dogma about the nature of Christ, not about his mother. The same can said about the belief in the Dormition/Assumption of the Virgin Mary which is a dogma in Roman Catholicism^b but not in Eastern Orthodoxy. Within an Eastern Orthodox context, these should be considered as “ecclesial convictions:” the Church is convinced that these things are true (that she remained ever-virgin and that “in giving birth, you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life”),^c but these truths, although precious, do not belong to the essence of the gospel.^d Hence, every Orthodox liturgical service includes several references to “our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary.” This confident conviction is also expressed in canon 2 of the Fifth Ecumenical Council at Constantinople in 553:^e

If anyone does not confess that there were two nativities of the Word of God, one before the ages... the other in the last days... who came down from

^a Also called the Hieronymian view

^b Defined by Pope Pius XII in 1950 (*Munificentissimus Deus*). “Hence if anyone, which God forbid, should dare willfully to deny or to call into doubt that which we have defined, let him know that he has fallen away completely from the divine and Catholic Faith”

^c Tropar for the Feast of Dormition

^d That is, they are not dogmas

^e Also, the Lateran Council of 649 (Rome) which confessed the same belief can be considered part of Orthodox tradition.

heaven, and was incarnate of the holy, glorious ever virgin Mother of God Mary, and was born of her, let him be anathema.

However, St. Basil, who was himself (as all Orthodox should be), a believer in the perpetual virginity of the Theotokos, could still write that:

[The opinion that Mary bore several children after Christ] ... is not against the faith; for virginity was imposed on Mary as a necessity only up to the time that she served as an instrument for the Incarnation. On the other hand, her subsequent virginity was not essential to the mystery of the Incarnation. (*Homilia in sanctam Christi generationem*, PG 31:1468)

Nevertheless, the same text^a also contains the following admonition:

The friends of Christ do not tolerate hearing that the Theotokos ever ceased to be a virgin... (§5)

This Orthodox position is consistent with the exegesis and teachings of Origen, St. Gregory of Nyssa^b and St. John Chrysostom among others. Commenting on the Gospel of Matthew, the great preacher noted:

When Joseph had taken Mary [as wife], he did not know her until she had brought forth her first-born Son. Here, [Matthew] used the word until, not that you should suspect that afterwards he did know her, but to inform you that before the birth, the Virgin was wholly untouched by man. But why then, it may be said, did he use the word until? Because it is usual in Scripture to do this and to use this expression without reference to limited times... Here, likewise, it uses the word until to make certain what was before the birth, but as to what follows, it leaves you to make the inference. Thus, what it was necessary for you to learn of Him, this he said; that the Virgin was untouched by man until the birth; but that which both was seen to be a consequence of the former statement, and was acknowledged, this in its turn he leaves for you to perceive; namely, that not even after this, she having so become a mother, and having been counted worthy of a new sort of travail, and a child-bearing so strange, could that righteous man ever have endured to know her. For if he had known her, and had kept her in the place of a wife, how is it that our Lord commits her, as unprotected, and having no one, to His disciple, and commands him to take her to his own home? (St. John Chrysostom, *On the Gospel of Matthew*, V.5)

THE NEW TESTAMENT TEXTS

This exegesis by a native Greek speaker and Biblical exegete leads us back to the question of the Scriptural terminology:

^a (whose authenticity is disputed, as is the case of many patristic writings)

^b See *On Virginity*, 13

YLT^a Matthew 1:18 And of Jesus Christ, the birth was thus: For his mother Mary having been betrothed to Joseph, before their coming together, she was found to have conceived from the Holy Spirit...

YLT Matthew 1:24 And Joseph, having risen from the sleep, did as the messenger of the Lord directed him, and received^b his wife...

YLT Matthew 1:25 And did not know her until^c she brought forth her son - the first-born, and he called his name Jesus.

YLT Luke 2:7 And she brought forth her son -- the first-born, and wrapped him up, and laid him down in the manger, because there was not for them a place in the guest-chamber.

YLT Matthew 12:46 And while he was yet speaking to the multitudes, lo, his mother and brethren had stood without, seeking to speak to him, and one said to him, 'Behold, your mother and your brothers stand outside, seeking to speak to you.' And he answering said to him who spoke to him, 'Who is my mother? And who are my brothers?'

