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FULLY REVISED & UPDATED

THE HARPER COLLINS STUDY BIBLE

INCLUDING APOCRYPHAL
DEUTEROCANONICAL BOOKS
WITH CONCORDANCE

THE NEW TESTAMENT

A New Annotated Edition by the

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The HarperCollins Study Bible

Fully Revised and Updated

New Revised Standard Version
Including the Apocryphal/Deuterocanonical Books
With Concordance

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Introduction to the HarperCollins Study Bible

WAYNE A. MEEKS

THE BIBLE IS THE MOST FAMILIAR BOOK in the English-speaking world; certainly it is the one most often published and most widely owned. Yet many a serious reader has found it one of the strangest of books. This paradox arises from factors in the book's history as well as from dimensions of our own history that have shaped the expectations with which we begin to read.

Enabling the Reader to Read

The most elementary of the obstacles standing in the way of reading the Bible is that its component parts were originally written in languages most of us do not know. Reading must therefore begin with a translation. The New Revised Standard Version stands in a tradition, many centuries old, of translating the Bible so that ordinary people can understand it when it is read aloud in worship gatherings or when they study it for themselves. More immediately, the NRSV stands in a direct succession from the King James Version of 1611 (as Professor Metzger explains in the Translation Committee's preface, pp. xxi–xxv). The NRSV is one among a large number of recent translations of the whole or parts of the Bible that together give to the present generation of English readers an unprecedented variety of fresh renderings of the original languages. All these are informed by significant advances in historical, archaeological, and linguistic knowledge that have occurred in recent decades.

The NRSV is selected for this *HarperCollins Study Bible* for several reasons, of which two are most significant. First, the declared intention of the Translation Committee to produce a translation "as literal as possible" makes this version well adapted for study. For example, careful reading is enhanced when we can observe such things as the recurrence of certain key words; if these are rendered into our language with some consistency, the task is obviously easier. Second, the NRSV was designed to be as inclusive as possible, in two different senses. It includes the most complete range of biblical books representing the several differing canons of scripture (about which more will be said below) than any other English version. In addition, it avoids language that might inappropriately suggest limits of gender.

Yet even the most excellent translation from the Hebrew, Aramaic, and Greek texts cannot by itself completely remove the strangeness that many modern readers sense when they encounter the Bible. It is, after all, an ancient book. Indeed, it is a collection—no, several collections—of books that were formed and written in cultures distant from our own not only in time and space but also in character. Indeed, what is required of us as readers is rather to enter, through these texts, into another world of meaning. Only when we have sensed the peculiarity and integrity of that other world can we build a bridge of understanding between it and our own. The introductions and notes accompanying the text in the *HarperCollins Study Bible* are designed to provide readers with information that will make it easier to use this excellent translation for the deeper kind of translation readers must make for themselves: the actual encounter with the multiple worlds of meaning that these texts can reveal.

With the aim of removing as many obstacles as possible between readers and the text, the notes in this volume provide several kinds of information. First, they point to characteristics of the language that are significant for meaning. These include the biblical writers' choice of words, the formal patterns of speech, the styles and genres of ancient literature that appear in the texts, and the rhetorical strategies—familiar to ancient readers but foreign to us—adopted by the writers. Second, the notes contain facts about historical events alluded to in the texts or underlying their message. Many of these facts have come to light through modern archaeological discoveries and the analysis of ancient inscriptions and other material evidence. Comparisons and contrasts between the biblical writings and other writings from around the same time and from the same part of the world also help to place them in their historical context. Third, the notes call attention to echoes between different texts of scripture. Sometimes these are direct quotations or paraphrases of earlier texts by later ones. At other times, they represent parallel formulations of common traditions or retellings of familiar stories in new settings. Fourth, the notes sometimes illuminate ambiguities in the text, multiple possibilities that the original languages leave open but that cannot be directly expressed by a single English translation.

One Book or Many?

Anyone who looks carefully at the Bible will be struck by the immense variety of its contents. Here we have prose and poetry, expansive narratives and short stories, legal codes embedded in historical reports, hymns and prayers, quoted archival documents, quasi-mythic accounts of things that happened "in the beginning" or in God's court in heaven, collections of proverbs, maxims,

aphorisms, and riddles, letters to various groups, and reports of mysterious revelations interpreted by heavenly figures. This variety accounts for some of the richness that generations of readers have found within its pages, but it also causes much of the puzzlement even the most devoted readers often feel. How did it come about that so many different kinds of writing have been brought together into one book?

This is a question that has preoccupied many modern scholars. They have sought to answer it by investigating the history of the Bible itself. The very word "Bible" is derived from a plural Greek word, *ta biblia*, "the little scrolls." A Christian term, the latter refers to the separate rolls of leather or papyrus on which the sacred writings, like other literary works in antiquity, were ordinarily written. The physical limits of the roll meant that many rolls were required for the writings that had come to be held sacred in the Jewish and Christian communities. Sometimes a long document had to be divided into two scrolls, such as the books of Samuel and Kings or the Gospel of Luke and the Acts of the Apostles. As early as the second century, Christians began to use instead the relatively new form of the codex, very much like our modern books. This made it possible actually to put all the sacred writings into one large manuscript, but the name *ta biblia* somehow stuck.

The individual books that make up our Bible were written over a period of more than a thousand years. During that time the people of Israel underwent many changes, even deep transformations, in their national life and culture. Their patterns of government, their cultic and legal organization, and their relationships to neighboring peoples and to the great empires of the ancient Mesopotamian and Mediterranean regions all changed. Those changes go far to account for the variety we see in content, language, and style of the biblical books.

Critical Study of the Old Testament

Several major narrative complexes within the Bible extend across several books. These have been the focus of especially intense research in the attempt to understand how these books came to have the form in which we know them. The first of these complexes is the Pentateuch (so called from a Greek word meaning "Five Scrolls"): Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These five books constitute the Torah (Hebrew for "teaching") in the Hebrew scriptures. Some scholars have preferred to speak of a Tetrateuch ("Four Scrolls"), taking Deuteronomy to be the foundation and introduction for the second great narrative. That second narrative, comprising the books of Joshua,

Judges, Samuel, and Kings, is called the Deuteronomistic History because its understanding of the Mosaic covenant and Israel's obligations under it are those expounded in Deuteronomy. The history of Israel's national life down to the Babylonian exile is explained and judged according to the degree to which each generation, particularly the monarchs of Israel and of the divided kingdoms of Israel and Judah, abided by the laws of Deuteronomy.

The third major composition presents the same history related in the Deuteronomistic account, although from a quite different point of view, and extends it to include the restoration of Israel as a subject people under the Persian Empire. This composition comprises the books of 1 and 2 Chronicles, Ezra, and Nehemiah. Its unknown author is often called "the Chronicler," though we cannot be certain that a single person was responsible for the composition.

In addition to the three major narrative complexes, some scholars have isolated smaller compositions, such as the cycle of Joseph stories (Gen 37–50) and the narrative of the succession to David's throne (2 Sam 9–1 Kings 2), that may have existed on their own before being woven into the larger narratives.

The history of the biblical writings is further complicated by the fact that some of these books speak of still earlier times, before any of them were written. What were the sources for the pictures of the ancient days that these writers passed on? Some of the writings refer explicitly to other books or archives; others show less direct evidence of predecessors who told or sang the stories and codes and prayers that are now included in the larger literary frameworks.

In the eighteenth and nineteenth centuries, scholars began by trying to detect in the existing narratives differences in style, language, or ideas that might indicate "seams" in the text, where older documents had been inserted or where two older versions of one story or two different sets of similar rules had been joined together. The most famous and controversial of the hypotheses that emerged was a reconstruction of four extended sources that, its advocates proposed, had been brought together over a period of centuries and through several distinct stages of editing, or "redaction," to produce the Pentateuch (or, in other versions of the theory, the Tetrateuch [Genesis–Numbers] or the Hexateuch [Genesis–Joshua]). Beginning with the observations that some passages used almost exclusively the name represented by the Hebrew letters *YHWH* to speak of God, while others used mostly a common Semitic word for a divine being, but in its plural form, *'Elohim*, these scholars guessed that these passages had originally belonged to separate documents. These hypothetical documents, which also differed in other characteristics of both style and content, were accordingly labeled "J" for "Yahwist" (because *j* in German and neo-Latin is pronounced like the Hebrew *y*) and "E" for "Elohist." A later source, called

“D” by the scholars, was identified with an early version of the book of Deuteronomy. The fourth and latest document, thought to serve as the framework for the final stage of editing the whole Pentateuch, was intensely concerned with cultic matters, especially rules for priests and the temple, so it was called “P” for “Priestly.”

This “Documentary Hypothesis,” first associated especially with the name of the German Protestant scholar Julius Wellhausen, came to dominate much of OT scholarship in Europe, Britain, and America in the early twentieth century. In some circles great ingenuity was exercised in trying to assign each verse, or even parts of verses, to one or another of the hypothetical sources or to the “redactors” who put them together. The very complexity of the results aroused skepticism in other quarters, and many scholars came to feel that the documentary analysts were not taking sufficient account of two other factors affecting the formation of the biblical books: the importance of oral transmission and memory in ancient societies; and the stylistic conventions and inventions of ancient writers, which were in many ways quite different from the expectations of modern print-based intellectual culture.

The response to the first of these concerns was the attempt to investigate characteristics of oral folklore that might be comparable to the lore of ancient Israel lying behind the written documents we possess. By studying the particular patterns of speech often repeated in various texts and by comparing these with similar patterns found in neighboring cultures, “form critics” undertook to discover the typical settings in the life of the community in which each “form” or pattern was characteristically used. By further analyzing variations in that form in other texts, they tried further to reconstruct a “history of forms” or “history of traditions.” For example, one might seek to show how a maxim or a style of address first used in village courts under local elders could later have affected central legal codes and, again, how it might have become a metaphor in prophetic speech to describe God’s “case” against the whole people.

Some of the form critics were satisfied to describe small, individual units of tradition they thought were eventually embedded in the literary compositions of the Bible. Others, however, were interested in the process of oral composition, as seen, for example, in the sagas of the Old Norse and Icelandic peoples or in the lengthy tales sung by skilled reciters in some parts of the modern Balkans and Africa. For some, it seemed plausible that the supposed “documents” of the Pentateuch had been rather the orally transmitted traditions of different groups within the people Israel. There also seemed no good reason to suppose that the oral culture of such groups would have disappeared once their traditions were put into writing. Oral recitation would have continued to affect the way writers

remembered and copied documents.

Furthermore, many readers felt that the attempts to distinguish separate sources and the early, analytic kind of form criticism tended to dissolve the larger units of the text into unrelated fragments. They sensed that these results obscured the unique literary qualities of the final compositions, for some of these qualities are produced by the interplay between just those "doublets" and dissonant elements that had set the critics looking for earlier sources of embedded forms. Both within the guild of biblical scholars and from literary critics outside it, there has come in recent decades a new attention to the rhetorical and literary qualities of the biblical books and larger compositions as we have received them.

Critical Study of the New Testament

The NT contains no narrative of the length and scope of those of the OT, but the four Gospels and the Acts of the Apostles present problems that are in some ways analogous to the OT compositions. The methods by which scholars have tried to solve them have been, in part, similar. Scholars of the nineteenth century attempted to solve the "synoptic problem"—why Matthew, Mark, and Luke are in some places similar to the point of identical wording, while in other respects they differ substantially—by discovering what sources each Gospel writer used. The hypothesis that emerged as the dominant explanation was called the "Two-Source Hypothesis." According to it, Matthew and Luke independently used the earlier Gospel of Mark, keeping almost entirely to its narrative outline but adjusting its style to their own somewhat more literary tastes and adding to it large blocks of material they had from other sources. Among these other sources was one that Matthew and Luke had in common (the second of the "two sources"), from which they drew the sayings of Jesus that were not found in Mark. Conventionally, this hypothetical second source has been called "Q," presumably from the German word *Quelle,* "source."

The Two-Source Hypothesis is still taken as the working hypothesis by most critical scholars of the NT, though everyone acknowledges that it does not explain all the peculiarities of the relationships among the first three Gospels. Attempts to revive earlier hypotheses, such as the proposal that Matthew wrote first, Luke adapted Matthew's Gospel, and Mark excerpted rather idiosyncratically from both, have not won wide acceptance. Also unconvincing have been the many attempts to fine-tune the Two-Source Hypothesis by adding yet other hypothetical sources. The remaining problems with the hypothesis are better solved by considering the impact of oral tradition, on the one hand, and

the skill and freedom of the Gospel writers, on the other.

Form criticism too was employed by students of the NT in attempts to reconstruct the process by which the stories about Jesus and the sayings attributed to him were shaped, transmitted, and modified by their uses in the life of the early Christian communities. Applied to the Letters of the NT, similar techniques isolated some passages that seemed to be excerpts from liturgical poetry or from simple creeds or confessional formulas.

In NT scholarship too there have been reactions against what many have come to see as an overemphasis on the hypothetical prehistory of writings to the neglect of the rhetorical and literary qualities of the books as we have them. Many recent commentators have emphasized the role of the Gospel writers as authors, fully in command of whatever sources they used and creating from them coherent literary wholes. Others have warned against forcing these ancient writings into modern categories by imposing on them literary theories derived from the study of the modern novel or modern poetry. At the same time, extensive study of ancient genres of writing and patterns of rhetoric has provided sturdier models with which to compare the biblical documents.

Biblical Scholarship Today

The issues mentioned in this brief survey are only examples of the issues raised in the several phases of modern critical study of the Bible. Historical and literary studies have affected our understanding of the other parts of the Bible as well, raising analogous problems. Some of the issues are discussed in the introductions and notes to individual books.

The present moment in scholarly investigation of the Bible is a time when many different methods are in use. That diversity of method is reflected to some extent in the notes in this study Bible. The scholar chosen to annotate each book is an expert on that particular document and may emphasize the results of one or another method that seems most useful in understanding that book. Characteristic of the best scholarship is a healthy degree of self-criticism and skepticism about any rigid hypotheses. All our annotators, even when they differ from one another on theoretical matters, have in common a primary focus on the text. Their notes are designed to help readers make sense of that text, in its parts and as a whole.

Some questions raised by material in the Bible, however, cannot be answered on the basis of our present knowledge. For example, despite the impressive results and continuing discoveries of archaeology in the Middle East, some places mentioned in the Bible cannot be located with certainty on a

modern map. Some discrepancies in chronology cannot be resolved. In a few instances where experts differ on such matters, we have allowed inconsistencies between one scholar's notes and another's to stand, as a reminder that our knowledge of the ancient world remains imperfect.

Bibles and Their Communities

Despite the Bible's diversity, most readers do feel that as a *whole* it somehow makes sense. There is an odd concentricity about its diverse stories and its various genres. The tensions within it are held within some common framework. In some more than trivial way, "the Bible" is one book.

Yet our perception of the Bible's unity may obscure a complicated reality. If one asks a reader exactly what gives the Bible its oneness and wholeness, the answer will depend in part on the religious community to which that reader belongs. Our notes try to come to terms with the fact that we have, so to speak, at least two Bibles between the same covers: a Jewish Bible and a Christian Bible. This is not a superficial difference. It is not merely that the Christian Bible adds a New Testament and therefore calls the Jewish scriptures "the Old Testament." The Jewish scriptures are not the same as the OT. The order is different (see the table on p. xxxi). The text has been transmitted by different means and with different approaches to establishing authoritative readings. For example, the Bible of most of the early Christians was the Septuagint. Even the list of books included has differed.

More important than these external differences, however, is the different sense of the whole that is engendered when, on the one hand, we read the Torah, the Prophets, and the Writings of the Hebrew Bible as complete in themselves, the foundation of the life of Israel through the ages, or when, on the other hand, we read them as open toward a future that was "fulfilled" in the events of the NT and still awaits an "end." In the latter case, the Christian Bible presents us with a single narrative line that unites all the diverse episodes and different kinds of writing into a sweeping epic, almost a giant novel claiming to embrace the entire story of humanity. It begins "in the beginning," treats of God electing a special people, recounts their disobedience, punishment, and hope, declares the story's climax in the appearance of God's Son, and looks to a final "coming."

When read independently of the Christian additions and Christian habits of reading, the unity of the Hebrew scriptures looks quite different. They do not have a single plot or a single center, but many. The many voices that speak are not united in a single hope, nor do they point to a single future. Their unity lies rather in a continuous counterpoint. The multiple plots of the narratives move

forward with odd echoes of the past, repetitions and rehearsals, reminders and foreshadowings. The wisdom gathered and cultivated by professional elites and servants of kings rubs against the sensibilities of peasants. Codes from the time when "there was no king in Israel" stand beside laws of monarchy and laws of a temple state. Prophets name the injustice done to the common poor by petty local tyrants and perceive in the march of great empires the chastening hand of God. The people Israel sings in the manifold occasions of its national and cultic life, and it sings the complaints, fears, and hopes of its individuals. All this variety, and more, is woven together by complex threads, but its rhythms are quite different from the dominant pulse of the Christian Bible.

The overall arrangement of the NRSV is that of Protestant Bibles, because that is the arrangement that has dominated the public use of the Bible in English-speaking countries since the seventeenth century. The NRSV has, however, included the books that are variously called apocryphal or deuterocanonical and are found in the Bible used by one or more of the Roman Catholic, Greek, and Slavonic churches. In this respect the NRSV is the most inclusive English version now commonly available. (For the several canons, see the tables on pp. xxxi–xxxiii as well as the introductions to the books of the Apocrypha.) Readers thus have in hand not merely two Bibles, the Jewish and the Christian, but *several* Bibles that have spoken and continue to speak to historically diverse Jewish and Christian communities.

The Society of Biblical Literature

The editors and annotators who have worked together to produce the *HarperCollins Study Bible* themselves exemplify the diversity of confessional traditions for which the Bible is foundational. What unites them, however, is the tradition of historical, critical, and open scholarship that has been fostered for more than a century by the Society of Biblical Literature, the sponsor of the present project.

The Society of Biblical Literature and Exegesis was founded in 1880 and is one of the oldest learned societies in the United States. Its purpose is to stimulate the critical investigation of classical biblical literatures, together with other related literatures, by the exchange of scholarly research both in published form and in public forum. It has at present over seven thousand members from more than eighty countries.

The HarperCollins Study Bible is one of a series of publishing projects undertaken by the SBL in conjunction with HarperCollins. Others include *HarperCollins Bible Dictionary, HarperCollins Bible Commentary,* and

HarperCollins Bible Pronunciation Guide. Users of the *HarperCollins Study Bible* who wish to pursue their studies further will find more detailed information on many biblical topics in the articles of those companion volumes. All of these joint projects represent the commitment of the Society to share the results of scholarly research with a wide public who are interested in the Bible and the religious traditions associated with it.

On the Revised Edition

The present revised edition of the HarperCollins Study Bible has updated and expanded the annotations with the latest perspectives on the biblical text derived from historical, archaeological, and literary sources. The notes also provide more complete information on the ways in which various biblical books echo other parts of scripture. A series of introductory essays offer reflections about the contexts within which biblical books are currently read.

To the Reader

THIS PREFACE IS ADDRESSED TO YOU by the Committee of translators, who wish to explain, as briefly as possible, the origin and character of our work. The publication of our revision is yet another step in the long, continual process of making the Bible available in the form of the English language that is most widely current in our day. To summarize in a single sentence: the New Revised Standard Version of the Bible is an authorized revision of the Revised Standard Version, published in 1952, which was a revision of the American Standard Version, published in 1901, which, in turn, embodied earlier revisions of the King James Version, published in 1611.

In the course of time, the King James Version came to be regarded as the "Authorized Version." With good reason it has been termed "the noblest monument of English prose," and it has entered, as no other book has, into the making of the personal character and the public institutions of the English-speaking peoples. We owe to it an incalculable debt.

Yet the King James Version has serious defects. By the middle of the nineteenth century, the development of biblical studies and the discovery of many biblical manuscripts more ancient than those on which the King James Version was based made it apparent that these defects were so many as to call for revision. The task was begun, by authority of the Church of England, in 1870. The (British) Revised Version of the Bible was published in 1881–85; and the American Standard Version, its variant embodying the preferences of the American scholars associated with the work, was published, as was mentioned above, in 1901. In 1928 the copyright of the latter was acquired by the International Council of Religious Education and thus passed into the ownership of the churches of the United States and Canada that were associated in this council through their boards of education and publication.

The Council appointed a committee of scholars to have charge of the text of the American Standard Version and to undertake inquiry concerning the need for further revision. After studying the questions of whether revision should be

undertaken and, if so, what its nature and extent should be, in 1937 the Council authorized a revision. The scholars who served as members of the Committee worked in two sections, one dealing with the OT and one with the NT. In 1946 the Revised Standard Version of the NT was published. The publication of the Revised Standard Version of the Bible, containing the OT and NT, took place on September 30, 1952. A translation of the Apocryphal/Deuterocanonical Books of the OT followed in 1957. In 1977 this collection was issued in an expanded edition containing three additional texts received by Eastern Orthodox communions (3 and 4 Maccabees and Psalm 151). Thereafter the Revised Standard Version gained the distinction of being officially authorized for use by all major Christian churches: Protestant, Anglican, Roman Catholic, and Eastern Orthodox.

The Revised Standard Version Bible Committee is a continuing body, comprising about thirty members, both men and women. Ecumenical in representation, it includes scholars affiliated with various Protestant denominations as well as several Roman Catholic members, an Eastern Orthodox member, and a Jewish member who serves in the OT section. For a period of time the Committee included several members from Canada and from England.

Because no translation of the Bible is perfect or acceptable to all groups of readers, and because discoveries of older manuscripts and further investigation of linguistic features of the text continue to become available, renderings of the Bible have proliferated. During the years following the publication of the Revised Standard Version, twenty-six other English translations and revisions of the Bible were produced by committees and by individual scholars—not to mention twenty-five other translations and revisions of the NT alone. One of the latter was the second edition of the RSV NT, issued in 1971, twenty-five years after its initial publication.

Following the publication of the RSV OT in 1952, significant advances were made in the discovery and interpretation of documents in Semitic languages related to Hebrew. In addition to the information that had become available in the late 1940s from the Dead Sea texts of Isaiah and Habakkuk, subsequent acquisitions from the same area brought to light many other early copies of all the books of the Hebrew scriptures (except Esther), though most of these copies are fragmentary. During the same period early Greek manuscript copies of books of the NT also became available.

In order to take these discoveries into account, along with recent studies of documents in Semitic languages related to Hebrew, in 1974 the Policies Committee of the Revised Standard Version, which is a standing committee of

the National Council of the Churches of Christ in the U.S.A., authorized the preparation of a revision of the entire RSV Bible.

For the OT the Committee has made use of the *Biblia Hebraica Stuttgartensia* (1977; ed. sec. emendata, 1983). This is an edition of the Hebrew and Aramaic text as current early in the Christian era and fixed by Jewish scholars (the "Masoretes") of the sixth to the ninth centuries. The vowel signs, which were added by the Masoretes, are accepted in the main, but where a more probable and convincing reading can be obtained by assuming different vowels, this has been done. No notes are given in such cases, because the vowel points are less ancient and reliable than the consonants. When an alternative reading given by the Masoretes is translated in a footnote, it is identified by the words "Another reading is."

Departures from the consonantal text of the best manuscripts have been made only where it seems clear that errors in copying had been made before the text was standardized. Most of the corrections adopted are based on the ancient versions (translations into Greek, Aramaic, Syriac, and Latin), which were made prior to the time of the work of the Masoretes and which therefore may reflect earlier forms of the Hebrew text. In such instances a footnote specifies the version or versions from which the correction has been derived and also gives a translation of the Masoretic Text. Where it was deemed appropriate to do so, information is supplied in footnotes from subsidiary Jewish traditions concerning other textual readings (the *Tiqqune Sopherim*, "emendations of the scribes"). These are identified in the footnotes as "Ancient Heb tradition."

Occasionally it is evident that the text has suffered in transmission and that none of the versions provides a satisfactory restoration. Here we can only follow the best judgment of competent scholars as to the most probable reconstruction of the original text. Such reconstructions are indicated in footnotes by the abbreviation Cn ("Correction"), and a translation of the Masoretic Text is added.

For the Apocryphal/Deuterocanonical Books of the OT the Committee has made use of a number of texts. For most of these books the basic Greek text from which the present translation was made is the edition of the Septuagint prepared by Alfred Rahlfs and published by the Württemberg Bible Society (Stuttgart, 1935). For several of the books the more recently published individual volumes of the Göttingen Septuagint project were utilized. For the book of Tobit it was decided to follow the form of the Greek text found in Codex Sinaiticus (supported as it is by evidence from Qumran); where this text is defective, it was supplemented and corrected by other Greek manuscripts. For the three Additions to Daniel (namely, Susanna, the Prayer of Azariah and the Song of the Three Jews, and Bel and the Dragon) the Committee continued to use the Greek

version attributed to Theodotion (the so-called Theodotion-Daniel). In translating Ecclesiasticus (Sirach), although constant reference was made to the Hebrew fragments of a large portion of this book (those discovered at Qumran and Masada as well as those recovered from the Cairo Geniza), the Committee generally followed the Greek text (including verse numbers) published by Joseph Ziegler in the Göttingen Septuagint (1965). But in many places the Committee has translated the Hebrew text when this provides a reading that is clearly superior to the Greek; the Syriac and Latin versions were also consulted throughout and occasionally adopted. The basic text adopted in rendering 2 Esdras is the Latin version given in *Biblia Sacra,* edited by Robert Weber (Stuttgart, 1971). This was supplemented by consulting the Latin text as edited by R. L. Bensly (1895) and by Bruno Violet (1910) as well as by taking into account the several Oriental versions of 2 Esdras, namely, the Syriac, Ethiopic, Arabic (two forms, referred to as Arabic 1 and Arabic 2), Armenian, and Georgian versions. Finally, since the Additions to the Book of Esther are disjointed and quite unintelligible as they stand in most editions of the Apocrypha, we have provided them with their original context by translating the whole of the Greek version of Esther from Robert Hanhart's Göttingen edition (1983).

For the NT the Committee has based its work on the most recent edition of *The Greek New Testament,* prepared by an interconfessional and international committee and published by the United Bible Societies (1966; 3d ed. corrected, 1983; information concerning changes to be introduced into the critical apparatus of the forthcoming 4th edition was available to the Committee). As in that edition, double brackets are used to enclose a few passages that are generally regarded to be later additions to the text, but that we have retained because of their evident antiquity and their importance in the textual tradition. Only in very rare instances have we replaced the text or the punctuation of the Bible Societies' edition by an alternative that seemed to us to be superior. Here and there in the footnotes the phrase "Other ancient authorities read" identifies alternative readings preserved by Greek manuscripts and early versions. In both OT and NT, alternative renderings of the text are indicated by the word "Or."

As for the style of English adopted for the present revision, among the mandates given to the Committee in 1980 by the Division of Education and Ministry of the National Council of Churches of Christ (which now holds the copyright of the RSV Bible) was the directive to continue in the tradition of the King James Bible, but to introduce such changes as are warranted on the basis of accuracy, clarity, euphony, and current English usage. Within the constraints set by the original texts and by the mandates of the Division, the Committee has

followed the maxim “As literal as possible, as free as necessary.” As a consequence, the New Revised Standard Version (NRSV) remains essentially a literal translation. Paraphrastic renderings have been adopted only sparingly, and then chiefly to compensate for a deficiency in the English language—the lack of a common-gender third-person singular pronoun.

During the almost half a century since the publication of the RSV, many in the churches have become sensitive to the danger of linguistic sexism arising from the inherent bias of the English language toward the masculine gender, a bias that in the case of the Bible has often restricted or obscured the meaning of the original text. The mandates from the Division specified that, in references to men and women, masculine-oriented language should be eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture. As can be appreciated, more than once the Committee found that the several mandates stood in tension and even in conflict. The various concerns had to be balanced case by case in order to provide a faithful and acceptable rendering without using contrived English. Only very occasionally has the pronoun “he” or “him” been retained in passages where the reference may have been to a woman as well as to a man, for example, in several legal texts in Leviticus and Deuteronomy. In such instances of formal, legal language, the options of either putting the passage in the plural or of introducing additional nouns to avoid masculine pronouns in English seemed to the Committee to obscure the historic structure and literary character of the original. In the vast majority of cases, however, inclusiveness has been attained by simple rephrasing or by introducing plural forms when this does not distort the meaning of the passage. Of course, in narrative and in parable no attempt was made to generalize the sex of individual persons.

Another aspect of style will be detected by readers who compare the more stately English rendering of the OT with the less formal rendering adopted for the NT. For example, the traditional distinction between “shall” and “will” in English has been retained in the OT as appropriate in rendering a document that embodies what may be termed the classic form of Hebrew, while in the NT the abandonment of such distinctions in the usage of the future tense in English reflects the more colloquial nature of the Koine Greek used by most NT authors except when they are quoting the OT.

Careful readers will notice that here and there in the OT the word LORD (or in certain cases GOD) is printed in capital letters. This represents the traditional manner in English versions of rendering the divine name, the “Tetragrammaton” (see the text notes on Exodus 3.14–15), following the precedent of the ancient Greek and Latin translators and the long-established practice in the reading of

the Hebrew scriptures in the synagogue. Although it is almost if not quite certain that the name was originally pronounced “Yahweh,” this pronunciation was not indicated when the Masoretes added vowel sounds to the consonantal Hebrew text. To the four consonants YHWH of the divine name, which had come to be regarded as too sacred to be pronounced, they attached vowel signs indicating that in its place should be read the Hebrew word *Adonai*, meaning “Lord” (or *Elohim*, meaning “God”). Ancient Greek translators employed the word *Kyrios* (“Lord”) for the name. The Vulgate likewise used the Latin word *Dominus* (“Lord”). The form “Jehovah” is of late medieval origin; it is a combination of the consonants of the divine name and the vowels attached to it by the Masoretes but belonging to an entirely different word. Although the American Standard Version (1901) had used “Jehovah” to render the Tetragrammaton (the sound of *y* being represented by *j* and the sound of *w* by *v*, as in Latin), for two reasons the Committees that produced the RSV and the NRSV returned to the more familiar usage of the King James Version. (1) The word “Jehovah” does not accurately represent any form of the divine name ever used in Hebrew. (2) The use of any proper name for the one and only God, as though there were other gods from whom the true God had to be distinguished, began to be discontinued in Judaism before the Christian era and is inappropriate for the universal faith of the Christian church.

It will be seen that in the Psalms and in other prayers addressed to God the archaic second-person singular pronouns (“thee, thou, thine”) and verb forms (“art, hast, hadst”) are no longer used. Although some readers may regret this change, it should be pointed out that in the original languages neither the OT nor the NT makes any linguistic distinction between addressing a human being and addressing the deity. Furthermore, in the tradition of the King James Version one will not expect to find the use of capital letters for pronouns that refer to the deity—such capitalization is an unnecessary innovation that has only recently been introduced into a few English translations of the Bible. Finally, we have left to the discretion of the licensed publishers such matters as section headings, cross-references, and clues to the pronunciation of proper names.

This new version seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public reading and congregational worship as well as in private study, instruction, and meditation. We have resisted the temptation to introduce terms and phrases that merely reflect current moods, and have tried to put the message of the scriptures in simple, enduring words and expressions that are worthy to stand in the great tradition of the King James Bible and its predecessors.

In traditional Judaism and Christianity, the Bible has been more than a

historical document to be preserved or a classic of literature to be cherished and admired; it is recognized as the unique record of God's dealings with people over the ages. The OT sets forth the call of a special people to enter into covenant relation with the God of justice and steadfast love and to bring God's law to the nations. The NT records the life and work of Jesus Christ, the one in whom "the Word became flesh," as well as describes the rise and spread of the early Christian church. The Bible carries its full message not to those who regard it simply as a noble literary heritage of the past or who wish to use it to enhance political purposes and advance otherwise desirable goals, but to all persons and communities who read it so that they may discern and understand what God is saying to them. That message must not be disguised in phrases that are no longer clear or hidden under words that have changed or lost their meaning; it must be presented in language that is direct and plain and meaningful to people today. It is the hope and prayer of the translators that this version of the Bible may continue to hold a large place in congregational life and to speak to all readers, young and old alike, helping them to understand and believe and respond to its message.

For the Committee,
Bruce M. Metzger

Abbreviations

The following abbreviations are used for the books of the Bible:

NEW TESTAMENT

Mt … Matthew
Mk … Mark
Lk … Luke
Jn … John
Acts … Acts of the Apostles
Rom … Romans
1 Cor … 1 Corinthians
2 Cor … 2 Corinthians
Gal … Galatians
Eph … Ephesians
Phil … Philippians
Col … Colossians
1 Thess … 1 Thessalonians
2 Thess … 2 Thessalonians
1 Tim … 1 Timothy
2 Tim … 2 Timothy
Titus … Titus
Philem … Philemon
Heb … Hebrews
Jas … James
1 Pet … 1 Peter
2 Pet … 2 Peter
1 Jn … 1 John
2 Jn … 2 John
3 Jn … 3 John

Jude … Jude
Rev … Revelation

Abbreviations used in the text notes to the books of the OT:

Ant.	Josephus, *Antiquities of the Jews*
Aram	Aramaic
Ch(s)	Chapter(s)
Cn	Correction; made where the text has suffered in transmission and the versions provide no satisfactory restoration, but where the Standard Bible Committee agrees with the judgment of competent scholars as to the most probable reconstruction of the original text.
Gk	Septuagint, Greek version of the OT
Heb	Hebrew of the consonantal Masoretic Text of the OT
Josephus	Flavius Josephus (Jewish historian, ca. 37–95 CE)
Macc.	The book(s) of the Maccabees
Ms(s)	Manuscript(s)
MT	The Hebrew of the pointed Masoretic Text of the OT
OL	Old Latin
Q Ms(s)	Manuscript(s) found at Qumran by the Dead Sea
Sam	Samaritan Hebrew text of the OT
Syr	Syriac Version of the OT
Syr H	Syriac Version of Origen's Hexapla
Tg	Targum
Vg	Vulgate, Latin Version of the OT

Abbreviations used in the study notes:

ch(s).	chapter(s)
v(v).	verse(s)
OT	Old Testament
NT	New Testament
BCE	Before the Common Era
CE	Common Era

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Names and Order of Books of the Bible in Several Traditions

Jewish Bibles

Jewish Bibles include the books of the Hebrew scriptures (Tanak). Most modern editions present the twenty-four books (counting the Twelve Prophets as one book) in the following order:

TORAH

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

PROPHETS

Joshua
Judges
Samuel (1 & 2)
Kings (1 & 2)
Isaiah
Jeremiah
Ezekiel
The Twelve:
Hosea Obadiah Nahum Haggai
Joel Jonah Habakkuk Zechariah
Amos Micah Zephaniah Malachi

WRITINGS

Psalms
Proverbs
Job
Song of Solomon
Ruth
Lamentations
Ecclesiastes
Esther
Daniel
Ezra-Nehemiah
Chronicles (1 & 2)

Protestant Bibles

Protestant Bibles include the books of the Hebrew scriptures (also known as the OT) and the books of the NT. The OT is arranged in thirty-nine books (counting 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, each of the Twelve Prophets, and Ezra and Nehemiah as separate books). Some Protestant Bibles include the Apocrypha—those books of the Catholic OT not found in Jewish Bibles—but as a distinct section.

NEW TESTAMENT

Matthew
Mark
Luke
John
Acts
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians

2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

Orthodox Bibles

Bibles of the Orthodox churches consist of the OT and the NT. The OT contains, in addition to all the books of the Jewish Bible (as translated into Greek in the Septuagint), Tobit, Judith, 1, 2, and 3 Maccabees (with 4 Maccabees as an appendix), the Wisdom of Solomon, Sirach, Baruch, the Letter of Jeremiah, 1 Esdras, the Prayer of Manasseh, and Psalm 151. The book of Esther includes the six additions to Esther, and the book of Daniel includes the Prayer of Azariah and the Song of the Three Jews, Susanna, and Bel and the Dragon. Slavonic Bibles of the Russian Orthodox church also include 3 Esdras. The order of books varies somewhat in different editions.

NEW TESTAMENT

Matthew
Mark
Luke
John
Acts
Romans
1 Corinthians
2 Corinthians
Galatians

Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

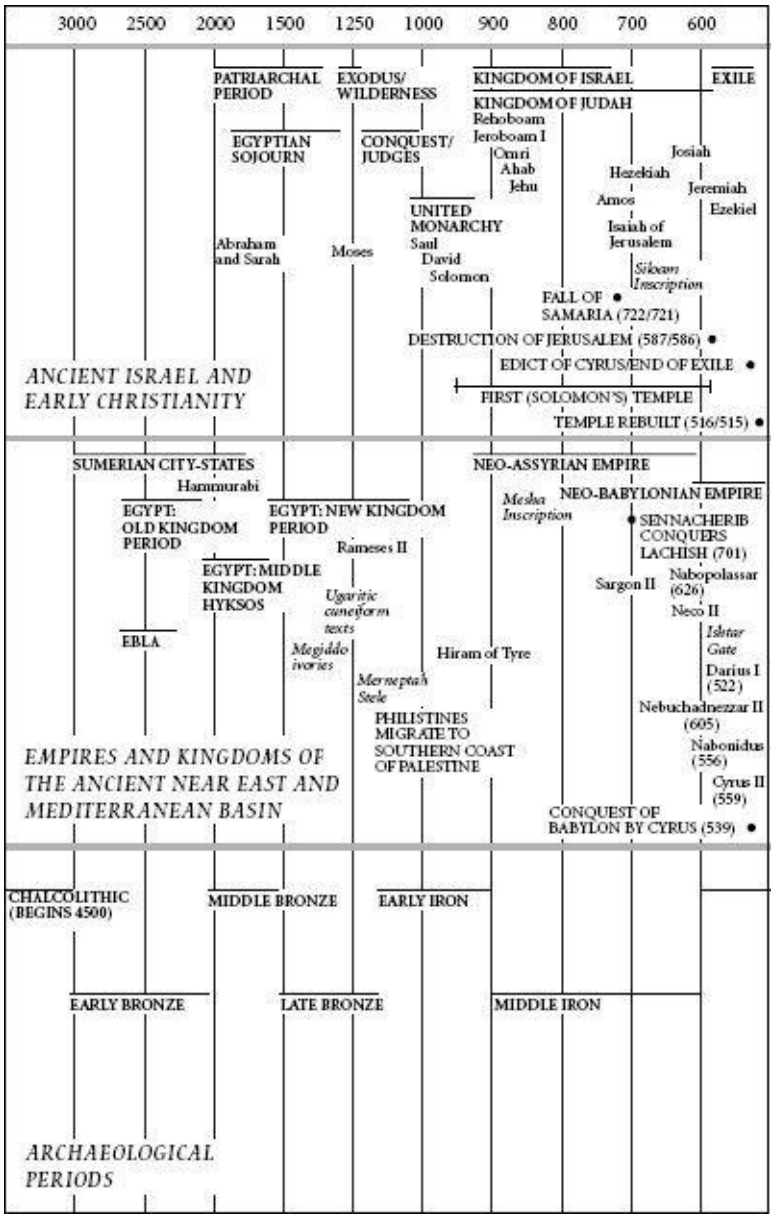
Catholic Bibles

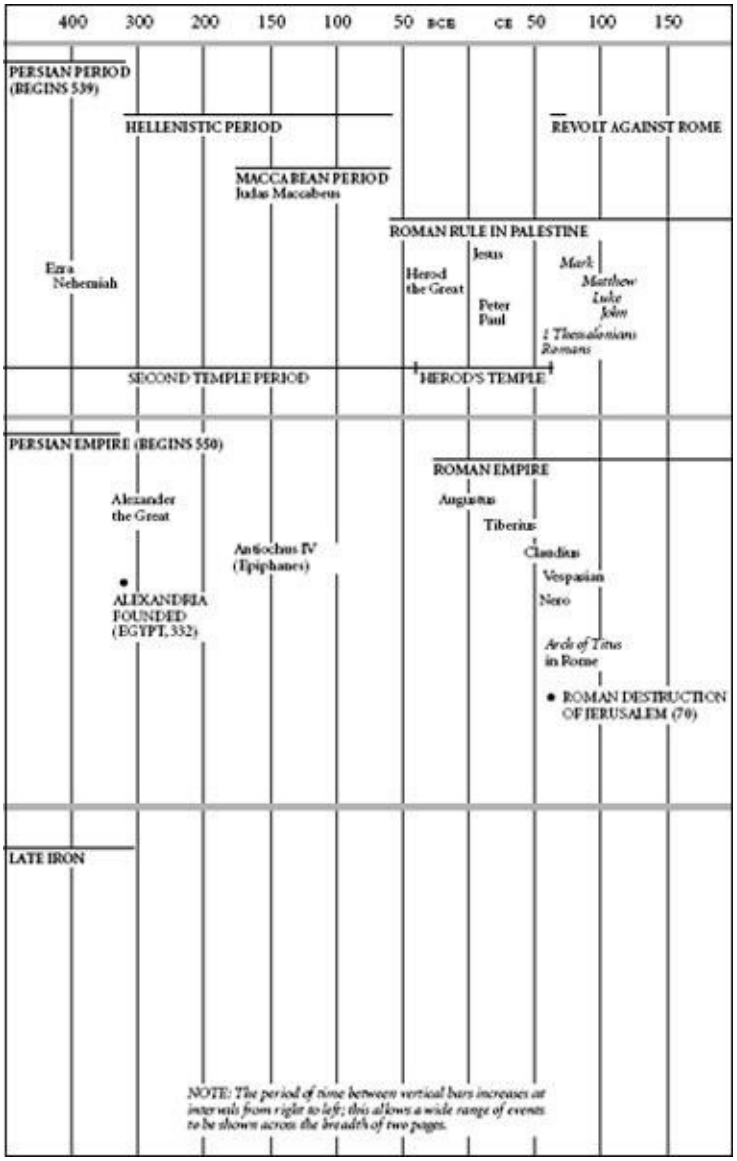
Catholic Bibles include forty-six books in the OT (as listed by the Council of Trent in 1546) and the books of the NT. The OT includes the following books not found in Jewish Bibles: Tobit, Judith, 1 and 2 Maccabees, the Wisdom of Solomon, Sirach, and Baruch with the Letter of Jeremiah. The book of Esther includes the six additions to Esther, and the book of Daniel includes the Prayer of Azariah and the Song of the Three Jews, Susanna, and Bel and the Dragon.

NEW TESTAMENT

Matthew
Mark
Luke
John
Acts
Romans
1 Corinthians
2 Corinthians
Galatians

Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation


3000
2500
2000
1500
1250
1000
900
800
700
600
PATRIARCHAL PERIOD
EXODUS/ WILDERNESS
KINGDOM OF ISRAEL
EXILE
KINGDOM OF JUDAH
Rehoboam
Jeroboam I
Omri
Ahab
Jehu
EGYPTIAN SOJOURN
CONQUEST/ JUDGES
Josiah
Hezekiah
Jeremiah
Amos
Ezekiel
UNITED MONARCHY
Saul
David
Solomon
Isaiah of Jerusalem
Abraham and Sarah
Moses
Siloam Inscription
FALL OF SAMARIA (722/721)
DESTRUCTION OF JERUSALEM (587/586)
EDICT OF CYRUS/END OF EXILE
ANCIENT ISRAEL AND EARLY CHRISTIANITY
FIRST (SOLOMON'S) TEMPLE
TEMPLE REBUILT (516/515)
SUMERIAN CITY-STATES
NEO-ASSYRIAN EMPIRE
Hammurabi
NEO-BABYLONIAN EMPIRE
Mesha Inscription
EGYPT: OLD KINGDOM PERIOD
EGYPT: NEW KINGDOM PERIOD
SENNACHERIB CONQUERS LACHISH (701)
Rameses II
EGYPT: MIDDLE KINGDOM HYKSOS
Sargon II
Nabopolassar (626)
Ugaritic cuneiform texts
Neco II
Ishtar Gate
EBLA
Megiddo ivories
Hiram of Tyre
Darius I (522)
Merneptah Stele
Nebuchadnezzar II (605)
PHILISTINES MIGRATE TO SOUTHERN COAST OF PALESTINE
Nabonidus (556)
Cyrus II (559)
EMPIRES AND KINGDOMS OF THE ANCIENT NEAR EAST AND MEDITERRANEAN BASIN
CONQUEST OF BABYLON BY CYRUS (539)
CHALCOLITHIC (BEGINS 4500)
MIDDLE BRONZE
EARLY IRON
EARLY BRONZE
LATE BRONZE
MIDDLE IRON
ARCHAEOLOGICAL PERIODS


400
300
200
150
100
50 BCE
CE 50
100
150
PERSIAN PERIOD (BEGINS 539)
HELLENISTIC PERIOD
REVOLT AGAINST ROME
MACCABEAN PERIOD
Judas Maccabeus
ROMAN RULE IN PALESTINE
Jesus
Ezra
Nehemiah
Herod the Great
Mark
Matthew
Luke
John
Peter
Paul
1 Thessalonians
Romans
SECOND TEMPLE PERIOD
HEROD'S TEMPLE
PERSIAN EMPIRE (BEGINS 550)
ROMAN EMPIRE
Alexander the Great
Augustus
Tiberius
Antiochus IV (Epiphanes)
Claudius
Vespasian
ALEXANDRIA FOUNDED (EGYPT, 332)
Nero
Arch of Titus in Rome
ROMAN DESTRUCTION OF JERUSALEM (70)
LATE IRON
NOTE: The period of time between vertical bars increases at intervals from right to left; this allows a wide range of events to be shown across the breadth of two pages.

Strategies for Reading Scripture

JOHN BARTON

AMONG THE MANY WAYS people have approached the Bible down through the ages, two are likely to be encountered by readers of this book. They may be called the canonical and critical approaches.

Canonical Reading

A CANONICAL APPROACH TO READING SCRIPTURE is essentially the way most Christians usually understand the task if they are not involved in technical biblical study, but in recent years it has also been promoted by an influential movement within biblical scholarship. It begins from the conviction that the Bible is the Word of God to the church and that the meanings to be found in it flow from this. The scriptures, it is believed, are not simply a collection of ancient books that happen to have come together to form a corpus, but a carefully selected range of works in which the church has encountered a communication from God. This is very obviously true of the writings of the NT, which are the primary witness to the events of the life, death, and resurrection of Jesus of Nazareth and the beginnings of the Christian church, which revered him as its founder; these include the very early testimony of the apostles, above all perhaps of the apostle Paul. It is also true of the OT, in which the God whom Jesus worshiped is encountered through out the history of ancient Israel, witnessed to by prophets, priests, and sages, and described by historians and psalmists. In these works the word of life is to be found, and reading them is thus not at all the same kind of experience as reading any other books, not even other religious texts. It calls for a particular mental attitude and for a number of presuppositions about what will be found in the text. We may mention five of these.

First, we should read the Bible in the expectation that what we find there will be *true.* For some Christians, especially on the more conservative and evangelical wings of the churches, the truth that is looked for is literal and historical truth, so that whatever the biblical text affirms is taken to be factually accurate. For many who do not subscribe to this position it remains the case that the Bible is to be read as true rather than as false. The truth it contains may

sometimes be poetic or symbolic truth rather than factual truth, but it is not an option to suggest that any thing in the Bible is an expression of error. Even if, for example, the author of Gen 1–2 did not accurately express the length of time it took God to create the universe, it is unacceptable to say that he was therefore simply mistaken about the events he describes: at some level what he wrote is true. Many Christians will say that although the idea of creation in six days is not factually accurate, the intention of showing that God is the creator remains, and this is indeed a profound truth. It would be wrong for Christians to read Gen 1–2 looking for fundamental error in what it is trying to tell us.

Second, scripture is to be read as *relevant.* Even where Paul is discussing an issue that arose in the early church but does not arise in the same form today (e.g., whether to eat meat that has been sacrificed to false gods, as in 1 Cor 8, 10), this does not mean that the text in question has nothing to say to us. It is our task as readers of scripture to discern what God is saying to us through the inclusion of such passages in the Bible. Because the Bible is canonical, i.e., authoritative, it does not have passages that were once relevant but are so no longer: all that is written is there for *our* instruction (1 Cor 10.11). So it is not an option, when faced with a puzzling or difficult text, to say that it simply has nothing to say to us today. The fact that it was included in the scriptures means that it is eternally relevant to Christian believers.

Third, everything in the Bible is *important* and *profound.* There is no triviality in scripture, nothing that should be read as superficial or insignificant—in a way this is close to the previous point about its relevance. The Bible is a book of divine wisdom, and it does not contain any unimportant texts. This can be difficult for readers who are likely to feel that some parts of scripture are more important than others. For example, most Protestants, at least, make much more of Romans than they do of 2 John or Jude, especially since it was Romans, with its doc trine of justification by faith, that lay at the root of much of the Reformation. But strictly speaking there is no hierarchy within scripture: everything is inspired by God and therefore every thing is important, even if in practice we may at times concentrate more on some books than on others. We are not at liberty, for example, to regard the historical narrations in the OT as mere historical records devoid of spiritual significance: they are all deep texts with profound meanings.

Fourth, scripture is *self-consistent.* Christian readers must not play one part of the Bible off against another. If there appear to be contradictions between two texts, more careful reading is required to show that they really cohere. A classic case of this would be the apparent discord between Paul and James over the question of works. On the face of it Paul denies that human beings are made

righteous by good works, whereas James affirms that good works are essential—indeed, that faith apart from good works is empty and false. Some Christians have argued that this difference is irreconcilable, and Martin Luther famously proposed to exclude James from the Bible as worthless. But for Christians following a canonical approach this is not an option.

They are obliged to find ways of showing that Paul and James are not really at odds, but teach messages that, though different in emphasis, are ultimately compatible. In a way, the self-consistency of scripture is already implied by saying that it is true, since two messages that are in compatible cannot both be true. Because scripture speaks with a single voice, we can always elucidate obscure passages from more transparent ones.

The first four preconditions of Bible reading according to a canonical perspective are shared by all Christians. The fifth is more obvious in a Catholic context, though it has parallels in the Protestant world. The Bible is to be read *so as to conform to the teachings of the church.* Catholics will normally say, for example, that where the NT appears to speak of Jesus' brothers and sisters, the words "brother" and "sister" must refer to more distant relatives, because Jesus cannot have had literal brothers and sisters if, as the church teaches, his mother remained forever a virgin. At most they could be half siblings from a previous marriage of Joseph. Protestants usually do not follow this line of reasoning since they typically do not believe in the perpetual virginity of Mary, but on other matters they may well stress that the Bible is to be read and received within the teaching of the church. Like early Christian writers, they generally say that the Bible's meaning depends on consonance with the church's "rule of faith." If our reading of the biblical text conflicts with basic Christian belief, we can be sure we have misread the text. When we read some of the prophets, we may feel that we are hearing about a God of vindictiveness rather than of love, but that must be a mistake since the God we worship is indeed a loving God; we must read the prophets in the light of that belief, even if they portray God's love as "tough love."

Critical Reading

THE TRADITION CALLED BIBLICAL CRITICISM developed in significant ways in contrast to the kind of religiously committed approach to the Bible just described, though it has often been practiced by people who are equally committed Christians. It has the following features.

First, it approaches the biblical text from a *literary* rather than a religious perspective. An other way of putting this is to say that it treats the Bible as a text

first, and only secondarily as a holy or inspired collection of writings. It seeks to inquire into the meaning of this text in the same way that one might inquire into the meaning of any other text. (A technical way of putting this is that it does not believe in a "special hermeneutic" for reading the Bible). This has two important additional aspects.

On the one hand, it is concerned to discover *what kind of text* each biblical book is. Reading prophecy is not the same kind of activity as reading poetry; reading historical narrative not the same kind of thing as reading law. The Gospels and the Letters of Paul belong to different literary types. One cannot legitimately treat all these different works as though they were cut from the same cloth. If we want to know how we ought to live, we will not learn this from a psalm or an OT narrative in the same way we might learn it from one of Paul's ethical instructions or ad vice given in Proverbs. The various kinds of literature in the Bible cannot simply be added together to make a single work. The Bible is, as often said, a library of books rather than one book, books of many different types with different claims to inform readers.

On the other hand, criticism is also concerned with the question of *when each book was writ ten.* This is not because it regards books as limited to the period they come from. Clearly, this is not the case for major literary works—no one thinks that Shakespeare was important only to the Elizabethan age and has nothing to say to us! But taking account of context is important for discovering what the text means. Words and phrases can change their meaning over time, and we need to know the historical context of expressions before we can know what they truly mean. Further, the whole meaning of an extended line of thought may make sense only once we can establish its original historical context. To return to Paul's discussion of meat sacrificed to false gods: we cannot understand this at all without some idea of the historical circumstances in which Paul lived and worked. Often (as perhaps in this case) we can work out a good deal of this from the text itself, but sometimes we need more information. We cannot begin to apply the text to our own situation until we know enough about its original one to know whether there really are parallels, and the general principle that "scripture is always relevant" is not enough to guarantee this.

Second, critical reading brackets the question of the truth of a text until it has established what the text means. Rather than believing that we can know the meaning of the text by approaching it with the correct predispositions and presuppositions, biblical critics think that the meaning emerges from reading the text cold, without a prior commitment to its truth or a ready-made framework (such as the church's faith) within which it is read. Critics think of this as showing the text more *respect* than a committed reading, because it does not

limit what the text might mean on the basis of an already existing theory about what this meaning is bound to be. Bracketing the question of truth does not mean being indifferent to the text's truth claims; a sound method requires seeing the question of meaning as coming first and the question of truth second. This stance has consequences that a canonical approach regards as undesirable. For example, it makes it impossible to be sure in advance that two biblical books are not inconsistent. A critical reading of Paul and James might result in the conclusion that they really are incompatible, which would have considerable consequences for claims about the inspiration and authority of scripture.

As practiced over the last few hundred years, biblical criticism has resulted in some very radical conclusions about the books of the Bible. It has suggested not only that some books are in consistent with other books, but that some are even inconsistent within themselves—in some cases to such an extent that it is hard to believe they were originally single works. "Source criticism" has refined this discovery and argued that we can, in some cases, reconstruct the raw materials from which certain books (especially the Pentateuch and the Gospels) were composed. Other types of criticism have studied the way in which different sources have been woven together to make the finished books we now have, an approach generally called "redaction criticism." Critical scholars have also reconstructed the history of ancient Israel and of the early church using the biblical text and other ancient evidence and have sometimes produced a story strongly different from the one the Bible itself tells. Nowhere, perhaps, does this affect believers more than in the case of the figure of Jesus: the "quest of the historical Jesus" has had many phases since the nineteenth century and has resulted in pictures of Jesus very different from what emerges from an uncritical reading of the Gospels. For example, most critical scholars refuse to harmonize the account in the Synoptic Gospels (Matthew, Mark, and Luke) with that of John, regarding them as two strikingly variant versions of the story of Jesus.