YLT Matthew 13:55 Is not this the carpenter's son? Is not his mother called Mary, and his brothers James, and Joses, and Simon, and Judas? And his sisters -- are they not all with us?

RSV Mark 3:31 And his mother and his brothers came; and standing outside they sent to him and called him.

YLT Luke 8:19 And there came unto him his mother and brothers, and they were not able to get to him because of the multitude...

YLT John 2:12 after this he went down to Capernaum, he, and his mother, and his brothers, and his disciples; and there they remained not many days.

RSV John 7:1-5 After this Jesus went about in Galilee; he would not go about in Judea, because the Jews sought to kill him...So his brothers said to him, "Leave here and go to Judea, that your disciples may see the works you are doing. For no man works in secret if he seeks to be known openly. If you do these things, show yourself to the world." For even his brothers did not believe in him...

YLT John 7:10 And when his brothers went up, then also he himself went up to the feast, not manifestly, but as in secret...

YLT Acts 1:14 These all were continuing with one accord in prayer and supplication, with women, and Mary the mother of Jesus, and with his brothers...

YLT Galatians 1:19 And other of the apostles I did not see, except James, the brother of the Lord...

^a YLT = Young's Literal Translation, used here for accuracy and adapted by the editor

^b παρέλαβεν can also mean "to take charge / responsibility" for

^c Greek ἕως ου

As we can see, the argumentation in favor of the Helvidian/Protestant view rests on what seems to be the most natural reading of the text, especially from a modern mindset and considered in a translated version. Let us then review these texts in order.

As John Chrysostom observed, Matthew 1:18 stresses the fact that St. Joseph had positively nothing to do with the conception of Jesus. Even though he was betrothed to Mary, he had not known her before she became pregnant, and Matthew makes sure that this point is established so that the application of Isaias (Isaiah) 7:14 LXX can be justified. As all scholars recognize, this text gives no information as to what happened afterwards. In fact, Matthew 1:24 tells us that following a supernatural dream, the righteous Joseph accepted to “take charge of her,” “to take her to himself,” or “to take her home.” The Greek word *παρέλαβεν* can have a variety of meanings, but the traditional Orthodox understanding is that Joseph accepted to continue his responsibility of protection towards Mary in spite of her unexpected (and supernatural) pregnancy.

Matthew 1:25 contains the controversial expression “until” which may certainly indicate a reversal in the course of action, especially in its *ἕως ου* form. We have already encountered the exegesis presented by St. John Chrysostom which refuted the idea of reversal in the previous course of action (which was abstinence). In the light of recent attempts by Protestant apologists^a to establish a rule of Greek construction to the effect that *ἕως ου* would always imply a reversal, it is especially important to realize that both Chrysostom and Origen (who rejected the reversal idea) were intimately conversant with the Greek language in its manifold forms,^b especially that of the Septuagint and of the New Testament. If *ἕως ου* always meant reversal for native Greek speakers, this would have been known to all and their arguments would have been absurd. Because Origen was the foremost Greek scholar of the Early Church, his assessment cannot be refuted by modern speculations as to the possible exclusive meaning of *ἕως ου* at that time that Matthew was composed:

For if Mary, as those declare who with sound mind extol her, had no other son but Jesus, and yet Jesus says to His mother, Woman, behold thy son...
(*Commentary on John*, 1.6)

The Book [the Protoevangelium] of James [records] that the brothers of Jesus were sons of Joseph by a former wife, whom he married before Mary. Now, those who say so wish to preserve the honor of Mary in virginity to

^a Such as Eric Svendsen in *Who Is My Mother? The Role and Status of the Mother of Jesus in the New Testament and Roman Catholicism*

^b Attic, Koine, LXX

the end, so that body of hers which was appointed to minister to the Word... might not know intercourse with a man after the Holy Spirit came into her and the power from on high overshadowed her. And I think it in harmony with reason that Jesus was the first-fruit among men of the purity which consists in [perpetual] chastity, and Mary was among women. For it were not pious to ascribe to any other than to her the first-fruit of virginity. (Origen, *Commentary on Matthew*, 2:17 [A.D. 248]).

The Greek Fathers knew their beloved language quite well, and they understood the permanent influence of Septuagintal terminology in the New Testament,^a even as “Thou shalt not” is used and understood by all even to this day.

In Luke 2:7, the “firstborn” argument (with the suggestion that “firstborn” implies subsequent children) seems especially weak since *prototokos* only implies a special legal status for “the one who opens the womb” (Exodus 13:2, Numbers 8:16).^b

We then come to the meaning of the Greek word *adelphos* (brother). Obviously, this word can have the meaning of brother in the biological sense and this can be generally taken as the natural sense (as in Matthew 4:21 to describe the relationship of James and John).^c Moreover, we should note that the Greek language had a specific word for cousin (*anepsios*) and kinsman (*sungenes*), although the latter had a very wide meaning, most often that of “fellow countryman.”

In the Septuagint, *adelphos* often meant “close relative,”^d and it is interesting that in the New Testament, *adelphos* is best translated as “close one,” both in the biological and spiritual sense. If we consider the New Testament use of *adelphos* in the framework of the Epiphonian view, it becomes apparent that neither *anepsios* nor *sungenes* would do: the Theotokos would have been a widow with an only-son, and she would have been “adopted” by the family clan (or clans – both on Joseph’s side and her own). Hence, the *adelphoi* would have been a combination of step-brothers (Joseph’s sons by a previous marriage) and cousins (through Mary’s relatives and through Clopas who may have been Joseph’s brother). In summary, *adelphoi* is the word that we should expect to find in the New Testament to describe the Lord’s ‘close relatives’ but not necessarily ‘biological siblings.’

^a This is relevant to the use of *heos* and *adelphos*

^b It should also be noticed that “firstborn” is only applied in Luke’s gospel which focuses on Mary (by contrast with Matthew’s gospel which focuses on Joseph). The Epiphonian view excludes the possibility that Jesus could have been Joseph’s “firstborn” (in a legal sense).

^c In Mark 6:17, *adelphos* clearly means half-brother

^d For instance, in Genesis 14:14,16; 29:12,15

At this point, we can see that there are no direct, unambiguous reasons that would force the biblical student to conclude that Joseph and Mary had other children. Indeed, it is significant that no one in Scripture is called son or daughter of Mary, except Jesus Christ himself. In fact, we can now turn to positive evidence, or at least indications that Jesus was in fact the first-born and only-born son, as this was discerned by the God-illuminated Fathers.

POSITIVE EVIDENCE AND INDICATIONS

Mark 6:3, which mentions the *adelphoi* of Jesus, may also indicate that only Jesus was *the* son of Mary:

Is this not the carpenter, *the* son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense at him.

This point, although minor, should be noted, especially in light of the fact that no one else in Scripture is called "son of Mary."

One of England's finest scholars, Richard Bauckham,^a offered a comprehensive analysis of this text in the *Catholic Biblical Quarterly*.^b When "son of Mary" is used in Mark 6:3, Bauckham contends that calling Jesus by his mother's name (a metronymic) indicates that locally, there was knowledge that Jesus was to be distinguished from his "step brothers and sisters" because the locals knew that these *adelphoi* had different mothers. Bauckham cites various Old Testament genealogies where sons are 'sons of a woman' (named after their mother, not their father) to support this view.^c

Another indication that the *adelphoi* were not younger brothers of Jesus is that their forceful attitude is at odds with the respect normally accorded to the elder brother. This is especially noticeable in Mark 3 and John 7.

Certainly the most significant indication that the *adelphoi* were not sons of Mary and Joseph is found in the dialogue at cross when Mary and John are entrusted to each other as Mother and Son:

When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the

^a Pr. Bauckham has documented the strength of the Epiphonian view which is the preferred view in the Eastern Orthodox tradition. For a full study, see his *Jude and the Relatives of Jesus in the Early Church*

^b Issue 56; 1994 - pp. 686-700

^c Hur the firstborn of Ephrath (1 Chron 2:50; 4:4), Adonijah son of Haggith (1 Kgs 1:5, 11; 2:13; cf. 2 Sam 3:2-5; 1 Chron 3:1-9), other sons of David in rabbinic texts: b. Bat. 109b; b. Ketub. 62b, Philo, Fug. 73., Joseph and Aseneth 22:11

disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. (John 19:26-27)

This account only makes sense if the Mother of the Lord had lost her only son and needed to be entrusted to a new 'son' who would look after her. If Mary was the mother of several other children by Joseph, this entrusting to John would be neither necessary nor socially acceptable. This was, for instance, St. Hilary's interpretation:

If they [the brethren of the Lord] had been Mary's sons and not those taken from Joseph's former marriage, she would never have been given over in the moment of the passion [crucifixion] to the apostle John as his mother, the Lord saying to each, 'Woman, behold your son,' and to John, 'Behold your mother' [John 19:26-27], as he bequeathed filial love to a disciple as a consolation to the one desolate" (Hilary of Poitiers, *Commentary on Matthew*, 1:4 [A.D. 354]).