But critical study is not defined by its results, whether radical or conservative. What characterizes it is its approach: an open, rational approach that treats the biblical texts like any other books from the ancient world. Many believers feel that this rational approach is at odds with a recognition of the Bible as special; yet it is hard to see how someone who habitually reads books in such a critical way can simply switch off this approach when the Bible is the book being read, and in practice biblical criticism is probably here to stay, whether one likes it or not. Can any thing be said to reconcile the two approaches and reduce the area of conflict?

A Compromise?

AT THE THEORETICAL LEVEL it is hard to see how there can be any compromise between critical and canonical readings. They have diametrically opposed starting points: one begins with the church's perception of the Bible as holy scripture; the other treats the Bible like any other book. Yet at a practical level people who practice these two approaches can in fact talk to each other. Some critical scholars come to very conservative conclusions that are not far from those reached by canonical readers even though they start from different places. Conversely, people who read the Bible with a sense of its special character and inspiration still have to ask about where and when its books were written unless they treat it in a completely two-dimensional way. All readers, whatever their attitude, need to know the situation Paul faced in Corinth, when the prophets lived and in what sort of society they prophesied, and how the Pentateuch came to be put together. There is thus quite a lot of common ground between the two approaches described rather starkly above.

The majority of critics do not deny the assumption that the Bible is important and profound; most of them would not bother to study it if they thought it trivial or insignificant. They maintain, however, that certain texts can, on examination, turn out to be less important than others. For such critics this is an empirical question rather than one that can be settled before reading begins. For a critic, only texts that might in principle turn out to be trivial can in fact prove to be important, for otherwise importance is being attributed rather than discovered. More criti cal readers are always worried that more canonical readers bring meaning to the text rather than finding it there and thus constrain the text to bear meanings that may not really be in it. Yet when confronted with this contrast, most people who read the text as holy scripture would also say that they are on a quest to understand it: they are not deliberately trying to make it mean what they already believe on other grounds.

Thus in practice there is a large area in which Bible readers of all sorts can agree on what they find when they read scripture. Many of both persuasions find there a message both important in itself and relevant in ever new situations and believe that they are in touch with truth. Users of either camp should find in this study Bible material to help them.

Israelite Religion

RONALD HENDEL

THE PEOPLE OF ANCIENT ISRAEL lived in a world of ancient and powerful civilizations, each of which had elaborate religious systems. Israelite religion emerged in an ancient Near Eastern matrix and changed and evolved over many centuries. This essay will address some of the major themes in Israelite religion from its hazy origins in the beginning of the Iron Age (ca. 1200 BCE) through the crystallization of the Bible as a sacred text during the Second Temple period (ca. 530 BCE–70 CE).

God and the Gods

BY A REMARKABLE ACT of theological reduction, the complex divine hierarchy of prior polytheistic religion was transformed into the authority of a sole high god in classical Israelite religion. YHWH (the name of Israel's deity, probably pronounced "Yahweh," translated "the LORD" in the NRSV) was not, however, the only god in Israelite religion. Like a king in his court, Yahweh was served by lesser deities, variously called "the sons of God," "the host of heaven," and similar titles. This "host" sometimes fought battles of holy war (see the battle of Jericho, where Joshua meets the divine "commander of the army of the LORD," Josh 5.13–15) and were also represented as stars ("the stars fought from heaven," Judg 5.20; also Job 38.7). These lesser deities at tend Yahweh in heaven, as in the prophet Micaiah's vision: "I saw the LORD sitting on his throne, with all the host of heaven standing beside him" (1 Kings 22.19). Another category of divine beings consists of messenger gods or angels. The angels carry Yahweh's messages to earth, as illustrated by Jacob's dream vision in which "the angels of God were ascending and descending" on the celestial staircase that links heaven and earth (Gen 28.12). In late biblical books, the sons of God and the angels merge into a single category and proliferate; in Daniel's vision of the heavenly court, "a thousand thousands served him" (Dan 7.10).

The tripartite hierarchy of the divine world—Yahweh, the sons of God or heavenly host, and the angels—derives from the earlier structure of Canaanite religion. According to the texts from Ugarit (ca. 1200 BCE) and other Canaanite sources, the high god of the Canaanite pantheon was El (whose name means

“God”), and his wife, the mother of the gods, was Asherah. The other gods of the pantheon are collectively called “the children of El” and are subordinate to El’s authority, although some are prominent deities. A third category consists of servants and messenger gods. Israelite religion, however, differs from this earlier structure in significant ways. On the level of high god, El seems to have merged with Yahweh, who absorbs El’s name and has many of his attributes. Asherah in Israelite religion becomes the name of a sacred pole or tree in local Yahwistic shrines, although there are hints in some texts that she was worshiped as a goddess in some times and places. The second tier of deities, “the children of El” (*bn ’il*), is equivalent in name to “the sons of God” (*bene ha’elohim*), but in Israelite religion this group has been demoted to a class of relatively powerless beings (but see Gen 6.1–4; Deut 32.8). Yahweh replaces or absorbs the functions of the major gods of the pantheon; hence like El he is the beneficent patriarch and judge; like Baal he is the Divine Warrior; and like Asherah and her daughters he dispenses the “blessings of the breasts and of the womb” (Gen 49.25). In these re spects, Israelite religion is a transformation of its ancient West Semitic forebears.

Early biblical texts seem to acknowledge that gods of other nations exist (see Deut 32.8). The nations each have their own god, but Yahweh is Israel’s god. This seems to be the earliest sense of the first commandment, “You shall have no other gods before me” (Ex 20.3). Yahweh is Israel’s high god, who delivered his people from slavery and oppression, and he is entitled to Israel’s exclusive worship and loyalty. Other national gods exist, but Yahweh is Israel’s god and is the greatest god. This type of worship is sometimes called monolotry (the worship of one god without denying the existence of others) or henotheism (belief in one god without denying the existence of others). A more thoroughgoing monotheism, which denies the existence of other gods, is a product of the prophetic and Deuteronomistic critique that developed during the eighth through the sixth centuries BCE.

Humans and God

IN THE PRIESTLY CREATION ACCOUNT of Gen 1, God creates humans “in the image of God,” a phrase that conveys an exalted status for humans akin to that of the king in other Near Eastern cultures. As God’s earthly image, humans are collectively to rule the earth and all of its creatures (Gen 1.26–28). Humans —male and female—are godlike mediators between God and the world. To be created in “the image of God” also implies a spiritual, moral, or intellectual component that transcends ordinary creaturely existence. Humans are more than

animals but less than gods and are the pinnacle of creation (see also Ps 8.4–9).

A less exalted status is given to humans in the Yahwistic (denoted J) creation myth in the gar den of Eden (Gen 2.4–3.24). There the first human is created as a laborer in the Garden "to till it and keep it" (Gen 2.15). This status is similar to that in older Mesopotamian creation myths, in which humans are created to be the laborers of the gods. In the course of the garden of Eden story, the humans become "like God, knowing good and evil" (Gen 3.5, 22), gaining a godlike aspect comparable to the lofty status of humans in Gen 1. In this story the desire to be godlike leads to higher knowledge and self-awareness, but also leads to pain, suffering, hard labor, and consciousness of death, i.e., the ordinary fare of human existence. Unlike the original situation in paradise, the human world is limited by pain and mortality, but it is also enriched by a god like "knowledge of good and evil." This divine quality includes moral discernment and sexual maturity ("they knew that they were naked," Gen 3.7; "the man knew his wife," Gen 4.1). Human existence contrasts with the perfection of paradise or divine existence, yet humans have some degree of divinity or likeness to divinity.

Humans, however, also have a propensity toward evil. This flaw gives rise to various problems and solutions. In Gen 6, God responds to the collective problem of human evil by sending the flood. In both the Yahwistic and Priestly versions of the flood story (edited together in Gen 6–9), God saves the sole righteous man and begins a new era of human existence. This new era, ac cording to the Priestly version, is distinguished by the first laws and covenant (Gen 9.1–17), establishing clear limits to human violence, particularly the slaughter of animals and murder. The Noachian covenant and its laws, which apply to all earthly creatures, are a first step toward the great promulgation of laws and covenant to Israel at Mount Sinai. In the Yahwistic version of the flood human evil is not decisively controlled; rather, Yahweh resigns himself to the persistence of human evil, promising that despite their corrupt nature he will never again destroy humans (Gen 8.21). In the Yahwistic narrative the problem of evil is relieved by Yahweh's compassion for humans and later by his election of Abraham, who will teach justice and righteousness to his children and through whom all the earth's peoples will be blessed (Gen 12.1–3; 18.19).

The human propensity for evil creates the need for religion, which, through stories, rites, and laws, teaches morality, regulates behavior, and restores a beneficial relationship with God and the cosmos. People—including Israelites and foreigners—can choose to disobey the religious norms, in which case God will send destruction (e.g., Sodom and Gomorrah, Gen 19). But there remains a mutuality of interest in the continuance of human existence: God desires justice and morality, and from Israel he also desires worship; in return he grants his

blessing. God and humans are linked in a relationship of mutual benefit regulated by a divinely sanctioned cosmic order. In situations in which this cosmic order has been disrupted or destroyed, God's relationship with Israel, or with humans generally, becomes a critical problem, as in the story of the flood and Jeremiah's prediction of destruction at the hands of Babylon (Jer 21.8-10).

Varieties of Religion

THE WORSHIP OF GOD took different forms in various social contexts in ancient Israel. The most notable distinction is between family religion and state religion. In the domestic domain of family religion, portrayed most directly in the patriarchal narratives, Yahweh is "the god of the father" who provides blessings of offspring, abundance, healing, and protection for members of a household or lineage. The worship of "the god of the father" and the reverence for the lineage ancestors were complementary features of family religion. Problems of infertility (e.g., Sarah, Rebekah, Rachel), marriage (e.g., Isaac, Jacob), inheritance (e.g., Ishmael and Isaac, Jacob and Esau), family strife (e.g., Jacob and Laban, Joseph and his brothers), and famine (e.g., Abraham, Isaac, Jacob) are occasions when family religion becomes prominent in these stories and in Israelite domestic life.

The worship of gods other than Yahweh is occasionally attested in domestic contexts in the biblical text, such as the family worship of the Queen of Heaven (probably a local form of Ishtar or Astarte; Jer 7.17–18; 44.15–25); women planting ritual gardens and mourning for Adonis, Tammuz, or Baal (Isa 17.10–11; Ezek 8.14; Zech 12.11); and the offering of incense to the host of heaven on rooftops (Jer 19.13; Zeph 1.5). The latter, at least, is the worship of Yahweh's heavenly entourage. It is possible that family religion also included a ritual of passing children through fire as a rite of initiation or redemption, perhaps called a *molech* (or *mulk*) offering or an offering to the god Molech (e.g., Deut 18.10; 2 Kings 23.10). This may have been a symbolic attenuation of an older rite of child sacrifice. Many of the practices of family religion were deplored by various biblical writers (e.g., Deut 18.9–11), and they were officially prohibited by King Josiah (2 Kings 23).

State religion, which descended from the pre-state tribal religion, was rooted in the public structures of political authority. In the early period, tribal and pan-tribal identity was activated most directly during pilgrimage festivals and military crises. For example, the Song of Deborah (Judg 5) describes the call of the tribes to war (not all of them come) and depicts Yahweh as the mighty Divine Warrior and savior of the tribal confederation. The Song of the Sea (Ex

15), per haps originally recited at tribal festivals, describes Yahweh as the mighty warrior and national savior in his triumph over Pharaoh's army at the exodus and his delivery of his people to the promised land. Jerusalem became the royal capital and the center of the state religion for the Southern Kingdom, Judah, and Dan and Bethel were the official state shrines for the Northern Kingdom, Israel. State religion regulated the system of sacrifices offered at the central shrines, which supported the guild of official priests. The king was the patron of the state religion, which in turn provided the charter for his sacral authority. The king maintained the temple (or, in the Northern Kingdom, the official shrines), appointed the chief priests, and at times presided over the sacrificial ceremonies (e.g., 1 Kings 8.62–66). The Jerusalem temple and the dynasty of Davidic kings were symbolically linked, as illustrated by the proximity and names of the two institutions: the temple was the "house of Yahweh" (*bet yhwh*), which stood next to the somewhat larger palace of the royal dynasty, the "house of David" (*bet david*). The centralization of worship at the temple, promulgated by kings Hezekiah and Josiah, concentrated the sacrificial tribute in Jerusalem and exalted and extended the authority of the royal house.

It is useful to distinguish a third type or level of religious worship, local religion, which mediated between family and state religion. Regional shrines served local families and lineages, functioning as a unifying feature in Israelite society. There is evidence that Yahweh was worshiped in various local manifestations: he was invoked in blessings as "Yahweh of Samaria" and "Yahweh of Teman" in eighth-century inscriptions from Kuntillet ʻAjrud, and Absalom speaks of going to Hebron to pay his vow to Yahweh (2 Sam 15.7). These local manifestations of Yahweh were no doubt conceived of as the same god, but worshiped with local variations and ac cents. The local shrines—and the local priests who earned their living by the sacrifices offered there—were anathematized by the prophets and Deuteronomy. In some respects state religion was a version of local religion writ large, because Yahweh in Zion is a local manifestation of Yahweh who becomes the authorized state god, a jealous god inimical to the local cults.

The Prophetic Critique

THE RELIGIOUS CRITIQUES of the classical prophets (eighth through the sixth centuries BCE) effected significant shifts in the structures of belief and practice in Israelite religion. Many aspects of traditional religious practice, such as sacrifice, worship at local sacred sites, and the use of various types of

religious iconography, came under attack. Veneration of other divine beings, including Yahweh's entourage, the heavenly host, was defined as sacrilege. Political institutions such as kingship and the ruling elite came under attack. The classical prophets regarded Israelite society—particularly the ruling classes—as ethically corrupt, and the major religious institutions and traditions were part of the problem. Hence these institutions were defined as empty and abhorred by Yahweh.

The critique of traditional religious symbols and practices is exemplified in Jeremiah's temple sermon: "Thus says the LORD of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place. Do not trust in these deceptive words: 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.'…You are trusting in deceptive words to no avail" (Jer 7.3–8). In a situation in which the people are morally corrupt, even the temple—the religious institution par excellence—is devoid of value. In the absence of ethical behavior, all religious symbols and rituals are vacant.

As part of the prophets' religious critique, the divine realm is reconceived such that Yahweh becomes the sole high god of all the nations. Rather than being the best of gods, as in older texts, Yahweh is the only god: "The LORD is the true God; he is the living God and the everlasting King" (Jer 10.10). The gods of other nations are mere illusions. Second Isaiah (Isa 40–55) makes this point in the exilic oracles: "I am God, and there is no other; I am God, and there is no one like me" (Isa 46.9). In this new conception of God, the former anthropomorphic traits are purged: God is beyond human imagination, omniscient, and omnipresent. The prophetic critique produced the classical monotheism of Judaism, Christianity, and Islam.

The Scripturalization of Religion

DURING THE PREEXILIC PERIOD, religious knowledge circulated orally, particularly in the rites and festivals of family, local, and state religion. Elders, priests, and prophets were the primary religious authorities. Toward the end of the monarchical period a shift begins to occur in the locus of religious knowledge from oral tradition to the written word. 2 Kings 22 describes the discovery in the Jerusalem temple of "the book of the law" (*sefer hatorah*, probably an early version of the book of Deuteronomy) that authorizes King Josiah's religious reforms. Deut 17.18–20 instructs the king to read a scroll that is "a copy of this law" throughout his days to ensure his just rule. In these scenes the authority of the written word begins to take the place of the prophets and priests—the latter are limited to copying the scroll or pronouncing on its

authenticity. The image of God's word as a textual product is vividly portrayed in the initiatory vision of the prophet Ezekiel, who becomes a prophet when God commands him to swallow a scroll: "I ate it; and in my mouth it was as sweet as honey" (Ezek 3.3). God's word has become a text, which the prophet recites to the people.

Henceforth the history of Israelite religion is inseparable from the history of the text and its interpretation. The canonical moment for this history, according to the biblical portrayal, is Ezra's reading of "the book of the law of Moses" (*sefer torah moshe,* an early version of the Pentateuch, i.e., the first five books of the Bible) accompanied by learned men who "helped the people to understand the law" (Neh 8.1–7). The function of religious specialists was now to read and interpret the authoritative text to discern the true meaning of God's textualized word. A striking example of the new concept of divine revelation during the Second Temple period 539 BCE–70 CE is Daniel's vision in Dan 9, in which the pious Daniel reads the book of Jeremiah to learn when the redemption of Jerusalem will occur; then he prays, mourns, and fasts. The angel Gabriel arrives from heaven to reveal the scriptural secrets: "Daniel, I have now come out to give you wisdom and understanding" (Dan 9.22). God's word is contained in a text, but it takes further divine revelation to understand its true meaning.

Once religion becomes textualized, each community needs a divinely inspired or authorized interpreter or class of interpreters to discern the scriptural secrets. The Teacher of Righteous ness at Qumran and Jesus of Nazareth are prominent examples of inspired teachers of scriptural secrets during the latter part of the Second Temple period. New institutions arose, such as the Pharisees and rabbis, whose authority was rooted in their ability to interpret scripture. Commentary became the major vehicle for religious discourse. In Christianity "the Word be came flesh and lived among us" (Jn 1.14), but its gospel was also a text, and Christianity pre served its Jewish origins as a scriptural religion. By the end of the Second Temple period, Israelite religion had been transformed into a plurality of cultures of interpretation, including Essenes, Pharisees, Samaritans, and various types of Christians.

The Greco-Roman Context of the New Testament

DAVID E. AUNE

THE HYPHENATED ADJECTIVE "GRECO-ROMAN" reflects the convergence of two great political and cultural empires that together exercised a profound effect on Western civilization and on Christianity. The older centered in Greece and Macedonia and under Alexander the Great (356–323 BCE) eventually came to control not only the lands bordering the eastern Mediterranean, but also much of central Asia. The younger, centered in the Italian peninsula and the regions surrounding the western Mediterranean, eventually took over a good deal of the empire conquered by Alexander. Each culture contributed important components to the Greco-Roman mix: the Romans contributed political organization, administrative skill, a sophisticated legal system, a nearly invincible army, and expert engineering; the Greeks contributed the liberal arts: philosophy, history, literature, oratory, art, and music.

Since the Greeks' own self-designation was "Hellenes," Greek culture from its prehistoric beginnings to the death of Alexander is generally referred to as "Hellenic," a term describing the period before the Greeks developed any more comprehensive form of political union than the independent city-state (*polis*) and the league of relatively independent city-states. "Hellenism" as the designation for a historical era was coined by the great historian J. G. Droysen (1808–84) to describe the mixture of Greek and oriental culture that paved the way for Christianity. The term "Hellenism" has thus come to characterize the dominative interaction of Greek culture with other indigenous cultures of the ancient world during the period between Alexander and Cleopatra. The Hellenistic period (323–31 BCE), then, is conventionally regarded as beginning with the politically significant event of the death of Alexander the Great, though of course the phenomenon of hellenization predated that event. Alexander's death was quickly followed by the fragmentation of his vast empire into a number of major and minor Hellenistic monarchies.

The Greco-Roman period, also referred to as the period of Roman Hellenism, began when the Hellenistic period ended, in 31 BCE. In that year, Octavian's admiral Agrippa defeated Mark Antony in a decisive sea battle near Actium, Greece, on September 2. This was followed by the suicides of Mark Antony and Cleopatra VII (the last pharaoh of the thirty-second dynasty) in

Alexandria in 30. The year 31 BCE is the date of an important symbolic political event, but can not be considered in itself a culturally significant event, given the continued dominance of Hellenism during the Roman period.

Alexander and the Hellenistic Monarchies

THE TRANSITION FROM THE HELLENIC to the Hellenistic period began when Alexander III, who became king of Macedon when his father, Philip II, was assassinated in 336 BCE, determined to invade the sprawling but well-organized Persian Empire in retaliation for the destructive invasions of Ionia, Greece, and Macedonia by the Persian kings Darius I and his son Xerxes I a century and a half earlier. In 334 Alexander crossed the Hellespont into Persian-controlled Asia Minor with a force of at least thirty thousand foot soldiers and five thousand cavalry and a retinue of hired philosophers and historians. Using the superior Macedonian phalanx formation and a Greek fleet, Alexander routed the Persian forces and their Greek mercenaries at the Granicus River, near the site of Troy, in June 334. Proceeding south along the coast of Asia Minor, he freed Greek cities from tyrants and oligarchies sponsored by Persia, established democracies, giving each city its own laws, and abolished the hated Persian tribute. He also besieged, captured, and punished cities that resisted.

Turning inland, he went northeast to Gordium (where he cut the famous Gordian knot with a sword), then southeast to Issus, where he defeated a large Persian force under Darius in October 333 (Callisthenes in Polybius 12.17–22). Marching south along the coast of Palestine, he be sieged the recalcitrant island city of Tyre (January–July 332), which fell after seven months (Arrian 2.16–24). After besieging and conquering Gaza, he entered Egypt, which he liberated from Persian domination. On November 14, 332, he became pharaoh of Egypt, traditionally regarded as an incarnation of Amon-Ra. According to Callisthenes, the oracle of Apollo at Didyma affirmed Alexander's descent from Zeus (Strabo 17.1.43), and the prophet of Ammon at the Oasis of Siwah reportedly addressed Alexander as the son of Zeus (Plutarch, *Alexander* 27.5–11); thereafter he began to designate himself as Zeus-Ammon (following the traditional Greek interpretation of foreign cults that equated Amon-Ra with Zeus).

Alexander next met and decisively defeated Darius III and the Persian forces at Gaugamela on October 1, 331, near the Tigris River (Diodorus Siculus 17.61). He then assumed the Persian royal title *Shahanshah* ("King of kings") and proceeded to Babylon and Susa, both of which surrendered immediately. In January 330, Alexander looted and destroyed Persepolis (in southern Iran), the immensely wealthy capital of the Persian Empire (Diodorus 17.70.1–73.2).

Alexander then set out to conquer central Asia, convinced that India was the last eastern region before the world-encircling ocean. An increasing number of Persians were incorporated into Alexander's army because of the continuing need for reinforcements due to casualties and desertions (according to Arrian 7.7, thirty thousand young Persian soldiers joined Alexander's army following the mutiny at Opis in 327 BCE). Eventually thousands of Indians became part of his force as well. The cavalry (comprised of both Macedonians and Greeks) was a key part of Alexander's force, and Persians were not integrated into it until ca. 328 BCE (Arrian 4.17.3).

When Alexander died on June 10, 323, he had been on the march for eleven years, covered more than twenty thousand miles, and dealt with many mutinies and revolts, yet he had cob bled together a vast empire of about 2.1 million square miles; he had forever changed the political and cultural climate of the lands clustered around the eastern Mediterranean east to central Asia. Alexander founded a number of cities (the number is often exaggerated; Plutarch claims he founded seventy [*On the Fortune of Alexander* 328e]), at least seventeen of which are reliably attested, though little or nothing is known about most of them, and only three or four can be identified with modern localities. His foundations, invariably named Alexandria, were strategically located near large, rich oases close to existing Persian centers. These foundations were part of a deliberate colonization program; each city was populated by natives ("barbarians") from the surrounding area (including some nomads) together with Greek or Macedonian settlers.

Many of these were Greek veterans and Macedonian soldiers, who had completed their tour of duty; the "barbarians" were never integrated into city life as equals with the Greeks and Macedonians. Contrary to a widespread and ancient notion, popularized in Plutarch's *On the For tune of Alexander,* Alexander did not intend the adoption of Greek culture as a tool for improving the native population. Alexandria in Egypt was the most famous of these foundations and was the farthest west; the foundation farthest east was Alexandria Eschate, a frontier city on the Jaxartes River (the modern Syr Darya in Uzbekistan). In Alexander's lifetime new foundations were ruled by governors appointed by him and subject to him (or his satraps) and were unlike the democratically constituted Greek cities he had liberated.

The enormous Macedonian-Iranian empire forged by Alexander fell apart shortly after his unexpected death of natural causes in 323 BCE. The internecine conflicts that erupted among powerful members of Alexander's court were temporarily resolved at the battle of Ipsus in 301, as a result of which Alexander's empire was carved into three spheres of influence. The political

turmoil in the ancient Near East during the third and second centuries BCE is presented from a Jewish perspective in the apocalyptic visions of Dan 11.1–12.13.

Antigonus I Monophthalmos, “the One-eyed” (382–301 BCE), one of Alexander’s generals, took control of Greece, Macedonia, and eventually Asia Minor and declared himself king in 306. He was killed at the decisive battle of Ipsus in 301, but his dynasty survived intact until 168. This Antigonid dynasty was involved in a series of unlucky Macedonian wars with Rome and finally came to an end with the defeat of Perseus (212–166 BCE), the last Antigonid, at the Battle of Pydna (June 22, 168), when Macedonia came under Roman rule.

Egypt and Palestine came under the control of Ptolemy Lagus (ca. 364–282 BCE), one of Alexander’s generals, who was initially appointed governor of Egypt after Alexander’s death by Perdiccas, his vizier. He became pharaoh of Egypt in 305 BCE, taking the Egyptian throne name Meryamun Setepenre (“Beloved of Amun, Chosen of Re”); he was also known as Ptolemy I Soter. Ptolemy Lagus had kidnapped the body of Alexander from Damascus in 322, when it was en route to Aegae in Macedonia, and interred it in Alexandria, Egypt, in order to give his claim legitimacy. Ptolemy I Soter was the founder of the thirty-second pharaonic dynasty, which lasted until the death of Cleopatra VII in 30 BCE.

Seleucus I Nicator (358–281 BCE), another of Alexander’s generals, established his control over Babylon, including all of Mesopotamia and the regions east to Afghanistan, in 312, the foundation date of the Seleucid Empire. The Seleucid kingdom began as the largest of the three major Hellenistic monarchies, and its disparate population included the largest number of peoples and languages. At its greatest extent, from western Anatolia to Afghanistan, it comprised about 1.3 million square miles of territory. Allied with Lysimachus, Seleucus I defeated Antigonus I at the battle of Ipsus in 301 BCE, taking over northern Syria and eastern Anatolia. The Seleucids followed Alexander’s example by founding Hellenistic cities, particularly in Asia Minor and Syria, each an island of Greek culture in a barbarian sea. The Seleucid Empire had two capitals, both Seleucid foundations, Antioch on the Orontes in Syria and Seleucia in Mesopotamia. Smaller Hellenistic monarchies were formed when local rulers broke away from Seleucid control, including the Attalid dynasty of Pergamum as well as Bithynia, Pontus, and Cappadocia. The Seleucids had a series of conflicts with Rome during the third and second centuries BCE but always came out second best. One of the more ambitious of the Seleucids, Antiochus IV Epiphanes (175–165 BCE), was turned back from invading Alexandria by the Roman governor Popilius Laenas. By 100, the Seleucid

“Empire” had collapsed and consisted only of Antioch and a few Syrian cities, and the brief attempt at restoration by Antiochus XIII in 69 was embroiled in civil war. Pompey the Great ended the dynasty when he made Syria a Roman province in 63 BCE.

Roman Conquest of the Mediterranean

THE COMPLEX HISTORIES of each of the three major Hellenistic kingdoms is a story of intermit tent conflict with Roman interests in the eastern Mediterranean that ended with the subjugation of all of them by Rome. Rome had gained complete political and economic control of the western Mediterranean by defeating its chief rival, Carthage, originally a Phoenician colony and the greatest naval power in the Mediterranean, in the Second Punic War (218–202 BCE). Eventually Rome permanently eliminated the economic competition of Carthage by completely destroying the North African city at the end of the Third Punic War (149–146). Rome had made a practice of forging mutual alliances with many Greek cities in the east, and when they were threatened by one or another of the Hellenistic kingdoms, they turned to Rome for help. For this reason, Rome turned eastward to halt the expansionist policies of Philip V of Macedonia (reigned 221–179), who was defeated in 197 BCE at Cynocephalae in Thessaly by the Roman general Titus Flamininus. By the mid-second century, cities of the Achaean League were trying to stop Roman expansion in Greece. Corinth, one of these cities, was punished with complete destruction in 146 (Polybius 28.3–11); replaced more than a century later by Julius Caesar with a Roman colony in 44 BCE, it became the capital of the province of Achaea in 27. By the time Paul arrived in Corinth in 51 CE (Acts 18.1–17), the city was more Roman than Greek and had been completely rebuilt.

Rome had gradually organized the Mediterranean world into two types of provinces. Imperial provinces were controlled directly by the emperor through a praetor who headed the locally stationed Roman legion. Senatorial provinces were under the formal control of the Roman Senate and governed by proconsuls (former consuls or praetors). The power of provincial proconsuls was enormous, and they were frequently corrupt. The number of provinces increased over the years as Rome annexed more territory, turned regions nominally ruled by client kings into provinces, and subdivided larger provinces for more effective management. At the end of the Roman Republic (ca. 29 CE), there were fifteen Republican provinces; when Augustus died in 14 CE, there were thirty-one Roman provinces; by 120, the number had grown to forty-nine. When Herod Archelaus was deposed in 6 CE, Judea temporarily became a Roman province

governed by a series of equestrian prefects, including Pontius Pilatus (ca. 26–37 CE), who was appointed by Tiberius but eventually recalled for incompetence.

The Spread of Koine Greek

ALEXANDER, LIKE HIS FATHER, PHILIP II, made Attic Greek, the dialect of Athens, the official language of his court and his diplomatic correspondence. A form of the language that developed after that time became known as Koine ("common"), or Hellenistic, Greek. The Greeks in Alexander's army and navy were drawn from all over the Greek world (Quintus Curtius Rufus 5.39; Diodorus Siculus 17.17.3), and Koine Greek became their common dialect. Because Greek language and culture were thought superior to indigenous languages and cultures, Koine quickly became the spoken and written language of the ruling elite as well as of upwardly mo bile natives. Following the death of Alexander in 323 BCE, Koine Greek became the official language of the three major Hellenistic kingdoms.

Two languages were used in the administration of the sixteen eastern Roman provinces, Latin and Greek. Latin was the language of administration; it was used for communication between the central government and Roman magistrates, between Roman magistrates and Roman colonies, and when Roman citizens were involved. The language of the native population was nearly always Greek. The language of the NT is Koine Greek, though different linguistic registers are evident. The Gospels of Mark and John belong to the lowest level, Luke-Acts to an intermediate level, and Hebrews and 1 Peter to the highest level.

Religion

THROUGHOUT THE FIRST CENTURY CE, Greek religion and culture dominated the eastern Mediterranean, with the exception of such cultural islands as Roman colonies (e.g., Corinth in Achaia, founded in 44 BCE; Patra in Achaia, founded in 14; Philippi in Macedonia, founded in 42; Berytus in Syria, modern Beirut, founded in 15). Greek religion had changed very little over the centuries, with each city carefully preserving its own distinctive traditions (Pausanias describes the great variety of Greek religious practices in the second century CE). An exception was the innovative development of Hellenistic ruler cults beginning in the late fourth century BCE.

Greek religion took three main forms: public cults fostered by the Greek cities and largely restricted to citizens; private cults practiced by associations with limited membership (including mystery cults); and domestic cults practiced

by Greek families in the privacy of their homes. Greek public cults were highly visible and part of the public space of each city. Athens, one of the wealthiest Greek cities, had a stunning acropolis studded with important temples dominated by the Parthenon, dedicated to Athena, the city's patron deity. Temples, shrines, statues, and altars permeated public spaces. Paul was reportedly distressed because the city was so full of idols (Acts 17.16), and he was probably reacting as many other visitors had when he told a group of Athenians how extremely religious they were in every way (Acts 17.22).

Greek cults were not based on a set of coherent doctrines (like early Christianity), but rather on the careful observance of such traditional rituals as processions, feasts, prayers, libations, and sacrifices. As in Judaism (and Islam), orthopraxy was valued over orthodoxy. Greek cults had little interest in ethics unless cultic issues were involved, e.g., the impurity resulting from homicide; it was the philosophical schools (see below) that were primarily concerned with the moral life. The primary object of such public cults was the fostering of proper relationships with the gods to ensure the well-being of the city, protection from war and disease, and the prosperity that resulted from good harvests and successful commerce. Traditional Greek gods were neither omnipotent nor omniscient; they did not create the cosmos but were thought to have come into being after the cosmos. The sun, moon, and stars (part of the cosmos) were therefore called "eternals," and Olympian deities (e.g., Zeus, Hera, Poseidon) and the chthonic or earth deities (e.g., Dionysius, Demeter) were designated "immortals" both were separated by a great gulf from humans, who were "mortals." Though gods were more powerful than mortals, both gods and humans were thought to be subject to *moira*, or "fate." During the Hellenis tic period the traditional Greek distinction between mortal and immortal became blurred; this was encouraged by myths of humans who became immortal and the availability of immortality through some "mystery religions."

Though Rome was a single city-state that became the political seat and administrative center of an enormous empire centered on the Mediterranean, native Roman religious cults and cultic practices had very little influence on non-Romans, with the noteworthy exception of Roman ruler cults in the Greek East. The development of the ruler cult of Alexander the Great in the Greek world, followed by the cults devoted to subsequent Hellenistic kings and queens, appears to have been a functional adjustment to the political reality that cities were no longer independent, but required a type of cult appropriate to their new subordinate status. In the tradition of Alexander, Hellenistic ruler cults (with priests, processions, sacrifices, and games) were established to honor powerful Greek rulers and benefactors, such as Lysander of Sparta and Dion of Syracuse.

Greek cities typically received privileges, benefactions, and financial aid from those whom they honored with cults (a *quid pro quo* based on the patron-client social relationship). Cities normally took the initiative in founding ruler cults, which were integral to the public affairs of each city-state. Since the Ptolemaic dynasty constituted the thirty-second pharaonic dynasty, each Ptolemaic pharaoh could claim to be an incarnation of Amon-Ra. After the death of Ptolemy I (ca. 280 BCE), his son and successor, Ptolemy II Philadelphos, arranged the formal deification of his father as well as his mother, Berenike, as *theoi soteres,* "savior gods." In the 270s, Ptolemy II and his wife Arsinoe II were officially deified while yet living as *theoi adelphoi*, "sib ling gods," and were offered divine worship in the shrine of Alexander the Great. After Ptolemy II, each successive Ptolemaic king and queen was deified upon accession and worshiped as part of the royal household.

The ruler cults of the Hellenistic kings were antecedents of the Roman imperial cult. Beginning in the third century BCE the Greek cities sometimes devoted cults to the Roman magistrates who governed them. Octavian arranged for the official deification of Julius Caesar by the Roman Senate on January 1, 42 BCE. Thereafter, Octavian, as Caesar Augustus, assumed the official title *divi filius* ("son of the god [Julius Caesar]"), though he discouraged worship both at home and in the provinces. The deified Julius Caesar and the other emperors deified upon death by official acts of the Roman Senate became parts of the official pantheon of the Roman people, though the imperial cult was more important in the provinces than in Rome itself. In Roman Asia the imperial cult provided a ritual presence for a physically absent emperor. In the traditional form of the imperial cult, the emperor was worshiped as a god only after his death and apotheosis. In the imperial cults in Anatolia, the divinized emperor was usually associated with other, more traditional gods such as Dea Roma or various groups of Olympian deities. The divinization of human rulers finds an echo in the story of the acclamation of Herod Agrippa as a god by the people of Tyre and Sidon and his subsequent death because of hubris (Acts 12.20–23).

Three main types of voluntary Greek private associations (*thiasoi* or *collegia*) existed, each of which had a greater or lesser cultic component: professional corporations or guilds (e.g., fishermen, fruit growers, shipowners, and silversmiths; cf. Acts 19.23–41); funerary societies (*collegia tenuiorum*); and religious or cult societies (*collegia sodalicia*), centering on the worship of a deity. The last category includes "mystery religions," a general term for a variety of ancient private cults that shared several features. The term "mystery" is related to a Greek term meaning "initiate," and "mystery" itself means "ritual of initiation," referring to the secret initiation rites at the center of such cults. The

mystery religions did not enter suddenly into the Mediterranean world during the Hellenistic period, though the period of their greatest popularity appears to have been the first through the third centuries CE. Little is known about them, but they seem to have consisted of three interrelated features: *dromena*, "things acted out," i.e., the enactment of the cult myth; *legomena*, "things spoken," i.e., the oral presentation of the cult myth; and *deiknoumena*, "things shown," i.e., the ritual presentation of symbolic objects to the initiate. Initiates who experienced the central mystery ritual became convinced that they would enjoy *soteria* ("salvation"), health and prosperity in this life as well as a blissful afterlife. Mystery religions were once thought to focus on a divinity that represented the annual decay and renewal of vegetation through his or her death and restoration to life, but in recent years the great diversity among those cults formerly lumped together as "mystery cults" has become increasingly apparent.

More than a century ago, German scholars associated with the Göttingen-based "history of religions school" argued that early Christian sacramentalism (particularly the baptismal experience of sharing the death and resurrection of Christ reflected in Rom 6) was dependent on the Hellenistic mystery cults, with their focus on a dying and rising god with whom initiates identified and through whom they received salvation. It now appears that the mystery cults had no standard theology centering on the promise of immortality through ritually sharing the death-and-resurrection experience of the cult deity, nor is the view that the mysteries offered immortality through the ritual identification of the initiate with such a deity verified by the surviving evidence about the significance of such mystery initiations.

Philosophy

DURING THE HELLENISTIC PERIOD, the most important philosophical schools in the Greek world were no longer Plato's Academy or Aristotle's Peripatetic tradition, but rather the three Hellenistic philosophical traditions of Stoicism, Epicureanism, and Skepticism. Cynicism, a countercultural movement that fostered no school tradition, ran a distant fourth. The philosophical schools of the classical period (ca. 480–323 BCE) typically organized their dialectical efforts into three areas, physics, logic, and ethics; the main Hellenistic philosophical traditions, however, tended to focus on logical arguments in pursuit of *eudaimonia*, "the happy life" or "the flourishing life." During the Hellenistic and Greco-Roman periods, therefore, philosophy was thought of not as an abstract intellectual exercise but rather as therapy for the soul in which the philosopher played the role of a moral physician.

Early Christianity and early Judaism regarded conformity to moral norms as a primary expression of faithfulness and obedience to God, but there were no counterparts to ethical monotheism in the public cults of the Greek world. Emphasis on individual happiness was in part the result of the decline of the Greek city-state through subordination to Hellenistic monarchies and Roman imperialism, resulting in a growing stress on the role and importance of the individual in society.

Epicurus (341–270 BCE) moved to Athens in 307, where he bought a house with a garden; there he and his school lived a secluded life in order to avoid the negative influences of city life. Though they had the reputation of being hedonists, they actually pursued a spartan standard of living. The limit of pleasure for Epicureans was the absence of pain, and seeking more pleasure only served to introduce the pain of unsatisfied desire. Since pleasures of the soul were prefer able to pleasures of the body, the greatest pleasure was a life of philosophical contemplation. For Epicureans, the universe existed only out of chance. They thought the gods were uninterested in the human world, as they enjoyed their own perfectly blessed life; thus humans were free from the irrational and superstitious fear of the supernatural. The private life of Epicureans ensured that their influence on Hellenistic and Greco-Roman culture was minimal.

Zeno (335–263 BCE), the founder of Stoicism, arrived in Athens in 313 and began teaching in the Agora in the Painted Porch (*stoa poikile*), from which the school derived its name. Stoicism was perhaps the most influential philosophical school in the Hellenistic world, surviving in modified form into late antiquity. When Paul arrived in Athens in the mid-first century CE, he found Epicurean and Stoic philosophers arguing their views in the Agora (Acts 17.18). For Stoics, philosophy is not a pastime but a way of life, and the goal of the good life produces *eudaimonia*, or "happiness." The good is achieved by "living in agreement with nature." Virtue alone is adequate for happiness, and nothing but virtue is good. All emotions (the primary emotions are appetite and fear) are bad, and Stoics must be "apathetic," i.e., not allow emotions to rule reason. Emotions are not experienced by the ideal sage (one who had attained moral and intellectual perfection). Stoic ethics emphasized self-sufficiency (*autarkeia*) and obedience to the dictates of reason.

Elements of these major intellectual traditions appear within the NT and became more influential as Christianity became more assimilated to the culture of the Greco-Roman world.

The Bible and Archaeology

ERIC M. MEYERS

THE STUDY OF THE RELATIONSHIP between the Bible and archaeology has traditionally been identified with the field of biblical archaeology, a discipline that goes back over a century and a half to the time when the West began to rediscover its rich cultural legacy in the ancient Near East. Adventurers, explorers, clergymen, and biblical scholars in the nineteenth century set out to recover the larger setting of the world of the Bible in a charged atmosphere of scientific rationalism that had been created as a result of the forces unleashed in the Enlightenment. Napoleon Bonaparte's expedition to conquer Egypt in 1798 was accompanied by a Commission of Arts and Science, a group of scientists and orientalists who would study the land and its linguistic heritage along with all its material aspects. Their work was the trigger that inaugurated a new era of discovery and study of the Old World that was to dominate Western circles till today. Interest in Mesopotamia soon followed, and at the beginning of the nineteenth century in Ottoman Palestine, an English explorer and geographer, Edward Daniel Clarke, set out to identify the major sites of the Bible. A student of Clarke, Jean Louis Burckhardt, soon followed his teacher's lead in his exploration of Transjordan and Palestine and was the first to identify Petra.

The two Americans who came after and who inaugurated a project of systematic exploration of biblical sites were Edward Robinson, professor of Old Testament at Andover Theological Seminary in Massachusetts, later at Union Theological Seminary in New York, and Eli Smith, a young missionary from Beirut who possessed the necessary linguistic abilities to navigate through the Holy Land. Robinson and Smith set out in 1838 to follow the route of the exodus from Egypt. They realized their goal of producing a scientific geography of biblical lands but also professed a profound belief in the historicity of the Bible and looked upon their explorations as part pilgrimage and part science. This mixture of faith and scientific inquiry characterized the beginning of an era of continuous study of the Holy Land; this has carried forward through the twentieth into the twenty-first century and is part of the mixed legacy of this extraordinary era. The publication of their work, *Biblical Researches in Palestine* (London, 1841), marked the end of the era of missionaries and pilgrims and the beginning of biblical archaeology as a subject of intellectual

pursuit.

Among the first expeditions to follow Robinson and Smith was the Lynch Expedition, sent by the U.S. Navy to explore the Jordan Valley and Dead Sea region in 1849. In 1865 the British established the Palestine Exploration Fund (PEF), which served as the vehicle for the first full survey of Palestine conducted by royal engineers Charles Warren and Charles Wilson in 1872–78 and 1881. One of the primary purposes of the PEF was to illustrate the Bible. The American Palestine Exploration Society, a forerunner of the American Schools of Oriental Research (ASOR), was established during this period (1870–84) for the purpose of "the illustration and defense of the Bible." The marriage between the Bible and archaeology, therefore, was very much a part of the formative period in which Americans and British cemented their ties to the Holy Land through exploration, research, and ultimately excavation of biblical sites. All this occurred at a time when higher criticism of the Bible was gaining new visibility, best signified by the publication of the English edition of Julius Wellhausen's *Prolegomenon to the History of Ancient Israel* (Edinburgh, 1885).

The first "modern" scientific excavation of a biblical site in Palestine came at the end of the nineteenth century. In 1890 Sir Flinders Petrie led an expedition to Tell el-Hesi to determine for the PEF the extent of Egyptian influence in Palestine. An American, Frederick Bliss, joined Petrie there in 1894. Petrie is credited with establishing the fundamentals of stratigraphic archaeology and the typological analysis of pottery, which he separated by period. In making judgments about the peoples associated with the various stratified layers, however, Petrie be came associated with the eugenics movement of Francis Galton; this association influenced racial thinking about Near Eastern archaeology until the 1940s in a most negative way.

The establishment of the American Schools of Oriental Research in Jerusalem in 1900 was a watershed event that led to some of the most important archaeological developments of the twentieth century. These included excavations, historical and linguistic research relating to the biblical world, the discovery of the Dead Sea Scrolls, and ultimately the geographical broadening of the horizon of research and the construction of centers in Baghdad, Amman, and Nicosia. The suggestion for establishing such an institution in Palestine came from J. Henry Thayer, professor of New Testament at Harvard University and president of the Society of Biblical Literature (SBL), in 1895. Thayer referred his idea to a committee, which published a circular to solicit support for the project. In that document the committee expressed the rationale for the school in this way: "The object of the school would be to afford graduates of American theological seminaries, and other similarly qualified persons, opportunity to

prosecute biblical and linguistic investigations under more favorable conditions than can be secured at a distance from the Holy Land;…to gather material for the illustration of the biblical narratives; to settle doubtful points in biblical topography; to identify historic localities; to explore and, if possible, excavate, sacred sites."* This document illustrates well the strong dedication to recovering biblical history typical at the turn of the twentieth century. In their disregard for the nonbiblical aspects of Near Eastern culture the founding fathers betray their Western bias, which was subsequently modified by the organizing committee of universities and seminaries that constituted ASOR's first academic consortium.

Although the focus on the Bible dominated American and British interest in recovering the archaeological heritage of Palestine and neighboring lands when ASOR set down its first institutional roots in the Holy Land, the oversight committee eventually extended ASOR's interests and purview to the rest of the Levant and the greater Near East to include "nonbiblical cultures." In the early part of the twentieth century the SBL published ASOR's research that was clearly biblical in focus, and the Archaeological Institute of America (AIA) the nonbiblical material. The relationship between the Bible and archaeology at that time was thus very much framed as a dialogue between societies, one focused on the biblical heritage (SBL), the other on the classical heritage (AIA) but with an openness to the archaeology of the ancient Near East. With the publication of the first *Bulletin of the America Schools of Oriental Research* (*BASOR*) in 1920, ASOR at least in theory allowed the possibility of bringing the two worlds of the Bible and archaeology together within a single society as well as of bridging the gulf that separated the archaeology of the Near East from the world of classical archaeology. These developments illustrate how biblical studies and the study of ancient Near Eastern civilizations, as well as classical culture to a lesser degree, were linked together early in the history of scholarship in the field.

World War I delayed progress in fieldwork in Palestine, since the Jerusalem School was closed from 1916 to 1918. It also delayed the arrival of W. F. Albright, who was to have such a determinative influence on the history of the discipline. Albright came to Jerusalem as Thayer Fellow in 1920 and stayed for a decade of work that included excavation, exploration, and teaching in the field of archaeology and biblical studies with a great emphasis on the linguistic heritage of the ancient Near East. His excavations included Tell el-Ful, the palace of King Saul at Gibeah, and Tell Beit Mirsim, which he identified as the biblical Debir. There he established the basic pottery typology for Palestinian archaeology that was standard till the 1970s. He also conducted excavations at Bethel and Beth Zur during the period when he split his year between Jerusalem and Baltimore, where he was head of Johns Hopkins Oriental Seminary from 1929 till 1958.

Albright arrived at the Jerusalem School the year that *BASOR* was established, and he was its editor from 1930 to 1968. In the pages of the *Bulletin* can be found the core of his scholarly agenda, namely, support for the basic historical reliability of the Bible, which he believed was reflected in its narratives, language, and accurate references to aspects of everyday life. In his fieldwork Albright adopted the best of the stratigraphic method and recording system developed by George Reisner and Clarence Fisher at the Harvard excavations at Samaria (1908–10) and combined it with his own emphasis on ceramic typology to develop his own approach to field methodology. His most eminent follower was G. Ernest Wright, though Yigael Yadin, Israel's most famous archaeologist, often cited Albright as his intellectual mentor and as the "father of biblical archaeology."

Albright's fieldwork during the 1920s and 1930s led him to ever more positive assessments of the role of archaeology in supporting the Bible. In the second half of his career he interpreted many of the results of his own and others' work as supporting the historicity of the patriarchal narratives. In no small measure Albright's zeal for the patriarchs derived from his disdain for Wellhausen and his followers, who emphasized the exile and its aftermath as the most formative period in Israel's history. Albright first summarized these views in 1932 in his *The Archeology of Palestine and the Bible.* His positivistic views on the historicity of the patriarchs dominated American scholarship into the 1960s.

George Ernest Wright carried Albright's achievements forward, especially in respect to the biblical theology movement then popular in America. In presenting the theological underpinnings of what was basically Albright's scientific construct, Wright was the last in a long tradition of making biblical archaeology a respected scientific inquiry. The field was more or less what Albright had also called "Palestinian archaeology," albeit tied closely to biblical theology. With respect to encouraging new excavations, training new students, and embracing the "new archaeology" of the 1960s and 1970s, Wright succeeded to an unprecedented degree, and this success had an impact on an entire new generation of scholars and teachers.

Wright's excavations at Shechem (1956–69) laid the groundwork for the future work of many who would continue in the Albright/Wright tradition (e.g., Bull, Campbell, Calloway, Dever, Holiday, Lance, Seger, Toombs). By beginning the excavations at Gezer with Nelson Glueck in 1964, Wright made it possible for those of the next generation to begin their own in dependent work. The foremost among them, William Dever, soon took over the Gezer operations and became the main advocate for changing the name of the discipline to "Syro-

Palestinian archaeology." Dever's hope was that by changing its name the field could sever its ties with theology, thereby delegitimizing any theological claims over archaeological data. He also hoped that changing the name from "biblical archaeology" would leave open a way for genuine dialogue between the science of archaeology and the sophisticated field of biblical studies. Dever believed that the conservative theological tendency of the field of biblical archaeology to sup port the historical veracity of the Bible would be diminished if archaeologists and biblical scholars could do their work separately and at the conclusion of their discrete investigations compare results on issues of joint interest.

While debates about the definition of the field progressed, the opinion of specialists on several key issues was changing. By the mid-1970s support for the historicity of the patriarchal age was fast declining, and soon after there was a growing consensus that the period of the Israelite conquest and settlement, a major pillar of Wright's biblical archaeology, was far more complicated than anyone had anticipated and that the historicity of the exodus itself was now open to serious debate.

Dever's sustained critique resulted in a reevaluation of where the field was going and allowed for a more inclusive Near Eastern archaeology to evolve during a period of growing political tension. The broadening of the discipline to include new interpretive frameworks as well as new methodologies taken from anthropology also permitted new types of field archaeologists to pursue their interests without having to deal with the questions of most interest to biblical studies. In the areas of prehistory, Islamic archaeology, and the archaeology of Jordan and Syria, for example, such a development was most welcome and had the immediate effect of encouraging many new comers to enter the field, now conceived of as "Near Eastern archaeology." That is not to say that the biblical archaeology movement had peaked or would disappear, but it had moved on in ways more congenial to the academic and intellectual atmosphere of the end of the twentieth century.

When viewed in historical perspective, the maximalist/minimalist debate about the implications of archaeological findings for the history of Israel that emerged in the 1990s was a natural outgrowth of the ongoing tension between archaeologists who had long been working in Pales tine and Israel and biblical scholars. Since the time of Wellhausen biblical scholars had been trying to reconcile the large historical gap that separated the probable editing and redaction of the Hebrew Bible, which occurred during the exile or later during the Persian or Hellenistic period, from the period when Israelite remains from the Iron Age were documented in the material record. Moreover, archaeological surveys and analysis of excavations that could provide information about the

critical transition between the Late Bronze Age and the Iron Age, the thirteenth–twelfth century BCE, seemed not to support the existence of a new people arriving from Egypt or Mesopotamia, who within several centuries were able to establish a new kingdom in the form of the United Monarchy. Instead, the data seemed to indicate that Israel had emerged from indigenous groups in the central hill country somewhat later than what is indicated in the biblical narrative.

Arguments over dating tenth-century material, pottery in particular, led to a bitter dispute over whether there was a United Monarchy and whether Jerusalem had developed into an urban center before the eighth century. In this aspect of the debate the minimalists, largely based in England and Europe, were indirectly supported by the pioneering work of Israel Finkelstein of Tel Aviv University, who questioned whether key archaeological data used to sup port the existence of a strong centralized kingdom were correctly dated, data from such sites as Beersheba, Dan, Hazor, Gezer, Jerusalem, and Megiddo. Finkelstein's views have been over-whelmingly rejected by the archaeological community, which still supports the position, based on ceramic dating, that monumental remains compatible with a United Monarchy were constructed in the tenth and ninth centuries. Ceramic typology and the interpretation and dating of such remains have become the central issues dividing the archaeological camps, while biblical scholars have differed on the implications of a late editing of the Bible and have debated whether a fictional narrative would or would not be possible in the later periods.

For all those who study the Bible seriously, the harshness of the debates and the attendant publicity have created confusion. To say that the older Albright/Wright positivist stance has collapsed is an understatement. What in fact can be said of the situation at the beginning of the twentieth-first century is this: there is no longer a consensus on the history of ancient Israel either from biblical scholarship or from archaeology. A new synthesis is in the making, one that will be significantly different from the one that dominated in American circles for most of the twentieth century.

Just as the old consensus regarding how to reconstruct ancient Israel has fallen, so too has the consensus on how to pursue the field of Syro-Palestinian archaeology. The quest to recover ancient Israel through archaeology and the critical use of the Hebrew Bible has for decades now been cast in socio-historical terms. Syro-Palestinian archaeology, however, has not kept pace with current trends in world archaeology or historical research. Understanding the Bible is no longer an appropriate focus for archaeological research in the Near East. A number of new trends in field excavation can be noted: a shift away from excavating large, spectacular sites in favor of smaller sites without known

literary pedigree, allowing scholars to reconstruct the lives of nonelite, ordinary people; greater use of ethnographic and environmental data in reconstructing ancient societies; and greater care in recording the mundane objects of daily living to enable more precise study of households and gender roles of antiquity. This new approach, at tempting to broaden and deepen the investigator's ability to appreciate an ancient culture, has been called "socio-archaeology" by Eric and Carol Meyers. William Dever, in reacting to recent developments, has called for what he labels "contextual archaeology." Dever has also called upon archaeologists to take the biblical record seriously and to use it critically, while at the same time being concerned with religious and social history. In making these suggestions Dever hopes to keep alive the "biblical archaeology" movement in a new form while being faithful to its distinguished record of achievement.