The Protestant rebuttal that Mary needed to be entrusted to a believer because her alleged 'other children' did not believe in Jesus is untenable. There is no indication that **none** of the Lord's relatives believed in him and our Lord must have known that he would personally appear to James^a (and perhaps to his other *adelphoi*) and that the latter would soon become not only a 'Christian' but even the first bishop of the Mother Church of Jerusalem. The dialogue at the cross is perhaps the most compelling piece of evidence that the *adelphoi* could not have been Mary's children.

Indeed, the grief which the Holy Theotokos endured at the foot of cross, described in Simeon's prophecy as "a sword will pierce your soul,"^b must have been that of a mother mourning for her only son:

NIV Zechariah 12:10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him **as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.**

This may explain why, on his own initiative, the Lord took it upon himself to approach the funeral procession of Nain:

Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him. As he approached the gate of the town, a man who had died was being carried out. He was his mother's only son, and she was a widow; and with her was a large crowd from the town. When the Lord saw her, he had compassion for her and said to her, "Do not weep." Then he came forward and touched the bier, and the bearers stood still. And he said,

^a 1 Corinthians 15:7

^b Luke 2:35

“Young man, I say to you, arise!” The dead man sat up and began to speak, and Jesus gave him to his mother. (Luke 7:11-15 RSV)

As a result, postulating the existence of ‘other children of Mary’ has the result of depriving the Mother of our Lord of a fullness of her unique grief as a widow losing her only son in fulfillment of the texts presented above.

Another passage which points to Mary’s perpetual virginity is Luke 1:34:

YLT Luke 1:31 And behold, you shall conceive in the womb, and shall bring forth a son, and call his name Jesus; 1:34 And Mary said to the messenger, 'How shall this be, seeing a husband I do not know?'

In the context of the Helvidian theory, this dialogue makes little sense: if Mary, who was engaged and about to get married, intended to have a usual marital relationship with Joseph, it would have been with the expectation that she would naturally conceive a child. The answer should have been, “Yes, I shall conceive because I am about to get married, and you Gabriel are telling that it shall be a son and that he will be great.” Instead, the idea that she will conceive is seen as impossible and the reply seems to indicate that Mary was a consecrated virgin who had taken a vow of virginity. This is the understanding presented in an influential early Christian text known as the *Protevangelium of James*^a where Joseph is presented as a widower with other children who would act as betrothed protector of the Virgin.

The New Testament gives us an indication that this practice of ‘betrothal protection,’ undoubtedly unusual to modern minds, was widely adopted, probably in imitation of the Theotokos and St. Joseph:

³⁶Nevertheless, if any man thinks that he is behaving inappropriately toward his virgin,^b if she has past the flower of her age, and if it is required, let him do what he wills:^c he does not sin, let them marry. ³⁷As for the one who stands steadfast in his heart, (having no necessity, but having control over his own heart to keep his virginity): he does well. ³⁸And so, he who marries his [betrothed] virgin does well, and he who does not does better. (EOB: 1 Corinthians 7:36-38)

Finally, we should consider the age relationship between Jesus and his most prominent *adelphos*: James. The Helvidian view would require that

^a Or “Infancy Gospel of James” (140-170 AD). This is the ancient source of the names Joachim and Anna for the parents of the Theotokos. This account also mentions that Mary had been chosen to weave the curtain of the sanctuary, which is why she is depicted with a spindle on the icon of the Annunciation. Of course, the veil was a symbol of the body of the Logos or indeed of space and time (see Introduction to John and to the Revelation).

^b This seems to be a reference to a Christian man who was betrothed to a virgin with the intention to remain in an unconsummated relationship, perhaps in imitation of St. Joseph and the Theotokos.

^c Or “desires”

Joseph and Mary would have had six to seven children including Jesus, and that James would have been Jesus' 'younger brother.' Not only is this perspective improbable practically and culturally, it is also contradicted by at least one indication that James was older than Jesus. Although neither Hegesippus nor Eusebius specifically addressed James' age at his martyrdom in 62-66 AD, Epiphanius (†403) indicated that he was ninety-two years old. However, James would have had to be less than 62-68 years old at his death for the Helvidian view to be tenable.

THEOLOGY AND TYPOLOGY

In addition to the historic-textual data discussed above, the fact that the inspired Scriptures present the Theotokos as the antitype of the holy dwelling place of God, especially the Ark is significant. This typology, presented in the introductory section of the EOB, is unmistakable and precludes the idea that any human hand would have touched the Ark of God, both in type and fulfillment.^a

When the issue of the perpetual virginity of the Theotokos came under discussion, some of the Fathers, notably St. Ambrose and St. Augustine, also pointed to Ezekiel's vision:

Then he brought me back to the outer gate of the sanctuary, which faces east; and it was shut. The Lord said to me: This gate shall remain shut; it shall not be opened, and no one shall enter by it; for the Lord, the God of Israel, has entered by it; therefore it shall remain shut. Only the prince, because he is a prince, may sit in it to eat food before the Lord; he shall enter by way of the vestibule of the gate, and shall go out by the same way. Then he brought me by way of the north gate to the front of the temple; and I looked, and behold, the glory of the Lord filled the temple of the Lord; and I fell upon my face.^b

As heirs of ancient Israel, princes and seers of the glory of the Kingdom, Orthodox Christians honor the Mother of the King with same reverence which the Davidic princes accorded to their mother:

The queen stood by on thy right hand, vested in gold and arrayed in embroidery.^c

LXE 1 Kings 2:13 And Adonias the son of Aggith came in to Bersabee the mother of Solomon, and did obeisance^d to her: and she said, Dost thou enter peaceably? and he said, Peaceably...

^a 2 Samuel 6:6-7

^b Ezekiel 44:1

^c Psalms 45:9 / 44 LXX (LXX text) and preparation of the Holy Gifts (proskomedie) at the Liturgy of St. John Chrysostom

^d Greek προσκύνησαι

LXE 1 Kings 2:19 And Bersabee went in to king Solomon to speak to him concerning Adonias; and the king rose up to meet her, and kissed her, and sat on the throne, and a throne was set for the mother of the king, and she sat on his right hand.

Hence, the place of the Spirit, “the household of God, which is the Church of the living God, the pillar and foundation of the truth” reads such Old Testament passages on the feasts of the Mother of the Savior who is called ‘our Lord and our God’ (John 20:28).

EARLY CHRISTIAN WITNESSES

Writing in the middle of the second century, Origen was aware of at least two pre-existing texts which affirmed the Epiphonian view: The so-called *Infancy Gospel of James*^a (already mentioned) and the *Gospel of Peter*.^b We should also add to this list the *Infancy Gospel of Thomas*,^c the *Ascension of Isaiah*^d and the *Odes of Solomon*. These early works are not heretical Gnostic texts but belong to the Judeo-Christian tradition, which is why they were widely respected in many early Churches. Origen and the Greek Fathers after him felt that the story presented by the *Protevangelium of James* represented a most likely account, especially on theological grounds.

This particular ‘proto-gospel’ belongs to the so-called *pseudepigrapha* and presents itself as a tradition from James himself. According to the story, the Theotokos was miraculously conceived by Joachim and Anna in their old age, after much prayer. She was entrusted to the priests to be raised in the Temple, and one of her tasks was to participate in the weaving of the great curtain^e which represented matter and more specifically the flesh of the Lord of Glory. When she reached the age to leave the Temple, she was entrusted to Joseph who was a *Tzadik*,^f an older man, and the father of other children by his first marriage. Hence, James ‘the Lord’s brother’ is presented as a step-brother of the Lord, which seems to have been the view of Hegesippus and Eusebius.

This account makes perfect theological sense and is accepted by Orthodox Christians as worthy of their pious belief.

^a Protevangelium of James 9:2; 17:1-2; 18:1

^b Gospel of Peter (acc. to Origen, Comm. on Matt. 10:17)

^c Infancy Gospel of Thomas 16:1-2

^d 11:5 “And he did not approach Mary, but kept her as a holy virgin, though with child.”