Perhaps all this is asking too much of archaeologists who simply want to work in Syro-Pales tine or the Levant. Not everyone can be a good biblical scholar and an excellent field archaeologist at the same time. Whatever may be the resolution of the more than century-old debate concerning the proper relationship between archaeology and the Bible, each discipline quite certainly needs the other. A more constructive and positive discourse between the two fields will have to emerge if a new consensus about ancient Israel's complex social history is to be forged.

Archaeology and the New Testament

JÜRGEN ZANGENBERG

SINCE FOR CHRISTIANS THE NT forms an integral part of the Bible, and since the groups behind the NT did not live in a world consisting only of texts and ideas, but one that also contained pots, jars, houses, and temples, archaeology is a natural partner for any research on the NT and early Christianity.

Inventing a New Discipline

THE GREAT MAJORITY OF NT SCHOLARS have always had a keen interest in the results of archaeological work and have used whatever elements of material culture were available to them to explain realia and describe locations, habits, and practices mentioned in the NT text. One source for such data, of course, was the series of ongoing explorations in Palestine. The scope of these expeditions was quite broad. Much of the early work followed a rather general "biblical" agenda to locate sites, reconstruct the history of particular regions through historical geography, find new epigraphical sources, and describe architectural remains from various periods irrespective of their connection to either the OT or the NT. In that regard NT research benefited equally from the efforts of great pioneers such as Robinson, Schick, Warren and Conder, Vincent and Abel, Clermont-Ganneau, Reisner and Fisher, Smith, Dalman, Alt, and Albright. Not surprisingly, Jerusalem provided enough material to engage scholars from many different fields—excavations in the City of David (Bliss and Dickie, Warren, Macalister and Duncan, Weill) and around the Temple Mount (Warren, Robinson), explorations in the Old City to locate sites mentioned by Josephus and prominent in the passion narratives (Schick, Dalman, Mauss, Vincent), and the quest for the magnificent Constantinian buildings mentioned by Eusebius (Coüasnon, Vincent)—though other sites like Samaria, with its Israelite and Herodian monuments, attracted equal attention (Reisner and Fisher). Other scholars went to the field to explore sites directly relevant to the NT or early Christianity (e.g., early Franciscan archaeologists in Jerusalem and Capernaum) or worked in regions prominent in NT or early Christian tradition (Kohl and Watzinger's synagogue survey in Galilee and southern Syria). Even

though many of these activities had an overt confessional or national agenda in the increasing competition of Western nations before World War I, these early explorations laid the foundations for a critical understanding of one key region for early Christian history until in the 1950s and 1960s Israeli archaeologists ushered in a new era of systematic archaeological exploration.

At about the time archaeological work in Palestine began, European scholars turned to Asia Minor, the second key region of early Christianity. Schliemann's discoveries in Troy in the 1870s—a sensational success in correlating ancient texts with the archaeology of a site rediscovered by reading Homeric epics with a keen eye for local geography and a vivid imagination—were only the start of a series of highly prestigious expeditions sponsored by Western powers to the west coast of Turkey and Greece (e.g., Austria in Ephesus, Germany in Olympia and Pergamon, France in Delphi, Britain in Athens and many sites in Anatolia, the United States in Corinth and Sardis). Given the apparent success of biblically inspired archaeology in Palestine in locating sites, substantiating biblical history, and supporting plausible reconstructions of the life and ministry of Jesus, it was only a small step to take on the life and ministry of Paul and contextualize the earliest Christian communities mentioned in his Letters, Revelation, and Acts. Like Palestine, Asia Minor had a century-long history of Christian life and culture, which only waited to be freed from oblivion.

Since direct OT connections were virtually nonexistent in Asia Minor (apart from the Hittite culture, whose exploration started in 1906 when Winckler and Makridi excavated Bogazköy), research in Asia Minor and Greece opened up new perspectives by emphasizing the classical Greco-Roman (or "Hellenistic" according to a new term coined by Droysen) heritage of early Christianity. A prominent example of this kind of pioneering work was done by William M. Ramsay (1851–1939). Ramsey deliberately concentrated on the unknown inland regions of Asia Minor, especially Phrygia, through which he traveled systematically during several long journeys between 1881 and 1914, collecting a tremendous amount of data that flowed into several monumental works still indispensable today. By analyzing the language and contents of thousands of newly found inscriptions (the most famous perhaps being the epitaph of Abercius), mapping sites (especially famous is the rediscovery of the land of the Montanists), and drawing conclusions about historical geography and local infrastructure in antiquity, Ramsay was able to bring back to life an entire region once deeply rooted in Christianity. A whole new branch of "biblical archaeology" developed outside of Palestine and was, at least initially, entirely devoted to the NT and the early Christian heritage. A great advantage possessed by scholars working at sites in Asia Minor or Greece was that they had enjoyed a

sound classical education enabling them to record and discuss all traces of ancient culture they happened upon in a region that was still quite inaccessible to Westerners.

On the other hand, still only few genuine NT scholars personally went into the field to *generate* the data they were using. Neither did many NT scholars enter into a systematic dialogue with professional archaeologists in order to reflect on methods of interpreting material culture and to correlate their results with textual sources.

Only when NT scholars became not simply recipients but producers of prime data and partners in dialogue should one speak of NT archaeology. In this respect NT archaeology is a fairly re cent development, even though it continued a much older impulse. Two factors were decisive in producing this development. First, NT studies, like many fields in the humanities including archaeology, underwent a profound diversification and professionalization in the late 1960s and 1970s. NT scholarship benefited from extending its methodological spectrum beyond philology and from enhancing its available data through collaboration with neighboring disciplines. This “sociological turn” broke the ground for a new interest in questions of social setting, group formation processes, religious rituals, patterns of everyday life, and modes of enculturation of early Christian communities, thereby allowing an increasingly creative and *comprehensive* dialogue with the social sciences and with professional archaeology. In this way NT scholarship used archaeology to fulfill its theological and historical task of interpreting the NT contextually and of better understanding the historical, social, and religious formation of early Christianity.

The second decisive impulse came from Judaic studies that, since the early twentieth century, have collected a huge wealth of data on Jewish material culture and everyday life from the vast literary tradition (Krauss). Other scholars systematically researched particular regions (Büchler, Galilee), events (Tcherikover), and art (Goodenough). They programmatically included evidence from epigraphy and—if available—archaeology. Especially prominent with regard to archaeology were the discovery of a synagogue and early house church in Dura Europos (Cumont, Kraeling, Rostovtzeff), the excavations of a synagogue in Bet Alfa (Sukenik), and explorations in the necropolis at Bet Shearim (Maisler, Lifshitz, and Schwabe) as well as the find of the century, Qumran. As scholars became increasingly aware of Judaism’s diversity not only in matters of theology, but also in art and everyday life, they realized the role of regional factors in the expression of Judaism. Debates about “sectarian” versus “normative” Judaism (Goodenough) were also affected by such regional expressions. Scholars also became aware of the manifold connections between

Jewish culture and the wider Hellenistic world.

Significant new developments occurred after the foundation of the State of Israel when Jewish scholars made every effort to excavate systematically and independently the material roots of their culture in their new homeland. Only then was it possible to confront ideas about Jewish religion and identity drawn from literature with an ever increasing wave of evidence from actual settlement contexts. Much of the data recovered in large-scale, often highly publicized excavations had immediate relevance for NT scholars, including Yadin's excavations in Masada, the exploration of the Dead Sea caves, Qumran, and the Jewish Quarter in Jerusalem, and the study of synagogue architecture, even though many of these expeditions only had a peripheral interest in the NT itself. If NT research wanted to keep pace with these rapid developments, more professionalization was required as well as the willingness to engage in international and inter disciplinary cooperation. Owing to the long and uninterrupted history of Jewish-Christian dialogue, ample material resources, and the accommodating diversity of institutional settings in which NT research was conducted in the United States, the leading projects were and to an ex tent still are sponsored by U.S. academic institutions.

In the 1970s, a pioneering and especially fruitful example of cooperation was launched between scholars of Judaic, NT, and religious studies. In the Meiron project, Meyers, Strange, Groh, and their colleagues, beginning from the premise that the early, formative phase of Christianity in the Galilee was paralleled by similar trends in the formation of Jewish communities, developed a concrete research plan with objectives applicable to actual fieldwork. Their systematic survey of the Galilee for traces of synagogues and excavations at exemplary sites produced the first "hard" data about rural life in a region extremely important for Judaism and Christianity. They also fully acknowledged the importance of regional factors for understanding Jewish and Christian culture. Their work produced many groundbreaking results regarding synagogue architecture (Meiron, Gush Halav, Nabratein), the interaction between Jewish and Hellenistic cultures, and many important details of regional material culture, such as ceramic typology. That such an integrative approach inspired further studies in related fields of Jesus re search, regional history, Galilean Judaism, and rabbinic history is significant.

The Profile of an Interdisciplinary Discipline

FOR VARIOUS REASONS ARCHAEOLOGICAL RESEARCH on the NT has its own profile. First, the texts and traditions contained in the NT are extremely

diverse. Backgrounds range from Aramaic-speaking Jewish Palestine to Syria, Asia Minor, Greece, and Rome with their Greek-speaking Jewish diaspora communities and multiple forms of indigenous Greek and Roman pagan ism. Such diversity precludes the possibility of conceiving of NT archaeology as a simple continuation or special case of traditional "biblical" or "Syro-Palestinian" archaeology. Since the composition of the canon of the NT followed criteria that are nonarchaeological, the themes and regions on the agenda for NT archaeology are somewhat arbitrary and artificial, representing a diverse segment of ancient culture. With its wide geographical and cultural outlook NT archaeology is inevitably a more interdisciplinary and cooperative endeavor than classical biblical archaeology with its mainly Palestinian/Near Eastern perspective. Since the cultural profile of a site being excavated dictates the forms of research and cooperation, so that a team working in Ostia may be confronted with quite different material than another team excavating in Galilean Tiberias, the contours of "NT archaeology" are much less clear-cut than traditional biblical or Syro-Palestinian archaeology.

Second, "NT archaeology" is almost a contradiction in itself, because the literature to which the designation refers covers only a relatively short period of time, about a hundred years, a period far too brief for the kinds of long-term analysis common in archaeology. Moreover, archaeological relics of persons or events mentioned in the NT are notoriously scarce, with the exception of members of the upper classes like Pilate, Gallio, and Caiaphas, who is possibly mentioned on an ossuary, a box for the reburial of bones. Although they need to be analyzed by acknowledged methods and integrated into our reconstructions of the history of nascent Christianity if proven genuine, archaeological relics of such figures cannot constitute the main occupation of the discipline. Hence, NT archaeology is also not to be concerned primarily with the analysis of particular events. In the earliest period of their movement, Christian groups did not produce group-specific elements of material culture but used what their surrounding cultures had available, thereby making it virtually impossible to identify their presence in the material record. The impact of the intellectual impulses triggered by Christianity on material culture becomes apparent only in the late second century CE and matures during the age of Constantine. To follow those trends considerably expands the traditional boundaries of NT studies as an academic discipline. Moreover, the cultural impulses and milieus that created the world of the NT are treated by Judaic or classical studies. Therefore, NT archaeologists are necessarily eclectic.

Since the NT represents a segment of ancient culture that is quantitatively too small and chronologically too short to produce its own identifiable material

remains, NT archaeology does not operate diachronically, by tracing cultural trajectories or general social and religious developments, but rather regionally, concentrating on reconstructing as accurately as possible the concrete cultural circumstances of a given place at a given time in its dynamic interaction. It thus enables us to contextualize the early Christian traditions and texts pertinent to specific places such as Galilee, Corinth, Ephesus, and Rome. Of special interest are factors of natural and human-made conditions of living; questions of religious, ethnic, and social identity formation, represented by such things as synagogues, temples, purity-related artifacts and structures, burial places and practices, and village structures; and questions of cultural influence and exchange. Insights gained from these fields can be integrated into more general studies of Christian identity formation and history. That NT archaeology naturally overlaps with much research conducted in the neighboring disciplines of classics and Judaic studies is to be expected.

Needless to say, despite its methodological flexibility and diversification and despite its concern with a textual corpus normative for many people, NT archaeology works strictly according to the methods of its discipline. Fieldwork, documentation, and modes of interpretation in NT archaeology differ in no way from similar proceedings in archaeology in general. There can and should be no *archaeologia sacra* (sacred archaeology)! Archaeology will neither prove nor disprove faith claims, nor be subject to them. Reservations about the critical and sometimes deconstructive potential of archaeology are as unjustified as those about other critical scholarly disciplines. What counts in, for instance, determining the authenticity of some artifact will be arguments that are comprehensible by those familiar with archaeological method.

The Future of a Successful Discipline

OUR UNDERSTANDING OF THE NT is notably different today from what it would be without the interdisciplinary efforts of archaeologists and textual scholars. Archaeological work relative to the NT underscores its intimate connectedness to the ancient world, to Judaism in particular. Archaeological work on the NT and early Christianity also emphasizes the diversity of ways in which new faith came to expression and the complexity of the processes of enculturation and identity formation. Therefore, that many elements of the diverse world of ancient Judaism and Greco-Roman culture are reflected in the NT is not surprising.

Despite all progress and success, however, few people doubt that the situation of the discipline today is complex and sometimes confusing. On the

one hand, we are in the privileged position of having a wealth of data available that no earlier period has enjoyed. NT scholars fruit fully cooperate with archaeologists in projects all around the ancient Mediterranean, producing data that refine our picture of early Christianity and our understanding of the NT. Places like Jerusalem, Tiberias, Sepphoris, Hippos, Jewish and early Christian Rome, Ostia, Corinth, Athens, Philippi, Pergamon, Ephesus, Miletus, Sagalassos, Sardis, and many more are under exploration, as well as regions like the Dead Sea area, Galilee, Samaria, Troas, Galatia, and Phrygia.

NT studies in general are also experiencing methodological experimentation. Historical research into the context of the original communities vies with linguistic, intertextual, and literary approaches to the text that often emphasize the subjective role of readers of the texts in construing their meaning. Yet even these approaches are not in principle “ahistorical,” since context does not only involve texts, but the entire social and spatial circumstances of living interpreters. Debates similar to those in NT circles about how to read a text rage in archaeological circles about the conditions of “reading archaeological remains as expressions of past and present culture.” The debates present an opportunity for both disciplines to continue dialogue and benefit from mutual inspiration and criticism, just as transcending traditional lines of disciplines in the 1960s and 1970s brought innovation and progress to the study of the NT.

Archaeology, as a disciplined way of treating contextual and diachronic factors in the production of culture, will continue to be an essential partner for NT scholars.

THE NEW COVENANT

Commonly Called

THE NEW TESTAMENT

of Our Lord and Savior Jesus Christ

NEW REVISED STANDARD VERSION

A Table of Parallel Passages in the Four Gospels

This table indicates where equivalent or similar passages occur in the four Gospels. Roman type indicates consecutive passages. Italic type signifies that the passages occur in a different order in the Gospel represented by that column.

	MATTHEW	MARK	LUKE	JOHN
JESUS' BIRTH AND CHILDHOOD				
Prologue	1.1	1.1	1.1–4	1.1–18
John's birth promised			1.5–25	
The annunciation			1.26–38	
Mary's visit to Elizabeth			1.39–56	
John's birth			1.57–80	
Jesus' lineage	1.2–17		*3.23–28*	
The birth of Jesus	1.18–25		2.1–7	
Adoration of the infant Jesus	2.1–12		2.8–20	
Jesus presented in the temple			2.21–38	
The flight into Egypt and return	2.13–21			
Jesus' childhood in Nazareth	2.22–23		2.39–40	
The child Jesus in the temple			2.41–52	
THE MINISTRY OF JOHN THE BAPTIST				
John the Baptist introduced	3.1–6	1.2–6	3.1–6	1.19–23
John preaches repentance	3.7–10		3.7–9	
John responds to questions			3.10–14	
John announces the Messiah	3.11–12	1.7–8	3.15–18	1.24–28
The imprisonment of John	*14.3–4*	*6.17–18*	3.19–20	
Jesus is baptized	3.13–17	1.9–11	3.21–22	1.29–34
Jesus' lineage	*1.1–17*		3.23–38	
Jesus is tempted	4.1–11	1.12–13	4.1–13	
THE BEGINNING OF JESUS' PUBLIC MINISTRY (according to John)				
Jesus call the first disciples				1.35–51
The wedding at Cana				2.1–11
The interlude at Capernaum				2.12
The first trip to Jerusalem				2.13
Jesus cleanses the temple	*21.12–13*	*11.15–17*	*19.45–46*	2.14–22

Based on *Synopsis Quattuor Evangeliorum*, 13th rev. ed., edited by Kurt Aland. Stuttgart: German Bible Society, 1990. Used with permission of German Bible Society.

The discussion with Nicodemus				2.23–3.21
Jesus' ministry in Judea				3.22
John testifies of the Messiah				3.23–36
JESUS' MINISTRY IN GALILEE				
The journey to Galilee	4.12	1.14a	4.14a	4.1–3
The discussion with the Samaritan woman				4.4–42
Jesus' ministry in Galilee	4.13–17	1.14b–15	4.14b–15	4.43–46a
Jesus' preaching at Nazareth	*13.53–58*	*6.1–6a*	4.16–30	
Jesus calls the disciples	4.18–22	1.16–20		
Teaching in the Capernaum synagogue		1.21–22	4.31–32	
Jesus heals a man with an unclean spirit		1.23–28	4.33–37	
The healing of Peter's mother-in-law	*8.14–15*	1.29–31	4.38–39	
Jesus heals various diseases	*8.16–17*	1.32–34	4.40–41	
Jesus leaves Capernaum		1.35–38	4.42–43	
Jesus' initial preaching in Galilee	4.23	1.39	4.44	
The miraculous catch of fish			5.1–11	
Jesus cures the leper	*8.1–4*	1.40–45	5.12–16	
Jesus heals the paralytic	*9.1–8*	2.1–12	5.17–26	*5.1–9a*
Jesus calls Levi (Matthew)	*9.9–13*	2.13–17	5.27–32	
The question about fasting	*9.14–17*	2.18–22	5.33–39	
Plucking grain on the sabbath	*12.1–8*	2.23–28	6.1–5	
Jesus heals the withered hand	*12.9–14*	3.1–6	6.6–11	
Jesus heals many	4.24–25 *12.15–16*	3.7–12	6.17–19	
Jesus chooses the Twelve	*10.1–4*	3.13–19a	6.12–16	
The Sermon on the Mount (according to Matthew)				
The setting of the sermon	5.1–2	*3.7–13a*	6.17–20a	
The Beatitudes	5.3–12		6.20b–23	
The salt of the earth	5.13	*9.49–50*	*14.34–35*	
The light of the world	5.14–16	*4.21*	*8.16*	
The law and the prophets	5.17–20		*16.16–17*	
On murder and anger	5.21–24			
On reconciliation and judgment	5.25–26		*12.57–59*	
On adultery and divorce	5.27–32	*9.43–48*	*16.18*	
On oaths	5.33–37			
On retaliation	5.38–42		*6.29–30*	

On love of enemies	5.43–48		*6.27–28*	
			6.32–36	
On giving alms	6.1–4			
On prayer	6.5–6			
The Lord's Prayer	6.7–15	*11.25 [26]*	*11.1–4*	
On fasting	6.16–18			
On treasures	6.19–21		*12.33–34*	
The healthy eye	6.22–23		*11.34–36*	
Serving two masters	6.24		*16.13*	
On anxiety	6.25–34		*12.22–32*	
On judging	7.1–5	*4.24–25*	*6.37–42*	
On profaning the holy	7.6			
That God answers prayer	7.7–11		*11.9–13*	
The Golden Rule	7.12		*6.31*	
The two ways	7.13–14		*13.23–24*	
Prophets known by their fruits	7.15–20		*6.43–45*	
	12.33–35			
Those who say, "Lord, Lord"	7.21–23		*6.46*	
The house built on the rock	7.24–27		*6.47–49*	
Response to the sermon	7.28–29	*1.21–22*		
The Sermon on the Plain (according to Luke)				
Occasion of the sermon	*5.1–2*	*3.7–13a*	6.17–20a	
The Beatitudes	*5.3–12*		6.20b–23	
The Woes			6.24–26	
On love of enemies	*5.38–48*		6.27–36	
On judging	*7.1–5*	*4.24–25*	6.37–42	
People known by their fruits	*7.15–20*		6.43–45	
	12.33–35			
The house built on the rock	*7.21–27*		6.46–49	
Jesus cures the leper	8.1–4	*1.40–45*	*5.12–16*	
The centurion of Capernaum	8.5–13	7.1–10	4.46b–54	
		7.30	*13.28–29*	
The widow's son at Nain			7.11–17	
The healing of Peter's mother-in-law	8.14–15	*1.29–31*	*4.38–39*	
The sick healed at evening	8.16–17	*1.32–34*	*4.40–41*	
On following Jesus	8.18–22		*9.57–62*	
Stilling the storm	8.23–27	*4.35–41*	*8.22–25*	
The Gadarene demoniacs	8.28–34	*5.1–20*	*8.26–39*	
The healing of the paralytic	9.1–8	*2.1–12*	*5.17–26*	*5.1–9a*
The call of Levi (Matthew)	9.9–13	*2.13–17*	*5.27–32*	

The question about fasting	9.14–17	*2.18–22*	*5.33–39*	
Jairus's daughter and the woman with a hemorrhage	9.18–26	*5.21–43*	*8.40–56*	
Two blind men	9.27–31	*10.46–52*	*18.35–43*	
	20.29–34			
The mute demoniac	9.32–34	*3.22*	*11.14–15*	
	12.22–24			
The harvest is great	9.35–38	*6.6b*	*8.1*	*4.35*
		6.34	*10.2*	
Commissioning of the Twelve	10.1–16	*6.7*	*9.1*	
		3.13–19	*6.12–16*	
		6.8–11	*9.2–5*	
			10.3	
The fate of the disciples	10.17–25		*12.11–12*	*13.16*
	24.9–14	*13.9–13*	*21.12–19*	
Exhortation to courage	10.26–33		*12.2–9*	
Households divided by the gospel	10.34–36		*12.51–53*	
The conditions of discipleship	10.37–39		*14.25–27*	
			17.33	*12.25*
The rewards of discipleship	10.40–42	*9.41*	*10.16*	*13.20*
Continuation of the journey	11.1			
Jesus answers John the Baptist	11.2–6		7.18–23	
Jesus praises John	11.7–19		7.24–35	
			16.16	
Woes on Galilean cities	11.20–24		*10.13–15*	
Jesus thanks the Father	11.25–27		*10.21–22*	
"Come to me"	11.28–30			
Plucking grain on the sabbath	12.1–8	*2.23–28*	*6.1–5*	
Healing the withered hand	12.9–14	*3.1–6*	*6.6–11*	
Jesus heals many by the sea	12.15–21	*3.7–12*	*6.17–19*	
The woman with the ointment	*26.6–13*	*14.3–9*	7.36–50	*12.1–8*
Women minister to Jesus			8.1–3	
Jesus thought to be out of his mind		3.19b–21		
Jesus accused of using Satan's power	12.22–30	3.22–27	*11.14–15*	
	9.32–34		*11.17–23*	
The sin against the Holy Spirit	12.31–32	3.28–30	*12.10*	
Tree and fruit	12.33–37			
	7.16–20	*6.43–45*		
The sign of Jonah	12.38–42	*8.11–12*	*11.16*	
	16.1–2a, 4		*11.29–32*	
The return of the unclean spirit	12.43–45		*11.24–26*	
Jesus' true family	12.46–50	3.31–35	*8.19–21*	*15.14*

The parable of the seed	13.1–9	4.1–9	8.4–8	
Jesus' rationale for the parables	13.10–17	4.10–12	8.9–10	
		4.25	*8.18b*	
Jesus explains the parable of the seed	13.18–23	4.13–20	8.11–15	
The one who has ears to hear	*5.15*	4.21–25	8.16–18	
	10.26			
	7.2			
	13.12			
The parable of the growing seed		4.26–29		
The parable of the weeds	13.24–30			
The parable of the mustard seed	13.31–32	4.30–32	*13.18–19*	
The parable of the yeast	13.33		*13.20–21*	
Jesus' use of parables	13.34–35	4.33–34		
Jesus explains the parable of the weeds	13.36–43			
The hidden treasure and the pearl	13.44–46			
The parable of the net	13.47–50			
Treasures new and old	13.51–52			
Jesus' true family	*12.46–50*	*3.31–35*	8.19–21	*15.14*
The stilling of the storm	*8.23–27*	4.35–41	8.22–25	
The Gerasene demoniac	*8.28–34*	5.1–20	8.26–39	
Jairus's daughter and the woman with a hemorrhage	*9.18–26*	5.21–43	8.40–56	
Jesus is rejected in Nazareth	13.53–58	6.1–6a	*4.16–30*	
Jesus' second journey to Jerusalem				5.1
The healing at the pool				5.2–47
Jesus commissions the Twelve	9.35	6.6b–13	9.1–6	
	10.1, 7–11, 14	*3.13–15*		
Jesus' identity discussed	14.1–2	6.14–16	9.7–9	
The death of John the Baptist	14.3–12	6.17–29	*3.19–20*	
The apostles' return		6.30–31	9.10a	
Jesus feeds the five thousand	14.13–21	6.32–44	9.10b–17	6.1–15
Jesus walks on the water	14.22–33	6.45–52		6.16–21
The healings at Gennesaret	14.34–36	6.53–56		6.22–25
The Bread of Life	6.26–59			
On defilement	15.1–20	7.1–23	*11.37–41*	
			6.39	
The Syrophoenician woman	15.21–28	7.24–30		
Jesus heals a deaf mute	15.29–31	7.31–37		
Jesus feeds the four thousand	15.32–39	8.1–10		
The Pharisees seek a sign	16.1–4	8.11–13	*11.16*	
	12.38–39		*12.54–56*	
			11.29	

The yeast of the Pharisees	16.5–12	8.14–21	*12.1*	
A blind man is healed at Bethsaida		8.22–26		
Many take offense at Jesus				6.60–66
Peter's confession	16.13–20	8.27–30	9.18–21	6.67–71
First passion prediction	16.21–23	8.31–33	9.22	
The cost of discipleship	16.24–28	8.34–9.1	9.23–27	*12.25*
The transfiguration	17.1–9	9.2–10	9.28–36	
The coming of Elijah	17.10–13	9.11–13		
Jesus heals a possessed boy	17.14–21	9.14–29	9.37–43a	
			17.6	
Second passion prediction	17.22–23	9.30–32	9.43b–45	
On the temple tax	17.24–27			
True greatness	18.1–5	9.33–37	9.46–48	*13.20*
The outside exorcist	*10.42*	9.38–41	9.49–50	
Warnings concerning temptations	18.6–9	9.42–50	*17.1–2*	
	5.13		*14.34–35*	
The parable of the lost sheep	18.10–14		*15.3–7*	
On discipline in the community	18.15–18		*17.3*	*20.23*
"Where two or three are gathered"	18.19–20			
On reconciliation	18.21–22		*17.4*	
The parable of the unforgiving servant	18.23–35			
JOURNEY TO JERUSALEM (according to Luke)				
The departure for Jerusalem	19.1–2	10.1	9.51	
Rejection by Samaritans			9.52–56	
The demands of discipleship	*8.18–22*		9.57–62	
Jesus sends seventy before him	*9.37–38;*		10.1–16	
	10.7–16;			
	11.20–24;			
	10.40			*13.20*
The Seventy return	*11.25–27;*		10.17–24	
	13.16–17			
A lawyer's question	*22.34–40*	*12.28–34*	10.25–28	
The parable of the good Samaritan			10.29–37	
Mary and Martha			10.38–42	
The Lord's Prayer	*6.9–13*		11.1–4	
The parable of the importunate friend	*7.7–11*		11.5–13	
The Beelzebul controversy	*12.22–30*	*3.22–27*	11.14–23	
The return of the unclean spirit	*12.43–45*		11.24–26	
On those truly blessed			11.27–28	

The sign of Jonah	*12.38–42*	*8.11–12*	11.29–32	
On light and darkness	*5.15; 6.22–23*	*4.21*	11.33–36	
Jesus dines with a Pharisee	*15.1–9*	*7.1–9*	11.37–54	
One hypocrisy	*16.5–6*	*8.14–15*	12.1–3	
On fear and confession	*10.26–33; 12.31–32*	*3.28–30*	12.4–10	
The Holy Spirit's aid	*10.19–20*	*13.11*	12.11–12 *21.14–15*	
On riches	*6.25–34, 19–21*		12.13–34	
Exhortation to watch	*24.42–51*		12.35–48	*13.4–5*
Division in households	*10.34–36*		12.49–53	
On interpreting the present time	*16.2–3*		12.54–56	
On settling with one's accuser	*5.25–26*		12.57–59	
Repent or perish			13.1–9	
The healing of the crippled woman			13.10–17	
The parable of the mustard seed	*13.31–32*	*4.30–32*	13.18–19	
The parable of the yeast	*13.33*		13.20–21	
The narrow door to the kingdom	*7.13–14, 22–23; 8.11–12 19.30*	*10.31*	*13.22–30*	
The third day			13.31–33	
The lament of Jerusalem	*23.37–39*		13.34–35	
The healing of a man with dropsy			14.1–6	
On humility			14.7–14	
The parable of the great dinner	*22.1–14*		14.15–24	
On the costs of discipleship	*10.37–38; 5.13*	*9.49–50*	14.25–35	
The parable of the lost sheep	*18.12–14*		15.1–7	
The parable of the lost coin			15.8–10	
The parable of the prodigal son			15.11–32	
The parable of the dishonest manager and teaching about riches	*6.24*		16.1–15	
On the Torah	*11.12–13; 5.18*		16.16–17	
On divorce	*19.9; 5.32*	*10.11–12*	16.18	
The parable of the rich man and Lazarus			16.19–31	
On occasions for stumbling	*18.6–7*	*9.42*	17.1–3a	
On forgiveness	*18.15, 21–22*		17.3b–4	

On faith	*17.19–21*	*9.28–29*	17.5–6	
	21.21	*11.22–23*		
Worthless slaves			17.7–10	
Cleansing of ten lepers			17.11–19	
On the coming of God's kingdom			17.20–21	
The day of the Son of Man	*24.23, 26–27*	*13.19–23*	17.22–37	
	24.37–39, 17–18	*13.14–16*		
	10.39;			*12.25*
	24.40–41, 28			
The parable of the unjust judge			18.1–8	
The parable of the Pharisee and the tax collector	*23.12*		18.9–14	
JESUS AT THE FEAST OF TABERNACLES (according to John)				
A private pilgrimage				7.1–13
Jesus teaches in the temple				7.14–39
The crowd is divided over Jesus				7.40–52
[The woman caught in adultery				7.53–8.11]
The Light of the World				8.12–20
Discussion with the Jews: "Before Abraham was, I am"				8.21–59
Healing of a man born blind				9.1–41
The Good Shepherd				10.1–18
Renewed division among the Jews				10.19–21
JESUS' MINISTRY IN JUDEA				
The departure for Jerusalem	19.1–2	10.1	*9.51*	
On divorce and celibacy	19.3–12	10.2–12	*16.18*	
Jesus blesses the children	19.13–15	10.13–16	18.15–17	
The rich youth	19.16–22	10.17–22	18.18–23	
On riches and rewards	19.23–30	10.23–31	18.24–30	
			22.28–30	
The laborers in the vineyard	20.1–16	10.31	*13.30*	
Jesus at the Feast of Dedication				10.22–39
Jesus departs across the Jordan				10.40–42
The raising of Lazarus				11.1–14
The chief priests and Pharisees conspire against Jesus				11.45–53
Jesus withdraws to Ephraim				11.54–57

Third prediction of the Passion	20.17–19	10.32–34	18.31–34	
Preeminence among the disciples	20.20–28	10.35–45	*22.24–27*	
The healing of the blind	20.29–34	10.46–52	18.35–43	
	9.27–31			
Zacchaeus			19.1–10	
The parable of the pounds	*25.14–30*	*13.34*	19.11–27	
Mary anoints Jesus at Bethany	*26.6–13*	*14.3–9*	*7.36–50*	12.1–8
The priests plot against Lazarus				12.9–11
THE FINAL WEEK IN JERUSALEM				
Triumphal entry	21.1–11;	11.1–11	19.28–40	12.12–19
	17			
Jesus weeps over Jerusalem			19.41–44	
The cursing of the fig tree	*21.18–19*	11.12–14		
The cleansing of the temple	21.12–16	11.15–17	19.45–46	*2.13–17*
The chief priests and scribes conspire against Jesus		11.18–19	19.47–48	
The withered fig tree	21.20–22	11.20–26		
	6.14–15			
Jesus' authority and the Baptist's	21.23–27	11.27–33	20.1–8	
The parable of two sons	21.28–32			
The parable of the wicked tenants	21.33–46	12.1–12	20.9–19	
The parable of the wedding banquet	22.1–14		*14.15–24*	
On paying taxes to the emperor	22.15–22	12.13–17	20.20–26	
On the resurrected life	22.23–33	12.18–27	20.27–40	
The Great Commandment	22.34–40	12.28–34	*10.25–28*	
On the Son of David	22.41–46	12.35–37a	20.41–44	
Woe to the scribes and the Pharisees	23.1–36	12.37b–40	20.45–47	
Jesus laments over Jerusalem	23.37–39		*13.34–35*	
The widow's copper coins		12.41–44	21.1–4	
The Eschatological Discourse				
"Not one stone upon another"	24.1–2	13.1–2	21.5–6	
Signs of the end	24.3–8	13.3–8	21.7–11	
Persecutions foretold	24.9–14	13.9–13	21.12–19	
	10.17–22a		*12.11–12*	
The desolating sacrilege	24.15–22	13.14–20	21.20–24	
False messiahs and false prophets	24.23–28	13.21–23	*17.23–24, 37b*	
The coming of the Son of Man	24.29–31	13.24–27	21.25–28	
The parable of the fig tree	24.32–36	13.28–32	21.29–33	
Summons to watchfulness	*25.13–15*	13.33–37	21.34–36	
	24.42			

Example of the flood	24.37–44		*17.26–36*	
The parable of good and wicked slaves	24.45–51		*12.41–46*	
The parable of the ten bridesmaids	25.1–13			
The parable of the talents	25.14–30	*13.34*	*19.11–27*	
The final judment	25.31–46			
Summary: Jesus in Jerusalem			21.37–38	
Greeks wish to see Jesus				12.20–36
Blindness and judgment by the light				12.37–50
The chief priests conspire	26.1–5	14.1–2	22.1–2	
Anointing in Bethany	26.6–13	14.3–9	*7.36–50*	*12.1–8*
Judas conspires to betray Jesus	26.14–16	14.10–11	22.3–6	
Preparations for the Passover	26.17–20	14.12–17	22.7–14	
Jesus washes the disciples' feet				13.1–20
Judas' betrayal predicted	26.21–25	14.18–21	*22.21–23*	13.21–30
The Last Supper	26.26–29	14.22–25	22.15–20	
Preeminence among the disciples	*20.24–28; 19.28*	*10.41–45*	22.24–30	
The new commandment of love				13.31–35
Peter's denial predicted	26.30–35	14.26–31	22.31–34	13.36–38
The two swords			22.35–38	
Jesus' farewell discourses				14.1–16.33
Prayer with the disciples	26.36–46	14.32–42	22.39–46	17.1–26
The arrest of Jesus	26.47–56	14.43–52	22.47–53	18.1–12
Jesus before the council	26.57–68	14.53–65	22.54–55, 63–71	18.13–24
Peter's denial	26.69–75	14.66–72	*22.56–62*	18.25–27
Jesus handed over to Pilate	27.1–2	15.1	23.1	18.28
The death of Judas	27.3–10		*Acts 1.16–20*	
Jesus tried before Pilate	27.11–14	15.2–5	23.2–5	18.29–38
Jesus before Herod			23.6–12	
Pilate acquits Jesus of wrong			23.13–16	
Jesus or Barabbas	27.15–23	15.6–14	23.17–23	18.39–40
Jesus handed over to be crucified	27.24–26	15.15	23.24–25	19.1, 4–16
The soldiers mock Jesus	27.27–31a	15.16–20a		*19.2–3*
Jesus takes up his cross	27.31b–32	15.20b–21	23.26–32	19.17a
The crucifixion	27.33–37	15.22–26	23.33–34	19.17b–27
Jesus derided on the cross	27.38–43	15.27–32a	23.35–38	*19.18*
The two bandits	27.33–37	15.22–26	23.33–34	19.17b–27
The death of Jesus	27.45–54	15.33–39	23.44–48	19.28–30
Witnesses of the crucifixion	27.55–56	15.40–41	23.49	*19.25–27*
Piercing of Jesus' side				19.31–37
Jesus' burial	27.57–61	15.42–47	23.50–56	19.38–42
The guard at the tomb	27.62–66			
THE RESURRECTION OF JESUS				
The women at the tomb	28.1–8	16.1–8	24.1–12	20.1–13
Jesus appears to the women	28.9–10		*24.10–11*	20.14–18
The guards report	28.11–15			
Appearance to two disciples at Emmaus			24.13–35	
Appearance to the Eleven	28.16–17		24.36–43	20.19–29
The Eleven commissioned to preach	28.18–20		24.44–53	
Conclusion to the body of John's Gospel				20.30–31
Second appearance to disciples				21.1–14
Discussion with Peter				21.15–23
Seal of the beloved disciple				21.24–25

The Gospel According to MATTHEW

THE FIRST GOSPEL resists neat genre classification. One might think that the work's title names the genre as "Gospel," but the titles (superscriptions) of such works were not original. More over, when titles were first inserted into these ancient manuscripts for the purposes of identification (second century CE), they did not contain the words "The Gospel," only "According to X." Furthermore, the term "Gospel" referring to a literary genre appears nowhere in the NT or in surviving Greek and Roman literature. It seems to have appeared as a description of writings in the late second century, perhaps derived from Mark 1.1 ("The beginning of the *gospel* of Jesus Christ…"), which probably does not refer to the book but to the "good news" (the etymological sense of the Greek word for "gospel") that it contains.

In short, no genre called "Gospel" seems to have existed, but there were types of ancient literature with generic similarities to the Gospel. The most closely related type is the ancient Hellenistic "biography" (Greek *bios*, "life"). This genre praises a hero believed to have had divine and human origins who exercised special gifts such as teaching, recruiting followers, and miracle-working and who sometimes died an unusual death.

Most scholars maintain that the Gospel According to Mark was written first and that the author of Matthew transformed the Markan version of the *bios* further by heightening Israelite ("Jewish") features such as poetic parallelism; scribal argument; an emphasis on the law, religious practice, and piety; symbolic numbers; scriptural quotation and fulfillment; genealogy; baptism as a rite of entry; a special meal related to Passover; communal discipline; and prayer. In this transformation, Jesus became the authoritative interpreter of Moses, but also the promised messianic king of Israel. In the story he transferred his authority to a prominent disciple, Peter, and then appeared after his death, promising his followers that he would continue to be present with them until the end of the age. These special features of this genre transformation had a profound impact on the developing institutional church. Thus, it is not surprising that the Gospel

According to Matthew was placed first in collections of the four Gospels and then in the NT itself.

Authorship and Date

EARLY CHURCH WRITERS CLAIMED that the author of this Gospel, Matthew the tax collector, a disciple of Jesus (10.3; 9.9), collected Jesus' sayings in the Hebrew dialect for others to translate (Papias, early second century), or wrote the Gospel in the 50s or early 60s (Irenaeus, late second century), or wrote it in Judea in the decades following Jesus' death (Jerome, fifth century).

Various considerations cast serious doubt on those ancient views. First, the Gospel of Matthew contains, but is not itself, a collection of sayings. Second, a Hebrew version of this Gospel exists, but it is medieval, and scholars argue that the Gospel was originally written in Greek; thus it is not a translation. Third, the author of Matthew was almost certainly aware of the destruction of Jerusalem and the temple in 70 CE (see 21.41; 22.7; 24.15–16). Fourth, Jesus' main opponents in the story are the Pharisees, whose authority developed predominantly in the late first century. Fifth, according to widely held scholarly opinion (the "Two-Source Theory"), the major sources for the author were the Greek Gospel of Mark (late 60s or early 70s) and a sayings source in Greek that has been lost (designated "Q," probably composed pre-70) along with some special traditions ("M," also pre-70). These factors suggest a date after 70, probably between 80 and 90; composition by Jesus' Galilean tax-collecting disciple at mid-century is therefore extremely unlikely. More certain is the probability that it was written by a multilingual man, probably an Israelite, with a rather sophisticated command of Israelite traditions and scribal argumentation (see 13.52) in the late first century.

The Gospel's place of origin is debated. Suggestions include Alexandria in Egypt, Caesarea on the eastern Mediterranean coast, Galilee, southern Syria, and some town east of the Jordan River (19.1; 4.15), but the most common theory places its composition in Antioch of Syria. One good reason is that it was a Hellenistic city with a large Israelite population, which fits the Gospel; a more specific reason is that it was quoted by Bishop Ignatius of Antioch within a generation of its composition (ca. 110).

Since anonymous works in antiquity were often attributed to prominent persons, a plausible conclusion is that an unknown Greek-speaking Israelite male, probably a scribe, composed this Gospel about 80–90 CE. Its place of composition was perhaps Antioch, Syria.

Circumstances of Writing

THE GOSPEL OF MATTHEW was written by a subject of the Roman Empire, which can be described as a hierarchically ordered, commercialized, advanced agrarian (peasant) society with no middle class. A few powerful men and their families ruled; they were supported by bureaucrats, slaves, official priests, and a sophisticated military establishment. Those at the bottom of the socioeconomic pyramid were local business-people, artisans, and—the vast majority—peasant farmers and fishermen. There were also a few "expendables," e.g., bandits, beggars, and prostitutes. With few exceptions, women always ranked below men, and children below both. This structure was typical not only of Roman Italy but also of the Roman provinces. Not surprisingly, these social strata appear throughout the Gospel: provincial governors, centurions, "client" kings, priests, local aristocrats, peasant farmers, artisans, fishermen, lepers, bandits, and beggars. Jesus is portrayed as an advocate of the lower strata and thus in tension with the ruling aristocracy subject to Rome. Despite several important stories about women (9.18–26; 15.21–28; 26.6–13; 27.55–56, 61; 28.1–10), the Gospel was written by a man for men (see, e.g., 5.27–32; 18.15; 23.8).

Political resistance to Rome in the Gospel is not overt, but nonetheless suggestively implied: Jesus descends from King David through a long line of kings (1.6b–12) and is the promised Messiah; his name recalls Joshua, "the Savior" (1.21); his birth is marked by a heavenly star (2.2); he is a threat to Rome's official ruling Herodian kings (ch. 2); his message is about the kingdom of heaven (4.17), which is in contrast to the "kingdom" of Rome; his predecessor, the prophet John the Baptizer, is executed by Rome's appointed representative, Herod Antipas, trarch of Galilee (14.1–12); he opposes the Jerusalem temple's priestly hierarchy, who must collaborate with Rome; he is condemned by a vacillating Roman governor, Pilate (27.2–26); and, most important, his execution is by crucifixion (27.32–56), a Roman penalty mainly for political rebels. In short, though the Matthean plot is not overtly political, economic and political issues of the larger Roman Empire are not far under the surface and should not be ignored in considering the circumstances of the Gospel's composition.

Other circumstances are more specifically religious. This Gospel expands on the Pharisees as Jesus' major Galilean opponents (9.11, 34; 12.2; 27.62); accuses them of being "hypocrites"(ch. 23); emphasizes a "righteousness" that exceeds theirs (5.17–20); and speaks of "their scribes" (7.29) and "their synagogues" (4.23; 9.35). These attacks suggest that the author represented a group of mainly

Israelite messianic believers who were no longer aligned with post-70, Phari see-led Israelites (see 21.28–23.39). At the same time, there is evidence that the Matthean group was disrupted internally. The narrative mentions a mixed body of good and bad (13.24–30, 47–50; 22.1–14); there are "false prophets," and Christ-believers who want freedom from Torah obedience altogether (7.15–23); and there are some who threaten the faith of others (18.6–7, 10–14). The disciples themselves are characterized by "little faith" (6.30; 8.26; 14.31; 16.8), although they evince understanding (13.51). In this connection, only in this Gospel among the four is the word "church" (Greek *ekklesia*) used, first in relation to the transferal of authority to Peter (16.17–19) and later in relation to the assembled group's power to ban errant members (18.17). The Sadducees, who were mainly priests, become the major opponents in Jerusalem, along with the Romans.

Structure and Composition

THE GOSPEL ACCORDING TO MATTHEW generally follows the largely geographical outline of Mark from Galilee to Jerusalem, but adds the birth stories at the beginning (chs. 1–2) and the resurrection appearance and final commissioning scene at the end (28.9–20) as well as material from other sources, especially in chs. 5–11. The narrative is marked by temporal statements in 4.17 and 16.21 ("From that time Jesus began…"), but its most striking structural feature is the sequence of five major discourses (5.1–7.27; 10.5–42; 13.1–52; 18.1–35; 24.3–25.46), each concluded by a similar formula, "When Jesus had finished saying these things…" (7.28; 11.1; 13.53; 19.1; 26.1). These discourses may be intended to recall the five books of the Torah, attributed to Moses, since the author seems to have viewed Jesus as a new, more authoritative Moses offering a new Torah that fulfills, yet supersedes, the old (see 2.13–18; 13.52). The Gospel also contains fourteen special "formula quotations" showing that events fulfill the holy scriptures construed as prophecy (see note on 1.22–23).

This Gospel contains subtle anti-Romanism, opposition to a religious establishment, a sharp anti-Pharisaism, moral stringency, and apocalyptic severity. Yet it has a marvelous vision of Jesus as the Moses-like teacher; the compassionate, healing Messiah/Son of David; the royal Son of God; and the apocalyptic Son of Man. It also claims that he is the fulfillment of the Torah and the prophets (5.17–20) and one who calls his followers to spread the good news of the kingdom of heaven to the whole world (28.16–20). [DENNIS C. DULING]

The Genealogy of Jesus the Messiah

1

An account of the genealogy [a] of Jesus the Messiah,[b] the son of David, the son of Abraham.

2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob
the father of Judah and his brothers, 3and Judah the father of Perez and Zerah by
Tamar, and Perez the father of Hezron, and Hezron the father of Aram, 4and
Aram the father of Aminadab, and Aminadab the father of Nahshon, and
Nahshon the father of Salmon, 5and Salmon the father of Boaz by Rahab, and
Boaz the father of Obed by Ruth, and Obed the father of Jesse, 6and Jesse the
father of King David.

And David was the father of Solomon by the wife of Uriah, 7and Solomon
the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the
father of Asaph,[c] 8and Asaph[c] the father of Jehoshaphat, and Jehoshaphat the
father of Joram, and Joram the father of Uzziah, 9and Uzziah the father of
Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, 10and
Hezekiah the father of Manasseh, and Manasseh the father of Amos,[d] and Amos[d]
the father of Josiah, 11and Josiah the father of Jechoniah and his brothers, at the
time of the deportation to Babylon.

12 And after the deportation to Babylon: Jechoniah was the father of
Salathiel, and Salathiel the father of Zerubbabel, 13and Zerubbabel the father of
Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, 14and
Azor the father of Zadok, and Zadok the father of Achim, and Achim the father
of Eliud, 15and Eliud the father of Eleazar, and Eleazar the father of Matthan,
and Matthan the father of Jacob, 16and Jacob the father of Joseph the husband of
Mary, of whom Jesus was born, who is called the Messiah. [e]

17 So all the generations from Abraham to David are fourteen generations;
and from David to the deportation to Babylon, fourteen generations; and from
the deportation to Babylon to the Messiah,[e] fourteen generations.

The Birth of Jesus the Messiah

18 Now the birth of Jesus the Messiah[a] took place in this way. When his mother
Mary had been engaged to Joseph, but before they lived together, she was found
to be with child from the Holy Spirit. 19Her husband Joseph, being a righteous
man and unwilling to expose her to public disgrace, planned to dismiss her

quietly. [20]But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. [21]She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” [22]All this took place to fulfill what had been spoken by the Lord through the prophet:

> [23] “Look, the virgin shall conceive and bear a son,
> and they shall name him Emmanuel,”

which means, “God is with us.” [24]When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, [25]but had no marital relations with her until she had borne a son;[b] and he named him Jesus.

1.1–2.23 The author presents Jesus’ twofold “origin” (Greek *genesis*). First, he is human, having the legitimate prerequisites to be Israel’s Messiah, with hints of his role as a new, but superior, Moses. Second, he is divine, born from a virgin by the Spirit of God. **1.1–17** Cf. Lk 3.23–38. Jesus’ genealogical descent from patriarchs, kings, and four women who have unusual sexual histories but are part of God’s plan. **1.1** *Genealogy,* lit. “origin” (Greek *genesis,* see text note *a;* translated *birth* in v. 18; cf. Gen 5.1). In this mainly linear genealogy the author emphasizes King David (first!) and the patriarch Abraham. *Jesus.* See note on 1.21. *Messiah,* lit. “Anointed [One].” In Israel, kings and priests were anointed with oils (see, e.g., 26.6–13; Lev 21.10–12; 1 Sam 10.1; 16.1–13; Ps 18.50; Lk 7.36–50). *Son of,* i.e., descended from (see, however, note on 9.27). *David,* Israel’s greatest king (1 Sam 16.1–1 Kings 2.12). *Abraham,* ancestral patriarch of the Israelites, but also “ancestor of a multitude of nations (peoples, Gentiles)”(Gen 17.4–5, but see notes on 3.9;25.32); see 10.5–6; 15.24; 28.19; see also Gal 3–4; Rom 4. **1.2–6a** The first of three divisions of the genealogy (with vv. 6b–11, 12–16); see v. 17; see also 1 Chr 2.1–15; Ruth 4.18–22. Four women (vv. 3, 5, 6) in a male line of descent is extraordinary; three (and perhaps the fourth, Bathsheba) are certainly Gentiles; three and perhaps the fourth (Ruth) had improper sexual relations but were later admired in Israelite legend and considered important for God’s plan. Their inclusion may answer opponents’ accusations about Mary’s unusual pregnancy or foreshadow the disciples’ commission to “all nations,” including Gentiles (28.19). For interest in the number three, see the triadic arrangements of 5.21–48; 6.1–18; 6.19–24, and the explicit references to *three* in 12.40; 13.33; 15.32; 17.4; 26.34, 61; 27.40. **1.3** *Tamar,* a Canaanite who played the prostitute with her father-in-law, Judah (Gen 38; see 1 Chr 2.4); Philo of Alexandria attributed “virginal” beauty to her (*On*

Mating with the Preliminary Studies 124). **1.5** *Rahab,* a Canaanite prostitute who helped Joshua's spies to escape (Josh 2.1–21; 6.22–25) and who was remembered for her faith (Heb 11.31) and hospitality (Jas 2.25); nowhere else is she mentioned as Boaz's mother or David's ancestor. *Ruth,* a sexually aggressive widow from Moab; see Ruth 2–4. **1.6a** *Jesse.* See Isa 11.1, 10. In relation to Jesus, see Rom 15.12; Rev 5.5;22.16. **1.6b–11** The second division (see v. 17) traces Jesus' genealogy through the Davidic kings (1–2 Kings). **1.6b** *Wife of Uriah,* the very beautiful Bathsheba, with whom David committed adultery; perhaps she was a Hittite, like Uriah (but her name is Hebrew; see 2 Sam 11–12, esp. 12.9; 1 Kings 15.5). **1.11** *Deportation to Babylon,* i.e., the Babylonian exile (597–539 BCE). **1.12–16a** The third division contains mostly unknown names. **1.12** *Zerubbabel.* See Ezra 3.2, 8; Neh 12.1; Hag 1–2; cf. 1 Chr 3.17–19. **1.16** *Joseph the husband of Mary,* not "Joseph the father of Jesus," as expected from the linear genealogical pattern; there are alternatives in the ancient manuscripts; see note on 1.18–25. **1.17** The primary function of linear genealogies is to ascribe honor to a person by tracing ancestry to heroic ancestors; in oral cultures, mnemonic devices and telescoping genealogical units (omitting names) are common. *Fourteen,* the numerical value of David's name in Hebrew (*d* = 4 [twice]; *v* or *w* = 6), may be mnemonic; it symbolizes David, whose royal line is the second of three generations of fourteen. The three divisions of unequal length (about 750, 400, and 600 years each) involve telescoping; four kings and a queen are omitted in the second.

1.18–25 Cf. Lk 1.26–38. Jesus' second, or divine, origin, which also interprets v. 16. **1.18** *Birth.* See note on 1.1. *Engaged.* Marriage was not based on romantic love, but on a contract between families in which family status and economics played a role (e.g., dowry; bride-price). Marriageable age for girls was normally puberty, at which time the girl was contracted to her future husband (v. 19; see Deut 20.7). *Before they lived together,* the betrothal period. *To be with child* before marriage dishonored the families, especially the males, and was grounds for Joseph's dismissing her (see v. 19; ancient law even permitted her execution by stoning; cf. Deut 22.13–21). *The Holy Spirit,* creative divine agency (see v. 20; 3.16; 22.43; 28.19; Lk 1.35). **1.19** *Husband.* See note on 1.18. Henceforth *Joseph* (the man) dominates the story (cf. Lk 1–2). *Righteous,* here meaning "law (Torah) abiding," and *righteousness* (3.15) are favorite Matthean terms (see note on 3.15;13.17, 43; Lk 1.6). *Dismiss.* See note on 1.18; 5.31–32;19.7. **1.20** *Dream* (see also 2.12, 13, 19, 22), a means of divine communication, recalls Joseph the dreamer (Gen 37.5–11) and dream interpreter (Gen 40–41). *Son of David.* See v. 1. **1.21** *Jesus,* from the Greek form of a common Hebrew name (Joshua) derived from *yasha'*, "he saves"(see 8.25); thus

he will save his people from their sins. **1.22–23** The quotation is from Isa 7.14 (Septuagint) and is the first of fourteen quotations introduced with almost identical formulas; see 2.5b–6;2.15b; 2.17–18; 2.23b; 3.3; 4.14–16; 8.17; 12.17–21;13.14–15; 13.35; 21.4–5; 26.56 (see 26.54); 27.9–10. These formula quotations emphasize that events fulfill prophecy, and thus God's will. *Virgin,* based on the Greek Septuagint; the Hebrew *'almah* normally means "young woman." **1.25** *Until.* The author's birth narrative does not seem to imply the perpetual virginity of Mary (see also 13.55). *Named,* accepted the child.