^e Which is why the Theotokos is shown holding a spindle on the icon of the Annunciation

^f “Righteous, Just” - James was also called “the Just”

INVESTIGATING JAMES AND 'THE OTHER MARY:' A WORD ABOUT THE JEROMIAN VIEW

The theory proposed by St. Jerome is that the *adelphoi* of the Lord were most probably cousins, and that both Mary and Joseph were always virgins. The nexus of the Jeromian view is to identify the "other Mary" of the synoptics as well as her son "James."

This enigmatic figure must have been a close disciple of the Lord since she is mentioned so frequently: at the foot of the Cross of Crucifixion of our Lord, at His Tomb, and in the Upper Room. She is also identified as the mother of a certain James (James being a very common name). In Matthew 27:56 she is at the Cross, called "Mary, the mother of James and Joseph." In verse 61, at the Tomb, she is called "the other Mary." In Matthew 28:1, she is going to the Tomb and referred to as "the other Mary;" and in Mark 15:40 as "Mary, the mother of James the younger and of Joses." Again, in verse 47, we have "Mary the mother of Joses" and in Mark 16:1, going to the Tomb with spices, she is called "Mary the mother of James."

In the gospel of Luke, she is mentioned in 24:10, speaking to the Apostles about the Resurrection, as "Mary the mother of James." Finally, John 19:25 reads: "So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene."

These texts are actually quite ambiguous on at least three points: (1) Is "Mary of Clopas" the same as "his mother's sister" in John 19:2? This is very probable based on the construction but not absolutely certain. (2) Does "sister" mean "biological" sister? This is very unlikely because parents would not give the same first name to two of their children! Hence, "sister" could mean close relative or sister in law, as well shall see. (3) Was "Mary of Clopas" the wife or daughter of the man named Clopas (Κλωπᾶ)?

At this point, we must ask ourselves if we are willing to go outside the Scriptural data and consider Early Christian traditions to help us elucidate the situation. If so, the testimony of Hegesippus (+180, quoted in Eusebius) is very helpful:

After the martyrdom of James and the conquest of Jerusalem which immediately followed, it is said that those of the apostles and disciples of the Lord that were still living came together from all directions with those that were related to the Lord according to the flesh (for the majority of them also were still alive) to take counsel as to who was worthy to succeed James. They all with one consent pronounced Symeon, the son of Clopas, of whom the Gospel also makes mention; to be worthy of the episcopal throne

of that parish. He was a cousin, as they say, of the Savior. For Hegesippus records that Clopas was a brother of Joseph.^a

Pr. Bauckham uses this information to shed further light on these relatives of the Lord:

According to Hegesippus, Joseph had a brother named Clopas. The name is extremely rare: only two other certain occurrences of it are known. One of these is in John 19:25. We can therefore be sure that the man to whom this verse of the Fourth Gospel refers is the same Clopas, Joseph's brother. If 'Mary of Clopas' was Clopas's wife, then she was in fact Jesus' mother's husband's brother's wife - a relationship which, not surprisingly, the evangelist has preferred to state less precisely as: 'his mother's sister'. So it seems that an aunt of Jesus, as well as his mother, was among those Galilean women who accompanied him on his last journey to Jerusalem and were present at the cross.

Probably Clopas himself was also in Jerusalem at this time. Luke names one of the two disciples in his story of the walk to Emmaus as Cleopas (Lk. 24:18). This Greek name is not the same as the Semitic name Clopas, but it was common for Palestinian Jews at this period to be known by both a Semitic name and a Greek name which sounded similar (Simon / Simeon). Luke names him because he was a sufficiently significant person in the early church for some of Luke's readers to have heard of him. Perhaps his companion on the road to Emmaus was his wife Mary. This uncle and this aunt of Jesus were among his loyal followers at the end of his ministry.^b

We can therefore conclude that Mary of Clopas was a relative of the mother of Jesus, and the “mother of James the Less and Joses” where “the Less” (τοῦ μικροῦ) can also be translated “the Younger / the Least / the Smallest.” What is significant is that “James and Joses” are counted among the *adelphoi* of the Lord in Mark 6:3. These were common names, but it is very possible that these ‘brothers / relatives’ of Jesus mentioned in Mark 6:3 were in fact sons of Mary of Clopas who may well have been Joseph’s sister-in-law. This identification would go against the Epiphonian / Greek view which sees James ‘the Lord’s brother’ as a son of Joseph but both approaches are compatible: James the Just and “of Jerusalem” (one of the *adelphoi*) could have been Jesus’ step-brother through Joseph and James the Less (brother of Joses/Joseph) could be a different James, i.e. a son of Clopas who would be Joseph’s brother.