The Visit of the Wise Men

2

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men[c] from the East came to Jerusalem, [2]asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising,[d] and have come to pay him homage." [3]When King Herod heard this, he was frightened, and all Jerusalem with him; [4]and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah[e] was to be born. [5]They told him, "In Bethlehem of Judea; for so it has been written by the prophet:

> [6] 'And you, Bethlehem, in the land of Judah,
> are by no means least among the rulers of Judah;
> for from you shall come a ruler
> who is to shepherd[a] my people Israel.'"

7 Then Herod secretly called for the wise men[b] and learned from them the exact time when the star had appeared. [8]Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." [9]When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising,[c] until it stopped over the place where the child was. [10]When they saw that the star had stopped,[d] they were overwhelmed with joy. [11]On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. [12]And having been warned in a dream not to return to Herod, they left for their own country by another road.

The Escape to Egypt

13 Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.” 14Then Joseph[e] got up, took the child and his mother by night, and went to Egypt, 15and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, “Out of Egypt I have called my son.”

The Massacre of the Infants

16 When Herod saw that he had been tricked by the wise men,[b] he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men.[b] 17Then was fulfilled what had been spoken through the prophet Jeremiah:

> 18 “A voice was heard in Ramah,
> wailing and loud lamentation,
> Rachel weeping for her children;
> she refused to be consoled, because they are no more.”

The Return from Egypt

19 When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, 20“Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.” 21Then Joseph[e] got up, took the child and his mother, and went to the land of Israel. 22But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. 23There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He will be called a Nazorean.”

2.1–23 The infant Jesus is linked with Bethlehem, Egypt, and Nazareth. **2.1–12** Gentiles pay homage to the true king, not Rome’s client king, Herod. **2.1** Rome allowed certain native client kings such as *Herod* (Herod the Great) to rule (37–4 BCE); see note on 2.22; Lk 3.1. *Bethlehem,* David’s hometown, five miles south of Jerusalem (1 Sam 16.1–13; see note on 2.5–6; cf. Lk 1.26). *Wise men* (Greek *magoi*) *from the East,* court priests, perhaps from Parthia, who practiced magic and astrology (see text note *c*). **2.2** *King of the Jews* (see also 27.11, 29, 37, 42) contrasts with King Herod (2.1; see Introduction). The title “king” was

granted only by Rome; thus the story has potentially subversive implications. *His star.* See Num 24.17. A famous leader of an Israelite messianic rebellion (132–135 CE) was called Bar Kochba, "Son of the Star." *Pay him homage,* i.e., bow down in respect or worship (see vv. 8, 11; 14.33;28.9, 17; see also Ps 72.10–11). **2.4** *Chief priests,* high-ranking aristocratic temple priests who performed sacrifices and purification rites (see note on 21.15). *Scribes,* writing bureaucrats and scholars, usually viewed as in league with inimical Pharisees in Matthew (but cf. 8.19; 13.52; 17.10; 23.2–3). *The people* are occasionally viewed negatively; see 13.15; 15.8; 21.23;26.3, 47; esp. 27.24–25; cf. 1.21; 4.23; 9.35. **2.5b–6** The second formula quotation (see note on 1.22–23) combines a modified Mic 5.2 with 2 Sam 5.2, giving Bethlehem geographic precision, prominence, and relevance (see note on 2.1). **2.11** *Frankincense,* a fragrant resin. See Ps 72.15; Isa 60.5–6. *Myrrh,* a resin used for anointing (Ex 30.23–32) and embalming (Jn 19.39–40). The author reports three gifts, but not three kings (a medieval expansion). **2.12** *Dream.* See note on 1.20. **2.13–15** Escape to and return from Egypt echo the stories of Joseph (Gen 37), Moses, the exodus, and thus Passover, a festival that remembers freedom from slavery with all of its political implications. **2.15b** The third formula quotation (see note on 1.22–23) cites Hos 11.1, where "son" refers to Israel (Ex 4.22–23; Deut 1.31); but see note on 3.17. **2.16–18** The massacre echoes Pharaoh's ruling at the birth of Moses (Ex 1.15–22), suggesting that Jesus is like Moses; see notes on 1.1–2.23; 2.13–15; 4.2; 4.8; 5.1–7.29; 7.28; 8.1–9.34; 8.4; 11.9; 17.1–8; 19.7; 22.24; 23.2. See note on Wis 11.7. **2.17–18** The fourth formula quotation (see note on 1.22–23) cites Jer 31.15, which originally referred to the exile of the Northern tribes to Assyria (722/1 BCE). **2.19–23** The final place of origin of the Messiah is identified as *Nazareth* (cf. vv. 4–5, 15). **2.19** *Dream.* See note on 1.20. **2.22** Herod's kingdom was divided among his three sons: *Archelaus* (ethnarch, ruled Judea, Samaria, and Idumea, 4 BCE–6 CE); Herod Antipas (tetrarch, ruled Galilee and Perea, 4 BCE–39 CE); and Philip (tetrarch, ruled the region northeast of the Sea of Galilee, 4 BCE–33/34 CE). See 14.3–4; Mk 6.17–18; Lk 3.1. **2.23a** *Nazareth,* an insignificant agricultural village fifteen miles west of the Sea of Galilee, unmentioned in the Hebrew Bible and other contemporary sources (see Lk 2.4; Jn 1.46; 7.41, 52). **2.23b** No known OT passage corresponds to this fifth formula quotation (see note on 1.22–23), but *Nazorean* perhaps alludes to the messianic "Branch" (Hebrew *netzer*) of David's line (Isa 11.1; see Zech 3.8;6.12) or to a Nazirite, a "holy one" who vowed to abstain from wine and cutting his hair (Num 6; Judg 13.5–7; Acts 18.18; 21.17–26; cf. Mt 11.18–19).

The Proclamation of John the Baptist

3

In those days John the Baptist appeared in the wilderness of Judea, proclaiming,
2 "Repent, for the kingdom of heaven has come near."[a] 3 This is the one of whom
the prophet Isaiah spoke when he said,

> "The voice of one crying out in the wilderness:
> 'Prepare the way of the Lord,
> make his paths straight.'"

4 Now John wore clothing of camel's hair with a leather belt around his waist,
and his food was locusts and wild honey. 5 Then the people of Jerusalem and all
Judea were going out to him, and all the region along the Jordan, 6 and they were
baptized by him in the river Jordan, confessing their sins.

7 But when he saw many Pharisees and Sadducees coming for baptism, he
said to them, "You brood of vipers! Who warned you to flee from the wrath to
come? 8 Bear fruit worthy of repentance. 9 Do not presume to say to yourselves,
'We have Abraham as our ancestor' for I tell you, God is able from these stones
to raise up children to Abraham. 10 Even now the ax is lying at the root of the
trees; every tree therefore that does not bear good fruit is cut down and thrown
into the fire.

11 "I baptize you with[b] water for repentance, but one who is more powerful
than I is coming after me; I am not worthy to carry his sandals. He will baptize
you with[b] the Holy Spirit and fire. 12 His winnowing fork is in his hand, and he
will clear his threshing floor and will gather his wheat into the granary; but the
chaff he will burn with unquenchable fire."

The Baptism of Jesus

13 Then Jesus came from Galilee to John at the Jordan, to be baptized by him.
14 John would have prevented him, saying, "I need to be baptized by you, and do
you come to me?" 15 But Jesus answered him, "Let it be so now; for it is proper
for us in this way to fulfill all righteousness." Then he consented. 16 And when
Jesus had been baptized, just as he came up from the water, suddenly the
heavens were opened to him and he saw the Spirit of God descending like a dove
and alighting on him. 17 And a voice from heaven said, "This is my Son, the
Beloved,[a] with whom I am well pleased."

3.1–4.25 The author follows the Markan outline for the accounts of John the Baptist, Jesus' baptism, the temptation, and Jesus' first public ministry, occasionally adding material from Q and M (see Introduction). **3.1–6** Cf. Mk

1.2–6; Lk 3.1–6; Jn 1.19–23. **3.1** *John the Baptist.* See also vv. 7–17; 11.2–19; 14.1–12; 16.14;17.10–13; 21.23–27; Josephus, *Antiquities* 18.117. *Wilderness,* near where the Jordan empties into the Dead Sea. A traditional site is the Wadi el-Kharrar, east of the Jordan River opposite Jericho (cf. 20.29), also associated with Elijah stories (see notes on 3.3; 3.4;4.11; 11.7–19). **3.2** *Repent,* change one's mind for the better. *Kingdom…has come near.* Only in Matthew does John proclaim Jesus' central message (see note on 4.17; cf. Mk 1.4). **3.3** Cf. Mark 1.2–3; Lk 3. 4–6; Jn 1.23. The sixth formula quotation (see note on 1.22–23) cites Isa 40.3. In the Dead Sea Scrolls *Community Rule* this Isaian verse is the rationale for the Qumran community's preparing for the way of the Lord (God) in the wilderness near the Dead Sea (1QS 8.12–16); cf. note on 20.29. *The Lord,* here meaning Jesus. See notes on 3.4; 7.21. **3.4** John's *clothing* recalls Elijah (see 2 Kings 1.8; Zech 13.4; note on 3.1), who reportedly did not die a natural death, but ascended into heaven and was expected to return before the "day of the LORD (God)" (see 2 Kings 2.1, 11; Mal 4.5–6; note on 11.5). **3.7–10** Cf. Lk 3.7–9. The author inserts into the Markan outline apocalyptic warnings from Q and adds *Pharisees* and *Sadducees.*

3.7 *Pharisees,* a contemporary Israelite group that rigorously applied the law to everyday living (see, e.g., 15.1–20). They are Jesus' major opponents in Matthew, especially in Galilee (see Introduction; see also 2.4; 5.20; 16.6, 11; 23). *Sadducees,* a group of powerful Jerusalem aristocrats, mainly priests, usually hostile to the Pharisees, but in Matthew sometimes linked with the Pharisees as Jesus' opponents; see 16.1–12; 22.23, 34–40. *Vipers,* an insulting label meaning poisonous snakes; see 12.34; 23.33. **3.8** *Bear fruit,* i.e., by doing good works (see v. 10; 5.17–20; 7.15–20; 12.33; 13.8, 23; 21.43; cf. Mk 10.17–22). See note on 25.31–46. **3.9** Raising up *children to Abraham,* the great eponymous ancestor, *from stones* appears to be an anti-ethnic statement; it may allude to Gentiles as outsiders (but see note on 1.1). **3.10** *Thrown into the fire,* a metaphor for eternal punishment (see v. 12; 5.22;7.15–20; see also Mal 4.1). **3.11–12** Cf. Mk 1.7–8; Lk 3.15–18; Jn 1.24–28. **3.11** *Repentance.* See vv. 2, 6, 8. *One…coming after me,* a messianic allusion (see 11.3;21.5, 9). *Carry,* i.e., as a slave carries (see 10.24). *Holy Spirit and fire.* See Acts 2.3; 19.1–7. **3.12** *Winnowing fork,* used to toss grain in the air so the wind would blow away the chaff. On other images contrasting the fates of the good and the evil, see 7.24–27; 13.47–50;25.31–46; see also note on 5.45. **3.13–17** Cf. Mk 1.9–11; Lk 3.21–22; Jn 1.29–34. The author inserts into his rewriting of Mark an explanation for the apparent anomaly that a superior (Jesus) submits to baptism by his inferior (John), especially when baptism is for repentance for sins. Baptism and the Lord's Supper were practiced in Matthean communities; cf. 28.19; 26.26–30. **3.15** *Righteousness,* a favorite

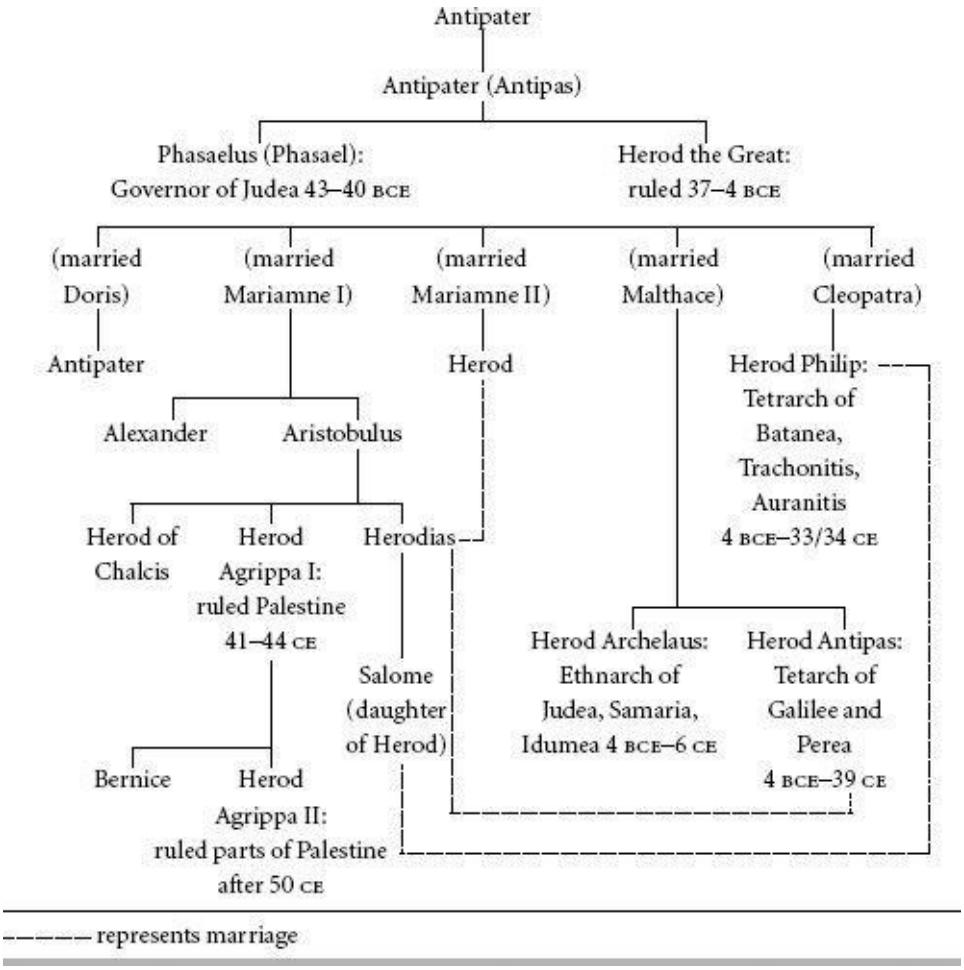
term of “Matthew.” Here it means right conduct, correct observance, in accord with God’s will as revealed in scripture (see notes on 1.19; 5.10; 5.17–20). *To fulfill all righteousness,* a distinctive phrase in this Gospel; its appearance in Ignatius of Antioch (*Smyrnaeans* 1.1), suggests that the Gospel might have been composed at Antioch, Syria. **3.16** *The heavens,* the sky dome covering the flat earth (Gen 1.6–8, 16–17). Above it sat God enthroned (see 22.44; 23.22; Acts 7.49). *He came up,* i.e., Jesus had been standing (immersed?) in the water. *Opened.* See Acts 7.55–56; Rev 4.1. *Spirit of God.* See Gen 1.2, text note *b;* Isa 61.1. **3.17** *My Son, the Beloved.* See Ps 2.7; Isa 42.1; see also Mt 17.5. The Davidic kings of Israel were called “Son of God” (see, e.g., 2 Sam 7.14); for Jesus, cf. Lk 1.32; Rom 1.3–4; Mt 2.15; 4.3, 6; 8.29;11.27; 16.16; 26.63; 28.19; esp. 14.33; 16.16.

The Temptation of Jesus

4

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. [2]He fasted forty days and forty nights, and afterwards he was famished. [3]The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” [4]But he answered, “It is written,

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‘One does not live by bread alone,
but by every word that comes from the mouth of God.’”

5 Then the devil took him to the holy city and placed him on the pinnacle of the temple, 6saying to him, “If you are the Son of God, throw yourself down; for it is written,

‘He will command his angels concerning you,’
and ‘On their hands they will bear you up,
so that you will not dash your foot against a stone.’”

7Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’”

8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; 9and he said to him, “All these I will give you, if you will fall down and worship me.” 10Jesus said to him, “Away with you, Satan! for it is written,

‘Worship the Lord your God,

and serve only him.’”

11Then the devil left him, and suddenly angels came and waited on him.

Jesus Begins His Ministry in Galilee

12 Now when Jesus[a] heard that John had been arrested, he withdrew to Galilee. 13He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, 14so that what had been spoken through the prophet Isaiah might be fulfilled:

> 15 “Land of Zebulun, land of Naphtali,
> on the road by the sea, across the Jordan, Galilee of the Gentiles—
> 16 the people who sat in darkness
> have seen a great light,
> and for those who sat in the region and shadow of death
> light has dawned.”

17From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”[b]

Jesus Calls the First Disciples

18 As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. 19And he said to them, “Follow me, and I will make you fish for people.” 20Immediately they left their nets and followed him. 21As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. 22Immediately they left the boat and their father, and followed him.

Jesus Ministers to Crowds of People

23 Jesus[a] went throughout Galilee, teaching in their synagogues and proclaiming the good news[b] of the kingdom and curing every disease and every sickness among the people. 24So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them. 25And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

4.1–11 Cf. Mk 1.12–13; Lk 4.1–13. The author expands Mark with stories of three temptations (from Q; see Introduction). Quotations from Deuteronomy in

Q suggest a legend based on the testing of Israel in the wilderness. **4.1** *The Spirit.* See note on 3.16. *The devil,* Hebrew Satan (see v. 10), also called *the tempter* (see v. 3; Job 1–2) and *the evil one* (see 6.13). **4.2** *Forty days and forty nights,* like Moses and Elijah (see Ex 24.18; 34.28; Deut 9.9; 1 Kings 19.8). Israel was tested in the wilderness forty years; see Deut 8.2; note on 2.16–18. **4.3** *Son of God.* See note on 3.17. Loaves *of bread* recall Israel's miraculous feeding with manna in the wilderness; see Ex 16; cf. Mt 14.13–21; 15.32–39; Jn 6.41. **4.4** Jesus quotes Deut 8.3. **4.6** The devil quotes Ps 91.11–12. **4.7** Jesus' quotation is from Deut 6.16. Jesus, unlike Israel, does not test God. **4.8** The first of several references to a *mountain* (see 5.1; 8.1; 14.23; 15.29; 17.1, 9;24.3; 28.16), often in Matthew a sacred place of revelation suggesting that Jesus is like Moses (see Ex 19; Deut 34.1–4). See note on 2.16–18. **4.9** *Worship.* See note on 2.2. **4.10** Jesus quotes Deut 6.13. *Satan.* See note on 4.1. **4.11** Jesus is fed by *angels* like Elijah (see 1 Kings 19.5–8); cf. notes on 3.1; 28.2. **4.12–17** Cf. Mk 1.14–15; Lk 4.14–15. **4.12** *John had been arrested.* See 14.3–4. **4.13** *Capernaum,* a fishing, farming, and trading village on the northwest coast of the Sea of Galilee associated with Peter's house and several healing stories (8.5–13; 8.14–15; 9.1–8; 9.18–26), as well as the call of Matthew the toll collector (9.9–13). The traditional sites of Jesus' recruitment of his first disciples (4.18–22), the Mount of the Beatitudes (5.1–12), and a fish with a coin in its mouth (17.24–27) are near Capernaum. Jesus condemned Chorazin, Bethsaida, and Capernaum for failing to repent (11.21–24 [Q]). A Roman milestone has been discovered not far away. Some archaeologists think that they have evidence for Peter's house at a traditional pilgrimage site (covered by a church). There are ruins of a later synagogue where one might have stood in the first century. **4.14–16** The seventh formula quotation (see note on 1.22–23) cites Isa 9.1–2. *Galilee* is the main location of Jesus' activity (but see Jn 1.46; 7.41–42, 52). *Of the Gentiles,* perhaps suggesting the mission to the Gentiles. See notes on 1.2–6a; 3.9; 28.19. **4.17** *From that time,* a phrase signaling a shift in the narrative (see Introduction; 16.21). *Repent.* See 3.2. *Kingdom* (Greek *basileia*), perhaps "rule," "reign," but also "empire." The contrast of God's empire with the Roman Empire would have had serious political implications (see Introduction). The *kingdom* is Jesus' central teaching (see, e.g., chs. 5–7, 13, 18–20). *Heaven,* lit. "the heavens," a spatial term (see note on 3.16) that avoids using the divine name, usually preferred by the author over "kingdom of God" (but see 6.33; 12.28; 21.31, 43; cf. Mk 1.15). *Has come near.* Though the kingdom is present in some way with the coming of Jesus (see 11.12; 12.28), it remains primarily future. See, e.g., 5.20; 6.10; 21.31. **4.18–22** Cf. Mk 1.16–20; Lk 5.1–11. Jesus recruits his first disciples, two sets of two brothers. The author likes the number two (cf., e.g.,

6.24; 8.28; 9.27; 10.10, 29; 14.17, 19; 18.8–9, 15–20; 20.21, 24, 30; 21.1, 28;22.40; 24.40–41; 25.15, 17, 22; 26.60; 27.38) and will give two accounts of essentially the same story ("doublets" cf. 9.27–31 = 20.29–34; 9.32–34 = 12.22–24). **4.18** On the naming of *Simon* as *Peter,* see 16.17–19. Peter is the most prominent disciple in the author's story. *Fishermen* were from among the lower social strata (but cf. Mk 1.20). **4.19** *Follow me.* True discipleship; see also 8.22; 9.9; 10.38; 16.24; 19.21. *Fish for people.* See 13.47–50; cf. Jer 16.16. See note on 5.1. **4.21** *James son of Zebedee* (see also 10.2; 17.1; 20.20–23; 26.37; cf. Lk 9.51–56; Jn 21.1–8; Acts 1.13), not to be confused with Jesus' brother (cf. 13.55; Gal 1.19; 2.9, 12; 1 Cor 9.5; 15.7), was martyred by Herod Agrippa I; see Acts 12.1–3. *John* (see also 10.2; 17.1), his brother, became a Jerusalem church "pillar" see Gal 2.9. **4.23–25** Cf. Mk 1.39. The author's first major summary of Jesus' acts (see also 8.16; 9.35; 14.35–36; 15.29–31;19.1–2). It introduces the teachings and miracles of chs. 5–9. **4.23** The substance of this verse is repeated in 9.35, providing a summary beginning and ending, or framework ("bookends"), for chs. 5–9. *Their synagogues,* usually those of the Pharisees (see 9.35; 10.17;12.9; see also *their scribes,* 7.29; note on 2.4; Introduction). The *good news* of the advent of the kingdom (see v. 17) is made concrete through Jesus' merciful and compassionate healings. **4.24** *Syria.* See Introduction. **4.25** *Crowds* appear often in Matthew. Although sometimes unperceptive (13.13), they are mainly neutral or sympathetic to Jesus (see, e.g., 7.28; 9.33; 12.23; 14.13;21.45–46) until swayed by Jerusalem's religious leaders (see 26.47; 27.20; cf. 27.25).

The Beatitudes

5

When Jesus [c] saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. [2]Then he began to speak, and taught them, saying:

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

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

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

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

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

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

9 "Blessed are the peacemakers, for they will be called children of God.

10 "Blessed are those who are persecuted for righteousness' sake, for theirs

is the kingdom of heaven.

11 “Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely[d] on my account. 12Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

Salt and Light

13 “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

14 “You are the light of the world. A city built on a hill cannot be hid. 15No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. 16In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

The Law and the Prophets

17 “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. 18For truly I tell you, until heaven and earth pass away, not one letter,[a] not one stroke of a letter, will pass from the law until all is accomplished. 19Therefore, whoever breaks[a] one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. 20For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Concerning Anger

21 “You have heard that it was said to those of ancient times, ‘You shall not murder’ and ‘whoever murders shall be liable to judgment.’ 22But I say to you that if you are angry with a brother or sister,[b] you will be liable to judgment; and if you insult[c] a brother or sister,[d] you will be liable to the council; and if you say, ‘You fool,’ you will be liable to the hell[e] of fire. 23So when you are offering your gift at the altar, if you remember that your brother or sister[f] has something against you, 24leave your gift there before the altar and go; first be reconciled to your brother or sister,[f] and then come and offer your gift. 25Come to terms quickly with your accuser while you are on the way to court[g] with him, or your

accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. 26Truly I tell you, you will never get out until you have paid the last penny.

Concerning Adultery

27 “You have heard that it was said, ‘You shall not commit adultery.’ 28But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. 29If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell.[e] 30And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.[e]

Concerning Divorce

31 “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ 32But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

Concerning Oaths

33 “Again, you have heard that it was said to those of ancient times, ‘You shall not swear falsely, but carry out the vows you have made to the Lord.’ 34But I say to you, Do not swear at all, either by heaven, for it is the throne of God, 35or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. 36And do not swear by your head, for you cannot make one hair white or black. 37Let your word be ‘Yes, Yes’ or ‘No, No’ anything more than this comes from the evil one.[a]

Concerning Retaliation

38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ 39But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; 40and if anyone wants to sue you and take your coat, give your cloak as well; 41and if anyone forces you to go one mile, go also the second mile. 42Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

Love for Enemies

43 “You have heard that it was said, ‘You shall love your neighbor and hate your
enemy.’ 44But I say to you, Love your enemies and pray for those who persecute
you, 45so that you may be children of your Father in heaven; for he makes his
sun rise on the evil and on the good, and sends rain on the righteous and on the
unrighteous. 46For if you love those who love you, what reward do you have?
Do not even the tax collectors do the same? 47And if you greet only your
brothers and sisters,[b] what more are you doing than others? Do not even the
Gentiles do the same? 48Be perfect, therefore, as your heavenly Father is perfect.

5.1–7.29 Cf. Lk 6.20–49. “The Sermon on the Mount,” the first of Jesus’ five great discourses (see Introduction), inserted, partly from Q, into a Markan outline. Jesus both reinterprets the old law and offers a new law, recalling the revelation of the law to Moses on Mount Sinai (see Ex 19–24). See note on 2.16–18. **5.1–12** Cf. Mk 3.13; Lk 6.17, 20–23; Jn 6.3. The author’s nine beatitudes (see also 11.6; 13.16; 16.17;24.46) focus on both the future and present ethics. **5.1** *Crowds.* See note on 4.25. *Mountain.* See note on 4.8; but cf. Lk 6.17. *He sat down,* teaching like a rabbi (see 23.2; 24.3), or, according to contemporary Israelite interpretations of Deut 9.9, like Moses (see note on 2.16–18). *Disciples,* lit. “learners,” those who are willing to sacrifice everything to follow Jesus and his teachings (see esp. 4.18–22; 8.19–23; 9.9; see also 12.49–50). **5.3** *Blessed,* “happy” or “fortunate” (see Ps 1.1–2; Prov 8.32, 34). *Poor,* or “broken,” *in spirit,* a Matthean interpretation (softening?) of the literal poor; cf. Lk 6.20 (“you poor”); *Gospel of Thomas* 54 (“the poor”); Polycarp, *Philippians* 2.3 (“the poor”); Jas 2.5; cf. Isa 61.1; Lk 4.18. Yet the author criticizes worldly wealth; cf. 6.19–34; 10.9–10. For disdain of wealth among the Essenes, see, e.g., Philo, *Every Good Man Is Free* 12.76–77; Josephus, *Antiquities* 18.20–22; *War* 2.122; Pliny the Elder, *Natural History* 5.15.4 (73); cf. Dead Sea Scrolls, *Community Rule* (1QS) 6.22; 9.22. *Kingdom of heaven.* See note on 4.17. For social ranking in the Roman Empire, see Introduction. **5.4** *Mourn.* See Isa 61.2–3. **5.5** *Meek,* “humble” or “powerless” see 11.29; 18.4; 21.5. *Earth,* or “land” see Deut 4.1; 16.20. **5.6** *Righteousness.* See note on 3.15; cf. Lk 6.21; *Gospel of Thomas* 69; Polycarp, *Philippians* 2.3.

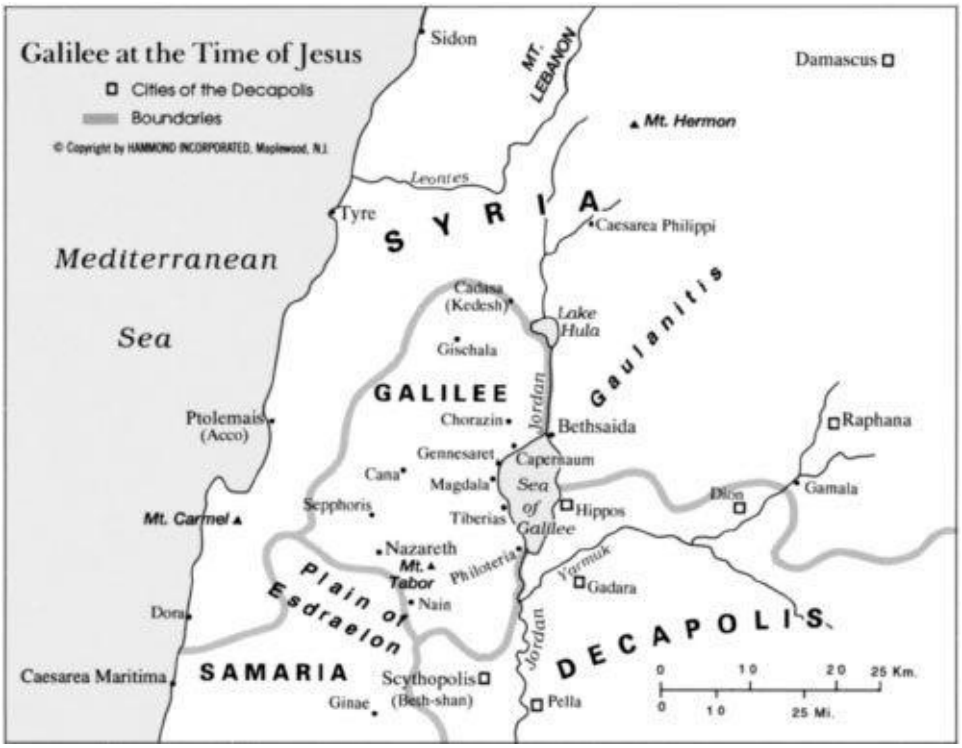
5.7 *Merciful.* See 9.13; 12.7; 18.21–35. **5.8** *Heart,* considered the region of thought, intention, and moral disposition; see 9.4; 11.29; 12.34; Ps 24.3–4; Isa 61.1. In the Bible one hears but does not usually *see God;* but cf. Job 19.26. **5.9** *Peacemakers.* See vv. 38–48; cf. 10.34. *Children,* lit. “sons” (see 3.17). **5.10** *Persecuted for righteousness’ sake.* See note on 3.15; 5.11–12;10.16–31; 23.34–35; 1 Pet 3.14; 4.14; *Gospel of Thomas* 68; 69; Polycarp, *Philippians* 2.3. **5.11–12** The final beatitude has an unusual, long form (see Lk 6.22–23). *Reward…in*

heaven. See, e.g., vv. 19–20; 10.32–33. *Persecuted the prophets.* See note on 23.29–36. **5.13–16** Cf. Mk 9.50; 4.21; Lk 14.34–35; 8.16; 11.33. Three short sayings stress conduct. **5.14** *A city…on a hill.* See Isa 2.2–4; *Gospel of Thomas* 32. **5.15** *Lamp…under the bushel basket.* See *Gospel of Thomas* 33. **5.16** *Your Father in heaven.* See v. 48; 6.1, 9; note on 3.16. **5.17–20** Cf. Lk 16.17. This strong statement shows readers/hearers of the story that Jesus' teachings are pro-law and pro-prophets despite the following antitheses (see note on 5.21–48); observance of the law should be stricter than among the writer's opponents (cf. 3.15). **5.17** *The law, the prophets,* two of the three Israelite divisions of scripture; see 7.12; 11.13;22.40. *To fulfill,* to realize, complete. **5.18** *Truly I tell you,* a frequent introduction to Jesus' authoritative teaching; see also note on 5.21–48. *Letter,* lit. a Greek *iota* (corresponding to *i*) and *one stroke of a letter* (a serif, or ending brush stroke, on certain Hebrew letters). Either mark would be very small. *Until all is accomplished,* i.e., the end of the age; see 28.20; Isa 65.17. **5.19** On the correlation of God's final judgment with present conduct, see also 6.14–15; 7.1–2; 12.32. *Least, great.* For ranking in the kingdom of heaven, see also 11.11; 18.4; cf. also 18.1; 20.26–27; 23.11, 12. **5.20** *Righteousness.* See note on 3.15. *Scribes and Pharisees.* See notes on 2.4; 3.7; see also 23.2–36. *Enter the kingdom,* a metaphor with spatial overtones (see notes on 3.16; 4.17; see also 7.13–14, 21; 18.8–9; 19.23–24;23.13; 25.21, 23).

5.21–48 Six antitheses (two sets of three; see notes on 1.2–6a; 4.18–22) contrast Israelite law or interpretations of it (*You have heard…*) with Jesus' authoritative teaching altering or radicalizing this law (*But I say to you…*). The teachings oppose anger, adultery, divorce, swearing oaths, retaliation, and hating one's enemies. **5.21–26** Cf. Lk 12.57–59. **5.21** See Ex 20.13; Deut 5.17; see also Ex 21.12; Deut 17.8–13. **5.22** *Hell,* lit. *Gehenna* (text note *e*), a valley south of Jerusalem (Valley of Hinnom), site of an ancient Canaanite rite of child sacrifice; later as Jerusalem's smoldering city dump it became a metaphor for the fires of hell (see 2 Chr 28.3; 33.6; Jer 7.30–34; 19.1–15; Mt. 5.29, 30;10.28; 18.9; 23.15, 33; see also 3.10; 27.3–10; Rev 20.14–15). **5.24** *Reconciled.* See note on 18.15–20. **5.26** *Truly I tell you.* See note on 5.18; *Didache* 1.5. **5.27–30** Cf. Mk 9.43–47. **5.27** See Ex 20.14; Deut 5.18. **5.28** *Looks at a woman,* a male perspective (adultery?). *Heart.* See note on 5.8; Job 31.1. **5.29–30** The same sayings are given a different application in 18.8–9. *Causes…to sin,* lit. "causes to stumble." See note on 13.21. *Tear it out, cut it off,* hyperboles to dramatize the need to eliminate the causes of adultery. **5.31–32** Cf. Mk 10.11–12; Lk 16.18. **5.31** This verse summarizes Deut 24.1–4 and assumes current Israelite practice, that the husband initiates divorce by giving his wife a certificate of divorce (see Deut 24.1; see also Mt 1.19;19.7). **5.32** *Except on the ground of unchastity* (cf. 1 Cor

7.10–11). This “exception clause” (not in Mk 10.11) is an interpretation of an ambiguous expression in Deut 24.1, “something objectionable” (Hebrew *‘erwat dabar,* lit. “nakedness of a thing” cf. “anything indecent,” Deut 23.14). Some first-century Israelite teachers interpreted it to mean “a disgrace and/or some other thing,” thus permitting a man to divorce his wife for almost any reason, even burning the dinner (Rabbi Hillel) or not being as beautiful as another woman (Rabbi Akiba); cf. *Mishnah Gitin* 9.10; similarly Josephus, *Antiquities* 3.276–77; *Life* 426; Philo, *On the Special Laws* 3.30–31. A more restrictive interpretation was that it referred specifically to her “unchastity,” i.e., adultery (Rabbi Shammai; cf. Mishnah *Gitin* 9.10). The Greek term *porneia* in Matthew means *any* form of “sexual immorality,” not just adultery; yet, since the Matthean statement is polemical (“But I say to you”), the author’s single exception (*unchastity*) may have meant adultery. In Mk 10.11 there are no exceptions, therefore no grounds for divorce; this was probably the historical Jesus’ view (cf. 1 Cor 7.10; Justin, *First Apology* 15.3). Paul also softened Jesus’ view, allowing non-believers to “separate” cf. 1 Cor 7.10–16. The Matthean author apparently preferred the position of Shammai. **5.33–37** Jesus prohibits oaths altogether; cf. 23.16–22; Jas 5.12. **5.33** See Ex 20.7, 13–17; Lev 19.12; Num 30.2; Deut 23.21; *Didache* 2.3. **5.35** A *great King* reigns over a great territory, like an emperor; here it metaphorically refers to God (see Ps 48.2). **5.37** *“Yes, Yes” or “No, No.”* See Jas 5.12. **5.38–42** Cf. Lk 6.29–30. **5.38** See Ex 21.24; Lev 24.20; Deut 19.21; see also Mt 7.2. The saying permitted proportional retaliation, but was a legal deterrent to excessive retaliation. **5.39** See also Lam 3.30; 1 Pet 3.9; *Didache* 1.4. **5.40–41** *Coat* (Greek *chiton*), the tunic worn next to the skin. *Cloak,* the outer garment or robe. See *Didache* 1.4. **5.42** Cf. Lk 6.30, 34, 35. See also *Gospel of Thomas* 95; *Didache* 1.5; cf. Prov 22.7. **5.43–48** Cf. Lk 6.27–28, 32–33, 36. **5.43** *Love your neighbor.* See Lev 19.18; see also Mt 22.39; Rom 13.9; Gal 5.14; Jas 2.8. *Hate your enemy,* not scriptural, but see Ps 139.19–22; Dead Sea Scrolls, *Community Rule* (1QS) 9.21–22. **5.44** Advice to *love your enemies* was rare, but not unknown in antiquity, e.g., Prov 25.21–22; see also Polycarp, *Philippians* 12.3; *Didache* 1.3. *Your enemies…persecute you.* See *Didache* 1.3. **5.45** The author usually contrasts the fate of the good and the evil; see 3.12; 7.11, 16–20; 12.33–35;20.15; 22.10; 25.21–26; see also note on 3.12. **5.46** *Reward.* See vv. 12, 19; 6.1–18. *Tax collectors,* usually native subjects of the Roman Empire, were hated by their compatriots; see 9.9; 11.19; 21.31. **5.47** *Greet.* Cf. 10.12–14. The Gospel’s usual positive attitude toward the *Gentiles* (see, e.g., notes on 1.1; 3.9) is missing here, as also in 6.7; 18.17; see *Didache* 1.3. **5.48** *Perfect,* whole, complete, mature; see Lev 19.2; cf. 1 Cor 14.20; Heb 5.14; *Didache* 1.4.

Perfection for Jesus' closest disciples also involves voluntary poverty and following Jesus (see 19.21). *Heavenly father.* See note on 6.9.



Concerning Almsgiving

6

"Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

2 "So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. 3But when you give alms, do not let your left hand know what your right hand is doing, 4so that your alms may be done in secret; and your Father who sees in secret will reward you.[c]

Concerning Prayer

5 "And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. 6But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.[a]

7 "When you are praying, do not heap up empty phrases as the Gentiles do;

for they think that they will be heard because of their many words. [8]Do not be like them, for your Father knows what you need before you ask him.

9 “Pray then in this way:

Our Father in heaven,
hallowed be your name.
[10] Your kingdom come.
Your will be done,
on earth as it is in heaven.
[11] Give us this day our daily bread.[b]
[12] And forgive us our debts,
as we also have forgiven our debtors.
[13] And do not bring us to the time of trial,[c]
but rescue us from the evil one.[d]

[14]For if you forgive others their trespasses, your heavenly Father will also forgive you; [15]but if you do not forgive others, neither will your Father forgive your trespasses.

Concerning Fasting

16 “And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. [17]But when you fast, put oil on your head and wash your face, [18]so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. [a]

Concerning Treasures

19 “Do not store up for yourselves treasures on earth, where moth and rust [e] consume and where thieves break in and steal; [20]but store up for yourselves treasures in heaven, where neither moth nor rust[e] consumes and where thieves do not break in and steal. [21]For where your treasure is, there your heart will be also.

The Sound Eye

22 “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; [23]but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

Serving Two Masters

24 “No one can serve two masters; for a slave will either hate the one and love
the other, or be devoted to the one and despise the other. You cannot serve God
and wealth.[a]

Do Not Worry

25 “Therefore I tell you, do not worry about your life, what you will eat or what
you will drink,[b] or about your body, what you will wear. Is not life more than
food, and the body more than clothing? 26Look at the birds of the air; they
neither sow nor reap nor gather into barns, and yet your heavenly Father feeds
them. Are you not of more value than they? 27And can any of you by worrying
add a single hour to your span of life?[c] 28And why do you worry about clothing?
Consider the lilies of the field, how they grow; they neither toil nor spin, 29yet I
tell you, even Solomon in all his glory was not clothed like one of these. 30But if
God so clothes the grass of the field, which is alive today and tomorrow is
thrown into the oven, will he not much more clothe you—you of little faith?
31Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’
or ‘What will we wear?’ 32For it is the Gentiles who strive for all these things;
and indeed your heavenly Father knows that you need all these things. 33But
strive first for the kingdom of God[d] and his[e] righteousness, and all these things
will be given to you as well.

34 “So do not worry about tomorrow, for tomorrow will bring worries of its
own. Today’s trouble is enough for today.

6.1–18 A contrast between the piety of the hypocrites and the piety rewarded by the Father in heaven; on alms, prayer, and fasting see *Gospel of Thomas* 6; 14; 27; 104. For the number three, see note on 1.2–6a. **6.1** *Practicing…piety,* lit. “doing righteousness” see note on 3.15; see also 23.5. **6.2** *Alms,* or charitable gifts, were given in synagogues on the sabbath. *Hypocrites,* a frequent charge in Matthew leveled mostly against the Pharisees; see also vv. 5, 16; 7.5; 22.18; 23.13–21; but see note on 7.5. *Truly I tell you.* See note on 5.18. For other advice on giving, see *Didache* 1.5–6. **6.4** *Your Father who sees in secret.* See vv. 6, 18; 10.26; Rom 2.16; 1 Cor 4.5. **6.5** Adult Israelite males were expected to *pray* morning and evening in the direction of Jerusalem (cf. note on 6.9b–13) and before and after meals, bowing down or, as here, standing (see Mk 11.25). For examples of prayer in this Gospel, see 7.7–11; 9.37–38; 15.21–28; 17.14–20; 18.18–20; 21.18–22;26.36–46; 27.46. *Truly I tell you.* See note on 5.18. **6.7** For other criticism of long-winded prayers, see Eccl 5.2; Isa 1.15. **6.8** *Your Father*

knows what you need. See vv. 9, 32. **6.9b–13** Cf. Mk 11.25; Lk 11.2–4; *Didache* 8.2. The author inserts a model prayer, revised from Q, perhaps in the light of a liturgy familiar to him. The prayer contains an address (v. 9b), three "God petitions" (vv. 9c–10), and four "human petitions" (vv. 11–13). *Didache* 8.3 says this prayer should be prayed three times a day (cf. note on 6.5). **6.9** The term *Father* (Aramaic *'Abba*) suggests familial intimacy, but also respect and obedience when used by sons and daughters. *Hallowed,* honored as holy. **6.10** *Your kingdom come.* Cf. 4.17. *Your will…heaven,* probably added by the author; cf. Lk 11.2; see Mt 7.21; 12.50; 18.14; 21.31; 26.42. **6.11** *Daily* translates a rare Greek word that probably means (bread) "in the morning for the rest of the day" or "for tomorrow"(see text note *b*); see v. 34; 10.10. **6.12** *Debts,* lit. "what is owed" but cf. Lk 11.4 ("sins"). *As we…have forgiven.* See vv. 14–15; 18.23–35. Polycarp, *Philippians* 6.2. **6.13** *The time of trial,* a time of persecution; see 13.21; 26.39. *Rescue us from the evil one,* probably added by the author. See note on 4.1. Other ancient but less reliable manuscripts add a final doxology (see text note *d*); see also 24.30; for a related variant doxology, see *Didache* 8.2 (cf. 1 Chr 29.11–13). **6.14** *Trespasses,* rather than *debts* (v. 12), refers more directly to ethical transgressions. **6.16** The Day of Atonement was the only *fast* day prescribed by Israelite law (Lev 16.29–30), but cf. Neh 1.4; Dan 9.3; Zech 8.19; Mt 4.2; *Didache* 8.1 recommends fasting on Wednesdays and Fridays in contrast to the non-believing Israelites who fast on Mondays and Thursdays. *Look dismal,* i.e., with bowed head, sackcloth, and ashes; see 11.21; Isa 58.5. *Hypocrites.* See note on 6.2. *Truly I tell you.* See note on 5.18. **6.19–34** Sayings modified from Q (see Introduction) contrast right orientation to God with wrong orientation to worldly wealth; see also 13.22;21.12–13; 23.25; 27.3–10; 28.11, 15. For social ranking of the poor in the Roman Empire, see Introduction. **6.19–21** Cf. Lk 12.33–34. Three kinds of destruction. See note on 1.2–6a. **6.20** *Treasures in heaven.* See Mk 10.21; 1 Tim 6.17–19; Jas 5.1–3; *Gospel of Thomas* 76; see also Sir 29.11; Tob 4.9. **6.21** *Heart.* See note on 5.8. **6.22–23** Cf. Lk 11.34–36. **6.23** *Unhealthy,* lit. "evil." The "evil eye" was a metaphor for envy; see note on 20.15. **6.24** Cf. Lk 16.13. The retention of the Aramaic word *mammon* in the Greek text (see text note *a*) highlights *wealth* (personified) as an evil master. See *Gospel of Thomas* 47; *2 Clement* 6.1. *Two.* See note on 4.18–22. **6.25–34** Cf. Lk 12.22–32; 10.41; 12.11. **6.25** *Wear.* See *Gospel of Thomas* 36. **6.26** *Heavenly Father.* See note on 6.9. *More value.* An exegetical argument from the lesser or more obvious point to the greater or more difficult point (associated with Rabbi Hillel); see v. 30; 7.11;10.25; 12.12. **6.29** For the glory or splendor of the reign of *Solomon,* see 1 Kings 10. **6.30** *Much more.* See note on 6.26. *You of little faith,* the author's stereotyped expression (known also in

rabbinic literature) for the disciples (see 8.26; 14.31; 16.8; 17.20). **6.33** *Kingdom of God.* See note on 4.17. *Righteousness.* See note on 3.15.

Judging Others

7

“Do not judge, so that you may not be judged. [2]For with the judgment you make you will be judged, and the measure you give will be the measure you get. [3]Why do you see the speck in your neighbor’s[f] eye, but do not notice the log in your own eye? [4]Or how can you say to your neighbor,[g] ‘Let me take the speck out of your eye,’ while the log is in your own eye? [5]You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s[f] eye.

Profaning the Holy

6 “Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you.

Ask, Search, Knock

7 “Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. [8]For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. [9]Is there anyone among you who, if your child asks for bread, will give a stone? [10]Or if the child asks for a fish, will give a snake? [11]If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

The Golden Rule

12 “In everything do to others as you would have them do to you; for this is the law and the prophets.

The Narrow Gate

13 “Enter through the narrow gate; for the gate is wide and the road is easy[a] that leads to destruction, and there are many who take it. [14]For the gate is narrow and the road is hard that leads to life, and there are few who find it.

A Tree and Its Fruit

15 “Beware of false prophets, who come to you in sheep’s clothing but inwardly
are ravenous wolves. 16You will know them by their fruits. Are grapes gathered
from thorns, or figs from thistles? 17In the same way, every good tree bears good
fruit, but the bad tree bears bad fruit. 18A good tree cannot bear bad fruit, nor can
a bad tree bear good fruit. 19Every tree that does not bear good fruit is cut down
and thrown into the fire. 20Thus you will know them by their fruits.

Concerning Self-Deception

21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of
heaven, but only the one who does the will of my Father in heaven. 22On that
day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and
cast out demons in your name, and do many deeds of power in your name?’
23Then I will declare to them, ‘I never knew you; go away from me, you
evildoers.’

Hearers and Doers

24 “Everyone then who hears these words of mine and acts on them will be like
a wise man who built his house on rock. 25The rain fell, the floods came, and the
winds blew and beat on that house, but it did not fall, because it had been
founded on rock. 26And everyone who hears these words of mine and does not
act on them will be like a foolish man who built his house on sand. 27The rain
fell, and the floods came, and the winds blew and beat against that house, and it
fell—and great was its fall!”

28 Now when Jesus had finished saying these things, the crowds were
astounded at his teaching, 29for he taught them as one having authority, and not
as their scribes.

7.1–12 Sayings (mainly from Q; see Introduction) about human conduct, based on images of family, household, neighborhood, and village. **7.1–2** Cf. Mk 4.24; Lk 6.37–38. **7.1** *Do not judge,* a prohibition of hypocritical judging; see Rom 2.1; Jas 4.11–12. *Be judged,* i.e., by God; see also 5.19; 6.14–15; Polycarp, *Philippians* 2.3. **7.3–5** Cf. Lk 6.41–42. A parable in the form of rhetorical questions illustrates vv. 1–2. See *Gospel of Thomas* 26. **7.5** *Hypocrite,* here a “brother” (see text note *f*), not a Pharisee (see note on 6.2). **7.6** *Dogs,* an insult; see 15.26–27; Deut 23.18; Phil 3.2; Rev 22.15. *Swine,* considered unclean by Israelites; see 8.31; Lev 11.7–8; Isa 65.4; 2 Pet 2.22; *Gospel of Thomas* 93; *Didache* 9.5. **7.7–11** Cf. Lk 11.9–13. **7.7** *Ask.* See also 18.19; *Gospel of Thomas* 2; 92; 94. **7.11** *How much more.* See note on 6.26. *Father in heaven.* See note on

6.9. **7.12** Cf. Lk 6.31. The “Golden Rule” was known in many versions (and religions!) in antiquity; see, e.g., Tob 4.15; Sir 31.15; Dead Sea Scrolls, *The Two Ways* (4Q473); *Babylonian Talmud Shabbat* 31a (Rabbi Hillel); *Didache* 1.2. *The law and the prophets.* See note on 5.17. **7.13–29** A series of warnings concludes the sermon. **7.13–14** *Road,* or “way.” Cf. Lk 13.23–24. Instruction on the “Two Ways” was widespread in antiquity (see Prov 28.18; Wis 5.6–7; *Didache* 1–6; *Letter of Barnabas* 18–20). *Many, few.* See also 22.14. To enter *life* (18.8–9) parallels entering the kingdom (see 5.20;7.21; 23.13). **7.15–20** Cf. Lk 6.43–44. **7.15** A warning against *false prophets* indicates the occasional presence of wandering prophets in the author’s communities (see also v. 22; 10.5–15; 23.34; *Didache* 11; 16.3). **7.17** *Good fruit, bad fruit.* Cf. Lk 6.43–45. See note on 3.8; see also Jas 3.12; *Gospel of Thomas* 45; Sir 27.6. **7.19** *Thrown into the fire.* See notes on 3.10; 5.22. **7.21–23** Cf. Lk 6.46; 13.25–27. **7.21** *Lord,* a respectful address by an inferior to a superior (see 10.24) roughly equivalent to “Sir.” It is used of God in scripture and, linked with terms of worship (see 14.30–33; Jn 9.38), it hints at Jesus’ divinity. On doing the *will* of God, see note on 6.10. **7.22** See note on 7.15. The acts performed are otherwise praiseworthy (see 10.5–15); the issue is obedience to God’s will. *That day,* the day of judgment; see 24.36, 42, 44; 25.31–46; see also Zech 14. *In your name,* i.e., by Jesus’ authority. Jesus’ name was also invoked as a source of power; see Acts 4.7;19.13–17; Jas 5.14. **7.23** *I never knew you.* See 25.11–12. *Evildoers,* lit. “workers of lawlessness” (see 13.41;23.28; 24.12; see also note on 5.17–20). **7.24–27** Cf. Lk 6.47–49. **7.24** On hearing and acting or doing, see Rom 2.13; Jas 1.22–25. **7.27** *Great was its fall.* See Prov 14.11. **7.28** *When Jesus had finished.* Each of the five great discourses in Matthew is concluded by a similar closing formula reminiscent of Moses’ words in Deut 31.1; 32.45. See Mt 11.1; 13.53; 19.1; 26.1. On the likeness to Moses, see Introduction; note on 2.16–18. *Crowds.* See note on 4.25. **7.29** *Authority.* See 28.18. *Not as their scribes.* See 5.20; note on 2.4.

Jesus Cleanses a Leper

8

When Jesus [b] had come down from the mountain, great crowds followed him; [2]and there was a leper[c] who came to him and knelt before him, saying, “Lord, if you choose, you can make me clean.” [3]He stretched out his hand and touched him, saying, “I do choose. Be made clean!” Immediately his leprosy[c] was cleansed. [4]Then Jesus said to him, “See that you say nothing to anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, as a

testimony to them."

Jesus Heals a Centurion's Servant

5 When he entered Capernaum, a centurion came to him, appealing to him [6]and saying, "Lord, my servant is lying at home paralyzed, in terrible distress." [7]And he said to him, "I will come and cure him." [8]The centurion answered, "Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed. [9]For I also am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it." [10]When Jesus heard him, he was amazed and said to those who followed him, "Truly I tell you, in no one[a] in Israel have I found such faith. [11]I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, [12]while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth." [13]And to the centurion Jesus said, "Go; let it be done for you according to your faith." And the servant was healed in that hour.

Jesus Heals Many at Peter's House

14 When Jesus entered Peter's house, he saw his mother-in-law lying in bed with a fever; [15]he touched her hand, and the fever left her, and she got up and began to serve him. [16]That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and cured all who were sick. [17]This was to fulfill what had been spoken through the prophet Isaiah, "He took our infirmities and bore our diseases."

Would-Be Followers of Jesus

18 Now when Jesus saw great crowds around him, he gave orders to go over to the other side. [19]A scribe then approached and said, "Teacher, I will follow you wherever you go." [20]And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." [21]Another of his disciples said to him, "Lord, first let me go and bury my father." [22]But Jesus said to him, "Follow me, and let the dead bury their own dead."

Jesus Stills the Storm

23 And when he got into the boat, his disciples followed him. [24]A windstorm arose on the sea, so great that the boat was being swamped by the waves; but he

was asleep. 25And they went and woke him up, saying, “Lord, save us! We are perishing!” 26And he said to them, “Why are you afraid, you of little faith?” Then he got up and rebuked the winds and the sea; and there was a dead calm. 27They were amazed, saying, “What sort of man is this, that even the winds and the sea obey him?”