^a HE 3.11; pp. 105-106 in Paul Maier's edition

^b "The Relatives of Jesus" by Richard Bauckham (*Themelios* 21.2 (January 1996): 18-2) and reproduced at http://www.biblicalstudies.org.uk/article_relatives_bauckham.html

It should also be noted that some have suggested that in Mark 15:40, "Mary the mother of James the younger and of Joses" (also in Matthew 27:56) was in fact the mother of Jesus, but this seems close to impossible.

What remains extremely complex is the identification of "James" in various passages.

Before discussing this issue at length, the *Catholic Encyclopedia* reminds the reader of who is called 'James' in the New Testament:

- (1) James, the son of Zebedee -- Apostle, brother of John, Apostle; also called "James the Greater".
- (2) James, the son of Alphaeus, Apostle -- Matthew 10:3; Mark 3:18; Luke 6:15; Acts 1:13.
- (3) James, the brother of the Lord -- Matthew 13:55; Mark 6:3; Galatians 1:19. Without a shadow of doubt, he must be identified with the James of Galatians 2:2 and 2:9; Acts 12:17, 15:13; 21:18; and 1 Corinthians 15:7.
- (4) James, the son of Mary, brother of Joseph (or Joses) -- Mark 15:40 (where he is called *ὁ μικρός* "the little", not the "less", as in the D.V., nor the "lesser"); Matthew 27:56. Probably the son of Cleophas or Clopas (John 19:25) where "Maria Cleophae" is generally translated "Mary the wife of Cleophas", as married women are commonly distinguished by the addition of their husband's name.
- (5) James, the brother of Jude -- Jude 1:1. Most Catholic commentators identify Jude with the "Judas Jacobi", the "brother of James" (Luke 6:16; Acts 1:13), called thus because his brother James was better known than himself in the primitive Church.

The article continues with a discussion of the possible identification of the Apostle James (2), the son of Alphaeus and James (3), the brother of the Lord and Bishop of the Church of Jerusalem (Acts 15, 21) which is favored in the Roman Catholic view but which was never embraced in the East:

The identity of the Apostle James (2) and James (3), although contested by many critics and, perhaps, not quite beyond doubt, is at least most highly probable, and by far the greater number of Catholic interpreters is considered as certain (where the chief argument, taken from Galatians 1:19, in favor of the Apostleship of St. James the brother of the Lord, is to be found). The objection moved by some against the common statement that "Apostles" in Galatians 1:19^a is to be taken strictly in the sense of the "Twelve" has been strongly [debated]. The James (5) of Jude 1:1 must certainly be identified with James (3), the brother of the Lord and the Bishop of Jerusalem. The identification of James (3), the brother of the Lord and James (4), the son of Mary, and probably of Cleophas or Clopas offers some difficulty. This identification requires the identity of Mary, the

^a This would be the position taken in the Eastern/Epiphanian view.

mother of James (Matthew 27:56; Mark 15:40), with Mary the wife of Cleophas (John 19:25), and, consequently, the identity of Alphaeus (2) and Clopas (4). As Clopas and Alphaeus are probably not two different transcriptions of the same Aramaic name Halpai, it must be admitted that two different names have been borne by one man. Indeed, there are several examples of the use of two names (a Hebrew and a Greek or Latin name) to designate the same person (Simon-Petrus; Saulus-Paulus), so that the identity of Alphaeus and Cleophas is by no means improbable.^a

On the whole, although there is no full evidence for the identity of James (2), the son of Alphaeus, and James (3), the brother of the Lord, and James (4), the son of Mary of Clopas, the view that one and the same person is described in the New Testament in these three different ways, is by far the most probable. There is, at any rate, very good ground (Galatians 1:19, 2:9, 2:12) for believing that the Apostle James, the son of Alphaeus is the same person as James, the brother of the Lord, the well-known Bishop of Jerusalem of the Acts.

Some aspects of this theory are possible and since St. Jerome is undoubtedly a saint of East and West, his view may be considered to belong to the wider heritage of Orthodox Christianity. This being said, the view that James of Jerusalem was a son of Joseph (prior to his becoming a widower) is on traditional grounds the one that is to be considered normative in Eastern Orthodoxy.