Jesus Heals the Gadarene Demoniacs

28 When he came to the other side, to the country of the Gadarenes,[a] two demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way. 29Suddenly they shouted, “What have you to do with us, Son of God? Have you come here to torment us before the time?” 30Now a large herd of swine was feeding at some distance from them. 31The demons begged him, “If you cast us out, send us into the herd of swine.” 32And he said to them, “Go!” So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. 33The swineherds ran off, and on going into the town, they told the whole story about what had happened to the demoniacs. 34Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. 1And after getting into a boat he crossed the sea and came to his own town.

8.1–9.34 From Mark and Q (see Introduction) the author creates a collection of ten miracles, recalling the ten miracles of Moses in Egypt (Ex 7.8–11.10). See note on 2.16–18. The stories are associated with locations on and around the Sea of Galilee and recall Elijah and Elisha; cf. note on 11.5. For Jesus’ social ranking in the Roman Empire, which he as healer ignores or reverses, see Introduction. **8.1–17** The first three healings, concluding with a “formula quotation” (see note on 1.22–23). **8.1–4** Cf. Mk 1.40–44; Lk 5.12–14. **8.1** *Great crowds.* See note on 4.25. **8.2** A *leper* (see text note *c*) was considered ritually unclean and was excluded from the community; see Lev 13–14; 2 Kings 5.1–14. *Lord.* See note on 7.21. **8.3** *Touched…“Be made clean!”* The author avoids words or actions that would suggest that Jesus was a magician, as later rabbinic tradition charged; see v. 16; 9.34. **8.4** *Say nothing,* a frequent command in Mark (see note on Mk 1.34), but less prominent in Matthew (but see 9.30). *Gift that Moses commanded.* See Lev 14.4, 10. Moses was believed to be the author of the Pentateuch. **8.5–13** Cf. Lk 7.1–10; 13.28–29; Jn 4.46–54. **8.5** *Capernaum.* See note on 4.13. A *centurion* commanded one hundred Roman infantry (see v. 9). **8.6** *Lord.* See note on 7.21. **8.10** *Truly I tell you.* See note on 5.18. For another instance of a Gentile’s *faith,* see 15.28. **8.11** *Many…from east and west* includes

Gentiles; see 2.1; note on 3.9; also Isa 2.2–4; 25.6; Mic 4.1–4; Zech 8.20–23. *Will eat,* at a future heavenly "messianic banquet" see, e.g., 11.19;22.1–14; 26.29; Ps 107.1–9; Isa 25.6–8; 62.1–9; Rev 19.9. *Kingdom of heaven.* See note on 4.17. **8.12** *Heirs,* Israelites, or more specifically Pharisees; see 23.29–36. *Weeping and gnashing of teeth,* the author's favorite expression to evoke the horror of the final punishment; see 13.42, 50; 22.13; 24.51; 25.30; Ps 112.10. **8.14–15** Cf. Mk 1.29–31; Lk 4.38–41. **8.14** *Peter's house.* See note on 4.13. *Mother-in-law.* Paul also indicates that Peter ("Cephas") was married; see 1 Cor 9.5. **8.15** *Touched.* See note on 8.3. **8.16–17** Cf. Mk 1.32–34; Lk 4.40–41. **8.16** Another summary statement; see note on 4.23–25. *With a word,* i.e., without magical manipulation; see note on 8.3. *Cured all.* See 4.23; 9.35;10.1; 12.15; 15.29–31. **8.17** The eighth formula quotation (see note on 1.22–23), Isa 53.4.

8.18–9.8 The second group of three miracles. **8.18–22** Cf. Mk 4.35; Lk 9.57–60. **8.19** Usually in Matthew, *scribes* rank among Jesus' opponents (see note on 2.4; but cf., e.g., 13.52; 23.34). Jesus is often addressed hypocritically or mockingly as *teacher* by his opponents (see 9.11; 12.38; 17.24; 22.15–18, 24, 36; cf. 23.8). **8.20** *Foxes, birds.* See *Gospel of Thomas* 86. Jesus frequently refers to himself as *Son of Man* in one of three different senses: as the final judge, usually reflecting Dan 7.13–14 (see, e.g., 24.30–31); as the one who must suffer, usually from prophecies in Mark about his death (see 16.21); or, as here, with reference to his present circumstances, from an Aramaic idiom for speaking about oneself as human, perhaps with humility, modesty, or allusion to danger or death (see Ezek 2.1, text note *a*). **8.21** *Lord.* See note on 7.21. **8.22** *Follow me* introduces vv. 23–27. See note on 4.19. *Let the dead bury their own dead.* Jesus' words challenge the traditional and honorable duty to bury one's parents (see, e.g., Tob 4.3–4). **8.23–27** Cf. Mk 4.35–41; Lk 8.22–25. The author's handling of this miracle shows that he interprets it as an allegory for following Jesus; see notes on 8.22; 8.23. **8.23** *His disciples.* See notes on 4.19; 5.1. **8.24** A *windstorm* often represented the evil waters of chaos (see Gen 1.1; Jon 1.4–16). **8.25** *Lord.* See note on 7.21. *Save us.* See note on 1.21. **8.26** *You of little faith.* See note on 6.30; cf. 8.10, 13. Here, as elsewhere, the author softens Mark's criticism of the disciples (Mk 4.40); see also Mt 13.10–11; 28.16–20. *Rebuked,* a word also used to exorcise demons (see, e.g., 17.18). On stilling *the sea,* see Job 26.11–12; Ps 89.8–9; Isa 51.9–10. **8.28–9.1** Cf. Mk 5.1–17; Lk 8.26–37. **8.28** *Gadarenes.* Gadara lay not on the edge of but six miles southeast of the Sea of Galilee; hence other locations appear in the manuscripts; cf. text note *a* (the traditional site, Gergesa, modern Kursi, on the east coast would be more appropriate). *Two.* See note on 4.18–22. *Tombs,* thought to be the habitations of demons. **8.29** *Son of God.* See note on 3.17. Here Jesus is recognized by a supernatural power; cf.

16.16. To name someone was thought to provide power over that person; thus the demoniacs seek here to gain power over the exorcist. **8.30** *Swine.* See note on 7.6. **8.32** *Water.* Demons were usually associated with arid regions; see 4.1.

9

Jesus Heals a Paralytic

2 And just then some people were carrying a paralyzed man lying on a bed. When Jesus saw their faith, he said to the paralytic, “Take heart, son; your sins are forgiven.” 3Then some of the scribes said to themselves, “This man is blaspheming.” 4But Jesus, perceiving their thoughts, said, “Why do you think evil in your hearts? 5For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Stand up and walk’? 6But so that you may know that the Son of Man has authority on earth to forgive sins”—he then said to the paralytic—“Stand up, take your bed and go to your home.” 7And he stood up and went to his home. 8When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings.

The Call of Matthew

9 As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, “Follow me.” And he got up and followed him.

10 And as he sat at dinner[b] in the house, many tax collectors and sinners came and were sitting[c] with him and his disciples. 11When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” 12But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. 13Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.”

The Question about Fasting

14 Then the disciples of John came to him, saying, “Why do we and the Pharisees fast often,[a] but your disciples do not fast?” 15And Jesus said to them, “The wedding guests cannot mourn as long as the bridegroom is with them, can they? The days will come when the bridegroom is taken away from them, and then they will fast. 16No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made. 17Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled,

and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved."

A Girl Restored to Life and a Woman Healed

18 While he was saying these things to them, suddenly a leader of the synagogue[b] came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live." 19And Jesus got up and followed him, with his disciples. 20Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, 21for she said to herself, "If I only touch his cloak, I will be made well." 22Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. 23When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, 24he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. 25But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. 26And the report of this spread throughout that district.

Jesus Heals Two Blind Men

27 As Jesus went on from there, two blind men followed him, crying loudly, "Have mercy on us, Son of David!" 28When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." 29Then he touched their eyes and said, "According to your faith let it be done to you." 30And their eyes were opened. Then Jesus sternly ordered them, "See that no one knows of this." 31But they went away and spread the news about him throughout that district.

Jesus Heals One Who Was Mute

32 After they had gone away, a demoniac who was mute was brought to him. 33And when the demon had been cast out, the one who had been mute spoke; and the crowds were amazed and said, "Never has anything like this been seen in Israel." 34But the Pharisees said, "By the ruler of the demons he casts out the demons."[a]

The Harvest Is Great, the Laborers Few

35 Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every

disease and every sickness. [36]When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. [37]Then he said to his disciples, "The harvest is plentiful, but the laborers are few; [38]therefore ask the Lord of the harvest to send out laborers into his harvest."

9.1 *His own town,* Capernaum; see note on 4.13. **9.2–8** Cf. Mk 2.1–12; Lk 5.17–26. **9.2** *Their faith* precedes the miracle; see 8.10–13; 9.22, 28. **9.3** *Scribes.* See note on 2.4. *Blaspheming* usually involved dishonoring God's name (see Ex 20.7; Lev 24.16); here Jesus' implied claim to be able to forgive sins evokes the charge (see Mk 2.7; see also Mt 26.65). **9.4** *Hearts.* See note on 5.8. **9.6** *Son of Man.* See note on 8.20. *Authority…to forgive sins.* See 1.21; 28.18. **9.8** *Crowds.* See note on 4.25; see also 7.28–29. **9.9** *Matthew.* See 10.3; cf. Mk 2.14; Lk 5.27. *Follow me.* See note on 4.19. **9.10–13** Cf. Mk 2.15–17; Lk 5.29–32. **9.10** *Tax collectors and sinners,* i.e., social and moral outcasts; see note on 5.46; see also 11.19; 18.17; 21.31–32. **9.11** *Your teacher.* See note on 8.19. **9.12** Similar sayings are found in Greek literature. **9.13** *I desire mercy, not sacrifice* (repeated in 12.7). See Hos 6.6 (Septuagint). *The righteous.* See note on 1.19. **9.14–17** Cf. Mk 2.18–22; Lk 5.33–39. **9.14–15** See *Gospel of Thomas* 104. **9.14** *Disciples of John* (the Baptist). See 11.2; Acts 18.25. *Your disciples do not fast.* See 11.19. **9.15** *Wedding guests,* lit. "the sons of the bridegroom," his attendants who joyfully celebrate with him. Jesus is often described as a *bridegroom;* see notes on 25.1;25.5; 25.10; see also Jn 3.29; 2 Cor 11.2; Rev 19.7. *Then they will fast.* These words provide a rationale for fasting in the early churches after Jesus' death; see also 6.16–18; *Didache* 7.4–8.1. **9.16–17** Two sayings interpret v. 15 and stress that the old cannot contain the new; see also 13.52; *Gospel of Thomas* 47.

9.18–34 Four healings conclude the section begun in 8.1. **9.18–26** Cf. Mk 5.21–43; Lk 8.40–56). The author incorporates a Markan technique of placing one story inside another (intercalation); a woman healed (vv. 20–22) interrupts a girl restored to life (vv. 18–19, 23–25). For women in Matthew, see Introduction; other stories are 15.21–28; 26.6–13; 27.55–56, 61;28.1–10; see also notes on 1.2–6a; 1.3; 1.5; 1.6b; 1.16;1.18–25; 23.37. **9.18** *Leader of the synagogue,* probably a civil administrator (the text does not mention the synagogue; see text note *b*); see note on 4.13. **9.20** *Hemorrhages,* i.e., a continuous flow. If menstrual (that is not explicit), the woman is unclean and should not be touched. See Lev 15.19–30; Ezek 36.17; Dead Sea Scrolls, *Damascus Document* (CD) 4.12–5.17; *Temple Scroll* (11Q19) 48.15–17; Josephus, *War* 5.227; *Against Apion* 2.103–4; *Mishnah Niddah; Mishnah Zabim* 4.1; cf. *Acts of Pilate* 7 (named Bernice). *Fringe,* the tassels of Jesus' outer garment, a customary part of the dress of

Israelite men in Palestine; see Num 15.37–41; Mt 23.5. **9.21** *If I only touch his cloak.* Healing power resided even in the healer's clothing; see 14.36; Acts 5.15; 19.12. **9.22** *Faith.* See note on 8.10. **9.23** *Flute players* accompanied professional mourners (see 11.17). **9.25** See note on 8.3. **9.27–31** The author creates this version of the miracle story; cf. 20.29–34; Mk 10.46–52; Lk 18.35–43; see note on 9.32–34. *Two.* See note on 4.18–22. **9.27** *Have mercy on us, Son of David!* This request and title, expanded from Mk 10.47–48, is usual in the Gospel's healing miracles; see 12.23; 15.22;17.15; 20.30–31; cf. 21.9. *Mercy.* See v. 13; 12.7. **9.28** *Lord.* See note on 7.21. **9.29** *Faith.* See note on 8.10. **9.30** *See that no one knows.* See note on 8.4. **9.32–34** The author creates this miracle story; cf. 12.22–24; Mk 3.22; Lk 11.14–15. **9.32** *Mute.* Demons were thought to attack specific parts of the body; see also 12.22–24. **9.33** *Crowds.* See note on 4.25; see also 7.28; 9.8. **9.34** *Pharisees.* See note on 3.7. *Ruler of the demons,* i.e., Satan, also called Beelzebul (see note on 4.1; 10.25; 12.24). **9.35–38** Cf. Mk 6.6b, 34; Lk 8.1;10.2; Jn 4.35. See *Gospel of Thomas* 73. **9.35** The author's summary. See note on 4.23–25. **9.36** *Compassion.* See 14.14; 15.32; 18.27; 20.34. *Sheep without a shepherd.* See 10.6; 15.24; 18.10–14; 26.31; Num 27.16–17; Isa 40.11; Ezek 34.1–6; Jud 11.19; Dead Sea Scrolls, *Damascus Document* (CD) 13.9. **9.37** Cf. Lk 10.2. *Harvest,* a common image for the final end-time judgment (see 3.12; 13.30, 39; Rev 14.14–20; also 2 Esd 4.39; *2 Baruch* 70.2). *Laborers* anticipates the mission charge to the disciples (10.5–42). See Jn 4.35; *Gospel of Thomas* 73.

The Twelve Apostles

10

Then Jesus [b] summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. [2]These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; [3]Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;[c] [4]Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

The Mission of the Twelve

5 These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, [6]but go rather to the lost sheep of the house of Israel. [7]As you go, proclaim the good news, 'The

kingdom of heaven has come near.’[d] 8Cure the sick, raise the dead, cleanse the lepers,[e] cast out demons. You received without payment; give without payment. 9Take no gold, or silver, or copper in your belts, 10no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. 11Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12As you enter the house, greet it. 13If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. 14If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. 15Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

Coming Persecutions

16 “See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. 17Beware of them, for they will hand you over to councils and flog you in their synagogues; 18and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. 19When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; 20for it is not you who speak, but the Spirit of your Father speaking through you. 21Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; 22and you will be hated by all because of my name. But the one who endures to the end will be saved. 23When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

24 “A disciple is not above the teacher, nor a slave above the master; 25it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

Whom to Fear

26 “So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. 27What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. 28Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.[a] 29Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your

Father. [30]And even the hairs of your head are all counted. [31]So do not be afraid; you are of more value than many sparrows.

32 “Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; [33]but whoever denies me before others, I also will deny before my Father in heaven.

Not Peace, but a Sword

34 “Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

> [35] For I have come to set a man against his father,
> and a daughter against her mother,
> and a daughter-in-law against her mother-in-law;
> [36] and one’s foes will be members of one’s own household.

[37]Whoever 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; [38]and whoever does not take up the cross and follow me is not worthy of me. [39]Those who find their life will lose it, and those who lose their life for my sake will find it.

Rewards

40 “Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. [41]Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; [42]and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.”

10.1–11.1 The “Missionary Discourse,” the fourth of Jesus’ five great discourses (see Introduction), developing Mark with Q and M. The Twelve are commanded to follow Jesus’ way, that of the wandering beggar, preacher, and healer. **10.1–4** Cf. Mk 6.7; 3.16–19; Lk 9.1; 6.13–16; see also Acts 1.13. **10.1** *Twelve* symbolizes a new Israel (twelve tribes of Israel); see 19.28; Gen 35.22–26; 49.1–28; Josh 4.2–9. *Authority,* to carry out the same deeds as Jesus, their teacher, except teaching; see 4.23; 9.35; 23.8; cf. 28.20. **10.2** *Apostles,* lit. “those sent out,” on a mission in the name of someone. See vv. 40–42; 28.16–20. *Peter,* the first recruited and most prominent in the Gospel (4.18;16.17–19; 17.24–27), always comes first in lists of the twelve disciples (Mk 3.16; Lk 6.14; Acts 1.13). *Andrew, James,* and *John* are always listed next (see 4.18–22). **10.3** *Philip.* See

Jn 1.43–51; 6.5; 12.20–22; 14.8. *Thomas.* See Jn 11.16; 14.5; 20.24–29; 21.2; *Gospel of Thomas* incipit. *Matthew.* See note on 9.9. *James son of Alphaeus.* Cf. Mk 2.14. **10.4** *The Cananaean,* probably from the Aramaic *qan'an,* "the zealot" (see Lk 6.15, "who was called the Zealot" cf. Gal 1.14), and thus possibly a (former?) rebel (see 1 Macc 2.54; Josephus, *War* 2.651; 4.158–61). *Iscariot,* meaning uncertain, perhaps "from Kerioth" (southern Judea) or derived from the Latin *sicarius* ("dagger man," i.e., assassin); see notes on 26.55; 27.38. *Who betrayed him,* or "who handed him over," a prominent theme of the passion narrative in Mark (Mk 3.19; 9.31; 10.33; 14.21; 15.1; cf. Mt 17.22; 20.18; 26.2, 14–16, 24, 47–56); cf. also Acts 1.15–26. **10.5–15** Cf. Mk 6.8–11; Lk 9.2–5. **10.5** *Go nowhere among the Gentiles.* Cf. 8.5–13; 15.21–28;28.19; see also notes on 1.1; 1.2–6a; 3.9. Jews avoided *Samaritans,* whom they regarded with animosity (see Jn 4.9; 8.48). **10.6** *To the lost sheep of the house of Israel.* See note on 15.24; see also 9.36; 18.12–14. **10.7** *The kingdom of heaven has come near.* See 3.2; 4.17. **10.8** *Cure the sick…cast out demons.* See 4.23–24;11.5; 15.30–31. **10.9–15** Perhaps part of an early missionary "handbook." Cf. Mk 6.8–11; Lk 9.3–5. **10.9** *No gold, or silver, or copper.* The ideal of voluntary poverty is similar to that of the wandering Cynic philosophers but is rooted in the ethos of 6.25–34; see *Gospel of Thomas* 14; *Didache* 11–13; 1 Tim 5.18. For the usual social ranking in the Roman Empire, see Introduction. **10.10** *No bag.* Wandering Cynic philosopher-preachers carried a begging bag to symbolize their self-sufficiency. *Or two tunics, or sandals, or a staff.* Josephus (*War* 2.125–26), says traveling Essenes did not replace clothing or sandals until they were worn out, but carried something (perhaps a staff) to ward off robbers. *Laborers deserve their food,* a missionary principle; see 1 Cor 9.3–18; *Didache* 13. Paul received support from the Philippians (Phil 4.14–20) but normally supported himself with his trade, for which he received criticism from rival missionaries; cf. 2 Cor 12.13–16. **10.12** In the author's day the *house* would have included the house church, where the faithful met to worship and socialize; cf., e.g., 1 Cor 16.15, 19. **10.13** A typical greeting was "*Peace* (Hebrew *shalom*) to this house" see also Isa 52.7. **10.14** *Welcome.* See vv. 40–42;18.5. *Shake off the dust from your feet,* a strong gesture of rejection; see Acts 13.51; 18.6. **10.15** *Truly I tell you.* See note on 5.18. *Sodom and Gomorrah,* proverbially wicked cities destroyed by judgment fire; see 11.24; Gen 19.1–28; Ezek 16.46–50; 2 Pet 2.6; Jude 7. **10.16–25** Cf. Mk 13.9–13; Lk 12.11–12; 6.40; 21.12–19. As the teacher will be persecuted, so will his followers. **10.16** See *Gospel of Thomas* 39. **10.17** *Councils,* probably local Israelite courts, not the supreme Jerusalem council (cf. 5.22; 26.59). *Flog.* See Deut 25.1–3; see also Mt 20.19; 23.34; 27.26; 2 Cor 11.23–24. *Their synagogues.* See note on 4.23. **10.18** *Before governors.* See

27.11–14. **10.19** *Do not worry.* See 6.25–34. *What you are to say.* See Ex 4.10–17; Jer 1.6–10. **10.20** *The Spirit…speaking through you.* See Jn 14.26; 1 Cor 2.4; Phil 1.19. **10.21** See vv. 34–37. **10.22** *Hated…because of my name.* See 5.10–12. *Endures to the end,* i.e., until the end of the age; see v. 23; 24.13; 28.20. **10.23** *Truly I tell you.* See note on 5.18. *Son of Man.* See note on 8.20. **10.24** See Jn 13.16; 15.20. **10.25** *Beelzebul,* the prince of demons (i.e., Satan); see 9.34; 12.24. *How much more.* See note on 6.26. **10.26–33** Cf. Mk 4.22; Lk 12.2–9; 8.17. **10.26–27** See *Gospel of Thomas* 5; 6; 33; see also Mt 5.14–16; 1 Cor 4.5. **10.28** *Soul,* the true self. The one *who can destroy both soul and body* is God. *Hell.* See note on 5.22. **10.29–31** See 6.26; Ps 84.3. *Two.* See note on 4.18–22. **10.32–33** A direct correlation of present behavior with future judgment; see note on 5.19; see also Ps 62.12; Prov 24.12; Rom 2.6. **10.33** *Denies me before others,* like Peter; see 26.70; but cf. 28.16–20. **10.34–39** Cf. Mk 8.34–35; Lk 12.51–53;14.26–27; 17.33. **10.34–36** See *Gospel of Thomas* 16. **10.34** *Not…peace, but a sword,* "cutting" old family ties; see vv. 35–36. **10.35–36** An allusion to Mic 7.6. **10.37–39** See 16.24–25; Mk. 8.34–35; Lk 14.26–27. *Gospel of Thomas* 55; 101. **10.38** *Take up the cross,* literally in 27.32; here, figuratively in self-denying discipleship. *Follow me.* See notes on 4.19; 5.1. **10.39** *Life,* lit. "soul," the center of life or self. A paradox: giving up physical or material life for the sake of the Messiah leads to true life (see 16.26). **10.40–42** Cf. Mk 9.37, 41; Lk 10.16; Jn 12.44; 13.20; see *Didache* 11.7–11. **10.40** *Welcomes,* shows hospitality (see vv. 11–14). **10.41** *Prophet,* i.e., a wandering prophet (see also 7.15–20; 13.17, 57; 21.11; 23.29–39; *Didache* 11–13). *A prophet's reward,* perhaps defined in v. 32. *Righteous person.* See note on 1.19; see also 13.17, 43, 49; 23.29; cf. 23.28. *The reward of the righteous.* See 13.43; 25.34–46. **10.42** *Little ones,* usually children (see 18.1–4;19.13–15), but here probably adult missionaries (see note on 18.6). *Truly I tell you.* See note on 5.18. **11.1** *When Jesus had finished,* a formulaic ending; see notes on 7.28; 10.1–11.1; Introduction. *Twelve.* See note on 10.1.

11

Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities.

Messengers from John the Baptist

2 When John heard in prison what the Messiah[a] was doing, he sent word by his[b]
disciples 3and said to him, "Are you the one who is to come, or are we to wait
for another?" 4Jesus answered them, "Go and tell John what you hear and see:
5the blind receive their sight, the lame walk, the lepers[c] are cleansed, the deaf

hear, the dead are raised, and the poor have good news brought to them. [6]And blessed is anyone who takes no offense at me."

Jesus Praises John the Baptist

7 As they went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? [8]What then did you go out to see? Someone[d] dressed in soft robes? Look, those who wear soft robes are in royal palaces. [9]What then did you go out to see? A prophet?[e] Yes, I tell you, and more than a prophet. [10]This is the one about whom it is written,

> 'See, I am sending my messenger ahead of you,
> who will prepare your way before you.'

[11]Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. [12]From the days of John the Baptist until now the kingdom of heaven has suffered violence,[a] and the violent take it by force. [13]For all the prophets and the law prophesied until John came; [14]and if you are willing to accept it, he is Elijah who is to come. [15]Let anyone with ears[b] listen!

16 "But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

> [17] 'We played the flute for you, and you did not dance;
> we wailed, and you did not mourn.'

[18]For John came neither eating nor drinking, and they say, 'He has a demon' [19]the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."[c]

Woes to Unrepentant Cities

20 Then he began to reproach the cities in which most of his deeds of power had been done, because they did not repent. [21]"Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. [22]But I tell you, on the day of judgment it will be more tolerable for Tyre and Sidon than for you. [23]And you, Capernaum,

> will you be exalted to heaven?

No, you will be brought down to Hades.

For if the deeds of power done in you had been done in Sodom, it would have remained until this day. [24]But I tell you that on the day of judgment it will be more tolerable for the land of Sodom than for you."

Jesus Thanks His Father

25 At that time Jesus said, "I thank[d] you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; [26]yes, Father, for such was your gracious will.[e] [27]All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

28 "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. [29]Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. [30]For my yoke is easy, and my burden is light."

11.2–12.50 Drawing on Q and Mark (see Introduction), the author portrays Jesus as the healing Messiah, Servant, and Son of Man, who continues his mission to Israel even as the opposition of Israelite leaders intensifies. **11.2–6** Cf. Lk 7.18–23. **11.2** *In prison.* See 14.1–3. *What the Messiah was doing,* lit. "the deeds of the Messiah," i.e., the healing miracles in chs. 8–9; see note on 11.5. *His,* John's; see 14.12. **11.3** *The one who is to come,* the Messiah; see 3.11; 21.5, 9. **11.5** The deeds of chs. 8–9 are summarized in language from Isa 35.5–6; see also Isa 26.19; 29.18; 42.7, 18; 61.1. Elijah and Elisha performed similar healings; see 1 Kings 17.17–24; 2 Kings 5.1–14. *The poor.* See 5.3. *Good news.* See note on 4.23. **11.6** *Blessed.* See note on 5.3. *Anyone who takes no offense at me.* Cf. 15.12; see note on 13.21. **11.7–19** Cf. Lk 7.24–35; 16.16. John is identified as the expected Elijah; see notes on 3.4; 4.2; 4.11. **11.7–8.** *Wilderness.* See 3.1. *Soft robes.* Cf. 3.4. *Royal palaces,* perhaps an allusion to Herod Antipas, who placed the image of a reed on his coins; see 14.1–12; note on 2.22; *Gospel of Thomas* 78. **11.9** *Prophet,* a title that can be given to miracle workers (like Elijah; Mal 4.5; note on 3.4); lawgivers (like Moses; Deut 18.15–18); classical prophets, who had visions, spoke oracles, and pronounced judgment; and popular "charismatics" (see note on Acts 5.36). **11.10** The quotation is derived from Mal 3.1; see Mt 3.3. **11.11** See *Gospel of Thomas* 46. *Truly I tell you.* See note on 5.18. *Least in the kingdom.* See notes on 5.19; 18.4. **11.12** *Has suffered violence,* has experienced the suffering and death of John, Jesus, and potentially Jesus' disciples (see 10.16–23). **11.13** *Prophets and the law.* See note on 5.17.

11.14 *Elijah…to come.* See note on 3.4; see also 16.14; 17.10–13. **11.15** *Anyone with ears,* i.e., to hear deeper meanings (see text note *b*); see 13.9, 14–16, 43; see also Isa 6.10; *Gospel of Thomas* 24; 63; 65; 96. **11.16–19** Cf. Lk 7.31–35. **11.16** *This generation,* a faithless and corrupt one, led by Pharisees; see Introduction; 12.38–45; 16.4; 17.17; 23.29–36; see also Deut 1.35. **11.17** *Played the flute…dance,* wedding games, i.e., the ministry of Jesus (see 9.15). *Wailed…mourn,* funeral games, i.e., the ministry of John (see 3.7–12; 9.14). **11.19** *Son of Man.* See note on 8.20. *Eating and drinking.* See 9.14–15; cf. John in 3.4. *A glutton and a drunkard.* Cf. the rebellious son in Deut 21.20. On *tax collectors and sinners,* see note on 9.10. Jesus seems to be identified with *wisdom,* although the latter was mythologized as female (see Prov 8–9; Wis 7.22–8.21). Thus *her deeds* are actually his; see vv. 2, 20–21. **11.20–24** Cf. Lk 10.13–15. The woes derive from Q. See Introduction. **11.20** *Deeds.* See notes on 11.2;11.19. *Repent.* See 3.2; 4.17. **11.21** *Woe* introduces a prophetic oracle of lament or condemnation (see, e.g., Jer 13.27; 48.46; Hos 7.13), here the latter, approximating a curse; see also 18.7; 23.13–36; 26.24; cf. 11.6. *Chorazin* and *Bethsaida* were Galilean towns not far from Capernaum; see note on 4.13; 11.23; Jn 1.44. *Tyre and Sidon* were gentile cities on the Mediterranean coast; see 15.21. *Sackcloth,* a dark garment of goats' or camels' hair (see Gen 37.34; Rev 6.12), and *ashes* were associated with rites of mourning, fasting, and repentance; see 6.16; Isa 58.5. **11.22** *But I tell you.* See note on 5.21–48. **11.23** *Capernaum.* See notes on 4.13; 11.21. Jesus' words against the city echo Isa 14.13, 15. *Hades,* Greek equivalent to Hebrew Sheol, realm of the departed dead. *Sodom.* See notes on 10.15; Tob 13.2. **11.25–27** Cf. Lk 10.21–22. **11.25** *Father.* See note on 6.9. *Lord of heaven and earth.* See 5.34–35; 6.10; 28.18; Acts 17.24; note on Tob 7.11–12. *Infants,* Jesus' followers; see 21.16 (cf. 21.9); note on 18.6; *Gospel of Thomas* 4. *Will.* See 6.10. **11.27** The use of *Father* and *Son* without modifiers (see also 24.36) and the theme of mutual knowledge are common in the Gospel of John (see Jn 3.35; 10.14–15; 13.3; 17.25). *The Son.* See note on 3.17; cf. *Gospel of Thomas* 61. **11.28–30** Cf. *Gospel of Thomas* 90. **11.28** *Come to me.* Personified wisdom speaks similar words in Sir 24.19; 51.23; cf. Mt 11.19. *Rest.* See Ex 33.14; Ps 95.11; Heb 4.1–11. **11.29** *Yoke,* a rabbinic metaphor for the difficult but joyous task of obedience to the Torah (see also 23.4; Jer 5.5; Acts 15.10). *Humble.* See 5.5; 21.5. *Rest for your souls.* See Jer 6.16; see also Sir 51.23–27.

Plucking Grain on the Sabbath

12

At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck heads of grain and to eat. [2]When the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the sabbath.” [3]He said to them, “Have you not read what David did when he and his companions were hungry? [4]He entered the house of God and ate the bread of the Presence, which it was not lawful for him or his companions to eat, but only for the priests. [5]Or have you not read in the law that on the sabbath the priests in the temple break the sabbath and yet are guiltless? [6]I tell you, something greater than the temple is here. [7]But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless. [8]For the Son of Man is lord of the sabbath.”

The Man with a Withered Hand

9 He left that place and entered their synagogue; [10]a man was there with a withered hand, and they asked him, “Is it lawful to cure on the sabbath?” so that they might accuse him. [11]He said to them, “Suppose one of you has only one sheep and it falls into a pit on the sabbath; will you not lay hold of it and lift it out? [12]How much more valuable is a human being than a sheep! So it is lawful to do good on the sabbath.” [13]Then he said to the man, “Stretch out your hand.” He stretched it out, and it was restored, as sound as the other. [14]But the Pharisees went out and conspired against him, how to destroy him.

God’s Chosen Servant

15 When Jesus became aware of this, he departed. Many crowds[a] followed him, and he cured all of them, [16]and he ordered them not to make him known. [17]This was to fulfill what had been spoken through the prophet Isaiah:

> [18] “Here is my servant, whom I have chosen,
> my beloved, with whom my soul is well pleased.
> I will put my Spirit upon him,
> and he will proclaim justice to the Gentiles.
> [19] He will not wrangle or cry aloud,
> nor will anyone hear his voice in the streets.

20 He will not break a bruised reed
or quench a smoldering wick
until he brings justice to victory.
21 And in his name the Gentiles will hope.”

Jesus and Beelzebul

22 Then they brought to him a demoniac who was blind and mute; and he cured him, so that the one who had been mute could speak and see. 23All the crowds were amazed and said, “Can this be the Son of David?” 24But when the Pharisees heard it, they said, “It is only by Beelzebul, the ruler of the demons, that this fellow casts out the demons.” 25He knew what they were thinking and said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. 26If Satan casts out Satan, he is divided against himself; how then will his kingdom stand? 27If I cast out demons by Beelzebul, by whom do your own exorcists[a] cast them out? Therefore they will be your judges. 28But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you. 29Or how can one enter a strong man’s house and plunder his property, without first tying up the strong man? Then indeed the house can be plundered. 30Whoever is not with me is against me, and whoever does not gather with me scatters. 31Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven. 32Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

A Tree and Its Fruit

33 “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. 34You brood of vipers! How can you speak good things, when you are evil? For out of the abundance of the heart the mouth speaks. 35The good person brings good things out of a good treasure, and the evil person brings evil things out of an evil treasure. 36I tell you, on the day of judgment you will have to give an account for every careless word you utter; 37for by your words you will be justified, and by your words you will be condemned.”

The Sign of Jonah

38 Then some of the scribes and Pharisees said to him, “Teacher, we wish to see
a sign from you.” 39But he answered them, “An evil and adulterous generation
asks for a sign, but no sign will be given to it except the sign of the prophet
Jonah. 40For just as Jonah was three days and three nights in the belly of the sea
monster, so for three days and three nights the Son of Man will be in the heart of
the earth. 41The people of Nineveh will rise up at the judgment with this
generation and condemn it, because they repented at the proclamation of Jonah,
and see, something greater than Jonah is here! 42The queen of the South will rise
up at the judgment with this generation and condemn it, because she came from
the ends of the earth to listen to the wisdom of Solomon, and see, something
greater than Solomon is here!

The Return of the Unclean Spirit

43 “When the unclean spirit has gone out of a person, it wanders through
waterless regions looking for a resting place, but it finds none. 44Then it says, ‘I
will return to my house from which I came.’ When it comes, it finds it empty,
swept, and put in order. 45Then it goes and brings along seven other spirits more
evil than itself, and they enter and live there; and the last state of that person is
worse than the first. So will it be also with this evil generation.”

The True Kindred of Jesus

46 While he was still speaking to the crowds, his mother and his brothers were
standing outside, wanting to speak to him. 47Someone told him, “Look, your
mother and your brothers are standing outside, wanting to speak to you.”[a] 48But
to the one who had told him this, Jesus[b] replied, “Who is my mother, and who
are my brothers?” 49And pointing to his disciples, he said, “Here are my mother
and my brothers! 50For whoever does the will of my Father in heaven is my
brother and sister and mother.”

12.1–14 Two stories from Mark show that Jesus, in contrast to the Pharisees, stresses human need over sabbath observance. **12.1–8** Cf. Mk 2.23–28; Lk 6.1–5. **12.1** According to Deut 23.25, it was permissible *to pluck heads of grain* from a neighbor’s field; see also Lev 19.9–10. **12.2** *Pharisees.* See note on 3.7. It was *not lawful* to harvest grain on the sabbath; Ex 20.10; 34.21; cf. Deut 5.14. **12.3** *Have you not read,* i.e., with understanding; a rebuke, not an inquiry; see also v. 5; 19.4;21.16, 42; 22.31. On Jesus’ literacy, cf. Lk 4.16. *What David did.* See 1 Sam 21.1–6. **12.4** *The bread of the Presence,* twelve consecrated loaves set out in the temple and replaced weekly; see Lev 24.5–9. **12.5** *Priests…break the*

sabbath; priests perform duties even on the sabbath; see Num 28.9–10. **12.6** *I tell you.* See note on 5.18. *Something greater than the temple,* either Jesus himself or the kingdom of God; see note on 4.17. **12.7** *I desire mercy and not sacrifice,* Hos 6.6, quoted also in 9.13. Mercy is more important than sacrifices; and sacrifices are more important than sabbath observance (the implication of v. 5); thus, mercy is greater than the sabbath. **12.8** Mark's sharp sabbath critique is omitted (cf. Mk 2.27). *Son of Man.* See note on 8.20. **12.9–14** Cf. Mk 3.1–6; Lk 6.6–11. **12.9** *Their synagogue,* the Pharisees' see note on 3.7. **12.10** *Is it lawful.* Later Israelite law allowed breaking the sabbath law in cases of immediate danger to life, but the specifics were debated. **12.11** Cf. Lk 14.5. See Ex 23.5; Deut 22.4 for helping animals. However, if an animal fell into a pit *on the sabbath,* the sabbath law took precedence. The animal could be fed or, as later rabbis said, devices could be set up to assist it in climbing out, but one should not *lift it out;* similarly Dead Sea Scrolls, *Damascus Document* (CD) 11.13–14. **12.12** *How much more.* See note on 6.26. **12.13** *Stretch out your hand.* See note on 8.3; see also 1 Kings 13.1–10. **12.14** *Pharisees…conspired.* The author omits "with the Herodians" (Mk 3.6); cf. notes on 2.22; 3.7.

12.15–21 Cf. Mk 3.7–12; Lk 6.17–19. **12.15** A summary of Jesus' healing ministry; see note on 4.23–25. **12.16** See note on 8.4. **12.17–21** The ninth formula quotation (see note on 1.22–23). Isa 42.1–4 is here freely rendered from Hebrew, emphasizing major themes in Matthew. **12.18** *My beloved.* See 3.17; 17.5. **12.19** *Not wrangle.* See 26.63; 27.12. **12.20** *Not break a bruised reed.* See 11.29; 21.5. **12.21** *Gentiles will hope.* See 28.19. **12.22–32** Cf. Mk 3.22–29; Lk 11.14–23;12.10. **12.22–24** See note on 9.32–34. **12.23** *Crowds.* See note on 4.25. *Son of David.* See note on 9.27. **12.24** *Beelzebul.* See notes on 9.34; 10.25. **12.27** *Exorcists.* See text note *a;* cf. "exorcists" and "sons" in Acts 19.13–14. Cf. also 7.22; the author omits Mk 9.38. **12.28** *The kingdom of God.* See note on 4.17. **12.29** See Isa 49.24; *Gospel of Thomas* 35. The *strong man,* Satan, is overcome by one even stronger. Jesus' exorcisms are seen as evidence of this victory. *Tying up* (binding), a common way to thwart demons; see 16.19; Rev 20.2. **12.31–32** See *Gospel of Thomas* 44; *Didache* 11.7. *Blasphemy against the Spirit,* i.e., attributing Jesus' Spirit derived power to Satan (see note on 9.3). *Son of Man,* Jesus (see note on 8.20). **12.33–37** Cf. Lk 6.43–45. Warnings to the Pharisees; see *Gospel of Thomas* 45. **12.33** *Good, bad.* See notes on 3.12; 5.45; 7.17. See Ignatius *Ephesians* 14.2 **12.34** *Brood of vipers.* See 3.7;23.33. *Heart.* See note on 5.8. *Mouth.* See 15.11, 18. **12.36** *Every careless word.* See 5.21–25. **12.38–42** Cf. Mk 8.11–12; Lk 11.16, 29–32. See *Didache* 11.7–11. **12.38** *Teacher.* See note on 8.19. **12.39** *An evil and adulterous generation.* See note on 11.16; 16.4. Adultery (cf. 5.27–30) was a prophetic metaphor for infidelity to God; see Isa

57.3–13; Hos 3.1. The author provides two interpretations of *the sign of the prophet Jonah:* Jesus' death and resurrection (12.40; see Jon 1.17–2.10) and Jesus' preaching of repentance (12.41; see 3.2; 4.17; also Lk 11.30–32; Jon 3.4–10). **12.40** *Three.* See note on 1.2–6a. **12.42** *The queen of the South*, the queen of Sheba; see 1 Kings 10.1–13; 2 Chr 9.1–12. According to Israelite interpretations of 1 Kings 4.29–34, the *wisdom of Solomon* included magic. **12.43–45** Cf. Lk 11.24–26. **12.43** *Unclean spirit*, a demon. *Waterless regions,* favored haunts of demons; see note on 8.32. **12.44** *My house,* the person within whom the demond wells; see vv. 28–29. **12.45** *This evil generation.* See notes on 11.16; 12.39. *Seven,* a favorite number of the author; cf. 15.34, 36, 37; 16.10; 18.21, 22; 22.25, 28; see also seven parables in ch. 13 and seven woes against the Pharisees in ch. 23; see note on 18.21–22. **12.46–50** Cf. Mk 3.31–35; Lk 8.19–21. **12.46** On Jesus' *mother and…brothers*, see 1.18–25; 13.55. *Outside.* In Mark, the setting for this scene is inside Jesus' house (see 13.1; Mk 3.19). **12.49** *Disciples* (see note on 5.1)—those who do the will of God (12.50)—are Jesus' true kin; see 10.34–39; 23.9. **12.50** *Whoever.* The circle of the twelve disciples is widened. *The will of my Father.* See note on 6.10.

The Parable of the Sower

13

That same day Jesus went out of the house and sat beside the sea. [2]Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. [3]And he told them many things in parables, saying: "Listen! A sower went out to sow. [4]And as he sowed, some seeds fell on the path, and the birds came and ate them up. [5]Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. [6]But when the sun rose, they were scorched; and since they had no root, they withered away. [7]Other seeds fell among thorns, and the thorns grew up and choked them. [8]Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. [9]Let anyone with ears[c] listen!"

The Purpose of the Parables

10 Then the disciples came and asked him, "Why do you speak to them in parables?" [11]He answered, "To you it has been given to know the secrets[d] of the kingdom of heaven, but to them it has not been given. [12]For to those who have, more will be given, and they will have an abundance; but from those who have

nothing, even what they have will be taken away. [13]The reason I speak to them in parables is that ‘seeing they do not perceive, and hearing they do not listen, nor do they understand.’ [14]With them indeed is fulfilled the prophecy of Isaiah that says:

> ‘You will indeed listen, but never understand,
> and you will indeed look, but never perceive.
> [15] For this people’s heart has grown dull,
> and their ears are hard of hearing, and they have shut their eyes; so that
> they might not look with their eyes,
> and listen with their ears,
> and understand with their heart and turn—
> and I would heal them.’

[16]But blessed are your eyes, for they see, and your ears, for they hear. [17]Truly I tell you, many prophets and righteous people longed to see what you see, but did not see it, and to hear what you hear, but did not hear it.

The Parable of the Sower Explained

18 “Hear then the parable of the sower. [19]When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. [20]As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; [21]yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away.[a][22]As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. [23]But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

The Parable of Weeds among the Wheat

24 He put before them another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; [25]but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. [26]So when the plants came up and bore grain, then the weeds appeared as well. [27]And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ [28]He

answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ 29But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. 30Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

The Parable of the Mustard Seed

31 He put before them another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; 32it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”

The Parable of the Yeast

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

The Use of Parables

34 Jesus told the crowds all these things in parables; without a parable he told them nothing. 35This was to fulfill what had been spoken through the prophet:[c]

> “I will open my mouth to speak in parables;
> I will proclaim what has been hidden from the foundation of the world.”[d]

Jesus Explains the Parable of the Weeds

36 Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” 37He answered, “The one who sows the good seed is the Son of Man; 38the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, 39and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. 40Just as the weeds are collected and burned up with fire, so will it be at the end of the age. 41The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, 42and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. 43Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears[a] listen!

Three Parables

44 “The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

45 “Again, the kingdom of heaven is like a merchant in search of fine pearls; 46on finding one pearl of great value, he went and sold all that he had and bought it.

47 “Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; 48when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. 49So it will be at the end of the age. The angels will come out and separate the evil from the righteous 50and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

Treasures New and Old

51 “Have you understood all this?” They answered, “Yes.” 52And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.” 53When Jesus had finished these parables, he left that place.

The Rejection of Jesus at Nazareth

54 He came to his hometown and began to teach the people[b] in their synagogue, so that they were astounded and said, “Where did this man get this wisdom and these deeds of power? 55Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? 56And are not all his sisters with us? Where then did this man get all this?” 57And they took offense at him. But Jesus said to them, “Prophets are not without honor except in their own country and in their own house.” 58And he did not do many deeds of power there, because of their unbelief.

13.1–53 Jesus’ third discourse (see Introduction), expanded from Mark’s four parables (Mk 4.1–34) to seven (cf. note on 12.45), establishes the special position of the disciples, who, in contrast to their portrayal in Mark’s Gospel, understand Jesus’ words. **13.1–9** Cf. Mk 4.1–9; Lk 8.4–8. See *Gospel of Thomas* 9. **13.1** *Sat,* i.e., for teaching (see note on 5.1). *The sea,* of Galilee. **13.2** *Crowds.* See note on 4.25. **13.3** *Parables,* brief comparison stories, drawn from nature or everyday life, that tease the imagination, challenge accepted values, or illustrate a point. **13.8** *Grain,* lit. “fruit,” a metaphor for deeds (see note on 3.8). **13.9** *Anyone with ears.* See note on 11.15. **13.10–17** Cf. Mk 4.10–12, 25; Lk 8.9–10,

18. Private teaching to disciples. **13.11** *The secrets of the kingdom* concern Jesus' words and deeds; see 4.17; 10.1, 6–7; 11.25; 16.17; see also Dan 2.27–28. **13.12** See 25.29 (doublet); *Gospel of Thomas* 41. The reference here is to *those who have* knowledge about the kingdom. **13.13** The description of the crowds' faulty *seeing, hearing,* and ability to *understand* paraphrases Isa 6.9–10; Mk 4.11–12. See notes on 4.25; 11.15. **13.14–15** The tenth formula quotation (see note on 1.22–23) introduces Isa 6.9–10; see also Jn 12.40; Acts 28.26–27; Rom 11.8. *Their heart.* See note on 5.8. **13.16–17** Cf. Lk 10.23–24. **13.16** *Blessed.* See note on 5.3. *Your eyes…see.* See v. 51; see also 11.4–5, 14–15. **13.17** See *Gospel of Thomas* 17; 38; 1 Cor 2.9; *1 Clement* 34.8. *Truly I tell you.* See note on 5.18. *Prophets,* here probably the OT prophets; cf. 10.41. *Righteous people.* See note on 1.19. **13.18–23** Cf. Mk 4.13–20; Lk 8.11–15. The allegorical interpretation explains why most of Israel does not accept Jesus. **13.18** *Hear then.* Cf. Mk 4.13. **13.19** *The evil one,* Satan or the devil (see note on 4.1; 6.13). *The heart.* See note on 5.8. **13.21** On *persecution,* see 5.10–12; 10.17–20. *Falls away.* The same Greek word (*skandalizein*) can be translated *take offense* (see 11.6; 13.57; 15.12), *stumble* (see 18.6), or *desert* (see 26.31, 33). See also 24.10. **13.22** The *lure of wealth.* See 6.19–21, 24. **13.23** *Fruit.* See notes on 3.8; 13.8. **13.24–30** This parable is explained in vv. 36–43. See also *Gospel of Thomas* 57. **13.24** *May be compared,* i.e., to all that follows. A typical parable introduction; see 18.23; 22.2. **13.30** *Harvest.* See v. 39. **13.31–32** Cf. Mk 4.30–32; Lk 13.18–19. See *Gospel of Thomas* 20. Though small, the *mustard seed* is not actually the *smallest of all the seeds* (cf. 17.20). The point of the parable is the contrast between small beginnings and great endings. **13.32** *Nests in its branches.* See Ezek 17.22–23; Dan 4.10–12. **13.33** Cf. Lk 13.20–21. See *Gospel of Thomas* 96. *Yeast,* a leavening agent, a small amount of which causes dough to rise and expand. *Three.* See note on 1.2–6a. *Three measures,* about 50 pounds of flour, enough for over a hundred loaves of bread. **13.34–35** Cf. Mk 4.33–34. **13.34** *In parables.* See vv. 10–13. **13.35** The eleventh formula quotation (see note on 1.22–23) introduces Ps 78.2. David, the presumed author of the Psalms, was thought to have written them while inspired by the Spirit, thus as *the prophet;* see Mt 22.43; Acts 2.30–31; 4.25–26. **13.36–43** The allegorical interpretation of the parable of the weeds (vv. 24–30). **13.36** *He…went into the house.* The interpretation is given as private instruction. **13.37** *Son of Man.* See note on 8.20. **13.38** *Children of the kingdom,* here those destined to inherit the kingdom of heaven (see 5.3, 10;25.34; cf. 8.12). *The evil one.* See v. 19; note on 4.1. **13.39** *Harvest.* See note on 9.37. *The end of the age.* See 24.3; 28.20. On *angels* as end-time reapers and participants in the final judgment, see v. 49; 16.27; 24.31;25.31–46; Rev 14.17. **13.40** *Fire.* See notes on 3.10;5.22. **13.41** The

concept of a *kingdom* of the Son of Man (see also 16.28; 20.21; 25.31–34), containing both good and evil, is found only in Matthew. It could refer to the world (see v. 38) or perhaps to the church (see vv. 47–50; 22.10–14). *Causes of sin,* lit. "stumbling blocks." See notes on 13.21; 18.6; see also 16.23; 18.6–7. **13.42** See v. 50. *Weeping and gnashing of teeth.* See note on 8.12. **13.43** *The righteous.* See notes on 1.19;3.15; see also 10.41. *Shine like the sun.* See 17.2; Dan 12.3. *Anyone with ears.* See note on 11.15. **13.44–46** Twin parables liken the kingdom to a great treasure, worth risking all one has; see also *Gospel of Thomas* 76;109. **13.47–50** See *Gospel of Thomas* 8. **13.48** On separating *good* and *bad,* see note on 3.12. **13.49–50** See notes on 13.39; 13.40; 13.41; 13.42. **13.51–53** The climax of the parable chapter. **13.51** *Have you understood?* See vv. 11, 13–16, 23; cf. vv. 13, 19. *Yes.* Cf. Mk 4.13; note on 13.1–53. **13.52** *Scribe,* here a reference to the disciples as well as to scribes in the Matthean groups (cf. note on 2.4). *Trained,* lit. "discipled." Both the *old* scriptures and their *new* fulfillment in Jesus' ministry are valued; see 5.17–20; 9.16–17. **13.53** See note on 7.28; Introduction.

13.54–17.27 The author rejoins the Markan outline. Rejection of Jesus in his hometown, misunderstanding by "Israel," and growing opposition by Pharisees lead Jesus to stress teaching to the disciples. **13.54–58** Cf. Mk 6.1–6; Lk 4.16–30. **13.54** *Hometown,* Nazareth (see 2.23). *Their synagogue.* See note on 4.23. *Wisdom…deeds of power.* See 11.19; 12.42. **13.55** Calling Jesus a *carpenter's son* may be more honorable than "son of Mary" (cf. Mk 6.3), but is still probably an implied insult. *His brothers,* though interpreted in various ways (e.g., as stepbrothers or cousins), probably refers to Jesus' natural siblings; see 1.25; 12.46; Jn 2.12;7.5; Acts 1.14; 1 Cor 9.5. *James* became a leader of the Jerusalem church; see Acts 12.17; 15.13; 21.18; 1 Cor 15.7; Gal 1.19; 2.9, 12; Jas 1.1. *Joseph and Simon* are otherwise unattested (see note on 27.56). *Judas.* See Jude 1. **13.56** *All his sisters.* Cf. Mk 6.3 ("his sisters"). They are not mentioned by name. The Markan view suggests at least two; the Matthean view perhaps more (*all*). **13.57** *Took offense.* See 11.6; 15.12; note on 13.21. *Prophets…in their own house,* a widespread proverb (see Lk 4.24; Jn 4.44; *Gospel of Thomas* 31; note on Mt 11.9).

The Death of John the Baptist

14

At that time Herod the ruler [a] heard reports about Jesus; [2]and he said to his servants, "This is John the Baptist; he has been raised from the dead, and for this

reason these powers are at work in him.” [3]For Herod had arrested John, bound him, and put him in prison on account of Herodias, his brother Philip’s wife,[b] [4]because John had been telling him, “It is not lawful for you to have her.” [5]Though Herod[c] wanted to put him to death, he feared the crowd, because they regarded him as a prophet. [6]But when Herod’s birthday came, the daughter of Herodias danced before the company, and she pleased Herod [7]so much that he promised on oath to grant her whatever she might ask. [8]Prompted by her mother, she said, “Give me the head of John the Baptist here on a platter.” [9]The king was grieved, yet out of regard for his oaths and for the guests, he commanded it to be given; [10]he sent and had John beheaded in the prison. [11]The head was brought on a platter and given to the girl, who brought it to her mother. [12]His disciples came and took the body and buried it; then they went and told Jesus.

Feeding the Five Thousand

13 Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. [14]When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. [15]When it was evening, the disciples came to him and said, “This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.” [16]Jesus said to them, “They need not go away; you give them something to eat.” [17]They replied, “We have nothing here but five loaves and two fish.” [18]And he said, “Bring them here to me.” [19]Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. [20]And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. [21]And those who ate were about five thousand men, besides women and children.

Jesus Walks on the Water

22 Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. [23]And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, [24]but by this time the boat, battered by the waves, was far from the land,[a] for the wind was against them. [25]And early in the morning he came

walking toward them on the sea. [26]But when the disciples saw him walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out in fear. [27]But immediately Jesus spoke to them and said, “Take heart, it is I; do not be afraid.”

28 Peter answered him, “Lord, if it is you, command me to come to you on the water.” [29]He said, “Come.” So Peter got out of the boat, started walking on the water, and came toward Jesus. [30]But when he noticed the strong wind,[b] he became frightened, and beginning to sink, he cried out, “Lord, save me!” [31]Jesus immediately reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?” [32]When they got into the boat, the wind ceased. [33]And those in the boat worshiped him, saying, “Truly you are the Son of God.”

Jesus Heals the Sick in Gennesaret

34 When they had crossed over, they came to land at Gennesaret. [35]After the people of that place recognized him, they sent word throughout the region and brought all who were sick to him, [36]and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

14.1–12 Cf. Mk 6.14–29; Lk 9.7–9. The death of John the Baptist serves as a portent of Jesus’ death. **14.1** *Herod* Antipas, a son of Herod the Great, ruled Galilee and Perea and built capitals at Sepphoris near Nazareth and Tiberias on the Sea of Galilee. See note on 2.22. *Ruler,* lit. *tetrarch* (text note *a),* Antipas’s actual rank, which was considerably below that of king (cf. v. 9). **14.2** *This is John the Baptist.* See also 16.13–14. A different interpretation of the source of Jesus’ powers is given by the Pharisees (see 12.24). **14.3–4** *Herodias* was never Philip’s wife (see text note *b*), but her second husband, Herod Antipas, was her half uncle, and therefore the marriage was not lawful (see Lev 18.6–16; 20.21). **14.5** *He feared the crowd.* According to Josephus, John was executed because Herod feared that John’s popularity might lead to rebellion (*Antiquities* 18.118–19). *Prophet.* See 11.9; 17.12–13; 21.26, 46; note on 3.4. See also 5.12; 23.29–36. **14.12** *His disciples.* See 11.2; cf. 27.57–60. **14.13–21** Cf. Mk 6.32–44; Lk 9.10–17; Jn 6.1–13. The first of two scenes (see 15.32–39) in which the compassionate Jesus addresses physical hunger. Both contain echoes of the early sacred meal (26.26–29) and of the stories of Elijah and Elisha (see 1 Kings 17.8–16; 2 Kings 4.42–44). **14.13** *Withdrew.* Jesus increasingly withdraws from the crowds (see also v. 23), although they continue to follow. **14.14** *Compassion.* See notes on 9.36; 4.23. **14.16** *Give them something to eat.* See 2 Kings 4.42–43. **14.17** *Two.* See note on 4.18–22. **14.19** *Up to heaven.* See note on 3.16; Ps

123.1; Jn 11.41; 17.1. *Blessed and broke the loaves.* These actions were common to Israelite meals, but also echoed the sacred meal in the early church; see 26.26; Acts 27.35; 1 Cor 11.23–24. **14.20** See 2 Kings 4.42–44; see also Deut 8.10. *Twelve* probably symbolizes Israel (see 10.1, 2; 19.28). **14.21** *Women and children* were not normally counted (cf. Mk 6.44); see Introduction. **14.22–33** Cf. Mk 6.45–52; Jn 6.16–21. **14.22** *Other side,* i.e., of the Sea of Galilee. **14.23** *Mountain.* See note on 4.8. *Alone.* See note on 14.13. **14.24** *Battered…waves.* See note on 8.24. **14.25** *Early in the morning,* lit. "the fourth watch," from 3:00 to 6:00 A.M. *Walking…on the sea.* See Job 9.8; Ps 77.19. **14.27** *It is I,* lit., "I am." Jesus' words suggest the name of God or his mysterious divine presence (see Ex 3.14; Isa 43.10; Jn 18.2–9). Israelite literature mentions magical clubs engraved with "I am" to beat back storms. **14.28** *Peter* increasingly represents the disciples (see also 15.15; 16.16). *Lord.* See note on 7.21. **14.30** *Save me!* See Ps 69.1–3; note on 1.21. **14.31** *Reached out his hand.* See Ps 18.15–16. *You of little faith.* See note on 6.30. Their *doubt* is apparently reversed in v. 33; see 28.17. **14.33** *Worshiped him.* See note on 2.2; cf. Mk 6.51. *The Son of God.* See notes on 3.17; 16.16. **14.34–36** Cf. Mk 6.53–56; Jn 6.22–25. **14.34** *Gennesaret,* a region or town on the northwest shore of the Sea of Galilee. **14.35–36** See note on 4.23–25. **14.36** *Touch…fringe of his cloak.* See notes on 9.20; 9.21.

The Tradition of the Elders

15

Then Pharisees and scribes came to Jesus from Jerusalem and said, 2"Why do
your disciples break the tradition of the elders? For they do not wash their hands
before they eat." 3He answered them, "And why do you break the commandment
of God for the sake of your tradition? 4For God said,[c] 'Honor your father and
your mother,' and, 'Whoever speaks evil of father or mother must surely die.'
5But you say that whoever tells father or mother, 'Whatever support you might
have had from me is given to God,'[d] then that person need not honor the father.[e]
6So, for the sake of your tradition, you make void the word[f] of God. 7You
hypocrites! Isaiah prophesied rightly about you when he said:

> 8 'This people honors me with their lips,
> but their hearts are far from me;
> 9 in vain do they worship me,
> teaching human precepts as doctrines.'"

Things That Defile

10 Then he called the crowd to him and said to them, “Listen and understand:
11 it is not what goes into the mouth that defiles a person, but it is what comes out
of the mouth that defiles.” 12 Then the disciples approached and said to him, “Do
you know that the Pharisees took offense when they heard what you said?” 13 He
answered, “Every plant that my heavenly Father has not planted will be
uprooted. 14 Let them alone; they are blind guides of the blind.[a] And if one blind
person guides another, both will fall into a pit.” 15 But Peter said to him, “Explain
this parable to us.” 16 Then he said, “Are you also still without understanding?
17 Do you not see that whatever goes into the mouth enters the stomach, and goes
out into the sewer? 18 But what comes out of the mouth proceeds from the heart,
and this is what defiles. 19 For out of the heart come evil intentions, murder,
adultery, fornication, theft, false witness, slander. 20 These are what defile a
person, but to eat with unwashed hands does not defile.”

The Canaanite Woman’s Faith

21 Jesus left that place and went away to the district of Tyre and Sidon. 22 Just
then a Canaanite woman from that region came out and started shouting, “Have
mercy on me, Lord, Son of David; my daughter is tormented by a demon.” 23 But
he did not answer her at all. And his disciples came and urged him, saying,
“Send her away, for she keeps shouting after us.” 24 He answered, “I was sent
only to the lost sheep of the house of Israel.” 25 But she came and knelt before
him, saying, “Lord, help me.” 26 He answered, “It is not fair to take the children’s
food and throw it to the dogs.” 27 She said, “Yes, Lord, yet even the dogs eat the
crumbs that fall from their masters’ table.” 28 Then Jesus answered her, “Woman,
great is your faith! Let it be done for you as you wish.” And her daughter was
healed instantly.

Jesus Cures Many People

29 After Jesus had left that place, he passed along the Sea of Galilee, and he
went up the mountain, where he sat down. 30 Great crowds came to him, bringing
with them the lame, the maimed, the blind, the mute, and many others. They put
them at his feet, and he cured them, 31 so that the crowd was amazed when they
saw the mute speaking, the maimed whole, the lame walking, and the blind
seeing. And they praised the God of Israel.

Feeding the Four Thousand

32 Then Jesus called his disciples to him and said, “I have compassion for the crowd, because they have been with me now for three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.” 33The disciples said to him, “Where are we to get enough bread in the desert to feed so great a crowd?” 34Jesus asked them, “How many loaves have you?” They said, “Seven, and a few small fish.” 35Then ordering the crowd to sit down on the ground, 36he took the seven loaves and the fish; and after giving thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. 37And all of them ate and were filled; and they took up the broken pieces left over, seven baskets full. 38Those who had eaten were four thousand men, besides women and children. 39After sending away the crowds, he got into the boat and went to the region of Magadan.[a]

15.1–9 Cf. Mk 7.1–13. **15.1** *Pharisees.* See note on 3.7. *Scribes.* See note on 2.4. **15.2** *Tradition of the elders,* the Pharisees’ traditional interpretation of the Israelite law, passed on orally and believed by them to have been given with the written law on Mount Sinai. The latter does not require Israelites to *wash their hands before they eat* (cf. Ex 30.17–21; Lev 15.11). **15.4** For the first command, see Ex 20.12; Deut 5.16; for the second, see Lev 20.9. **15.7** *Hypocrites,* here for the first time used to address opponents directly (cf. 6.1–18; see note on 7.5; 23.13–36). **15.8–9** Isa 29.13. *Hearts.* See note on 5.8. **15.10–20** Cf. Mk 7.14–23. **15.10** *Crowd.* See note on 4.25. *Listen and understand.* See 13.10–23, 43; Introduction. **15.11** See *Gospel of Thomas* 14. *What goes into the mouth.* See v. 2. It was widely debated in the early churches whether Israelite dietary laws were binding on those who believed in Jesus as Messiah; see Acts 10.14–15; Rom 14.19–21; Gal 2.11–14. *What comes out of the mouth.* See, e.g., 5.21–26, 33–37. *Defiles,* makes ritually unclean. **15.12** *Pharisees.* See note on 3.7. *Took offense.* See note on 13.21. **15.13** A *plant* was a common metaphor for righteous Israel; see Isa 60.21; *1 Enoch* 10.16; *Jubilees* 1.16. *My heavenly Father.* See note on 6.9. **15.14** *Blind guides.* See 23.16, 24; cf. Rom 2.19; *Gospel of Thomas* 34. **15.15** *Peter.* See note on 14.28. **15.16** *Without understanding.* Cf. note on 13.1–53. **15.17** *Sewer,* possibly “latrine.” **15.18** *Heart.* See note on 5.8. **15.19** A vice list, widespread in ancient moral discourse (see, e.g., 1 Cor 6.9–10; Gal 5.19–21; *Didache* 5.1). **15.21–28** Cf. Mk 7.24–30. A pivotal story about women; see note on 9.18–26. **15.21** *That place,* probably Gennesaret (see 14.34). *District of Tyre and Sidon,* gentile territory (see 11.21). **15.22** *Canaanite,* a scriptural term for ancient Israel’s pagan enemies (see, e.g., Deut 7.1; cf. Mk 7.26) here used to

designate a Gentile. *Woman.* See notes on 9.18–26; 27.55. The Canaanite woman is doubly marginal, a woman and a Gentile. *Lord.* See note on 7.21. *Have mercy…Son of David.* See note on 9.27. **15.24** *Lost sheep of the house of Israel,* either a group within Israel or all of Israel (see also 9.36; 10.6; cf. 28.19). **15.25** *She…knelt,* implying worship (see note on 2.2). *Lord, help me.* Cf. notes on 9.27; 14.30. **15.26** *Children,* the Israelites (see, e.g., Deut 14.1; Isa 1.2). **15.27** The woman persists, controlling the action. *Dogs,* lit. "small dogs," i.e., puppies or house dogs, but still a very uncomplimentary term, often used for Gentiles or opponents (cf. Phil 3.2). *Masters',* lit. "lords'" (see note on 7.21). **15.28** For another Gentile's *faith,* see 8.10. *Healed instantly.* See note on 8.3. **15.29–31** Cf. Mk 7.31–37. A major healing summary (see note on 4.23–25). **15.29** *Mountain.* See note on 4.8. *He sat down.* See note on 5.1. **15.30** See 8.17; 11.5. **15.31** *They praised the God of Israel.* The description of the crowd's response suggests that they were not Israelites, but Jesus has returned to Israelite territory (v. 29). **15.32–39** Cf. Mk 8.1–10; Jn 6.1–13. The second feeding miracle; see 14.13–21. **15.32** *Compassion.* See note on 9.36. *Three.* See note on 1.2–6a. **15.34, 37** *Seven,* a favorite number of the author (see note on 12.45), here perhaps symbolizing Gentiles (cf. 14.19–20; see Acts 6.1–6). **15.36** See note on 14.19. **15.38** *Besides women and children.* See note on 14.21; cf. Mk 8.9. **15.39** *Magadan.* Location unknown; it may be Magdala/Magdalan on the western shore of the Sea of Galilee (text note *a*); cf. 27.56, 61; 28.1.

The Demand for a Sign

16

The Pharisees and Sadducees came, and to test Jesus [b] they asked him to show them a sign from heaven. [2]He answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' [3]And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.[c] [4]An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah." Then he left them and went away.

The Yeast of the Pharisees and Sadducees

5 When the disciples reached the other side, they had forgotten to bring any bread. [6]Jesus said to them, "Watch out, and beware of the yeast of the Pharisees and Sadducees." [7]They said to one another, "It is because we have brought no

bread.” [8]And becoming aware of it, Jesus said, “You of little faith, why are you talking about having no bread? [9]Do you still not perceive? Do you not remember the five loaves for the five thousand, and how many baskets you gathered? [10]Or the seven loaves for the four thousand, and how many baskets you gathered? [11]How could you fail to perceive that I was not speaking about bread? Beware of the yeast of the Pharisees and Sadducees!” [12]Then 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 Declaration about Jesus

13 Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” [14]And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” [15]He said to them, “But who do you say that I am?” [16]Simon Peter answered, “You are the Messiah,[d] the Son of the living God.” [17]And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. [18]And I tell you, you are Peter,[e] and on this rock[f] I will build my church, and the gates of Hades will not prevail against it. [19]I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” [20]Then he sternly ordered the disciples not to tell anyone that he was[g] the Messiah.[d]

Jesus Foretells His Death and Resurrection

21 From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. [22]And Peter took him aside and began to rebuke him, saying, “God forbid it, Lord! This must never happen to you.” [23]But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things.”

The Cross and Self-Denial

24 Then Jesus told his disciples, “If any want to become my followers, let them deny themselves and take up their cross and follow me. [25]For those who want to save their life will lose it, and those who lose their life for my sake will find it. [26]For what will it profit them if they gain the whole world but forfeit their life?

Or what will they give in return for their life?

27 “For the Son of Man is to come with his angels in the glory of his Father,
and then he will repay everyone for what has been done. [28]Truly I tell you, there
are some standing here who will not taste death before they see the Son of Man
coming in his kingdom.”

16.1–4 Cf. Mk 8.11–13; Lk 12.54–56. See 12.38–42. **16.1** *Pharisees and Sadducees.* See note on 3.7. The desire *to test* suggests hostile intent (see, e.g., 4.1;12.14; 19.3; 22.15, 35). **16.2–3** See *Gospel of Thomas* 91. *Signs of the times.* See 11.3–5; see also 24.3. **16.4** See 12.38–42. **16.5–12** Cf. Mk 8.14–21; Lk 12.1. **16.5** Only *disciples* are present with Jesus through 17.14. **16.6** *Yeast,* here a metaphor for evil influence (see v. 12; cf. 13.33). **16.8** *Little faith.* See note on 6.30. **16.9** *Do you still not perceive?* See note on 15.16; cf. Mk 8.17–18. *The five thousand.* See 14.13–21. **16.10** *The four thousand.* See 15.32–39. *Seven.* See note on 12.45. **16.12** *They understood.* See note on 13.1–53. **16.13–20** Cf. Mk 8.27–30; Lk 9.18–21. **16.13** *Caesarea Philippi,* a city twenty miles north of the Sea of Galilee. *Son of Man.* See note on 8.20. **16.14** *John the Baptist.* See 14.1–2. Jesus’ miracles resembled those of *Elijah* (see notes on 11.5; 14.13–21; also note on 3.4). *Jeremiah or one of the prophets.* See, e.g., 13.57; 21.11; see note on 11.9. Deut 18.15–18 fueled the expectation of the appearance of a prophet, but the origin of the specific expectation of Jeremiah is unknown (see, however, 2.17; 27.9). **16.16** *Simon Peter.* See notes on 4.18;10.2; 14.28. *Messiah.* See note on 1.1. *Son of the living God.* Cf. 14.33; see note on 3.17; cf. Rom 9.26 (Hos 1.10 Septuagint); *Jubilees* 1.25. **16.17** *Blessed.* See note on 5.3. *Son of Jonah.* Cf. Jn 1.42. *Flesh and blood,* human beings. **16.18** *And I tell you.* See note on 5.18. *Peter,* from the Greek *petros* (*Cephas,* Aramaic *kepha;* see note on 1 Cor 1.12) for *rock* or “stone,” thus a symbolic renaming, “Rocky.” *Church,* common in most of the NT, is found only here and in 18.17 (twice) in the four Gospels. *Gates of Hades* (see notes on 11.23; Tob 13.2), the power of death (see Isa 5.14; 38.10; Wis 16.13–14; Rev 1.18; 6.8) or of the evil underworld (see Rev 9.1). **16.19** *Keys of the kingdom,* here given to Peter, symbolize the authority to control entry (cf. *lock…out,* 23.13; see also Isa 22.22; Rev 3.7). In 18.18 the power to *bind* and *loose* is given to the communities (see also Jn 20.23). This could be the power to forgive sin (26.28; cf. Jn 20.23), exorcise demons (12.29), or ban persons from the communities (18.17–18), but most likely it is the power to teach authoritatively (28.20). **16.20** See note on 8.4. **16.21–23** Cf. Mk 8.31–33; Lk 9.22. The first of four passion predictions (see also 17.22–23; 20.17–19; 26.1–2). **16.21** *He must.* The words suggest a divine plan, perhaps in fulfillment of Isa 52–53 (see 26.54; note on 1.22–23). *Elders,* Israelite leaders who, with the chief priests, constitute the primary opposition to Jesus during the final days in

Jerusalem (see 26.3, 47, 57). *Chief priests and scribes.* See notes on 2.4; 21.15. *On the third day.* See also 1 Cor 15.4. *Be raised,* i.e., by God (see Acts 2.24; 4.10). **16.22** *Lord.* See note on 7.21. **16.23** *Satan.* See note on 4.1; cf. vv. 17–19. *Stumbling block.* See note on 13.41. *Divine things,* i.e., God's plan. **16.24–28** Cf. Mk 8.34–9.1; Lk 9.23–27. **16.24** *Disciples.* See notes on 4.18–22;10.2; 16.5. *Take up their cross and follow me.* See 10.16–23, 38. **16.25** See 10.39. **16.26** *Gain the whole world.* See 4.8–9. **16.27** *Son of Man.* See note on 8.20. *With his angels.* See note on 13.39. *Repay…for what has been done.* Judgment according to one's deeds is prominent in Matthew (see 5.17–20; 7.15–20; see also Rom 2.6; 1 Cor 4.5; 2 Cor 5.10). Cf. note on 3.8. **16.28** *Truly I tell you.* See note on 5.18. *Some standing here.* The coming of the Son of Man was expected within the lifetime of that generation (see 10.23; 13.41; 24.34).

The Transfiguration

17

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. [2]And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. [3]Suddenly there appeared to them Moses and Elijah, talking with him. [4]Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I[a] will make three dwellings[b] here, one for you, one for Moses, and one for Elijah." [5]While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved;[c] with him I am well pleased; listen to him!" [6]When the disciples heard this, they fell to the ground and were overcome by fear. [7]But Jesus came and touched them, saying, "Get up and do not be afraid." [8]And when they looked up, they saw no one except Jesus himself alone.

9 As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead." [10]And the disciples asked him, "Why, then, do the scribes say that Elijah must come first?" [11]He replied, "Elijah is indeed coming and will restore all things; [12]but I tell you that Elijah has already come, and they did not recognize him, but they did to him whatever they pleased. So also the Son of Man is about to suffer at their hands." [13]Then the disciples understood that he was speaking to them about John the Baptist.

Jesus Cures a Boy with a Demon

14 When they came to the crowd, a man came to him, knelt before him, 15and said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. 16And I brought him to your disciples, but they could not cure him.” 17Jesus answered, “You faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him here to me.” 18And Jesus rebuked the demon,[a] and it[b] came out of him, and the boy was cured instantly. 19Then the disciples came to Jesus privately and said, “Why could we not cast it out?” 20He said to them, “Because of your little faith. For truly I tell you, if you have faith the size of a[c] mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.”[d]

Jesus Again Foretells His Death and Resurrection

22 As they were gathering[e] in Galilee, Jesus said to them, “The Son of Man is going to be betrayed into human hands, 23and they will kill him, and on the third day he will be raised.” And they were greatly distressed.

Jesus and the Temple Tax

24 When they reached Capernaum, the collectors of the temple tax[f] came to Peter and said, “Does your teacher not pay the temple tax?”[f] 25He said, “Yes, he does.” And when he came home, Jesus spoke of it first, asking, “What do you think, Simon? From whom do kings of the earth take toll or tribute? From their children or from others?” 26When Peter[g] said, “From others,” Jesus said to him, “Then the children are free. 27However, so that we do not give offense to them, go to the sea and cast a hook; take the first fish that comes up; and when you open its mouth, you will find a coin;[h] take that and give it to them for you and me.”

17.1–8 Cf. Mk 9.2–8; Lk 9.28–36. The transfiguration echoes the appearance of God to Moses on Mount Sinai. See note on 2.16–18. **17.1** *Peter, James,* and *John* form an inner circle of disciples (see 4.18–22; 26.37; see also Ex 24.13–14). *High mountain.* See note on 5.1; see also Ex 24.15; note on 4.8. **17.2** *Transfigured,* transformed to reveal his future glory (see 16.27; see also 2 Cor 3.18). *His face shone like the sun,* like that of Moses (see Ex 34.29; cf. note on 2.16–18) and like that of the heavenly Son of Man (see Rev 1.16). *Clothes… dazzling white.* See 28.3; Dan 7.9; Rev 1.12–16; 3.4–5. **17.3** *Moses* and *Elijah* could represent the law and the prophets (5.17; 7.12) or two prophets (see note

on 11.9). **17.4** *Lord.* See note on 7.21. *Three.* See note on 1.2-6a. *Dwellings,* or *tents* (see text note *b*), perhaps recall the Festival of Booths (see Lev 23.42). Peter's strange suggestion may be intended to prolong the vision. **17.5** The *bright cloud* represents the presence of God (see Ex 24.15–18; see also Rev 14.14). *This is my Son.* See notes on 3.17; 16.16. *With him I am well pleased.* See 12.18, citing Isa 42.1; see also 2 Pet 1.17–18. *Listen to him.* See Deut 18.15, 18; Acts 3.22. **17.6** *Overcome by fear.* See 8.25–26; 14.26;28.8–10; Ex 34.30. **17.9–13** Cf. Mk 9.9–13. **17.11** *Elijah…will restore all things.* See Mal 4.5–6. **17.12** *Elijah has already come.* See notes on 3.4; 11.14; 14.1–12. **17.13** *Disciples understood.* See note on 13.1–53. **17.14–20** Cf. Mk 9.14–29; Lk 9.37–42. **17.15** *Lord, have mercy.* See note on 9.27. **17.16** *Disciples…could not cure him.* Cf. 10.1. **17.17** *Faithless and perverse generation.* Jesus' exasperated response is surprising, but see 11.16; 16.4; 23.36; see also Deut 32.5. **17.19** *Privately.* See 13.10, 36; note on 16.5. **17.20** *Little faith.* See note on 6.30. *Truly I tell you.* See note on 5.18. On the power of *faith,* see 21.21–22; Mk 11.22–23; Lk 17.6. *Mustard seed.* See 13.31–32. **17.22–23** Cf. Mk 9.30–32; Lk 9.43b–45. The second passion prediction (see note on 16.21–23). **17.22** *Son of Man.* See note on 8.20. *Betrayed,* or "handed over" see note on 10.4. **17.24–27** Probably composed by the author to address the question of Christ-believing Israelites' obligations to the temple (and to Rome?). **17.24** *Capernaum.* See note on 4.13. The *temple tax* in Jesus' day was a drachma or denarius (cf. 22.19). The tax was levied annually on adult Israelite males to support temple sacrifices (see Ex 30.11–16; 38.26; 2 Chr 24.4–14; Neh 10.32). After the destruction of the Jerusalem temple (70 CE), the Romans doubled it to two drachmas (a didrachma) or two denarii, i.e., a half-shekel, and used it to support the temple of Jupiter Capitolinus in Rome. *Your teacher.* See note on 8.19. **17.25** *What do you think?* See also 18.12;21.28. *Simon,* the representative disciple (see note on 4.18). **17.26** *The children are free* implies that the Son of God (v. 5) and true children of God (5.45) do not need to contribute to the support of God's temple in Jerusalem—and in the author's day, the temple of Jupiter in Rome? See notes on 17.24; 17.27. **17.27** The conclusion, deriving from folklore, seems to soften the radical nature of the initial response in v. 26; cf. 22.19. The *coin,* a Greek stater, was worth a full shekel, or two didrachmas (four drachmas, four denarii), twice the temple tax after 70 CE, i.e., in the author's, not Jesus', day (see note on 17.24), and is thus enough for two (*for you and me*). In the author's time the passage may imply paying, but not really owing, taxes to Rome. The *fish* with the coin in its mouth was influential in later artistic portrayals of Jesus' Last Supper.

True Greatness

18

At that time the disciples came to Jesus and asked, “Who is the greatest in the kingdom of heaven?” [2]He called a child, whom he put among them, [3]and said, “Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. [4]Whoever becomes humble like this child is the greatest in the kingdom of heaven. [5]Whoever welcomes one such child in my name welcomes me.

Temptations to Sin

6 “If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea. [7]Woe to the world because of stumbling blocks! Occasions for stumbling are bound to come, but woe to the one by whom the stumbling block comes!

8 “If your hand or your foot causes you to stumble, cut it off and throw it away; it is better for you to enter life maimed or lame than to have two hands or two feet and to be thrown into the eternal fire. [9]And if your eye causes you to stumble, tear it out and throw it away; it is better for you to enter life with one eye than to have two eyes and to be thrown into the hell[a] of fire.

The Parable of the Lost Sheep

10 “Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven.[b] [12]What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? [13]And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. [14]So it is not the will of your[c] Father in heaven that one of these little ones should be lost.

Reproving Another Who Sins

15 “If another member of the church[d] sins against you,[e] go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one.[f] [16]But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three

witnesses. [17]If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. [18]Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. [19]Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. [20]For where two or three are gathered in my name, I am there among them."

Forgiveness

21 Then Peter came and said to him, "Lord, if another member of the church[a] sins against me, how often should I forgive? As many as seven times?" [22]Jesus said to him, "Not seven times, but, I tell you, seventy-seven[b] times.

The Parable of the Unforgiving Servant

23 "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. [24]When he began the reckoning, one who owed him ten thousand talents[c] was brought to him; [25]and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. [26]So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' [27]And out of pity for him, the lord of that slave released him and forgave him the debt. [28]But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii;[d] and seizing him by the throat, he said, 'Pay what you owe.' [29]Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' [30]But he refused; then he went and threw him into prison until he would pay the debt. [31]When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. [32]Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. [33]Should you not have had mercy on your fellow slave, as I had mercy on you?' [34]And in anger his lord handed him over to be tortured until he would pay his entire debt. [35]So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister[e] from your heart."

18.1–35 The fourth of Jesus' five great discourses, based on Mark and Q plus a parable from M (see Introduction), is inserted here to emphasize community discipline within a context of childlike humility and unbounded

forgiveness. **18.1–5** Cf. Mk 9.33–37; Lk 9.46–48. **18.1** *Greatest.* See 5.19; *Gospel of Thomas* 12. *Kingdom of heaven.* See note on 4.17. **18.2** *Child,* here meant literally, but cf. vv. 6–14. **18.3** *Truly I tell you.* See note on 5.18. *Change,* i.e., repent (see 3.2). *Become like children,* i.e., without concern for social status (see Mk 10.15; *Gospel of Thomas* 22; 46). Children, like women, were considered of lower status (see Introduction). **18.4** *Whoever becomes humble…is the greatest.* Reversal of status characterizes the kingdom (see 20.26–27; 23.11–12; Mk 10.43–44; Lk 14.11; 18.14;22.26; Jas 4.6, 10; 1 Pet 5.5). For social ranking in the Roman Empire, see Introduction; in the kingdom of heaven, see note on 5.19. **18.5** *Child* here represents low status, not necessarily humility. For Jesus' humility, see 11.29; 21.5. **18.6–9** Cf. Mk 9.42–47; Lk 17.1–2. **18.6** *Put a stumbling block before,* lit. "cause to stumble." See notes on 13.21; 13.41. The term is repeated several times in this passage and is thus a catchword. *Little ones who believe in me,* no longer the literal children of vv. 1–4, but believers. It is not clear whether they are missionaries (see 10.42), disciples, recent converts, those of low social or economic status (see note on 18.3), or those weak in faith. *Millstone,* a large, circular stone driven by a donkey and used for grinding grain (see Rev 18.21). **18.7** *Woe.* See note on 11.21. **18.8–9** See note on 5.29–30. Here the sayings refer to the banning of errant members from the community. *Life,* the kingdom of heaven (see v. 3). **18.9** *Hell of fire.* See note on 5.22. **18.10–14** Cf. Lk 15.3–7. **18.10** *Little ones.* See note on 18.6. In Zech 13.7 (partially cited in Mt 26.31) "little ones" are also scattered sheep (see vv. 12–13). *I tell you.* See v. 13; note on 5.18. *Their angels,* guardian angels (see Tob 5.22). *See the face of my Father,* have constant access to God. **18.12–13** See Ezek 34.11–16; *Gospel of Thomas* 107. *What do you think?* See note on 17.25. *Gone astray.* See 24.4–5, 11, 24. **18.14** *The will of your Father.* See note on 6.9. **18.15–20** The author expands Q (see Lk 17.3; Introduction) into a formal procedure for settling disputes within the church. Reproof was based on interpretations of Lev 19.17–18: one should not allow anger to simmer inside, but confront one's "brother," friend, or neighbor openly. See, e.g., Sir 18.13–14; 19.13–17; *Testament of Gad* 4.1–4; 6.1–6; *4 Ezra* 14.13–22; rabbinic texts (*Sifra* Lev 9.17; *Babylonian Talmud Bava Mezi'a* 31a, emphasizing unending forgiveness, as in Mt 18.21–22; *Targum Ps.-Jonathan* Lev 19.17); Dead Sea Scrolls, *Community Rule* (1QS) 9.2–8; 5.24–6.1; 7.2–3, which stipulates that reproof is required on the same day; *Damascus Document* (CD) 9.6; 9.16b–22. Cf. also Heb 3.13. On God's sole right of vengeance, see Deut 32.35; Nah 1.2; Rom 12.19. Frank speech was thought by Hellenistic philosophers to improve friendship (e.g., Philodemus, *Concerning Frank Speech*). Formal procedures for expulsion are also found in Greco-Roman voluntary associations. **18.15** *Member of the church,* lit. "brother" (text notes *d,*

f), kinship language (see also 12.49–50; see Lev 19.15–18). **18.16** *Two or three witnesses,* a legal requirement (see Deut 19.15; see also Mt 18.19–20; 26.60). According to later Israelite law, ca. 200 CE, neither slaves nor women could be witnesses in court (cf. 28.1, 9–10). **18.17** *As a Gentile and a tax collector,* i.e., as an outsider; but see 8.10; 9.10; 11.19;15.26; note on 1.1. *Church.* See 16.18. **18.18** *Truly I tell you.* See note on 5.18. The plural *you* points to the gathered assembly's authority to ban errant members (cf. note on 16.19; see Jn 20.23; 1 Cor 5.1–5; 2 Thess 3.6–15; 2 Jn 10). **18.19** *Ask.* See 7.7–11. **18.20** *Where two or three are gathered,* here as a court of discipline. *In my name* (see also 7.22; 10.22) implies the vicarious presence and authority of the resurrected Jesus (see 28.20; 1 Cor 5.3–4). *Two.* See note on 4.18–22. **18.21–22** Cf. Lk 17.4. The number *seven* (see note on 12.45) suggests completeness (see Gen 4.15; Lev 26.18; Lk 17.4; Rev 1.4, 12, 16). **18.21** *Peter.* See note on 14.28. *Another member.* See note on 18.15. **18.22** *I tell you.* See note on 5.18. **18.23–35** An allegorical parable. **18.23** *Kingdom of heaven.* See note on 4.17. *May be compared.* See note on 13.24. *King* (a thinly veiled allusion to God), a frequent figure in the author's parables (see, e.g., 22.2; 25.34). **18.24** *Ten thousand talents,* an unimaginable amount (see text note *c*); note on 25.15. **18.27** *Pity.* See 9.36. *The lord.* See note on 7.21; see also 10.24–25. **18.28** *A hundred denarii.* See text note *d*. **18.33** *Mercy.* See 9.13; 12.7. **18.35** On the need to *forgive,* see 6.14–15; 8.21–22.

Teaching about Divorce

19

When Jesus had finished saying these things, he left Galilee and went to the region of Judea beyond the Jordan. [2]Large crowds followed him, and he cured them there.

3 Some Pharisees came to him, and to test him they asked, "Is it lawful for a man to divorce his wife for any cause?" [4]He answered, "Have you not read that the one who made them at the beginning 'made them male and female,' [5]and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? [6]So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." [7]They said to him, "Why then did Moses command us to give a certificate of dismissal and to divorce her?" [8]He said to them, "It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so.

9And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery."[a]

10 His disciples said to him, "If such is the case of a man with his wife, it is better not to marry." 11But he said to them, "Not everyone can accept this teaching, but only those to whom it is given. 12For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can."

Jesus Blesses Little Children

13 Then little children were being brought to him in order that he might lay his hands on them and pray. The disciples spoke sternly to those who brought them; 14but Jesus said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs." 15And he laid his hands on them and went on his way.

The Rich Young Man

16 Then someone came to him and said, "Teacher, what good deed must I do to have eternal life?" 17And he said to him, "Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments." 18He said to him, "Which ones?" And Jesus said, "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; 19Honor your father and mother; also, You shall love your neighbor as yourself." 20The young man said to him, "I have kept all these;[b] what do I still lack?" 21Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give the money[c] to the poor, and you will have treasure in heaven; then come, follow me." 22When the young man heard this word, he went away grieving, for he had many possessions.

23 Then Jesus said to his disciples, "Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. 24Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." 25When the disciples heard this, they were greatly astounded and said, "Then who can be saved?" 26But Jesus looked at them and said, "For mortals it is impossible, but for God all things are possible."

27 Then Peter said in reply, "Look, we have left everything and followed you. What then will we have?" 28Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory,

you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. [29]And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name's sake, will receive a hundredfold,[a] and will inherit eternal life. [30]But many who are first will be last, and the last will be first.

19.1–20.34 The author rejoins the Markan outline (cf. note on 18.1–35). Jesus, with his disciples and the crowd(s), moves from Galilee to Jerusalem. **19.1–12** Cf. Mk 10.1–12. **19.1** *When Jesus had finished.* See note on 7.28. *Left Galilee.* See note on 4.23–25. **19.3** *Pharisees.* See note on 3.7. *To test.* See notes on 12.14; 16.1; 22.15. **19.4** *Have you not read?* See note on 12.3. *Male and female.* See Gen 1.27. **19.5** Gen 2.24, quoted also in 1 Cor 6.16; Eph 5.31. **19.7** On Moses' *command,* see note on 8.4. *Certificate of dismissal.* See note on 5.31; Deut 24.1. **19.8** *Hard-hearted,* stubborn or obstinate. Paul also argues that the law of Moses cannot annul what was established earlier, in this case *from the beginning* (Gal 3.17). **19.9** *And I say to you.* See note on 5.18. *Except for unchastity.* See note on 5.32. **19.11** *This teaching,* either Jesus' teaching on divorce (vv. 3–9), the disciples' comment on not marrying (v. 10), or the eunuch saying in v. 12. *Not everyone…but only those,* an inner core. **19.12** *Eunuchs,* emasculated males, were often keepers of the royal harem (see Esth 2.3, 14; Acts 8.27); in early Israel they were excluded from the community (see Deut 23.1). *Have made themselves eunuchs,* probably hyperbole for practicing celibacy (see also 22.30; 1 Cor 7.8, 25–40). *Kingdom of heaven.* Cf. note on 4.17. **19.13–15** Cf. Mk 10.13–16; Lk 18.15–17. See *Gospel of Thomas* 22; 46. **19.13** *Little children,* here actual children (but see 18.3–4; 18.6–10). *Lay his hands on them,* i.e., to impart a blessing (see Gen 48.8–16). **19.14** *To such as these,* to those of humble status (see note on 18.4). *Kingdom of heaven.* See note on 4.17. **19.16–30** Cf. Mk 10.17–31; Lk 18.18–30. **19.16** *What good deed must I do?* See note on 3.8. **19.17** *Enter into life,* i.e., enter the kingdom; see vv. 23–24; note on 4.17. **19.18–19** See Ex 20.12–16; Lev 19.18; Deut 5.16–20; see also Mt 5.21–37; *Didache* 2.2–3. *Honor your father and mother.* Cf. 12.46–50. *Neighbor.* See notes on 18.15–20; 22.39. **19.21** *Perfect.* See note on 5.48. *Give…to the poor.* See 26.9–11. *Treasure in heaven.* See 6.19–21. For social ranking in the Roman Empire, see Introduction. **19.23–26** Cf. Mk 10.23–27; Lk 18.24–27. **19.23** *Truly I tell you.* See note on 5.18. *Hard for a rich person.* See 1 Tim 6.9–10, 17–19; Jas 5.1–6. **19.24** *Camel…through the eye of a needle,* hyperbole suggesting virtual impossibility. **19.26** *All things are possible.* See also Gen 18.14; Mk 14.36; Lk 1.37. **19.27–30** Cf. Mk 10.28–31; Lk 13.30; 18.28–30;22.28–30. **19.27** *Peter.* See note on 14.28. *Followed.* See 4.18–22. **19.28** *Truly I tell you.* See note

on 5.18. *Renewal,* a revitalized creation following the final judgment (see also 2 Pet 3.10–13; Rev 21.1–22.5). *Son of Man…on the throne.* See note on 8.20; see also 16.27; 25.31–46. *Twelve thrones, judging the twelve tribes.* See note on 10.1; see also 1 Cor 6.2; Rev 3.21;4.4. **19.29** On leaving family and possessions, see 8.20–22; 10.21–23, 37; 12.46–50. The church provides a *hundredfold* of brothers and sisters (see 12.50). **19.30** *First…last* here and the same terms in 20.16 frame the following allegorical parable. See note on 18.4; see also Lk 13.30; *Gospel of Thomas* 4. **20.1–16** A general illustration of reversal: "the last will be first" (cf. 19.30; 20.16).

The Laborers in the Vineyard

20

"For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.

2After agreeing with the laborers for the usual daily wage,[b] he sent them into his vineyard. 3When he went out about nine o'clock, he saw others standing idle in the marketplace; 4and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. 5When he went out again about noon and about three o'clock, he did the same. 6And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' 7They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' 8When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' 9When those hired about five o'clock came, each of them received the usual daily wage.[b] 10Now when the first came, they thought they would receive more; but each of them also received the usual daily wage.[b] 11And when they received it, they grumbled against the landowner, 12saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' 13But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage?[b] 14Take what belongs to you and go; I choose to give to this last the same as I give to you. 15Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?'[c]16So the last will be first, and the first will be last."[d]

A Third Time Jesus Foretells His Death and Resurrection

17 While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, 18"See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; 19then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised."

The Request of the Mother of James and John

20 Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favor of him. 21And he said to her, "What do you want?" She said to him, "Declare that these two sons of mine will sit, one at your right hand and one at your left, 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] They said to him, "We are able." 23He said to them, "You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father."

24 When the ten heard it, they were angry with the two brothers. 25But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. 26It will not be so among you; but whoever wishes to be great among you must be your servant, 27and whoever wishes to be first among you must be your slave; 28just as the Son of Man came not to be served but to serve, and to give his life a ransom for many."

Jesus Heals Two Blind Men

29 As they were leaving Jericho, a large crowd followed him. 30There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, "Lord,[b] have mercy on us, Son of David!" 31The crowd sternly ordered them to be quiet; but they shouted even more loudly, "Have mercy on us, Lord, Son of David!" 32Jesus stood still and called them, saying, "What do you want me to do for you?" 33They said to him, "Lord, let our eyes be opened." 34Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.

20.1 *Early in the morning,* about 6:00 A.M. **20.2** *Daily wage.* A denarius

(see text note *b*) was about enough to feed a large peasant family for one day. **20.3** Poor day laborers gathered in the *marketplace* hoping to find work; for social ranking in the Roman Empire, see Introduction. **20.4** *Whatever is right,* i.e., whatever is just. No precise wage is stated (cf. v. 2). **20.8** *Evening.* The poor must be paid on the working day before sunset (see Lev 19.13; Deut 24.15). *The owner,* lit. "the lord." See note on 7.21; see also 21.40. *Beginning with the last.* See 19.30;20.16. **20.13** *Friend,* intended sarcastically (see 22.12;26.50). *Agree.* See v. 2. **20.15** *Envious,* lit. having an "evil eye"(see text note *c;* see also note on 6.23), a powerful and evil-causing look often associated with envy and resentment, here contrasted with the good "lord." **20.16** *Last…first.* See v. 8; note on 19.30; *Gospel of Thomas* 4. **20.17–19** Cf. Mk 10.32–34; Lk 18.31–33. The third passion prediction (see note on 16.21–23). **20.17** *Twelve disciples.* See 10.1. **20.18** *Son of Man.* See note on 8.20. *Handed over.* See note on 10.4. **20.19** Specificity of content characterizes the third prediction (cf. 16.21; 17.22–23). For fulfillment of the predictions, see 27.26–31. **20.20–23** Cf. Mk 10.35–40. **20.20** *The mother of the sons of Zebedee* (James and John; see note on 4.21) later observes the crucifixion and was apparently a follower of Jesus (see 27.55–56). **20.21** Seats at the *right hand* and at the *left* were the second and third positions of power and honor (see 22.44; cf. 25.33; 27.38). The scene envisioned is probably the judgment court (see 19.28). *Your kingdom,* i.e., the kingdom of the Son of Man (see note on 13.41). *Two.* See note on 4.18–22. **20.22** *You,* plural; therefore Jesus responds directly to James and John. *The cup* symbolizes one's destiny (see Pss 11.6; 16.5;23.5), here suffering and death (see Mt 26.39). **20.23** *You will indeed drink my cup.* Cf. v. 22. James was later martyred (see Acts 12.2) and various legends report John's death. *Not mine to grant.* Here the author subordinates the Son to the Father (cf. 11.27). **20.24–28** Cf. Mk 10.41–45; Lk 22.24–27. **20.27** See note on 18.4. **20.28** *Son of Man.* See note on 8.20. *Ransom,* the cost of freeing a prisoner or slave; see Titus 2.14 ("redeem"); 1 Pet 1.18–19. *For many.* See Isa 53.12. **20.29–34** A doublet of 9.27–31; cf. Mk 10.46–52; Lk 18.35–43. **20.29** *Jericho,* city about ten miles east of Jerusalem in the Jordan Valley north of the Dead Sea where Herod the Great had a winter retreat and built three Hellenistic-Roman palaces. The region is associated with John the Baptist and Khirbet Qumran; cf. note on 3.3; Zacchaeus in Lk 19.1–9. **20.30** *Lord, have mercy on us, Son of David.* See notes on 7.21; 9.27. **20.34** *Compassion.* See notes on 9.36; 25.35–36. *Touched.* See note on 8.3. "Seeing" leads to "following"(see notes on 4.19;5.1).

Jesus' Triumphal Entry into Jerusalem

21

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, 2saying to them, “Go into the village ahead of 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, just say this, ‘The Lord needs them.’ And he will send them immediately.[c]” 4This took place to fulfill what had been spoken through the prophet, saying,

> 5 “Tell the daughter of Zion,
> Look, your king is coming to you,

humble, and mounted on a donkey,

and on a colt, the foal of a donkey.”
6The disciples went and did as Jesus had directed them; 7they brought the
donkey and the colt, and put their cloaks on them, and he sat on them. 8A very
large crowd[d] spread their cloaks on the road, and others cut branches from the
trees and spread them on the road. 9The crowds that went ahead of him and that
followed were shouting,

“Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!”

10When he entered Jerusalem, the whole city was in turmoil, asking, “Who is
this?” 11The crowds were saying, “This is the prophet Jesus from Nazareth in
Galilee.”

Jesus Cleanses the Temple

12 Then Jesus entered the temple[a] and drove out all who were selling and buying
in the temple, and he overturned the tables 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’
but you are making it a den of robbers.”

14 The blind and the lame came to him in the temple, and he cured them.
15But when the chief priests and the scribes saw the amazing things that he did,
and heard[b] the children crying out in the temple, “Hosanna to the Son of David,”
they became angry 16and said to him, “Do you hear what these are saying?”
Jesus said to them, “Yes; have you never read,

‘Out of the mouths of infants and nursing babies
you have prepared praise for yourself’?”

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

Jesus Curses the Fig Tree

18 In the morning, when he returned to the city, he was hungry. 19And seeing a
fig tree by the side of the road, he went to it and found nothing at all on it but
leaves. Then he said to it, “May no fruit ever come from you again!” And the fig
tree withered at once. 20When the disciples saw it, they were amazed, saying,

“How did the fig tree wither at once?” 21Jesus answered them, “Truly I tell you, if you have faith and do not doubt, not only will you do what has been done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will be done. 22Whatever you ask for in prayer with faith, you will receive.”

The Authority of Jesus Questioned

23 When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, “By what authority are you doing these things, and who gave you this authority?” 24Jesus said to them, “I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. 25Did the baptism of John come from heaven, or was it of human origin?” And they argued with one another, “If we say, ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’ 26But if we say, ‘Of human origin,’ we are afraid of the crowd; for all regard John as a prophet.” 27So they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I am doing these things.

The Parable of the Two Sons

28 “What do you think? A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ 29He answered, ‘I will not’ but later he changed his mind and went. 30The father[a] went to the second and said the same; and he answered, ‘I go, sir’ but he did not go. 31Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of 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; and even after you saw it, you did not change your minds and believe him.

The Parable of the Wicked Tenants

33 “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. 34When the harvest time had come, he sent his slaves to the tenants to collect his produce. 35But the tenants seized his slaves and beat one, killed another, and stoned another. 36Again he sent other slaves, more than the first; and they treated them in the same way. 37Finally he sent his son to them, saying, ‘They will respect my son.’ 38But when

the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ [39]So they seized him, threw him out of the vineyard, and killed him. [40]Now when the owner of the vineyard comes, what will he do to those tenants?” [41]They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.”

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

> ‘The stone that the builders rejected
> has become the cornerstone;[b]
> this was the Lord’s doing,
> and it is amazing in our eyes’?

[43]Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.[c] [44]The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.”[d]

45 When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. [46]They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

21.1–23.39 Jesus enters Jerusalem; the conflict with the Israelite religious leaders intensifies. **21.1–11** Cf. Mk 11.1–11a; Lk 19.28–38; Jn 12.12–19. **21.1** *Bethphage,* a small village near Jerusalem. *Mount of Olives.* See note on 24.3. **21.2** *Village,* probably Bethany (see note on 21.17). **21.3** *The Lord,* God or Jesus; the wording is ambiguous (see also note on 7.21). **21.4–5** The twelfth quotation formula (see note on 1.22–23) introduces a composite quote from Isa 62.11; Zech 9.9. **21.5** *Daughter of Zion,* the city of Jerusalem and its inhabitants. *Humble.* See 11.29; 20.28. In the poetic text of Zechariah, the same thought is often expressed in successive lines and *on a colt* is simply a repetition of *on a donkey.* The author interprets them as two different animals (see v. 7; cf. Mk 11.7). **21.8** *Spread…cloaks.* See 2 Kings 9.13. At the Feast of Booths, worshipers formed a procession around the temple altar carrying *branches* woven of myrtle, willow, and palm (see Lev 23.39–43; Jn 12.13). **21.9** *Hosanna,* lit. “save us” in Hebrew, but here just a shout of praise (see also v. 15; cf. Ps 118.25a). *Blessed…in the name of the Lord* (see also 23.39) is from Ps 118.26, a verse of the Hallel (Pss 113–118), which was chanted at the great Israelite festivals (see note on 26.30). *Son of David.* See notes on 1.1; 9.27; *Didache* 10.6. The author interprets *the one who comes* as a title for the messianic healer-king (see 3.11; 11.2; 21.5). **21.11** *Crowds.* See note on 4.25; see also 21.46. *Prophet,* an important but

insufficient title for Jesus (see note on 11.9; 16.14–16). *Jesus from Nazareth.* See notes on 1.21; 2.23. **21.12–17** Cf. Mk 11.15–17; Lk 19.45–46; Jn 2.13–17. The author logically places the temple cleansing on the same day as the entry (but cf. Mk 11.11). **21.12** The *selling* and *buying* of animals for sacrifice and the presence of *money changers* were necessary adjuncts of temple sacrifices (see, e.g., Lev 1–7; Num 3.47). *Doves* were the sacrifices of the poor (Lev 5.7). **21.13** See Isa 56.7; Jer 7.11; see also Zech 14.21. **21.14** See note on 4.23–25. *The blind and the lame* were unclean and presumably should not have been in the temple (see Lev 21.16–20; 2 Sam 5.8). **21.15** *The chief priests and the scribes,* together with the elders (see v. 23), formed Jesus' Jerusalem opponents (see note on 2.4). *Children,* apparently to be understood literally (see notes on 18.2;18.6). *Hosanna to the Son of David.* See v. 9. **21.16** *Have you never read.* See note on 12.3. The text cited is Ps 8.2 (Septuagint). **21.17** *Bethany,* a village about two miles from Jerusalem on the eastern slope of the Mount of Olives (see vv. 1–2; 26.6–13). **21.18–22** Cf. Mk 11.12–14, 20–24. The only cursing miracle in the Gospels emphasizes the power of faith and foreshadows the coming destruction of Israel (cf. 3.10). **21.21** *Truly I tell you.* See note on 5.18. On the power of faith to move a *mountain,* see 17.20; *Gospel of Thomas* 48; 106. **21.22** See 7.7–11. **21.23–27** Cf. Mk 11.27–33; Lk 20.1–8. The Jerusalem leaders challenge Jesus' actions. **21.23** *Chief priests, elders.* See notes on 16.21; 21.15. **21.25** *Baptism of John.* See 3.1–6. *From heaven,* i.e., from God. On those who did *not believe him,* see v. 32. **21.26** *Regard John as a prophet.* See note on 14.5; see also 3.4; 11.7–15; 17.9–13; cf. 21.46.

21.28–22.14 Four allegorical parables illustrate the rejection of Israel's leaders and warn God's new people against self-righteous arrogance. **21.28–32** The first parable is given an immediate application. **21.28** *What do you think?* Used also in 17.25; 18.12. *Two sons.* See note on 4.18–22. **21.31** *Will of his father.* See note on 6.10. *Truly I tell you.* See note on 5.18. *The tax collectors and the prostitutes.* See notes on 5.46; 9.10. *Into the kingdom of God.* See note on 4.17. **21.32** *The way of righteousness.* See note on 3.15. *You did not believe him.* See v. 25. **21.33–46** Cf. Mk 12.1–12; Lk 20.9–19. The second parable is strongly allegorical already in the Markan source. See also *Gospel of Thomas* 65. **21.33** Isa 5.1–7, an allegory, forms the basis of this allegorical parable and provides the key to its interpretation. *Landowner,* God. *Vineyard,* Israel. *Tenants,* the Israelite leaders. **21.34** *Produce,* lit. "fruits," i.e., good conduct; see note on 3.8. **21.35** *Slaves,* probably Israelite prophets (see 22.3, 6; 23.29–36). **21.36** *Other slaves,* probably later Israelite prophets or perhaps prophets and apostles in the churches (see 23.34–35). **21.37** *His son,* Jesus (see 3.17; 17.5). **21.39** *Out of the vineyard,* perhaps suggesting the crucifixion outside the Jerusalem walls; see the note on

27.33; cf. Heb 13.12–13. **21.40** *Owner,* lit. “lord” see notes on 7.21; 20.8. **21.41** *Miserable death,* either the final judgment or the destruction of Jerusalem in 70 CE, probably the latter (see note on 22.7; see also Isa 5.24–25). *Other tenants,* Christ-believers. **21.42** *Have you never read.* See note on 12.3. The text cited is Ps 118.22–23 from the Hallel (see note on 21.9). It is also applied to Jesus in Acts 4.11; 1 Pet 2.7. **21.43** *Therefore I tell you.* See note on 5.18. *Kingdom of God.* See note on 4.17. *A people,* here implying a group of Christ-believers (cf. 28.19; see 1 Pet 2.9). *The fruits of the kingdom,* righteous conduct (see note on 3.8; cf. 23.2–3). **21.44** *The one who falls on this stone,* probably an allusion to Isa 8.14 (see also Dan 2.34–35, 44–45). **21.45** *Chief priests.* See note on 2.4. *Pharisees.* See note on 3.7; see also 22.15, 34, 41. The reaction of the *crowds* is distinguished from that of the religious leaders (see note on 4.25; but cf. 27.25). **21.46** *Prophet.* See v. 11.

The Parable of the Wedding Banquet

22

Once more Jesus spoke to them in parables, saying: [2]“The kingdom of heaven
may be compared to a king who gave a wedding banquet for his son. [3]He sent
his slaves to call those who had been invited to the wedding banquet, but they
would not come. [4]Again he sent other slaves, saying, ‘Tell those who have been
invited: Look, I have prepared my dinner, my oxen and my fat calves have been
slaughtered, and everything is ready; come to the wedding banquet.’ [5]But they
made light of it and went away, one to his farm, another to his business, [6]while
the rest seized his slaves, mistreated them, and killed them. [7]The king was
enraged. He sent his troops, destroyed those murderers, and burned their city.
[8]Then he said to his slaves, ‘The wedding is ready, but those invited were not
worthy. [9]Go therefore into the main streets, and invite everyone you find to the
wedding banquet.’ [10]Those slaves went out into the streets and gathered all
whom they found, both good and bad; so the wedding hall was filled with guests.

11 “But when the king came in to see the guests, he noticed a man there who
was not wearing a wedding robe, [12]and he said to him, ‘Friend, how did you get
in here without a wedding robe?’ And he was speechless. [13]Then the king said to
the attendants, ‘Bind him hand and foot, and throw him into the outer darkness,
where there will be weeping and gnashing of teeth.’ [14]For many are called, but
few are chosen.”

The Question about Paying Taxes

15 Then the Pharisees went and plotted to entrap him in what he said. 16So they
sent their disciples to him, along with the Herodians, saying, “Teacher, we know
that you are sincere, and teach the way of God in accordance with truth, and
show deference to no one; for you do not regard people with partiality. 17Tell us,
then, what you think. Is it lawful to pay taxes to the emperor, or not?” 18But
Jesus, aware of their malice, said, “Why are you putting me to the test, you
hypocrites? 19Show me the coin used for the tax.” And they brought him a
denarius. 20Then he said to them, “Whose head is this, and whose title?” 21They
answered, “The emperor’s.” Then he said to them, “Give therefore to the
emperor the things that are the emperor’s, and to God the things that are God’s.”
22When they heard this, they were amazed; and they left him and went away.

The Question about the Resurrection

23 The same day some Sadducees came to him, saying there is no resurrection;[a]
and they asked him a question, saying, 24“Teacher, Moses said, ‘If a man dies
childless, his brother shall marry the widow, and raise up children for his
brother.’ 25Now there were seven brothers among us; the first married, and died
childless, leaving the widow to his brother. 26The second did the same, so also
the third, down to the seventh. 27Last of all, the woman herself died. 28In the
resurrection, then, whose wife of the seven will she be? For all of them had
married her.”