This being said, there remains a hesitation to offer a dogmatic interpretation of this data, as illustrated by the entry for “James the Apostle, Brother of Our Lord” published by the Greek Orthodox Archdiocese of America:

According to some, this Saint was a son of Joseph the Betrothed, born of the wife that the latter had before he was betrothed to the Ever-virgin. Hence he was the brother of the Lord, Who was also thought to be the son of Joseph (Matt. 13: 55). But some say that he was a nephew of Joseph, and the son of his brother Cleopas, who was also called Alphaeus and Mary his wife, who was the first cousin of the Theotokos. But even according to this genealogy, he was still called, according to the idiom of the Scriptures, the Lord's brother because of their kinship.

This James is called the Less (Mark 15:4) by the Evangelists to distinguish him from James, the son of Zebedee, who was called the Great. He became the first Bishop of Jerusalem, elevated to this episcopal rank by the Apostles, according to Eusebius...

^a However, the same *Encyclopedia* notes in the article on Mary of Cleopas: “In the first place, St. Luke, who speaks of Cleophas (24:18), also speaks of Alpheus (6:15; Acts 1:13). We may question whether he would have been guilty of such a confused use of names, had they both referred to the same person.”

However, we have seen that the ideas that 'Cleopas was also called Alphaeus and that Mary his wife, was the first cousin of the Theotokos' are extremely speculative. Also, by stating that "This James is called the Less (Mark 15:4) by the Evangelists to distinguish him from James, the son of Zebedee," one gains the impression that James of Jerusalem was possibly one of the Twelve, whereas the primary Orthodox tradition favors the view that he was an apostle of the Seventy.

The preferred view of this article is that not every one of the Lord's relatives failed to believe in him. As we have seen, while Joseph had already gone to his rest, his brother Clopas/Cleopas and sister-in law (Clopas' wife Mary) were well-known disciples of Christ. One of Clopas' sons, Symeon, later became the second bishop of Jerusalem after James; and this Symeon (or Symon) may be the one mentioned as an adelphos in Mark 6:3. It may also be suggested that Clopas should not in fact be identified with Alphaeus, which means that "James of Alphaeus" (one of the Twelve) should not be confused with James the son of Mary of Clopas.^a Regarding the identification of James of Jerusalem and the Apostle James of Alphaeus, it would seem preferable to maintain the traditional Orthodox view that these are two different men. In doing so, we must concede that Galatians 1:19 is a difficult text since it seems to place "James the Lord's brother" among the apostles. However, it is likely that James was in fact among the Seventy (as attested in the Slavic tradition) and that the Twelve apostles did not see it fitting that any of them should become bishop of a particular city.

Finally, it seems clear that among "his brothers James and Joseph/Joses and Simon and Judas," the first three are most probably sons of Mary of Clopas and therefore 'step cousins' of Jesus. If Mary and Jesus had been 'adopted' in Joseph's clan, they could indeed have been called *adelphoi* in a Jewish / Aramaic context. However, it may also be that the James of Mark 6:3 was a son of Joseph and the future bishop of Jerusalem if we adopt the view that this James is not identical with the James the Less/Younger of Mark 15:40.

SUMMARY

The same Fathers who discerned the canon of the New Testament, read Greek natively, and left us a model of reverence for the biblical text are the same Fathers who called the mother of our Lord not only 'Theotokos' (bearer of the divine one) but also '*aeiparthenos*' (ever-virgin). Indeed, not a single Father or Council ever interpreted the Scriptures to teach that the Mother of the Savior who is the very icon of the Church had more than one

^a Mark 3:21-35 distinguishes the Lord's family members from the Twelve.

biological child. According to the bold witness of Scripture,^a we are brothers and sisters of the Great High Priest, sharing one Father and indeed one ‘Mother’ who is inseparably connected with the Church, the Spirit and the Theotokos.

Hence, the same Athanasius who was the first to list the canonical books of the New Testament could also write:

Let those, therefore, who deny that the Son is by nature from the Father and proper to his essence deny also that he took true human flesh from the **ever-virgin** Mary. (Athanasius, *Discourses Against the Arians*, 2:70).

With the saints glorified by the vision of the Lord of Glory and the contemplation of and participation in the holy mysteries beyond the curtain, we can say with the inspired psalmist:

So great is your faithful love, I may come into your house, and I bow down before your holy temple, filled with awe! (Psalm 5:7)



^a Hebrew 2:11-17