29 Jesus answered them, “You are wrong, because you know neither the
scriptures nor the power of God. 30For in the resurrection they neither marry nor
are given in marriage, but are like angels[a] in heaven. 31And as for the
resurrection of the dead, have you not read what was said to you by God, 32‘I am
the God of Abraham, the God of Isaac, and the God of Jacob’? He is God not of
the dead, but of the living.” 33And when the crowd heard it, they were astounded
at his teaching.

The Greatest Commandment

34 When the Pharisees heard that he had silenced the Sadducees, they gathered
together, 35and one of them, a lawyer, asked him a question to test him.
36“Teacher, which commandment in the law is the greatest?” 37He said to him,
“‘You shall love the Lord your God with all your heart, and with all your soul,
and with all your mind.’ 38This is the greatest and first commandment. 39And a

second is like it: ‘You shall love your neighbor as yourself.’ [40]On these two commandments hang all the law and the prophets.”

The Question about David’s Son

41 Now while the Pharisees were gathered together, Jesus asked them this question: [42]“What do you think of the Messiah?[b] Whose son is he?” They said to him, “The son of David.” [43]He said to them, “How is it then that David by the Spirit[c] calls him Lord, saying,

> [44] ‘The Lord said to my Lord,
> “Sit at my right hand,
> until I put your enemies under your feet” ’?

[45]If David thus calls him Lord, how can he be his son?” [46]No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

22.1–10 Cf. Lk 14.16–24. See also *Gospel of Thomas* 64. The third allegorical parable repeats many aspects of the second. **22.2** *Kingdom of heaven.* See note on 4.17. *May be compared.* See note on 13.24. *King.* See note on 18.23. *Wedding banquet.* See note on 8.11. **22.3** *Slaves,* probably Israelite prophets (see note on 21.35). *Those…invited,* the Israelites. **22.4** *Other slaves,* probably apostles or prophets in the churches (see note on 21.36). **22.6** On the persecution and martyrdom of Israelite prophets and apostles in the churches, see 10.16–23; 21.35–36; 23.29–35. **22.7** The graphic description of the punishment (cf. 21.41) seems to be a reference to the destruction of Jerusalem by Titus in 70 CE. **22.10** *Both good and bad* are within the author’s communities (see note on 13.41), leading to the comments in vv. 11–14. **22.11–14** A fourth allegorical parable, added by the author to the preceding one. **22.11** A *wedding robe* would not be expected of someone summoned off the streets (vv. 9–10); it may symbolize a new way of life; see Rom 13.14; Gal 3.27–28; Col 3.11–12; *Gospel of Thomas* 37. **22.12** *Friend,* intended sarcastically (see 20.13; 26.50). **22.13** *Weeping and gnashing of teeth.* See note on 8.12. **22.14** The final words of the parable serve as a warning against self-righteous arrogance among God’s new people (see also 7.13–14; Rom 11.13–24; 2 Esd 8.3, 41;9.15; *Gospel of Thomas* 23).

22.15–46 Three more attempts by the Jerusalem authorities to entrap Jesus intensify the conflict. **22.15–22** Cf. Mk 12.13–17; Lk 20.20–26. **22.15** *Pharisees.* See note on 3.7. On the plot of the Pharisees to *entrap,* see 12.14; 16.1; 19.3; 22.35. **22.16** *Herodians,* probably the supporters of Herod Antipas (see 14.1) or the Herodian dynasty (see note on 2.1). The group is mentioned nowhere outside

the Gospels (see also Mk 3.6; 12.13). *Teacher.* The opening words are insincere flattery. *Do not regard…with partiality,* do not show favoritism, especially toward people of high social status (see, e.g., Jas 2.1–9; cf. Mt 23.5–7). **22.17** Since census *taxes* were demanded by the Romans and despised by the Israelites, the trap (v. 15) was to force Jesus to make a statement that was either treasonous (to Rome) or offensive (to Israelites). **22.18** *Hypocrites.* See note on 15.7. **22.19–20** A silver *denarius,* the amount of the temple tax in Jesus' day (not the author's; cf. note on 17.24), bore an image of the emperor's *head* (see Ex 20.4; Deut 5.8) and, if recent, presumably had the *title* "TIBERIUS CAESAR, SON OF THE DIVINE AUGUSTUS, AUGUSTUS." **22.21** Jesus as portrayed here appears to support the state (see also 17.24–27; Rom 13.1–7; 1 Pet 2.13–17), but his lifestyle (e.g., 10.9–15) and the political implications of his religious, social, and economic teachings in the Gospel (e.g., 2.2; 4.17) were revolutionary and he was crucified by the Romans. **22.23–33** Cf. Mk 12.18–27; Lk 20.27–39. **22.23** *Sadducees* (see note on 3.7) did not believe in the *resurrection* because it is not attested in the Pentateuch, their textual authority (see Acts 23.8); but cf. note on 22.32. **22.24** *Moses,* the presumed author of the Pentateuch (see note on 8.4). The quotation derives from Deut 25.5–6. The purpose of this legislation (levirate law) was to preserve the deceased male's family line and name (see Gen 38.8; Ruth 4.10). **22.25, 28** *Seven.* Cf. Tob 3.8, 15; 7.11; note on 12.45. **22.30** *Angels,* immortal beings who neither marry nor procreate (see 1 Cor 15.42–44); cf. note on 13.39. **22.31** *Have you not read.* See note on 12.3. **22.32** The quotation is from Ex 3.6. The present tense (*I am*) is here taken to imply that the deceased patriarchs were still *living,* i.e., resurrected. Evidence for the doctrine of resurrection is thus found in the Pentateuch (see note on 22.23). **22.34–40** Cf. Mk 12.28–31; Lk 10.25–28. **22.35** *Lawyer,* one learned in Mosaic law. *To test.* See note on 22.15. **22.37** Deut 6.5; this text was central to Israelite liturgy and life. **22.39** Lev 19.18; also cited in Mt 19.19. On Lev 19.17–19, see note on 18.15–20; *Didache* 1.2. **22.40** *The law and the prophets.* See note on 5.17. *Two.* See note on 4.18–22. **22.41–46** Cf. Mk 12.35–37; Lk 20.41–44. A fourth and final question is posed by Jesus (see note on 22.15–46). **22.42** *The Messiah.* See note on 1.1. *The Son of David.* See notes on 1.1; 9.27; see also Isa 11.1–9; Jer 23.5; 33.15; Jn 7.41–42; Acts 2.29–36; 13.22–23; Rom 1.3–4. **22.43** *By the Spirit.* It was assumed that David, the presumed author of Psalms, spoke under inspiration and thus prophetically (see Acts 2.30–31; 4.25). **22.44** Ps 110.1; see also Ps 8.6b. *The Lord,* here God. *My Lord,* originally the Israelite king, here understood to be the promised Messiah (see note on 7.21). At the *right hand* was a position of power (see 20.21; 25.33; 26.64). **22.45** Fathers never address their sons as "lord," but only sons their fathers or inferiors their superiors. Since the

author actually stresses Jesus' Davidic sonship elsewhere (see 1.1, 6, 17; note on 9.27), this saying probably suggests that Son of God, Son of Man, and Lord are more accurate titles.

Jesus Denounces Scribes and Pharisees

23

Then Jesus said to the crowds and to his disciples, [2]"The scribes and the Pharisees sit on Moses' seat; [3]therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach. [4]They tie up heavy burdens, hard to bear,[d] and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them. [5]They do all their deeds to be seen by others; for they make their phylacteries broad and their fringes long. [6]They love to have the place of honor at banquets and the best seats in the synagogues, [7]and to be greeted with respect in the marketplaces, and to have people call them rabbi. [8]But you are not to be called rabbi, for you have one teacher, and you are all students.[a] [9]And call no one your father on earth, for you have one Father—the one in heaven. [10]Nor are you to be called instructors, for you have one instructor, the Messiah.[b] [11]The greatest among you will be your servant. [12]All who exalt themselves will be humbled, and all who humble themselves will be exalted.

13 "But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them.[c] [15]Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell[d] as yourselves.

16 "Woe to you, blind guides, who say, 'Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.' [17]You blind fools! For which is greater, the gold or the sanctuary that has made the gold sacred? [18]And you say, 'Whoever swears by the altar is bound by nothing, but whoever swears by the gift that is on the altar is bound by the oath.' [19]How blind you are! For which is greater, the gift or the altar that makes the gift sacred? [20]So whoever swears by the altar, swears by it and by everything on it; [21]and whoever swears by the sanctuary, swears by it and by the one who dwells in it; [22]and whoever swears by heaven, swears by the throne of God and by the one who is seated upon it.

23 “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. 24You blind guides! You strain out a gnat but swallow a camel!

25 “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. 26You blind Pharisee! First clean the inside of the cup,[e] so that the outside also may become clean.

27 “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth. 28So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.

29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the graves of the righteous, 30and you say, ‘If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.’ 31Thus you testify against yourselves that you are descendants of those who murdered the prophets. 32Fill up, then, the measure of your ancestors. 33You snakes, you brood of vipers! How can you escape being sentenced to hell?[a] 34Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, 35so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. 36Truly I tell you, all this will come upon this generation.

The Lament over Jerusalem

37 “Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! 38See, your house is left to you, desolate.[b]39For I tell you, you will not see me again until you say, ‘Blessed is the one who comes in the name of the Lord.’”

23.1–36 A vitriolic attack on the leaders of Israel. **23.1–12** Cf. Mk 12.37–39; Lk 11.46; 20.45–46. **23.1** *Crowds.* See note on 4.25. **23.2** *Scribes.* See note on 2.4. *Pharisees.* See note on 3.7. *Sit on Moses’ seat,* succeed Moses as authoritative teachers (see notes on 5.1; 2.16–18). **23.3** The command to *do whatever they teach* is surprising (cf. 5.21–48; 15.1–20; 16.5–12;19.3–9), yet it is integral to the hypocrisy charges that follow. *Not…as they do.* See 5.20; 7.15–

20. **23.4** *Heavy burdens,* the burden of Israelite law (cf. 11.28–30; see 12.9–14; 15.1–20; Acts 15.10; Gal 5.1). **23.5** *To be seen by others.* See also 6.1–18. *Phylacteries* (the Greek word can also be translated "amulets"), two small, square, leather boxes containing scripture verses, worn on the forehead and left arm by Israelite males while at prayer (see Ex 13.9, 16; Deut 6.8; 11.18). *Fringes.* See note on 9.20. **23.6** *Place of honor.* See Lk 14.1, 7–11. **23.7** *Rabbi,* lit. "my great one," a title for honored teachers increasingly used in later generations by the Pharisees (see also 26.25, 49). **23.8** *One teacher,* i.e., Jesus (see 7.28–29; 8.19). *You are all students,* lit. "you are all brothers." The issue here is sibling equality (see 12.48–50). **23.9** *One Father,* i.e., God (see Mal 2.10; cf. 5.16, 48;6.9; 1 Cor 4.15). Fathers are not mentioned in the redefined "family" of disciples (see 12.48–50). **23.10** *Instructors,* academic teachers. **23.11** Cf. Mk 10.43–44; Lk 22.26; see also Mt 20.25–28. **23.12** For status, see Introduction; for status reversal, see note on 18.4.

23.13–36 A series of seven prophetic "woes" against scribes and Pharisees. *Seven.* See note on 12.45. **23.13** *Woe.* See note on 11.21; cf. 5.3–12. *Scribes and Pharisees.* See v. 2; notes on 2.4; 3.7. *Hypocrites!* See note on 6.2. *Lock people out of the kingdom of heaven* (cf. 16.19, *keys*), probably by opposing Jesus and his message. Cf. Lk 11.52; *Gospel of Thomas* 39; 102. **23.15** *Convert,* lit. "proselyte." See also Acts 2.10; 6.5;13.43. *Hell.* See note on 5.22. **23.16–22** The argument highlights the absurdity of regarding a lesser oath (e.g., swearing by the gold of the sanctuary or temple) as binding while regarding a greater oath (e.g., swearing by the sanctuary or temple itself) as not binding (cf. 5.33–37; Ex 20.7). **23.16** *Blind guides.* See note on 15.14. On *gold of the sanctuary,* see 1 Kings 6.20–22. **23.21** *The one who dwells in it,* i.e., God. **23.22** *By the throne of God.* See note on 3.16. **23.23** *Tithe,* a tenth of agricultural produce given to support the temple and its priests (see Lev 27.30–33; Num 18.8–32; Deut 14.22–29; 25.1–15; Tob 1.7–8). *Mint, dill, and cummin,* the smallest herbs (see also Lk 11.42). *Justice.* See 12.18, 20; see also Mic 6.8; Zech 7.9–10. *Mercy.* See 5.7;6.12; 9.13; 12.7; 18.23–25. *Faith.* See 21.18–22. *Without neglecting the others.* See 5.17–20. **23.24** *Gnat,* an unclean insect (see Lev 11.41–44). *Camel,* also unclean (see Lev 11.4). **23.25–26** Cf. Lk 11.39–41; *Gospel of Thomas* 89. A then current debate about the correct sequence for ritual washing of the *cup* and the *plate* (see Mk 7.3–4) provided metaphors for criticizing the performance of external rituals without first cleansing the "heart" (see 15.1–20; also 6.1–18; 23.27–28). **23.27** Tombs were *whitewashed* before Passover to warn against defiling contact with unclean *bones of the dead* (see Lev 21.11; Num 5.2; 6.6–8; 19.11–20; cf. Lk 11.44). The emphasis here, however, is on the contrast between inner and outer purity (see also vv. 25–26). **23.29–36** Cf. Lk 11.47–51. **23.30** On

the *blood of the prophets,* see 1 Kings 18.13; 19.14. Later legends recount the martyrdom of Isaiah and Jeremiah (see also Acts 7.52; 1 Thess 2.14–15; Heb 11.36–38). **23.32** *Fill up…the measure.* The statement assumes a quota of evil that must be completed before the end; see also Rev 6.9–11. **23.33** *You brood of vipers.* See 3.7; 12.34. *Hell.* See note on 5.22. **23.34** *Prophets, sages, and scribes,* authoritative emissaries from the Matthean communities (see notes on 10.41; 13.52). The Gospel frequently alludes to the persecution of Christ-believers (see 5.11–12; 10.16–23; 20.19; 21.35–36; 22.6; 24.9–14). **23.35** *Righteous blood* anticipates the righteous suffering and dying Jesus, another martyr, and perhaps the Field of Blood (cf. note on 27.8). On *righteous Abel,* see Gen 4.8–11. On *Zechariah* the martyr, see 2 Chr 24.20–22. The one called the *son of Barachiah* was another Zechariah, the later (postexilic) prophet (see Zech 1.1). The author has apparently confused the two Zechariahs; cf. vv. 30, 37. **23.36** *Truly I tell you.* See note on 5.18. *This generation.* See note on 11.16. **23.37–39** Cf. Lk 13.34–35. The lament over Jerusalem (from Q) is transitional: it looks back to Jesus' entry into Jerusalem (21.1–11) and forward to Jesus' future coming as judge, the theme of the fifth discourse in chs. 24–25. **23.37** *Under her wings,* a maternal image. Cf. Deut 32.10–12; Pss 36.7; 61.4. **23.38** *House,* the temple, from which Jesus departs (see 24.1; cf. Ezek 10.18). **23.39** *For I tell you.* See note on 5.18. *Blessed.* The quotation from Ps 118.26 (see also 21.9) probably alludes here to Jesus' coming as future judge (see 24.3).

The Destruction of the Temple Foretold

24

As Jesus came out of the temple and was going away, his disciples came to point out to him the buildings of the temple. [2]Then he asked them, "You see all these, do you not? Truly I tell you, not one stone will be left here upon another; all will be thrown down."

Signs of the End of the Age

3 When he was sitting on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will this be, and what will be the sign of your coming and of the end of the age?" [4]Jesus answered them, "Beware that no one leads you astray. [5]For many will come in my name, saying, 'I am the Messiah!'[c] and they will lead many astray. [6]And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. [7]For nation will rise against nation, and kingdom against kingdom, and there will be

famines[a] and earthquakes in various places: [8]all this is but the beginning of the birth pangs.

Persecutions Foretold

9 “Then they will hand you over to be tortured and will put you to death, and you will be hated by all nations because of my name. [10]Then many will fall away,[b] and they will betray one another and hate one another. [11]And many false prophets will arise and lead many astray. [12]And because of the increase of lawlessness, the love of many will grow cold. [13]But the one who endures to the end will be saved. [14]And this good news[c] of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.

The Desolating Sacrilege

15 “So when you see the desolating sacrilege standing in the holy place, as was spoken of by the prophet Daniel (let the reader understand), [16]then those in Judea must flee to the mountains; [17]the one on the housetop must not go down to take what is in the house; [18]the one in the field must not turn back to get a coat. [19]Woe to those who are pregnant and to those who are nursing infants in those days! [20]Pray that your flight may not be in winter or on a sabbath. [21]For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be. [22]And if those days had not been cut short, no one would be saved; but for the sake of the elect those days will be cut short. [23]Then if anyone says to you, ‘Look! Here is the Messiah!’[d] or ‘There he is!’—do not believe it. [24]For false messiahs[e] and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect. [25]Take note, I have told you beforehand. [26]So, if they say to you, ‘Look! He is in the wilderness,’ do not go out. If they say, ‘Look! He is in the inner rooms,’ do not believe it. [27]For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man. [28]Wherever the corpse is, there the vultures will gather.

The Coming of the Son of Man

29 “Immediately after the suffering of those days

the sun will be darkened,
and the moon will not give its light;

the stars will fall from heaven,
and the powers of heaven will be shaken.

30Then the sign of the Son of Man will appear in heaven, and then all the tribes
of the earth will mourn, and they will see ‘the Son of Man coming on the clouds
of heaven’ with power and great glory. 31And he will send out his angels with a
loud trumpet call, and they will gather his elect from the four winds, from one
end of heaven to the other.

The Lesson of the Fig Tree

32 “From the fig tree learn its lesson: as soon as its branch becomes tender and
puts forth its leaves, you know that summer is near. 33So also, when you see all
these things, you know that he[a] is near, at the very gates. 34Truly I tell you, this
generation will not pass away until all these things have taken place. 35Heaven
and earth will pass away, but my words will not pass away.

The Necessity for Watchfulness

36 “But about that day and hour no one knows, neither the angels of heaven, nor
the Son,[b] but only the Father. 37For as the days of Noah were, so will be the
coming of the Son of Man. 38For as in those days before the flood they were
eating and drinking, marrying and giving in marriage, until the day Noah entered
the ark, 39and they knew nothing until the flood came and swept them all away,
so too will be the coming of the Son of Man. 40Then two will be in the field; one
will be taken and one will be left. 41Two women will be grinding meal together;
one will be taken and one will be left. 42Keep awake therefore, for you do not
know on what day[c] your Lord is coming. 43But understand this: if the owner of
the house had known in what part of the night the thief was coming, he would
have stayed awake and would not have let his house be broken into. 44Therefore
you also must be ready, for the Son of Man is coming at an unexpected hour.

The Faithful or the Unfaithful Slave

45 “Who then is the faithful and wise slave, whom his master has put in charge
of his household, to give the other slaves[d] their allowance of food at the proper
time? 46Blessed is that slave whom his master will find at work when he arrives.
47Truly I tell you, he will put that one in charge of all his possessions. 48But if
that wicked slave says to himself, ‘My master is delayed,’ 49and he begins to
beat his fellow slaves, and eats and drinks with drunkards, 50the master of that

slave will come on a day when he does not expect him and at an hour that he does not know. [51]He will cut him in pieces[a] and put him with the hypocrites, where there will be weeping and gnashing of teeth.

24.1–25.46 The fifth discourse (see Introduction) is an expansion of Mark's "little apocalypse" (Mk 13) using material that is from Q with material found only in Matthew. **24.1–2** Cf. Mk 13.1–2; Lk 21.5–6. **24.2** *Truly I tell you.* See note on 5.18. *All will be thrown down.* The Gospel was written after the temple had been destroyed (see Introduction; note on 22.7). Later in the story Jesus is accused of threatening to destroy the temple himself (see 26.60–61; 27.40; Acts 6.14). **24.3–8** Cf. Mk 13.3–8; Lk 21.7–11. **24.3** *Sitting.* See note on 5.1. *Mount of Olives,* located east of the Jerusalem Temple Mount across the Kidron Valley (see note on 4.8; 21.1; 26.30; Acts 1.12), was the place where, according to tradition, the temple-departing glory of God went (Ezek 10.18; 11.23; see 24.1) and where the Messiah was expected to appear (based on Zech 14.1–10). *This,* the destruction of the temple, which is distinguished from the *sign* of Jesus' coming for final judgment at the end of the age; cf. Mk 13.4. **24.4** *Leads you astray.* See vv. 11, 24; *Didache* 6.1. **24.5** According to Josephus, several figures in first-century Palestine claimed to be the *Messiah* (*Antiquities* 17.271–85; see also Mt 24.23–27; Acts 5.35–39;21.38); cf. note on 24.26. **24.6–8** The view was widespread that just as *birth pangs* precede birth, so a series of earthly catastrophes would precede the coming of the Messiah or the messianic age (see Isa 26.17–21;42.14–16; 1 Thess 5.2–3; Rev 12.2; see also 2 Esd 13.31–32; *2 Baruch* 27). **24.9–14** Cf. Mk 13.9a, 13; Lk 21.12a, 17–19. The author omits most of Mk 13.9b–12, having used it earlier in 10.17–22. **24.9** *All nations.* Here persecution from outside the Israelite communities is envisioned, probably in connection with the gentile mission (see v. 14; 28.19; cf. 10.17). **24.10** *Fall away.* See note on 13.21; *Didache* 16.5. **24.11** *False prophets.* See v. 4; also 7.15–23; *Didache* 16.3. **24.12** *Love,* perhaps love within the communities (see v. 10; see also 5.43–46) or love of, i.e., fidelity to, God (see 13.20–21; 22.37–39; see also 2 Tim 3.1–5). **24.13** See 10.22. *Endures…saved.* See *Didache* 16.5. **24.14** *This good news of the kingdom* (see also 4.23;9.35; 26.13), i.e., Jesus' teachings and deeds and perhaps also the author's Gospel. *To all the nations.* The mission, including the Gentiles, will precede the end (see 26.13; 28.19; but see also 10.5–15). **24.15–28** Cf. Mk 13.14–23; Lk 17.23–24, 37; 21.20–24. **24.15** *The desolating sacrilege,* from Dan 9.27; 11.31; 12.11 (see also 1 Macc 1.54; 2 Macc 8.17), where it referred to an offensive altar to the Greek god Zeus set up in the Jerusalem temple in 167 BCE by the Seleucid king Antiochus IV. The author of Matthew adds *spoken of by the prophet Daniel* and changes "set up where it ought not to be"(Mk 13.14) to *standing in the holy place.* The saying

might once have referred to the emperor Caligula's unfulfilled plan to set up his statue in the Jerusalem temple in 40 CE, but the author probably understood it as a reference to the presence of the Roman general Titus standing in the temple in 70 CE (see note on 22.7). *(Let the reader understand.)* This interruption, taken from Mk 13.14, signaled the importance of the mysterious symbol to the reader, who in antiquity normally read aloud, often to an assembly, e.g., a church. **24.16** *Those in Judea must flee to the mountains.* See 1 Macc 2.28. A tradition (whose accuracy is much debated) claims that Christians from Jerusalem obeyed an oracle to flee to Pella (a city east of the Jordan) when the Roman armies threatened the city (Eusebius, *Ecclesiastical History* 3.5.3). **24.19** *Woe,* here a lament (see note on 11.21). **24.20** Travel on the *sabbath* was restricted by Israelite law (see Ex 16.29–30;20.8–11; Acts 1.12). This saying suggests that the author's communities still observed the sabbath (see 12.8; Rom 14.5–6). For a possible shift from the last to the first day of the week, probably in honor of Jesus' resurrection, see Acts 20.7; cf. also 1 Cor 16.2; note on Rev 1.10 ("the Lord's day"). **24.21** *Suffering,* Greek *thlipsis,* a word that became a technical term for end-time affliction (see v. 29; Dan 12.1; Rom 5.3; 8.35). **24.22** *The elect,* God's chosen, righteous people (see Deut 7.6–11; Rom 8.33; Col 3.12). **24.24** *False messiahs.* See note on 24.5. *Signs and omens.* See 12.38; 16.1; 2 Thess 2.9; *Didache* 16.4. According to Josephus, false prophets claimed there would be signs of deliverance from the Romans (*War* 6.285–309). See note on 24.16. **24.26** Cf. Lk 17.23; *Gospel of Thomas* 3; 51; 113. The isolated *wilderness* was a favorite hiding place for bandits and insurrectionists; see Acts 21.38; Josephus, *Antiquities* 20.97–99; 20.167–72; *War* 2.258–63; 7.437–41. **24.27** *The coming* (Greek *parousia*), i.e., to execute the final judgment at the end of the age (see vv. 3, 37, 39, 44, 50; 25.31–46). *Son of Man.* See note on 8.20. **24.28** This grisly proverb emphasizes that the coming of the Son of Man will be obvious to all. **24.29–31** Cf. Mk 13.24–27; Lk 21.25–28. The Parousia, or (second) coming, of the Son of Man. **24.29** The language echoes Isa 13.10, 13; 34.4; Ezek 32.7–8; Joel 2.10; Am 8.9; see also Rev 6.12–13. **24.30** *The sign,* perhaps the Son of Man himself or some cosmic sign (see v. 27; see also Isa 11.12; 49.22). *All the tribes…will mourn,* an allusion to Zech 12.10 (see also Rev 1.7). *The Son of Man…clouds of heaven.* See Dan 7.13; note on Mt 8.20; see also 26.64; *Didache* 16.6. **24.31** *Angels.* Cf. 13.41. On the gathering of the *elect* (see note on 24.22); see Isa 27.12–13; 1 Thess 4.16. *Four winds,* i.e., the whole world; see Ezek 37.9; Zech 2.6; Rev 7.1; *Didache* 10.5. **24.32–36** Cf. Mk 13.28–32; Lk 21.29–33. **24.33** *You know that he is near.* Cf. vv. 36, 48–50; 25.5. **24.34** *Truly I tell you.* See note on 5.18. *This generation will not pass away.* See 10.23; 16.28; cf. 24.36, 48; 25.5. **24.36** *That day.* See note on 7.22. *Only the Father.* Cf. 11.27.

24.37–44 Cf. Lk 17.26–27, 34–35; 12.39–40. The emphasis here is on the unexpectedness of the flood, which caught people unprepared. **24.40–41** *Taken…left.* Cf. *Gospel of Thomas* 61. *Two.* See note on 4.18–22. **24.42–44** Cf. Lk 12.39–40; 1 Thess 5.2; 2 Pet 3.10; Rev 3.3; 16.15; *Gospel of Thomas* 21; 103; *Didache* 16.1. **24.42** *Keep awake.* See 25.1–13; 26.36–46; 1 Thess 5.6–8. **24.43** The unexpectedness of a *thief* provides an apt metaphor for the coming of the Son of Man (see 1 Thess 5.2, 4; 2 Pet 3.10; Rev 3.3; 16.15). **24.45–51** Cf. Lk 12.42–46. An allegorically interpreted slave parable warns about a delay in Jesus' return. **24.46** *Blessed.* See note on 5.3. **24.47** *Truly I tell you.* See note on 5.18. **24.48** *My master,* lit. "my lord," Jesus (see note on 7.21). *Delayed.* See also 25.5, 19; 2 Pet 3.1–13. **24.50** *An hour that he does not know.* See vv. 36, 44; 25.13. **24.51** *Cut him in pieces,* particularly savage imagery (see also 18.34). *With the hypocrites.* See, e.g., 23.29–33. *Weeping and gnashing of teeth.* See note on 8.12.

25

"Then the kingdom of heaven will be like this. Ten bridesmaids[b] took their lamps and went to meet the bridegroom.[c] 2Five of them were foolish, and five were wise. 3When the foolish took their lamps, they took no oil with them; 4but the wise took flasks of oil with their lamps. 5As the bridegroom was delayed, all of them became drowsy and slept. 6But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' 7Then all those bridesmaids [b] got up and trimmed their lamps. 8The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' 10And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. 11Later the other bridesmaids[b] came also, saying, 'Lord, lord, open to us.' 12But he replied, 'Truly I tell you, I do not know you.' 13Keep awake therefore, for you know neither the day nor the hour.[d]

The Parable of the Talents

14 "For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; 15to one he gave five talents,[e] to another two, to another one, to each according to his ability. Then he went away. 16The one who had received the five talents went off at once and traded with them, and made five

more talents. [17]In the same way, the one who had the two talents made two more talents. [18]But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. [19]After a long time the master of those slaves came and settled accounts with them. [20]Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' [21]His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' [22]And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' [23]His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' [24]Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; [25]so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' [26]But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? [27]Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. [28]So take the talent from him, and give it to the one with the ten talents. [29]For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. [30]As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

The Judgment of the Nations

31 "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. [32]All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, [33]and he will put the sheep at his right hand and the goats at the left. [34]Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; [35]for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, [36]I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' [37]Then the righteous will answer him, 'Lord, when

was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? [38]And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? [39]And when was it that we saw you sick or in prison and visited you?' [40]And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family,[a] you did it to me.' [41]Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; [42]for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, [43]I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' [44]Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' [45]Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' [46]And these will go away into eternal punishment, but the righteous into eternal life."

25.1–46 Three major parables about the coming (Greek *parousia*) of the Son of Man for final judgment. The first and third are found only in Matthew. **25.1–13** Parable of the ten bridesmaids, an allegory about readiness for the unexpected Parousia. **25.1** *Then,* at the Parousia (see 24.50). *Kingdom of heaven.* See note on 4.17. *Went to meet the bridegroom.* The setting is the return of the groom (with his new bride) to his father's house (see 22.2). The task of the bridesmaids (lit. *virgins,* text note *b*) is to welcome the bride and groom into the household; see note on 9.15. **25.5** *The bridegroom was delayed,* i.e., the delay of Jesus' return. See 24.36–51; 25.19. **25.6** *Midnight,* lit., "in the middle of the night," an unexpected time. **25.10** On the *wedding banquet* as a metaphor for the kingdom of heaven, see 22.1–10. *The door was shut.* See 22.11–14; also 5.20; Lk 13.24–27. **25.11** *Lord, lord.* See 7.21–23. **25.12** *Truly I tell you.* See note on 5.18. **25.13** *Keep awake.* See note on 24.42. **25.14–30** Cf. Lk 19.12–27. Parable of the talents, an allegory for responsibility during the period before Jesus' return. **25.14** *Going on a journey.* The story suggests a temporary absence, as of the resurrected Son of Man. *Entrusted his property to them.* Household slaves often had positions of authority; see 24.45. **25.15** *Talent,* not human ability, but an unusually large amount of money (see text note *e;* 18.24). **25.16** *Traded with them.* The action suggests a willingness to take risks, possibly representing missionizing apostles (see 10.5–15). **25.18** *A hole in the ground,* a safe, risk-free way to save (see 13.44). *Master's,* lit. "lord's" (see note on 7.21). **25.19** *After a long time* suggests the delay of the Parousia (see 24.48; 25.5). *Settled accounts*

suggests the last judgment (see 18.23). **25.21** *Enter into the joy of your master* suggests entering the kingdom (see vv. 10, 34). **25.29** See 13.12 (doublet). **25.30** *Weeping and gnashing of teeth.* See note on 8.12. **25.31–46** The criteria of the final judgment, the author's most powerful and dramatic ethical statement (vv. 35–36). **25.31** *When the Son of Man comes,* i.e., the Parousia (see note on 13.41; 16.27–28; 24.29–31). *The angels with him.* See Deut 33.2; Zech 14.5; note on 13.39. *Throne of his glory,* his glorious throne (see also 19.28; 26.64; Dan 7.13–14; Rev 3.21). **25.32** *Nations.* Greek *ethne* can mean groups of almost any kind, but especially "peoples" or "nations" (see also 24.9, 14; 28.19). It most often refers to groups other than one's own (see note on 1.1), thus also "Gentiles" (see 4.15; 6.32; 10.5, 18;12.18, 21; 20.19, 25). The group is the object of missionary activity between the death of Jesus and his return (see 28.19; see also Isa 66.18; Rev 21.22–22.5). *Separate…sheep from the goats.* See Ezek 34.17–22; see note on 3.12. **25.33** *Right hand.* See note on 22.44. **25.34** In Jesus' parables the *king* usually represents God (see 18.23; 22.2), but here the king is the Son of Man (see note on 13.41; see also 21.5; 27.11; Rev 17.14). **25.35–36** The criteria are whether a person has performed works of mercy to those in great need in the present world; cf. 9.13a. **25.37** *Righteous,* here those who innocently do good works (see 13.43; cf. 1.19). *Lord.* See note on 7.21. **25.40** *Truly I tell you.* See note on 5.18. *The least of these,* here probably believers (see 10.40–42; 18.6, 14). **25.41** *Prepared for the devil.* See Rev 20.10.

The Plot to Kill Jesus

26

When Jesus had finished saying all these things, he said to his disciples, [2]"You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified."

3 Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, [4]and they conspired to arrest Jesus by stealth and kill him. [5]But they said, "Not during the festival, or there may be a riot among the people."

The Anointing at Bethany

6 Now while Jesus was at Bethany in the house of Simon the leper,[a] [7]a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table. [8]But when the disciples saw it, they were angry and said, "Why this waste? [9]For this ointment could have been sold for a large

sum, and the money given to the poor." [10]But Jesus, aware of this, said to them, "Why do you trouble the woman? She has performed a good service for me. [11]For you always have the poor with you, but you will not always have me. [12]By pouring this ointment on my body she has prepared me for burial. [13]Truly I tell you, wherever this good news[b] is proclaimed in the whole world, what she has done will be told in remembrance of her."

Judas Agrees to Betray Jesus

14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests [15]and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. [16]And from that moment he began to look for an opportunity to betray him.

The Passover with the Disciples

17 On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" [18]He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" [19]So the disciples did as Jesus had directed them, and they prepared the Passover meal.

20 When it was evening, he took his place with the twelve;[c] [21]and while they were eating, he said, "Truly I tell you, one of you will betray me." [22]And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" [23]He answered, "The one who has dipped his hand into the bowl with me will betray me. [24]The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." [25]Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

The Institution of the Lord's Supper

26 While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." [27]Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; [28]for this is my blood of the[a] covenant, which is poured out for many for the forgiveness of sins. [29]I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

30 When they had sung the hymn, they went out to the Mount of Olives.

Peter's Denial Foretold

31 Then Jesus said to them, "You will all become deserters because of me this night; for it is written,

> 'I will strike the shepherd,
> and the sheep of the flock will be scattered.'

32But after I am raised up, I will go ahead of you to Galilee." 33Peter said to him, "Though all become deserters because of you, I will never desert you." 34Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." 35Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

Jesus Prays in Gethsemane

36 Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." 37He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. 38Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." 39And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." 40Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? 41Stay awake and pray that you may not come into the time of trial;[b] the spirit indeed is willing, but the flesh is weak." 42Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." 43Again he came and found them sleeping, for their eyes were heavy. 44So leaving them again, he went away and prayed for the third time, saying the same words. 45Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. 46Get up, let us be going. See, my betrayer is at hand."

The Betrayal and Arrest of Jesus

47 While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. 48Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." 49At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. 50Jesus said to him, "Friend, do what you are here to

do.” Then they came and laid hands on Jesus and arrested him. 51Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. 52Then Jesus said to him, “Put your sword back into its place; for all who take the sword will perish by the sword. 53Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? 54But how then would the scriptures be fulfilled, which say it must happen in this way?” 55At that hour Jesus said to the crowds, “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. 56But all this has taken place, so that the scriptures of the prophets may be fulfilled.” Then all the disciples deserted him and fled.

Jesus before the High Priest

57 Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. 58But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. 59Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, 60but they found none, though many false witnesses came forward. At last two came forward 61and said, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’” 62The high priest stood up and said, “Have you no answer? What is it that they testify against you?” 63But Jesus was silent. Then the high priest said to him, “I put you under oath before the living God, tell us if you are the Messiah,[a] the Son of God.” 64Jesus said to him, “You have said so. But I tell you,

> From now on you will see the Son of Man
> seated at the right hand of Power
> and coming on the clouds of heaven.”

65Then the high priest tore his clothes and said, “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. 66What is your verdict?” They answered, “He deserves death.” 67Then they spat in his face and struck him; and some slapped him, 68saying, “Prophesy to us, you Messiah![a] Who is it that struck you?”

Peter’s Denial of Jesus

69 Now Peter was sitting outside in the courtyard. A servant-girl came to him

and said, “You also were with Jesus the Galilean.” [70]But he denied it before all of them, saying, “I do not know what you are talking about.” [71]When he went out to the porch, another servant-girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.”[b] [72]Again he denied it with an oath, “I do not know the man.” [73]After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent betrays you.” [74]Then he began to curse, and he swore an oath, “I do not know the man!” At that moment the cock crowed. [75]Then Peter remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

26.1–28.20 The passion and resurrection narratives follow the Markan outline and, like Mark, contain many allusions to the psalms of lament and to the suffering servant of Isa 52.13–53.12. **26.1–5** Cf. Mk 14.1–2; Lk 22.1–2; also cf. Jn 11.47–53. **26.1** *When Jesus had finished*. The closing formula to Jesus’ fifth discourse (see note on 7.28). **26.2** *Passover,* a seven-day Israelite spring festival combined with the Feast of Unleavened Bread (see v. 17), celebrating the exodus from Egyptian slavery to freedom (see Ex 12.14–27; 34.18; see also note on 2.13–15). The term also refers especially to the period extending from the evening of the first day, the day of Preparation (27.62), when the lamb was slaughtered at the temple (Ex 12.6), to the ensuing evening when the meal was eaten, and to the meal itself (see 26.17). *Son of Man.* See notes on 8.20; 16.21–23. *Handed over,* or “betrayed,” a key theme; see note on 10.4.

26.3 *Chief priests.* See notes on 2.4; 21.15. *Elders of the people.* See note on 16.21. The *palace* (lit. “courtyard” cf. vv. 69–75) of *Caiaphas,* mentioned only in Matthew, is of uncertain location, but was probably in the wealthy quarter of the Upper City of Jerusalem. Caiaphas held the office of *high priest* from 18 to 36/7 CE (see vv. 57–66; Lk 3.2; Jn 11.49–53; Acts 4.6; Josephus, *Antiquities* 18.26, 35, 95), a lengthy term that suggests cooperation with the Romans. A family tomb with several chambers containing ossuaries (boxes for reburial of bones), including one with the inscription “Joseph son of Caiaphas” (i.e., Joseph Caiaphas; see Josephus, *Antiquities* 18.34), was discovered in the Peace Forest south of the old city of Jerusalem in 1990. It is probably the tomb of Caiaphas’s family (called “Caiaphas’s Tomb”). *Conspired.* Jerusalem authorities replace Pharisees in the plot (cf. 3.7; 12.14); *Festival,* e.g., Passover. **26.5** *Riots,* common at festivals (see 27.24; Josephus, *War* 1.88). **26.6–13** Cf. Mk 14.3–9; Lk 7.36–50; Jn 12.1–8. On women, see Introduction; note on 9.18–26. **26.6** *Bethany.* See note on 21.17. *Simon the leper,* otherwise unmentioned in Matthew, but see 8.2–4. **26.7** *Alabaster,* a soft cream-colored, marble-like stone. *Jar,*

“flask” (archaeology). *Poured it on his head,* probably an act of hospitality (see Lk 7.46), but perhaps an allusion to the coronation ritual for a king (see note on 1.1; cf. 26.12). **26.9** On concern for the *poor,* see 19.21; 25.31–46; see note on 5.3; for social ranking in the Roman Empire, see Introduction. **26.11** *Always have the poor with you,* perhaps echoing Deut 15.11. **26.12** *Burial.* See 27.57–61.

26.13 *Truly I tell you.* See vv. 21, 29, 34; note on 5.18. *This good news* (see text note *b*) perhaps includes the author’s written Gospel (see 24.14; see also 4.23; 9.35). *The whole world.* See 24.14; 28.19. The story (vv. 6–12) is *told in remembrance of her,* yet she is unnamed. **26.14–16** Cf. Mk 14.10–11; Lk 22.3–6; Jn 11.57. **26.14** *Judas Iscariot.* The betrayer’s membership in the inner circle of the Twelve is emphasized (see 10.1–4; 26.20–25, 47–50). **26.15** *Betray.* See note on 17.22. *Thirty pieces of silver,* the value of an injured slave (Ex 21.32), but clearly an allusion to Zech 11.12–13 (see also Mt 27.3–10). **26.17–25** Cf. Mk 14.12–21; Lk 22.7–14, 21–23; Jn 13.21–26. **26.17** *First day,* the day of Preparation (see note on 26.2). *Unleavened Bread,* an alternate name for Passover. Leaven was left out of bread during the entire festival (see Ex 12.15–20; 13.3–10). **26.20** *The twelve.* See note on 10.1. **26.21** *Betray.* See note on 17.22. **26.22** *Lord.* See note on 7.21. **26.23** *Dipped.* The practice was common; it is mentioned here to emphasize that the betrayer broke the bond of those who eat together (see Ps 41.9). **26.24** *As is written of him.* The text referred to here is not known (cf. 16.21–23; Mk 8.31; see also Isa 52.13–53.12). *Woe,* here a curse oracle (see note on 11.21). **26.25** *Rabbi,* a title used of Jesus only by opponents and Judas (see v. 49; note on 23.7). *You have said so,* a cryptic answer probably meaning “yes,” but with a qualification (see v. 64; 27.11). **26.26–30** Cf. Mk 14.22–26; Lk 22.15–20, 39; see also 1Cor 11.23–25. **26.26** *Took bread…blessing…broke…gave,* the acts and words of the head of the household before Israelite meals and before the main meal at Passover (see also 14.19). *This is my body.* See 1 Cor 10.16–17. **26.28** Israelites were forbidden to drink *blood* (see Lev 17.10–14; Acts 15.20), but blood was used to ratify a *covenant* (see Ex 24.6–8; Zech 9.11; see also Jer 31.31–34). *Poured out for many* denotes a view of Jesus’ death as sacrificial atonement (see Lev 16.21; Isa 53.10–12; Mk 10.45; Rom 3.25; 5.9; *Didache* 14.1 for the Eucharist as sacrifice). *Forgiveness of sins.* See 1.21; 6.12, 14–15; 9.6; 18.21–35. **26.29** *That day,* i.e., of the future messianic banquet (see note on 8.11). **26.30** *The hymn,* probably from the Hallel (see note on 21.9). *Mount of Olives.* See note on 24.3. **26.31–35** Cf. Mk 14.27–31; Lk 22.31–34; Jn 13.36–38. **26.31** *All become deserters.* See v. 56; see also note on 13.21. The quotation is from Zech 13.7; see also Isa 53.6. **26.32** The prediction is restated in 28.7, fulfilled in 28.16–20. **26.34** The prediction is

fulfilled in vv. 69–75. On three denials, see note on 1.2–6a. **26.36–46** Cf. Mk 14.32–42; Lk 22.40–46; see also Jn 18.1. **26.36** *Gethsemane* (Hebrew for "oil press"), an unknown site somewhere on the west side of the Mount of Olives (see v. 30). **26.37** *Peter and…two sons of Zebedee.* See notes on 4.21; 17.1. **26.38** *Stay awake.* See 24.42; 25.13; 26.40–41. *This cup.* See note on 20.22. **26.40** *Sleeping.* See also vv. 43, 45. **26.41** *Time of trial.* See 6.13. **26.42** *Your will be done.* See 6.10. **26.45** *The Son of Man is betrayed.* See notes on 8.20; 10.4. **26.47–56** Cf. Mk 14.43–50; Lk 22.47–53; Jn 18.3–11. **26.47** *A large crowd,* here obviously hostile (see note on 4.25). *Chief priests…elders of the people.* See v. 3. **26.48** *Kiss,* a form of greeting; cf. Lk 15.20. **26.49** *Rabbi.* See note on 26.25. **26.50** *Friend,* probably sarcastic (see 20.13; 22.12; note on 26.23). **26.51** The *one* with Jesus is apparently a disciple (cf. Mk 14.47; Jn 18.10). **26.53** *Twelve legions.* A Roman legion was 6,000 infantry plus 120 cavalry. The saying reflects the myth of the warrior God leading heavenly angelic armies (see, e.g., 2 Kings 6.15–17; Ps 24.8–10; Rev 19.14). **26.55** *Bandit,* or rebel leader (see notes on 2.2; 10.4; 24.24; 27.35; 27.38). **26.56** The thirteenth quotation formula (see note on 1.22–23) does not introduce a specific text. *All the disciples…fled.* See v. 31. **26.57–68** Cf. Mk 14.53–65; Lk 22.54–55, 63–71; Jn 18.13–24. **26.57** *Caiaphas.* See note on 26.3; cf. Jn 18.12–14, 24. *Scribes.* See note on 2.4. *Elders.* See v. 3; note on 16.21. **26.59** *The whole council,* lit. "the Sanhedrin," a supreme Israelite court to handle internal affairs, controlled by priests. The session described here raises many questions, because trials during Passover, night trials, and single sessions for capital offenses were forbidden by Israelite law codified about 200 CE. Moreover, capital punishment may have been illegal for Jews to perform in Jesus' day (see also 27.2; note on Jn 18.31). **26.60** *Two* witnesses were required by Israelite law (see note on 18.16). **26.61** See 24.2; 27.40. *In three days,* hinting at Jesus' resurrection (see also 12.40; 16.21). See note on 1.2–6a. **26.63** *Silent.* See Isa 53.7; 1 Pet 2.22–23. *Messiah.* See note on 1.1. *Son of God.* See note on 3.17. **26.64** *You have said so* replaces Mark's "I am" (14.62). See note on 26.25; 27.11. The vision of the *Son of Man* derives from Dan 7.13–14 (see Mt 24.30; note on 8.20). *Seated at the right hand of Power* (i.e., of God). For believers, this was the place of the resurrected, exalted Messiah (see Ps 110.1; see also Acts 2.32–36; 7.56; Rom 8.34; Eph 1.20; Col 3.1; Heb 1.3, 13; 8.1; 10.12). *Coming,* i.e., for the final judgment (see 24.29–31). **26.65** *Tore his clothes,* a gesture of distress (see 2 Kings 18.37–19.3; Acts 14.14). Blasphemy, normally dishonoring God's name (see note on 12.31–32), here used loosely to describe Jesus' messianic affirmation. **26.66** *Death,* the punishment for blasphemy (see Lev 24.10–23). **26.67** See Isa 50.6. **26.69–75** Cf. Mk 14.66–72; Lk 22.55–62; Jn 18.25–27. **26.69** *Peter,* the representative disciple

(see note on 14.28). **26.71** *Jesus of Nazareth.* See 2.23; 21.11. **26.72** The *oath* suggests Peter's dishonesty (on oaths, see 5.33–37; 23.16–22; cf. 26.63). **26.75** *What Jesus had said.* See note on 26.34.

27

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. [2]They bound him, led him away, and handed him over to Pilate the governor.

The Suicide of Judas

3 When Judas, his betrayer, saw that Jesus[a] was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. [4]He said, "I have sinned by betraying innocent[b] blood." But they said, "What is that to us? See to it yourself." [5]Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. [6]But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." [7]After conferring together, they used them to buy the potter's field as a place to bury foreigners. [8]For this reason that field has been called the Field of Blood to this day. [9]Then was fulfilled what had been spoken through the prophet Jeremiah,[c] "And they took[d] the thirty pieces of silver, the price of the one on whom a price had been set,[e] on whom some of the people of Israel had set a price, [10]and they gave[f] them for the potter's field, as the Lord commanded me."

Pilate Questions Jesus

11 Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." [12]But when he was accused by the chief priests and elders, he did not answer. [13]Then Pilate said to him, "Do you not hear how many accusations they make against you?" [14]But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Barabbas or Jesus?

15 Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. [16]At that time they had a notorious prisoner, called Jesus [g] Barabbas. [17]So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus [g] Barabbas or Jesus who is

called the Messiah?”[h] 18For he realized that it was out of jealousy that they had handed him over. 19While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” 20Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. 21The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” 22Pilate said to them, “Then what should I do with Jesus who is called the Messiah?”[a] All of them said, “Let him be crucified!” 23Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

Pilate Hands Jesus over to Be Crucified

24 So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, “I am innocent of this man’s blood;[b] see to it yourselves.” 25Then the people as a whole answered, “His blood be on us and on our children!” 26So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

The Soldiers Mock Jesus

27 Then the soldiers of the governor took Jesus into the governor’s headquarters,[c] and they gathered the whole cohort around him. 28They stripped him and put a scarlet robe on him, 29and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, “Hail, King of the Jews!” 30They spat on him, and took the reed and struck him on the head. 31After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

The Crucifixion of Jesus

32 As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. 33And when they came to a place called Golgotha (which means Place of a Skull), 34they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. 35And when they had crucified him, they divided his clothes among themselves by casting lots;[a] 36then they sat down there and kept watch over him. 37Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”

38 Then two bandits were crucified with him, one on his right and one on his

left. [39]Those who passed by derided[b] him, shaking their heads [40]and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." [41]In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, [42]"He saved others; he cannot save himself.[c] He is the King of Israel; let him come down from the cross now, and we will believe in him. [43]He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" [44]The bandits who were crucified with him also taunted him in the same way.

The Death of Jesus

45 From noon on, darkness came over the whole land[d] until three in the afternoon. [46]And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" [47]When some of the bystanders heard it, they said, "This man is calling for Elijah." [48]At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. [49]But the others said, "Wait, let us see whether Elijah will come to save him."[e] [50]Then Jesus cried again with a loud voice and breathed his last.[f] [51]At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. [52]The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. [53]After his resurrection they came out of the tombs and entered the holy city and appeared to many. [54]Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"[g]

55 Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. [56]Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

The Burial of Jesus

57 When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. [58]He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. [59]So Joseph took the body and wrapped it in a clean linen cloth [60]and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. [61]Mary Magdalene and the other Mary were there, sitting opposite the

tomb.

The Guard at the Tomb

62 The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate 63and said, “Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ 64Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised from the dead,’ and the last deception would be worse than the first.” 65Pilate said to them, “You have a guard[a] of soldiers; go, make it as secure as you can.”[b] 66So they went with the guard and made the tomb secure by sealing the stone.

27.1–2 Cf. Mk 15.1; Lk 22.66; 23.1; Jn 18.28. **27.1** *Chief priests and the elders.* See 26.3. **27.2** *Pilate* was the fifth Roman *governor* of the province of Judea (26–36 CE). A Latin inscription discovered in 1961 at Caesarea by the Sea, his headquarters in Palestine, shows that Pontius Pilate, “prefect of Judea” (procurator was a later title), dedicated a temple to honor the emperor Tiberius (14–37 ce). Prefects who came to Jerusalem at festival times normally stayed in Herod’s palace along the western wall; cf. notes on 27.24–26; 27.27. On capital punishment, see note on Jn 18.31. **27.3–10** The story of Judas’s suicide is found only in Matthew in the gospels and is based on several OT texts; cf. Acts 1.18–20 for a nonsuicide story. **27.3** *Thirty pieces of silver,* alluding to Zech 11.12–13; see note on 26.15. **27.4** Shedding *innocent blood* pollutes the land and brings “bloodguilt” on the people (see Num 35.33–34; Deut 19.10). Cf. note on 23.35. **27.5** *Throwing down the…silver,* an allusion to Zech 11.13 (see also Mt 27.6). *Hanged himself.* Cf. Acts 1.18; see Deut 21.23. **27.7** *Potter’s field.* Cf. Acts 1.18. **27.8** *Field of Blood,* Hakeldama (cf. note on Acts 1.18–19), in the Valley of Hinnom (cf. note on 5.22). **27.9–10** The fourteenth quotation formula (see note on 1.22–23) introduces a text based loosely on Zech 11.13. *Jeremiah* is inaccurately mentioned as the source (see text note *c*), but the name is probably suggested by Jeremiah’s purchase of land (Jer 32.6–15) and visit to the potter (Jer 18.1–3; 19.1–13). **27.11–14** Cf. Mk 15.2–5; Lk 23.2–3; Jn 18.29–38. Cf. note on 27.24–26. **27.11** *Before the governor.* See 10.18–20.To claim the title *King of the Jews* (see also 2.2), corresponding roughly to “Messiah” (see note on 1.1), would be treasonable (see notes on 2.2; 4.17). *You say so.* See notes on 26.25; 26.64. **27.14** *No answer.* See 26.63; Isa 53.7. *Greatly amazed.* See Isa 52.14–15. **27.15–23** Cf. Mk 15.6–14; Lk 23.18–23; Jn 18.39–40. **27.15** *Festival,* Passover (see 26.2). *Release…anyone…they wanted.* Evidence for such a custom is weak at best (see Josephus, *Antiquities* 20.215). **27.16** *Jesus Barabbas.* The

author may have seen heavy irony in the name, which means in Aramaic "Jesus, son of the father" (cf. text note *g*).

27.17 *Messiah.* See note on 1.1. **27.19** *Judgment seat,* a raised platform where magistrates judged (see also Jn 19.13;Acts 12.21). Only Matthew contains the tradition about Pilate's *wife. Innocent man,* lit. "righteous man." See Isa 53.8–9; notes on 1.19; 23.35. A *dream* often communicates a divine revelation (see 1.20); thus, Pilate's wife seems to be portrayed somewhat positively. **27.20** *Crowds.* See note on 4.25. **27.22** *Crucified.* See note on 27.35. **27.24–26** Cf. Mk 15.15; Lk 23.24–25; Jn 19.16. The author's insertion diminishes Pilate's legal liability. In the Gospels Pilate vacillates but is more positively portrayed than the Israelite leaders (e.g., v. 25); he is progressively exonerated in early church literature (e.g., *Gospel of Peter;* Tertullian, *Apology* 21.24; *Acts of Pilate*), ending up as a saint in the Coptic and Ethiopian churches. In contrast, ancient Israelite accounts accuse him of corruption, rape, murder, and contempt for the people of Israel (Philo, *Embassy to Gaius;* Josephus, *Antiquities* 18.55–62); cf. also Lk 13.1. The Roman Tacitus (*Annals* 15.44) mentions Jesus' death under Pilate. Cf. note on 27.2. **27.24** *Riot.* See note on 26.5. *Washed his hands.* See Deut 21.6–7; Pss 26.6; 73.13. **27.25** *The people as a whole,* more inclusive than the *crowd* (v. 24). *His blood be on us and on our children.* This familiar formula for accepting responsibility for a death (see Lev 20.9–16; 2 Sam 1.16; Jer 26.15) climaxes the author's condemnation of Israel (see also 21.43; 22.7; 23.29–36). **27.26** *Flogging* was done as punishment (see 10.17;Acts 5.40; 16.22–23; 22.24–25; 2 Cor 11.23) or to weaken a person prior to crucifixion (see also 20.19; Isa 50.6). Romans used a whip of knotted cord or leather, sometimes weighted with sharp bone or metal. **27.27–31** Cf. Mk 15.16–20; Jn 19.2–3. **27.27** The location of the *governor's headquarters* (Latin *praetorium*; see text note *c*) is uncertain, but it could have been Herod's palace (cf. v. 2) or the Antonia Fortress next to the temple (Roman troops were garrisoned there). The Roman *cohort* was the tenth part of a legion. In Palestine it comprised 760 infantry and 240 cavalry. **27.28** *Scarlet robe,* a cape indicating a Roman officer's rank, here mimicking a royal purple robe (cf. Mk 15.17; Jn 19.2).

27.29 *Reed in his right hand,* mimicking a royal scepter (see, e.g., Gen 49.10). *Knelt before him.* Cf. 2.11. *King of the Jews.* See note on 27.11. **27.30** *Spat,* a universal act of disrespect (see Num 12.14; Deut 25.9; Isa 50.6). **27.31** *Mocking.* See 20.19; Ps 22.7; see also Ps 69.19–20. **27.32–44** Cf. Mk 15.21–32; Lk 23.26–43; Jn 19.17–27. The crucifixion is described using the language of Pss 22; 69. **27.32** *Cyrene,* capital city of the Roman province of Cyrenaica (modern Libya); see Acts 2.10; 6.9; 11.20; 13.1. *Simon,* otherwise unknown. **27.33** *Golgotha* (Latin *calvaria*) means "skull," not "Place of a Skull" (see Lk

23.33), perhaps a small hill resembling a skull outside the city wall (Jn 19.20; Heb 13.12–13; see also note on Mt 21.39). The traditional site is now within the expanded city wall in the Church of the Holy Sepulchre. **27.34** *Gall,* a bitter and poisonous herb (see Ps 69.21). **27.35** *Crucified.* Crucifixion was a slow, painful execution by binding or nailing a victim to a cross, stake, or tree. It was adopted by the Romans especially for those convicted of violent crime, slave revolt, army desertion, or rebellion against the state. In 1968, a heel bone with a spike through it was discovered in a burial cave ossuary of a certain Jehohanan in a north Jerusalem suburb; it is the only surviving first-century Palestinian evidence for crucifixion. *They divided his clothes…by casting lots.* See Ps 22.18. **27.36** *Kept watch.* See v. 54. **27.37** *The charge* was customarily put over the head of the victim as a deterrent to others. *King of the Jews* suggests seditious activity (see notes on 2.2; 4.17; 14.5; 26.55; 27.11), but contains a different, ironic truth for Christ-believers. **27.38** *Bandits* (see also 21.13; 26.55), perhaps rebel leaders (see notes on 2.2; 10.4; 26.55; 27.35; see also Isa 53.12). *Two.* See note on 4.18–22. **27.39** *Shaking their heads,* a gesture of derision (see Ps 22.7; see also Ps 109.25; Lam 2.15).

27.40 *You who would destroy the temple.* Cf. 26.61. *If you are the Son of God.* See 3.17; 4.3, 6; 26.63. *Three.* See note on 1.2–6a. **27.41** *Chief priests…scribes…elders.* See 2.4; 16.21; 21.15; 23.13–36; 26.3, 57. **27.42** *He saved others.* See 1.21. *King of Israel,* the Israelite form of "King of the Jews" (cf. 2.2; 27.29, 37; see also Jn 1.49; 12.13). **27.43** *Let God deliver him.* See Ps 22.8; Wis 2.18. **27.45–56** Cf. Mk 15.33–41; Lk 23.44–49; Jn 19.25–30. **27.45** *Darkness,* for Amos a sign of the "day of the Lord" (see Am 5.18–20; 8.9). **27.46** Jesus' cry, given in transliteration of Hebrew (Mk 15.34, of Aramaic), is from Ps 22.1. *Eli,* a link with v. 47. **27.47** *Elijah.* See notes on 3.4; 27.46. **27.48** *Sour wine,* the cheap wine of the lower social classes; also an allusion to Ps 69.21. **27.49** According to popular Israelite belief, Elijah was the helper of the oppressed. **27.51** *Curtain,* probably the veil that hung at the entrance of the "most holy place" of the temple (Ex 26.31–35), where the divine presence dwelt. *Torn in two,* probably symbolizing access to God for all (see Heb 9.1–14; 10.19–22). **27.52** *Tombs…were opened,* foreshadowing the general resurrection. *Saints,* lit. "holy ones," is the usual term for Christ-believers (see Rom 15.25–26; 1 Cor 1.2). Here perhaps it refers to devout Israelites (see Ezek 37.12). *Fallen asleep,* i.e., died (see, e.g., 1 Cor 15.20). **27.54** *Centurion.* See note on 8.5. *God's Son.* See text note *g;* note on 3.17. **27.55** *Many women,* not heretofore mentioned (see notes on 9.18–26; 20.20; see also 27.61; 28.1–11). *Provided.* See Lk 8.1–3. **27.56** *Mary Magdalene,* i.e., from Magdala (see note on 15.39; see also 27.61; 28.1; Lk 8.2; Jn 20.1–18). *Mary.* See v. 61; 28.1. *James and Joseph,* probably

not Jesus' brothers (but cf. 13.55); if so, the identity of this Mary is unknown. *Mother of the sons of Zebedee.* See 20.20. **27.57–61** Cf. Mk 15.42–47; Lk 23.50–56; Jn 19.38–42.

27.57 *Rich man.* Cf. 19.24; see Isa 53.9. *Arimathea,* a Israelite town twenty miles east of Joppa (modern Jaffa). *Joseph,* the only named individual apart from the Twelve who is explicitly called a disciple (see 10.2–4; cf. 26.6; 27.55–56; 28.1). **27.58** The *body* of an executed person was not to remain exposed overnight (see Deut 21.22–23; for "hung on a tree" interpreted with reference to Jesus' crucifixion, cf. Gal 3.13). **27.59** *Linen cloth.* Israelites did not mummify, but washed, anointed, perfumed, and clothed the body (see 2 Chr 16.14; Jn 19.40). **27.61** *Mary Magdalene and…Mary.* See note on 27.56. **27.62–66** With 28.11–15, a defense against the charge that Jesus' body was stolen. **27.62** *The day of Preparation,* i.e., for the sabbath (see 28.1; Mk 15.42; Jn 19.31), not for Passover (see 26.2). *The Pharisees* reenter the narrative (see Introduction; notes on 3.7; 12.14; 26.3). *Pilate.* See vv. 2, 24–26. **27.63** *After three days I will rise again.* See 16.21; 17.23; 20.19; see also 12.40. **27.64** Ironically, the *last deception* is the opponents' (see 28.11–15; see also note on 28.13). **27.65** *Guard,* probably the temple police, under the high priest's command (see 28.11; Lk 22.4, 52; Jn 18.3, 12, 22).

28

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. [2]And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. [3]His appearance was like lightning, and his clothing white as snow. [4]For fear of him the guards shook and became like dead men. [5]But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. [6]He is not here; for he has been raised, as he said. Come, see the place where he[c] lay. [7]Then go quickly and tell his disciples, 'He has been raised from the dead,[d] and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." [8]So they left the tomb quickly with fear and great joy, and ran to tell his disciples. [9]Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. [10]Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

The Report of the Guard

11 While they were going, some of the guard went into the city and told the chief
priests everything that had happened. 12After the priests[e] had assembled with the
elders, they devised a plan to give a large sum of money to the soldiers, 13telling
them, “You must say, ‘His disciples came by night and stole him away while we
were asleep.’ 14If this comes to the governor’s ears, we will satisfy him and keep
you out of trouble.” 15So they took the money and did as they were directed.
And this story is still told among the Jews to this day.

The Commissioning of the Disciples

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had
directed them. 17When they saw him, they worshiped him; but some doubted.
18And Jesus came and said to them, “All authority in heaven and on earth has
been given to me. 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, 20and
teaching them to obey everything that I have commanded you. And remember, I
am with you always, to the end of the age.”[a]

28.1–10 Cf. Mk 16.1–8; Lk 24.1–12; Jn 20.1–18. **28.1** *Mary Magdalene and the other Mary.* See note on 27.56; 27.61. **28.2** The *great earthquake* highlights the end-time character of this event (see 24.7; 27.51, 54; Rev 6.12; 11.13; 16.18; see also Ex 19.18; 1 Kings 19.11). *Angel.* See also 1.20; 2.13, 19; 4.11; 13.39; 16.27;18.10; 22.30; 24.31; 25.31; 26.53; cf. Mk 16.5. **28.3** *White,* the color of heavenly garments (see 17.2; Jn 20.12; Acts 1.10; Rev 19.14). **28.5** *Do not be afraid.* Cf. v. 10; also Gen 15.1; Lk 1.30. **28.6** *As he said.* See 16.21. **28.7** *He is going ahead of you to Galilee.* See 26.32; fulfilled in 28.16–20. **28.8** *And ran to tell his disciples.* Cf. Mk 16.8. **28.9** The two Marys are the first witnesses to Jesus’ resurrection (see Jn 20.11–18; cf. Lk 24.13–35; 1 Cor 15.4–8). *Worshiped him.* See note on 2.2; see also 14.33; 28.17. **28.10** *Do not be afraid.* See v. 5. *My brothers,* the disciples (see v. 7; notes on 12.49;18.15). **28.11–15** See note on 27.62–66. **28.11** *Chief priests.* See note on 26.3. **28.12** *Money.* See 6.19–24. **28.13** The real “deception” (see note on 27.64). **28.15** *To this day.* The story was in circulation when the Gospel was written (see also 26.13; 27.8). **28.16–20** The concluding episode highlights prominent Matthean themes. **28.16** *Eleven,* the Twelve minus Judas (see 27.3–10; note on 10.1; Acts 1.12–26). *Galilee.* See 26.32; 28.7, 10. *Mountain.* See note on 4.8. **28.17** *Worshiped him.* See 2.2; 28.9. *But some doubted.* The mixed response is typical of the disciples (see 14.31–33); cf. Jn 20.24–29. **28.18** *All authority…given to me,* an echo of the Son of Man tradition in Dan 7.13–14 (see note on 8.20). **28.19–20** New functions for the Eleven (cf. 10.1, 5–8; 15.24). **28.19** *All nations.* See notes on 1.1; 25.32; see also

24.9, 14; 26.13. Emphases elsewhere in the Gospel suggest the translation “all Gentiles” here (see, e.g., 2.1–12; 3.9; 4.15;8.10; 15.21–28; 21.28–22.10 [esp. 21.43]; 27.25). *Baptizing.* Baptism in the early churches derives from John the Baptist (see 3.11; Acts 11.16). *The Father and…the Son and…the Holy Spirit.* This explicit trinitarian formula is rare in the NT and probably derives from early worship in the Matthean church; see *Didache* 7.1. **28.20** *Teaching.* Heretofore in Matthew only Jesus teaches (see 7.28–29; 23.8). *I am with you,* probably in fulfillment of 1.23 (see also 18.20). *To the end of the age,* i.e., to the coming of Jesus as the Son of Man for judgment (see chs. 24–25).

The Gospel According to MARK

THE GOSPEL ACCORDING TO MARK was probably the first Gospel to be written. It is thus the first narrative interpretation of the oral proclamation of the "good news" and the first extended narrative presentation of the traditions about Jesus.

Authorship

THE EARLIEST REFERENCE TO MARK is a statement of Papias, written in the early second century CE, but surviving only in a quotation by Eusebius (*Ecclesiastical History* 3.39). Papias says that Mark was the interpreter of Peter and that he wrote down what Peter said, accurately but not in order. Some modern scholars accept this tradition as reliable. Many of these identify the "Mark" mentioned by Papias with the "John Mark" of Acts 12.12, 25; 15.37–39 and with the "Mark" of Col 4.10; Philem 24; 2 Tim 4.11; 1 Pet 5.13. Others argue that this Gospel was written anonymously, like the other canonical Gospels, and only attributed to Mark in the second century. Since the name "Mark" was not uncommon in the first century, it is uncertain whether all the references given here refer to the same person. Nevertheless, it is likely that those who first copied this Gospel for circulation knew who the author was and that therefore the traditional name of the author is reliable.

Setting, Date, and Occasion

THE TEXT DOES NOT PROVIDE clear evidence of the place of writing or of the audience. An old Latin preface to Mark states that it was written in the regions of Italy. Clement of Alexandria, according to Eusebius, wrote that Mark was written in Rome for the Christian community there (*Ecclesiastical History* 6.14.5–6). John Chrysostom says that Mark was written in Egypt (*Homilies on Matthew* 1.7). Some modern scholars conclude that Mark was written in Rome,

citing the tradition about Mark's relationship with Peter and the influence of Latin on Mark's Greek as well as Christian tradition. Others locate the composition in Palestine or Syria because of the many references to localities in Syro-Palestine and the interest in Jerusalem and the Jewish war. These scholars attribute the influence of Latin to Roman cultural presence in the region. The use of Aramaic terms and whole sentences, along with translations of these in Greek, suggests that the author was aware that some in his intended audience knew Aramaic and some did not. It is clear from ch. 13 that Mark was written during or soon after the first Jewish war with Rome, which began in 66 CE and reached its climax in the destruction of the temple in 70 CE. The occasion of the Gospel may well have been that war and the appearance of Jewish claimants to the role of Messiah. In that situation the author wished to reassert and interpret the claim of Jesus' followers that he was and is the Messiah.

Sources

THE SOURCES USED IN COMPOSING MARK are difficult to discern. The author was surely familiar with oral traditions about Jesus. He may have used a written collection of anecdotes or pronouncement stories in writing ch. 2 and one or two collections of parables in 4.1–34. It is likely that he used two collections of miracle stories in composing 4.35–8.26 and a written account of the Passion of Jesus in 14.32–15.38.

Style, Composition, and Conclusion

THE STYLE OF MARK is simple and effective. The simplicity of the style may be an indication of the level of education of the author or of the intended audience or both. Sentences and even paragraphs are often connected with a simple "and," and the narrative is episodic. The most coherent portion is the passion narrative. Although no consensus exists on the structure of the Gospel as a whole, interpreters agree that the central section (8.27–10.52) is carefully composed. The pattern of passion prediction (8.31; 9.31; 10.33–34), inappropriate response on the part of the disciples (8.32–33; 9.33–34; 10.35–41), and teaching by Jesus on discipleship (8.34–9.1; 9.35–50; 10.42–45) is repeated three times in that portion. A number of important manuscripts present Mark as ending with 16.8, with no indication that this ending is not the original or that any further material continuing the narrative is known; their existence is a strong indication that the Gospel originally ended at that point. Once Matthew, Luke, and John became well known, however, and the four Gospels were collected and

copied into the same codex, the ending of Mark began to appear abrupt and inadequate. For this reason, various scribes added material to Mark: a shorter (additional) ending, a longer ending (16.9–20), and an expanded longer ending (with additional material after 16.14). Some scholars argue that 16.8 is not the original ending and that the original ending was either incorporated in the longer ending or lost.

Genre

THE GENRE OF MARK has been defined in three basic ways. The form critics and their heirs have argued that Mark is the first instance of a new Christian genre called “Gospel,” an account of the “good news” that centers on the life, death, and resurrection of Jesus Christ. In their view this account, like a sermon, has as its primary function the evocation of repentance and faith. The literary type “Gospel” grew out of early Christian preaching and was practical in nature, not literary in the proper sense. The Gospels belong to the history of dogma and worship, not literature. Since 1977, the argument that Mark belongs to the genre of ancient “biography” has won increasing support. Mark has affinities with the subtype “didactic biography,” written to instruct the audience about the life of a religious or philosophical leader and the way of life that he founded. Like such literature, Mark contains extensive teaching of Jesus, and discipleship is a major theme. The story of Jesus is told in part to instruct the audience about Christian teaching and the Christian way of life. Mark is also similar to the historical subtype of ancient biographies in that the story of Jesus is told primarily because his life was at the center of a crucial period of history from the point of view of Christian proclamation; his life is not told primarily to illustrate his character or cultural achievement. The third view is that Mark is close to some types of ancient historiography, not critical or positivistic history, but engaged, interpretative history. The author of Mark took up the genre of biblical, sacred history and transformed it, first by infusing it with an eschatological and apocalyptic perspective, and second by adapting it to Hellenistic historiographical and biographical conventions.

Emphases

IN KEEPING WITH ITS LIKELY OCCASION, the first Jewish war with Rome, an important emphasis of Mark is the reinterpretation of messiahship. The earthly Jesus is presented more as a prophet, teacher, and miracle worker than as a military leader and political king. Furthermore, the Gospel emphasizes that a

primary element in the mission of the earthly Jesus was to suffer and die. In 10.45 and 14.24 this suffering and death is interpreted as effective for others. The suffering servant of Isa 52.13–53.12 and Greek ideas about vicarious suffering are likely models for this interpretation. In the passion narrative, on the assumption that David was the author of the Psalms, the psalms of individual lament are used to present Jesus as a suffering king. In the time between the inauguration (1.14–15) and the consummation (13.24–27) of the kingdom of God, discipleship is characterized, in imitation of Jesus, as self-sacrificial service to God and other members of the community for the sake of the gospel (8.34–9.1; 9.33–50; 10.35–45).

Relation to Other Gospels

THE BEST (THOUGH NOT PERFECT) EXPLANATION for the relationships between Mark, Matthew, and Luke (the Synoptic Gospels) is the Two-Source Theory: that the authors of Matthew and Luke used (in addition to oral tradition and perhaps other written sources peculiar to each Evangelist) two written sources, Mark and a collection of Jesus' sayings and brief anecdotes concerning him. The latter is known as "Q" from the German word for "source" (*Quelle*). Matthew and Luke expanded Mark's outline with traditions about the genealogy, conception, birth, and childhood of Jesus at the beginning of their Gospels and with traditions about appearances of the risen Jesus at the end. By means of Q (and perhaps other sources), they expanded the amount of Jesus' teaching provided by Mark. The relationship between Mark and John is disputed. Many American scholars argue that John is independent of Mark, whereas many Europeans conclude that John is dependent on Mark or on Matthew and/or Luke. On the one hand, John includes much that has no close relation to the Synoptic Gospels, although a good portion of that material is similar to the formal types found in the Synoptics (e.g., parables and miracle stories). On the other hand, Mark and John are quite similar with respect to their passion narratives. The best solution may be that Mark and John had different, though similar, sources and that some of the similarity between them may be due to the oral transmission of material from Mark. In other words, although the author of John may not have used Mark as a written source, he was familiar with the content of Mark as a widely used Christian text. [C. CLIFTON BLACK, revised by ADELA YARBRO COLLINS]

The Proclamation of John the Baptist

1

The beginning of the good news [a] of Jesus Christ, the Son of God.[b]

2 As it is written in the prophet Isaiah,[c]

> “See, I am sending my messenger ahead of you,[d]
> who will prepare your way;
> 3 the voice of one crying out in the wilderness:
> ‘Prepare the way of the Lord,
> make his paths straight,’”

4John the baptizer appeared[e] in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. 5And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. 6Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. 7He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. 8I have baptized you with[f] water; but he will baptize you with[f] the Holy Spirit.”

The Baptism of Jesus

9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. 10And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. 11And a voice came from heaven, “You are my Son, the Beloved;[g] with you I am well pleased.”

The Temptation of Jesus

12 And the Spirit immediately drove him out into the wilderness. 13He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

The Beginning of the Galilean Ministry

14 Now after John was arrested, Jesus came to Galilee, proclaiming the good news[a] of God,[h]15and saying, “The time is fulfilled, and the kingdom of God has come near;[i] repent, and believe in the good news.”[a]

Jesus Calls the First Disciples

16 As Jesus passed along the Sea of Galilee, he saw Simon and his brother

Andrew casting a net into the sea—for they were fishermen. [17]And Jesus said to them, “Follow me and I will make you fish for people.” [18]And immediately they left their nets and followed him. [19]As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. [20]Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

The Man with an Unclean Spirit

21 They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. [22]They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. [23]Just then there was in their synagogue a man with an unclean spirit, [24]and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” [25]But Jesus rebuked him, saying, “Be silent, and come out of him!” [26]And the unclean spirit, convulsing him and crying with a loud voice, came out of him. [27]They were all amazed, and they kept on asking one another, “What is this? A new teaching—with authority! He[a] commands even the unclean spirits, and they obey him.” [28]At once his fame began to spread throughout the surrounding region of Galilee.

Jesus Heals Many at Simon’s House

29 As soon as they[b] left the synagogue, they entered the house of Simon and Andrew, with James and John. [30]Now Simon’s mother-in-law was in bed with a fever, and they told him about her at once. [31]He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.

32 That evening, at sunset, they brought to him all who were sick or possessed with demons. [33]And the whole city was gathered around the door. [34]And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.

A Preaching Tour in Galilee

35 In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. [36]And Simon and his companions hunted for him. [37]When they found him, they said to him, “Everyone is searching for you.” [38]He answered, “Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do.” [39]And he went

throughout Galilee, proclaiming the message in their synagogues and casting out demons.

Jesus Cleanses a Leper

40 A leper[c] came to him begging him, and kneeling[d] he said to him, "If you
choose, you can make me clean." 41Moved with pity,[e] Jesus[f] stretched out his
hand and touched him, and said to him, "I do choose. Be made clean!"
42Immediately the leprosy[a] left him, and he was made clean. 43After sternly
warning him he sent him away at once, 44saying to him, "See that you say
nothing to anyone; but go, show yourself to the priest, and offer for your
cleansing what Moses commanded, as a testimony to them." 45But he went out
and began to proclaim it freely, and to spread the word, so that Jesus[b] could no
longer go into a town openly, but stayed out in the country; and people came to
him from every quarter.

1.1–15 The prologue of Mark, in which the introduction to Jesus (vv. 9–15) is grounded in the OT and prefaced by the ministry of John the Baptizer (vv. 1–8). **1.1–8** Cf. Mt 3.1–12; Lk 3.1–20; Jn 1.19–28. **1.1** As in Isa 40.9; 52.7; 61.1, *good news* (*gospel;* see text note *a*) suggests glad tidings of salvation (see also vv. 14–15; Mt 11.5; Rom 1.1; 1 Cor 15.1; 2 Cor 11.7; 1 Thess 2.2, 8–9). *Christ,* lit. "anointed one," i.e., "messiah," usually appears in Mark as an honorific title (see 8.29; 12.35;13.21; 14.61; 15.32), though it can function as a proper name for Jesus (9.41). *Son of God,* a significant title for Jesus in Mark (1.11; 3.11; 5.7; 9.7; 12.6; 14.61; 15.39), is synonymous with "Christ (Messiah)." It thus has the connotation of being God's authoritative agent (cf. 2 Sam 7.13–14; Ps 2.7). **1.2–3** The quotation conflates material from Isa 40.3 with Ex 23.20; Mal 3.1. **1.4** *The wilderness* (see also vv. 3, 12, 13), though not specifically located (cf. Mt 3.1; Lk 3.3), recalls an earlier deliverance by God (e.g., Ex 6; 13.17–22; 16–24; Isa 41.18–20;43.19–21; Hos 2.14–15). On the prophets' concern for *repentance* and *forgiveness,* see Isa 1.10–20; 55.7; Jer 31.34; Hos 6.1; Joel 2.12–13; Zech 1.4. The association of those concepts with immersion in water may signify a fulfillment of Ezek 36.25–28. **1.5** *The whole Judean countryside* suggests the region of southern Palestine around Judea's capital, *Jerusalem.* **1.6** John's attire recalls that of Elijah (2 Kings 1.8; but cf. Zech 13.4), whose return was sometimes regarded as a sign of the end of the age (Mal 4.5–6; see also Mk 9.11–13; Lk 1.17). **1.8** *Holy Spirit.* Israel's reinfusion with God's Spirit was expected in the last days (cf. Ezek 36.27; Joel 2.28–32; Acts 2.17–22). **1.9–11** Cf. Mt 3.13–17; Lk 3.21–22; Jn 1.29–34. **1.9** *Galilee,* a region of northern Palestine. **1.10** *The heavens torn apart,* an apocalyptic image signifying divine

disclosure. See Isa 64.1; Ezek 1.1; Jn 1.51; Acts 7.56; Rev 4.1; cf. Mk 15.38. *Like a dove* may suggest the Spirit's hovering motion (cf. Gen 1.2). **1.11** The heavenly acclamation combines elements of Ps 2.7; Isa 42.1; see also Mk 9.7; Mt 12.18; 2 Pet 1.17. **1.12–13** Cf. Mt 4.1–11; Lk 4.1–13. **1.13** *Forty days,* reminiscent of Ex 34.28; 1 Kings 19.8. *Tempted,* i.e., tested, *by Satan,* God's adversary. See Job 2.1–8; see also Mk 3.23, 26; 4.15; 8.33. Jesus' being *with the wild beasts* evokes Ps 91.13, a psalm associated with the need for defense against Satan and demons in the Dead Sea Scrolls. **1.14–15** Cf. Mt 4.12–17; Lk 4.14–15. An introductory summary of Jesus' proclamation and teaching. **1.14** *Arrested,* lit. "handed over." See 6.17. Language of "handing over" is frequent in Mark, especially with regard to Jesus, and may echo the Greek version of Isa 53.6, 12. **1.15** *The time,* a decisive moment appointed by God, *is fulfilled.* See 11.13;12.2; see also Ezek 7.12; Dan 7.22; Gal 4.4; Eph 1.10; 1 Pet 1.11; Rev 1.3. *The kingdom of God,* God's sovereign power or active reign, *has come near.* See 4.11; 9.1; 15.43.

1.16–45 Jesus' authoritative ministry in Galilee. **1.16–20** Cf. Mt 4.18–22; Lk 5.1–11; Jn 1.35–51; see also 1 Kings 19.19–21. **1.16** *Sea of Galilee,* actually an inland fresh-water lake. *Fishermen* enjoyed a lucrative business (note the reference to *hired men* in v. 20). **1.21–28** Cf. Mt 7.28–29; Lk 4.31–37. The first of four exorcisms (see also 5.1–20; 7.24–30; 9.14–29). **1.21–22** See note on 1.14–15. **1.21** *Capernaum,* a town on the northwestern shore of the Sea of Galilee. **1.22** *They were astounded,* a recurrent response to Jesus' activity in Mark (see also v. 27; 2.12; 5.20, 42; 6.2; 7.37; 11.18; 12.17). In Mark the *scribes* (here professional interpreters of Jewish law) are typically included among Jesus' opponents (e.g., 2.6, 16). The scribes in chs. 11–15 are officials of the temple in Jerusalem. **1.23** *An unclean spirit,* i.e., a demon (cf., e.g., 3.22, 30). **1.24** *Us,* perhaps a comprehensive reference to the demonic world. *I know who you are.* In antiquity, knowledge of someone's name or identity was thought to provide power over that one (see also Gen 2.19–20; 32.27–29; Ex 3.13–15; Judg 13.17–18). *The Holy One of God.* See also Jn 6.69. **1.25** Jesus' command accords with ancient methods of exorcism. **1.29–31** Cf. Mt 8.14–15; Lk 4.38–39. **1.30** *Simon's mother-in-law.* Paul also indicates that Simon (also called Cephas; see note on 3.16) was married; see 1 Cor 9.5. **1.31** *Took her by the hand and lifted her up,* a gesture found elsewhere in Mark's healing stories (see 5.41; 9.27); see also note on 5.23. **1.32–34** Cf. Mt 8.16–17; Lk 4.40–41. The first transitional "summary report" cf. the note on 1.14–15. **1.32** *At sunset,* when sabbath restrictions were lifted (cf. v. 21). **1.33** *The whole city,* a characteristically Markan exaggeration (see also *all,* v. 32; *everyone,* v. 37). **1.34** *Not permit the demons to speak.* This is the first injunction to silence about Jesus' identity; v. 25

prepares for it. See also 3.11–12; 8.30; 9.30. These commands are related to the reinterpretation of messiahship in Mark. **1.35–39** Cf. Mt 4.23; Lk 4.42–44. **1.35** *A deserted place* (see also 6.31, 32, 35), a setting for prayer in Mark (6.46). See also Lk 5.16; 6.12. **1.40–45** Cf. Mt 8.1–4; Lk 5.12–16. **1.40** Leprosy was regarded as a contagious, ritual impurity (Lev 13–14), curable only by divine power (2 Kings 5.7; cf. Mt 11.5; Lk 7.22); *a leper* was subject to banishment (2 Kings 7.3–10; 2 Chr 26.19–21). **1.41** *Pity* (see also 6.34; 9.22) appears in most ancient manuscripts, though the harder variant reading *anger* (text note *d* on p. 1726) may be the original. **1.43** *Sternly warning.* Cf. 14.5; Mt 9.30; Jn 11.33, 38. **1.44** *Say nothing to anyone,* probably not an injunction to silence but an indication of the urgency and importance of the instruction to go to the priest. *Show yourself to the priest.* See also Lev 14.2–32; Lk 17.12–14. **1.45** *The word,* perhaps an allusion to early Christian preaching (see also 2.2; 4.14–20, 33; Acts 6.4; Gal 6.6; Col 4.3).

Jesus Heals a Paralytic

2

When he returned to Capernaum after some days, it was reported that he was at
home. [2]So many gathered around that there was no longer room for them, not
even in front of the door; and he was speaking the word to them. [3]Then some
people[c] came, bringing to him a paralyzed man, carried by four of them. [4]And
when they could not bring him to Jesus because of the crowd, they removed the
roof above him; and after having dug through it, they let down the mat on which
the paralytic lay. [5]When Jesus saw their faith, he said to the paralytic, “Son, your
sins are forgiven.” [6]Now some of the scribes were sitting there, questioning in
their hearts, [7]“Why does this fellow speak in this way? It is blasphemy! Who can
forgive sins but God alone?” [8]At once Jesus perceived in his spirit that they were
discussing these questions among themselves; and he said to them, “Why do you
raise such questions in your hearts? [9]Which is easier, to say to the paralytic,
‘Your sins are forgiven,’ or to say, ‘Stand up and take your mat and walk’? [10]But
so that you may know that the Son of Man has authority on earth to forgive
sins”—he said to the paralytic—[11]“I say to you, stand up, take your mat and go
to your home.” [12]And he stood up, and immediately took the mat and went out
before all of them; so that they were all amazed and glorified God, saying, “We
have never seen anything like this!”

Jesus Calls Levi

13 Jesus[d] went out again beside the sea; the whole crowd gathered around him,
and he taught them. 14As he was walking along, he saw Levi son of Alphaeus
sitting at the tax booth, and he said to him, “Follow me.” And he got up and
followed him.

15 And as he sat at dinner[e] in Levi’s[f] house, many tax collectors and sinners
were also sitting[g] with Jesus and his disciples—for there were many who
followed him. 16When the scribes of[h] the Pharisees saw that he was eating with
sinners and tax collectors, they said to his disciples, “Why does he eat[a] with tax
collectors and sinners?” 17When Jesus heard this, he said to them, “Those who
are well have no need of a physician, but those who are sick; I have come to call
not the righteous but sinners.”

The Question about Fasting

18 Now John’s disciples and the Pharisees were fasting; and people[b] came and
said to him, “Why do John’s disciples and the disciples of the Pharisees fast, but
your disciples do not fast?” 19Jesus said to them, “The wedding guests cannot
fast while the bridegroom is with them, can they? As long as they have the
bridegroom with them, they cannot fast. 20The days will come when the
bridegroom is taken away from them, and then they will fast on that day.

21 “No one sews a piece of unshrunk cloth on an old cloak; otherwise, the
patch pulls away from it, the new from the old, and a worse tear is made. 22And
no one puts new wine into old wineskins; otherwise, the wine will burst the
skins, and the wine is lost, and so are the skins; but one puts new wine into fresh
wineskins.”[c]

Pronouncement about the Sabbath

23 One sabbath he was going through the grainfields; and as they made their
way his disciples began to pluck heads of grain. 24The Pharisees said to him,
“Look, why are they doing what is not lawful on the sabbath?” 25And he said to
them, “Have you never read what David did when he and his companions were
hungry and in need of food? 26He entered the house of God, when Abiathar was
high priest, and ate the bread of the Presence, which it is not lawful for any but
the priests to eat, and he gave some to his companions.” 27Then he said to them,
“The sabbath was made for humankind, and not humankind for the sabbath; 28so
the Son of Man is lord even of the sabbath.”

2.1–3.6 Conflict between Jesus and other religious leaders and authorities. **2.1–12** Cf. Mt 9.1–8; Lk 5.17–26. The first in a series of five controversy narratives (see also 2.13–17, 18–22, 23–28; 3.1–6), this passage embeds a story of conflict (vv. 6–10) within a story of healing (vv. 1–5, 11–12). Such narrative intertwinings are characteristic of Mark (see also 3.1–6, 19–35;5.21–43; 6.7–30; 11.12–25; 14.1–11, 53–72; 15.6–32). **2.4** In Palestinian house design, the *roof* consisted of crossbeams covered with thatch and hardened mud (cf. Lk 5.19). **2.5** Here, as in other Markan miracle stories (see also 5.34, 36; 9.23–34; 10.52), *faith* suggests confidence in Jesus' healing power. For the correlation of healing with being *forgiven,* see Lk 7.48; see also 2 Sam 12.13; 2 Chr 7.14; Pss 41.4; 103.3; Isa 38.17;57.17–19; Jer 3.22; Hos 14.4. **2.6–7** The accusation by the *scribes* (see note on 1.22) of *blasphemy,* a theoretically capital offense (Lev 24.15–16; Mk 14.64), presumes that forgiveness was exclusively God's prerogative (see Ex 34.6–7; Isa 43.25; 44.22). It may also be an indirect condemnation of Jesus' bypassing the commandments regarding atonement that involved the temple. **2.10** *The Son of Man* in Mark sometimes clearly alludes to Dan 7.13–14 (8.38; 13.26; 14.62), but here it is ambiguous, as in v. 28. The scribes, as characters in the narrative, find the phrase confusing, but the audience would understand it as a title for Jesus based on a particular interpretation of Dan 7.13–14. Whatever its precise meaning, it focuses here on Jesus' earthly authority (see also v. 28; Mt 8.20; 11.19; 12.32; Lk 6.22; 7.34; 9.58; 12.10). **2.12** *Amazed.* See note on 1.22. **2.13–17** Cf. Mt 9.9–13; Lk 5.27–32. **2.14** *Levi son of Alphaeus* does not appear among Mark's listing of the Twelve (3.16–19; cf. Mt 9.9; 10.3). *Tax booth,* perhaps a roadside tollhouse. **2.15** *Tax* (or toll) *collectors* were despised by Jews for their presumed dishonesty and collaboration with Roman authorities. *Sinners,* the notoriously wicked who flouted Jewish law (in contrast with *the righteous;* see v. 17). On Jesus' association with social outcasts, see also Mt 11.19; Lk 7.34;15.1–2. **2.16** *The Pharisees,* leaders of a popular reform movement among ancient Jews, interpreted the law in the cultural context of the time and favored obedience to the commandments in all walks of life. Like the *scribes* (see note on 1.22), Pharisees are typically ranged among Jesus' adversaries in Mark (v. 24;3.6; 7.1, 5; 8.11, 15; 10.2; 12.13). **2.17** A similar proverb is attributed to ancient philosophers. **2.18–22** Cf. Mt 9.14–17; Lk 5.33–39. **2.18–20** *John's disciples.* See also Mt 11.2–6; Lk 7.18–23; 11.1; Jn 1.35; 3.25–30. *Fasting,* originally a sign of contrition, was prescribed as an annual practice (Lev 16.29; Zech 7.5) and also undertaken on specific occasions (Ezra 8.21–23; Jon 3.7–9); see also Lk 18.12. In the Second Temple period, it was also practiced as an act of piety. V. 20 probably reflects the practice of fasting in the early church. **2.19** *Wedding guests* (or "the groomsmen"), *bridegroom,* imagery

used in portraying God's saving covenant elsewhere in the NT (Mt 22.1–14; 25.1–13; 2 Cor 11.2; Eph 5.32; Rev 19.7; 21.2), in the OT (Isa 54.4–8; 62.4–5; Ezek 16.1–63; Hos 2.19), and among the rabbis. **2.23–28** Cf. Mt 12.1–8; Lk 6.1–5. **2.24** *What is not lawful,* evidently a reference to the prohibition of reaping on the sabbath in Ex 34.21. The legality of activities on the sabbath (Ex 20.8–11; Deut 5.12–15) was extensively debated among Jews in the Second Temple period and among the rabbis; see also Lk 14.1–6. **2.25** A counterquestion typical of ancient dialogues and debates. **2.26** It was not the son *Abiathar* (1 Sam 22.20) who was high priest, but the father, Ahimelech (1 Sam 21.1–6; cf. Mt 12.4; Lk 6.4). On the *bread of the Presence,* see Ex 25.30; Lev 24.5–9. **2.27–28** *Humankind,* lit. "man," referring to Adam. Thus, on one level, the *Son of Man* is the generic "human being" or "humankind" (cf. Ps 8.4). The informed members of the audience, however, know that the term is Jesus' authoritative self-designation (see note on 2.10). **3.1–6** Cf. Mt 12.9–14; Lk 6.6–11. Healing and controversy are entwined, again raising the issue of what is permitted on the sabbath, as in 2.23–28 (see Lk 13.10–17;14.1–6; Jn 5.1–18; see also note on 2.1–12). **3.4** *Is it lawful.* See note on 2.24. This anecdote presupposes that healing was defined as work by some leaders at the time of Jesus, e.g., the Pharisees. Jesus' contemporaries would have accepted a violation of the sabbath *to save life* but probably would have questioned its relevance in this case. The Markan Jesus claims that healing work ought to take priority over observance of the sabbath. **3.5** *Hardness of heart,* or stubborn obtuseness (see 6.52; 8.17; 10.5; see also Ex 9.34–35; 1 Sam 6.6; 2 Chr 36.13; Ps 95.8; Eph 4.18). **3.6** *Pharisees.* See note on 2.16. *Herodians,* "those belonging to Herod," i.e., partisans of Herod or, more likely in this context, Galilean officials appointed by Herod Antipas. This is the first of Mark's four references to a conspiracy to *destroy* Jesus (see also 11.18; 12.12; 14.1).

The Man with a Withered Hand

3

Again he entered the synagogue, and a man was there who had a withered hand. [2]They watched him to see whether he would cure him on the sabbath, so that they might accuse him. [3]And he said to the man who had the withered hand, "Come forward." [4]Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. [5]He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. [6]The

Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

A Multitude at the Seaside

7 Jesus departed with his disciples to the sea, and a great multitude from Galilee followed him; [8]hearing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon. [9]He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him; [10]for he had cured many, so that all who had diseases pressed upon him to touch him. [11]Whenever the unclean spirits saw him, they fell down before him and shouted, “You are the Son of God!” [12]But he sternly ordered them not to make him known.

Jesus Appoints the Twelve

13 He went up the mountain and called to him those whom he wanted, and they came to him. [14]And he appointed twelve, whom he also named apostles,[a] to be with him, and to be sent out to proclaim the message, [15]and to have authority to cast out demons. [16]So he appointed the twelve:[b] Simon (to whom he gave the name Peter); [17]James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); [18]and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddaeus, and Simon the Cananaean, [19]and Judas Iscariot, who betrayed him.

Jesus and Beelzebul

Then he went home; [20]and the crowd came together again, so that they could not even eat. [21]When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” [22]And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” [23]And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? [24]If a kingdom is divided against itself, that kingdom cannot stand. [25]And if a house is divided against itself, that house will not be able to stand. [26]And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. [27]But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

28 “Truly I tell you, people will be forgiven for their sins and whatever

blasphemies they utter; [29]but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin”—[30]for they had said, “He has an unclean spirit.”

The True Kindred of Jesus

31 Then his mother and his brothers came; and standing outside, they sent to him and called him. [32]A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters[a] are outside, asking for you.” [33]And he replied, “Who are my mother and my brothers?” [34]And looking at those who sat around him, he said, “Here are my mother and my brothers! [35]Whoever does the will of God is my brother and sister and mother.”

3.7–35 Portrayal of Jesus as the Son of God. **3.7–12** Cf. Mt 4.24–25; 12.15–16; Lk 6.17–19. A second transitional “summary report” (see note on 1.32–34) underscoring Jesus’ popularity (see also 1.28, 35–37, 45) and foreshadowing his ministry beyond Palestine (see 7.24–31). **3.8** *Judea, Jerusalem.* See note on 1.5. *Idumea* (“Edom,” Gen 32.3), a region southeast of Judea. *Beyond the Jordan* (Perea), an area northeast of Judea and southeast of Galilee. *Tyre and Sidon,* cities northwest of Galilee. **3.10** *To touch him.* See also 5.27–28;6.56. **3.11** *Unclean spirits,* or demons (see also 1.23;3.30), *fell down before him* in submission (see also 5.22, 33; 7.25); they, not humans, recognize Jesus as the *Son of God* (see also 1.24; 5.7; cf. 15.39). **3.12** On Jesus’ injunctions to silence about his identity, see note on 1.34. **3.13–19a** Cf. Mt 10.1–4; Lk 6.12–16. **3.13** As in the OT (e.g., Ex 19.3–25; 1 Kings 19.8), the *mountain* (or “hill country”) may symbolize a place of divine disclosure (see also 9.2–13), but such usage is not consistent throughout Mark (cf. 5.5, 11; 6.46; 11.1, 23; 13.3, 14;4.26). **3.14** *Appointed,* lit. “made” (see also v. 16; 1 Kings 13.33; 2 Chr 2.18; Heb 3.2). *Twelve,* probably a symbolic representation of the twelve tribes of Israel (see Num 1.4–16; 13.1–16; Mt 19.28; Lk 22.30). *Apostles,* if original here, probably refers to emissaries authorized to discharge a specific commission (see 6.7–13); rare in Mark (elsewhere only in 6.30). **3.16–19a** For variation in the names and ordering of the Twelve, cf. Mt 10.2–4; Lk 6.14–16; Jn 1.40–49; 21.2; Acts 1.13. **3.16** *Peter,* perhaps from the Greek for “stone” or “rock” (Mt 16.18–19); in Aramaic, Cephas (e.g., Jn 1.42; 1 Cor 1.12; Gal 1.18). **3.17** *Boanerges,* derivation and meaning obscure. “Boane-” may derive from the Hebrew meaning “sons of” “-rges” may come from the Hebrew meaning “agitation” or “tumult,” e.g., “thunder.” **3.18** *Cananaean* probably derives from an Aramaic term denoting religious zeal (see Lk 6.15; Acts 1.13). **3.19a** *Iscariot,* probably meaning “a man from Kerioth,” a city of Judea (see Josh 15.25; cf. Jer 48.24).

On language about Jesus being *betrayed,* lit. “handed over,” see note on 1.14. **3.19b–35** A controversy about exorcism (vv. 22–30; see also Mt 12.22–32; Lk 11.14–23; 12.10) is inserted into an episode about Jesus’ family (vv. 19b–21, 31–35; see Mt 12.46–50; Lk 8.19–21; see also note on 2.1–12). **3.19b** *Home,* a typical site for much of Jesus’ ministry in Mark (see, e.g., 1.29, 32–33;2.1). **3.20** *They could not even eat.* See also 6.31. **3.21** *His family,* translation of an ambiguous phrase based on the people mentioned in v. 31. *Out of his mind.* As implied by v. 22, insanity in the ancient world was attributed to demonic possession (see also Jn 7.20;8.48–52; 10.20). **3.22** See note on 1.22. *Jerusalem.* See 10.32–34. *Beelzebul,* related to “Baal Zabul,” “Baal the Prince,” the probable name of the Semitic deity mocked by the name “Baal Zebul”(“Lord of the Flies”) in 2 Kings 1.2. By Mark’s time, this Canaanite deity had been demoted to the status of the ruler of the demons, equivalent to Satan. **3.23** *Parables,* enigmatic proverbs or riddling stories that are provocative if not always illuminating (3.24–27; 4.3–9, 21–32; 7.14–17; 12.1–12;13.28; see also Ps 78.2; Prov 1.6; Ezek 17.2; Hab 2.6; Sir 47.17). **3.27** Cf. Isa 49.24–25. **3.28** *Truly I tell you,* a recurrent introductory formula (e.g., 8.12; 9.1, 41) emphasizing prophetic assurance. *People,* “the sons of men”(see 2.28; Ps 8.4). *Blasphemies.* See note on 2.6–7. **3.29** To link the Holy Spirit (see 1.8, 10, 12) or the Spirit’s agent (3.30; Lk 11.20) with demons is to be *guilty of an eternal sin* (cf. 1 Jn 5.16). **3.31** See note on 3.21. The absence of Jesus’ father with *his mother and his brothers* is of disputed significance; as in 6.3 (see also Jn 2.12; 7.3, 5, 10; Acts 1.14; 1 Cor 9.5; Gal 1.19), reference to *his brothers* suggests Mark’s ignorance of the later doctrine of Mary’s perpetual virginity. **3.35** *Will of God,* a phrase common in Paul’s Letters (e.g., Rom 1.10; 12.2; 1 Cor 1.1; Gal 1.4), but appearing only here in Mark (but cf. 14.36; see also Jn 7.16–17).

The Parable of the Sower

4

Again he began to teach beside the sea. Sucha very large crowd gathered around
him that he got into a boat on the sea and sat there, while the whole crowd was
beside the sea on the land. [2]He began to teach them many things in parables, and
in his teaching he said to them: [3]“Listen! A sower went out to sow. [4]And as he
sowed, some seed fell on the path, and the birds came and ate it up. [5]Other seed
fell on rocky ground, where it did not have much soil, and it sprang up quickly,
since it had no depth of soil. [6]And when the sun rose, it was scorched; and since
it had no root, it withered away. [7]Other seed fell among thorns, and the thorns

grew up and choked it, and it yielded no grain. [8]Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold." [9]And he said, "Let anyone with ears to hear listen!"

The Purpose of the Parables

10 When he was alone, those who were around him along with the twelve asked him about the parables. [11]And he said to them, "To you has been given the secret[b] of the kingdom of God, but for those outside, everything comes in parables; [12]in order that

> 'they may indeed look, but not perceive,
> and may indeed listen, but not understand;
> so that they may not turn again and be forgiven.'"

13 And he said to them, "Do you not understand this parable? Then how will you understand all the parables? [14]The sower sows the word. [15]These are the ones on the path where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. [16]And these are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy. [17]But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away.[a] [18]And others are those sown among the thorns: these are the ones who hear the word, [19]but the cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing. [20]And these are the ones sown on the good soil: they hear the word and accept it and bear fruit, thirty and sixty and a hundredfold."

A Lamp under a Bushel Basket

21 He said to them, "Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstand? [22]For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light. [23]Let anyone with ears to hear listen!" [24]And he said to them, "Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you. [25]For to those who have, more will be given; and from those who have nothing, even what they have will be taken away."

The Parable of the Growing Seed

26 He also said, "The kingdom of God is as if someone would scatter seed on

the ground, [27]and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. [28]The earth produces of itself, first the stalk, then the head, then the full grain in the head. [29]But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

The Parable of the Mustard Seed

30 He also said, "With what can we compare the kingdom of God, or what parable will we use for it? [31]It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; [32]yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

The Use of Parables

33 With many such parables he spoke the word to them, as they were able to hear it; [34]he did not speak to them except in parables, but he explained everything in private to his disciples.

Jesus Stills a Storm

35 On that day, when evening had come, he said to them, "Let us go across to the other side." [36]And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. [37]A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. [38]But he was in the stern, asleep on the cushion; and they woke him up and said to him, "Teacher, do you not care that we are perishing?" [39]He woke up and rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm. [40]He said to them, "Why are you afraid? Have you still no faith?" [41]And they were filled with great awe and said to one another, "Who then is this, that even the wind and the sea obey him?"

Jesus Heals the Gerasene Demoniac

4.1–34 Jesus teaches in parables. **4.1–9** Cf. Mt 13.1–9; Lk 8.4–8. The first in a series of parables. **4.1** *A very large crowd*, perhaps an enlarging of the audience suggested by 3.7, 9, 20. **4.2** *Parables.* See note on 3.23. **4.3** *Listen!* lit. "Look!" (see also vv. 9, 12; Deut 6.4; Judg 9.7; Isa 28.23; Ezek 20.47). **4.4–8** The metaphors of sowing, planting, and growth occur in Jewish and Christian apocalyptic texts (see 2 Esd 4.26–32; cf. 1 Cor 3.6–8). **4.8** A *hundredfold* yield was astonishing, though not unheard of (see Gen 26.12). **4.9** An exhortation

commonly attributed to Jesus (see, e.g., v. 23; Mt 11.15; 13.43; Lk 14.35; Rev 2.7, 11). **4.10–12** The purpose of the parables. **4.10** Jesus' followers extend to *those…around him along with the twelve* (see also 3.31–35). Private explanation often follows public instruction in Mark (4.34; 7.17;9.28; 10.10; 13.3). **4.11** *The secret,* or "mystery," God's cosmic purposes, graciously disclosed to a select few; see also Dan 2.18–19, 27–30, 47; Rom 11.25; 1 Cor 2.1, 7;4.1; Rev 1.20; 10.7; 17.5, 7; Dead Sea Scrolls. *Kingdom of God.* See note on 1.15. *For those outside.* Cf. 3.31–32. *In parables.* See note on 3.23. **4.12** As elsewhere (Jn 12.40; Acts 28.26–27; cf. Rom 11.1–10), Isa 6.9–10 has been adapted to interpret disbelief of the Christian proclamation. Mark's harsh view of parables, told *in order that* perception and forgiveness may not occur, is softened in Mt 13.13; Lk 8.10. **4.13–20** The interpretation of the parable of the sower. It is probably a later Christian interpretation accentuating missionary hardships and the difficulty of discipleship (see also Rom 8.35; 2 Cor 4.8–9; 2 Thess 1.4). **4.13** *Do you not understand,* a recurring criticism of the disciples (see, e.g., 6.52; 8.17, 21). **4.14** The seed of the parable is interpreted as *the word,* i.e., the gospel (vv. 14, 15b; see note on 1.45), and various responses to the word (vv. 15a, 16–20). Cf. 2 Esd 8.41–44; 9.31. **4.15** *Satan.* See note on 1.13; see also 8.31–33. **4.17** *They fall away,* lit. "they are scandalized," to the point of apostasy (see also 9.42–47; 14.27). **4.19** On pitfalls associated with *wealth,* see 10.23–25; Lk 12.15–21. **4.21–25** Cf. Mt 5.15; 7.2; 10.26; 13.12; 25.29; Lk 6.38;8.16–18; 11.33; 12.2; 19.26. These sayings about disclosure and reception are linked by the catchwords *lamp, light* (vv. 21–22); *hear* (vv. 23–24); and *more, given* (vv. 24–25); see also vv. 10–12. **4.21** *Lamp,* a flexible metaphor in the OT (2 Sam 21.17; 22.29; Ps 119.105; Zech 4.2; Wis 18.4). *Bushel basket,* a dry measure of about 2 gallons. **4.24** *Pay attention to what you hear.* See also vv. 3, 9, 12. **4.25** For a kindred proverb, see 2 Esd 7.25. **4.26–29** A second narrative parable. It is the only parable in Mark without parallel in the other Gospels (cf. Mt 13.24–30). **4.26** *Kingdom of God* (also v. 30). See note on 1.15. **4.29** *Sickle, harvest,* sometimes associated with the final judgment (Joel 3.13; Rev 14.14–20). **4.30–32** Cf. Mt 13.31–32; Lk 13.18–19. The third and final narrative parable in the section. **4.31** Though in fact not the smallest, the *mustard seed* may have been figuratively so regarded (see also Mt 17.20; Lk 17.6). **4.32** *Birds…make nests in its shade,* an allusion to a common OT image that suggests protection (Ezek 17.23; 31.6; Dan 4.12, 21). **4.33–34** A concluding summary. Cf. Mt 13.34–35. **4.33** *The word.* See note on 1.45. *As they were able to hear it,* ambiguous, suggesting that Jesus' parables were told either to relieve or to heighten his listeners incomprehension (see note on 4.12). **4.34** *In private to his disciples.* See notes on 4.10; 4.11.

4.35–6.6a Epiphanies of divine power. **4.35–41** Cf. Mt 8.23–27; Lk 8.22–25. **4.36** *Just as he was,* implying that Jesus was still in the boat as described in v. 1 (cf. Mt 8.23; Lk 8.22). **4.37** *Windstorm, waves, boat…being swamped* recall Ps 107.23–25; Jon 1.4. **4.38** *Asleep,* a typical posture of trust in God (Job 11.18–19; Pss 3.5;4.8; but cf. Jon 1.5). Even in its stridency (Pss 35.23;44.23–24; 59.4b; Isa 51.9a; cf. Mt 8.25; Lk 8.24), the disciples' plea for deliverance echoes the OT (Pss 69.1–2, 14–15; 107.26–28a). **4.39** Like the unclean spirit (1.25), the *wind* is *rebuked* and "silenced" (*Be still!* See also Ps 104.6–7). **4.40** The tension between being *afraid* (here, "cowardly") and having *faith* recurs in Mark (5.33–34, 36; 6.50). **4.41** *Great awe* or fear is characteristic of human response to divine manifestations (see, e.g., 6.51; 9.15; 16.8; Ex 3.1–6; Isa 6.1–5; Jon 1.10, 16; Lk 2.9). The quelling of chaotic waters implies divine power (Gen 1.2, 6–9; Job 38.8–11; Pss 65.5–8; 74.12–14; 89.8–10; 93.3–4; 107.28b–30; Isa 51.10; Jer 5.22; 2 Esd 6.41–43).

5

They came to the other side of the sea, to the country of the Gerasenes.[a] [2]And when he had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met him. [3]He lived among the tombs; and no one could restrain him any more, even with a chain; [4]for he had often been restrained with shackles and chains, but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him. [5]Night and day among the tombs and on the mountains he was always howling and bruising himself with stones. [6]When he saw Jesus from a distance, he ran and bowed down before him; [7]and he shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." [8]For he had said to him, "Come out of the man, you unclean spirit!" [9]Then Jesus[b] asked him, "What is your name?" He replied, "My name is Legion; for we are many." [10]He begged him earnestly not to send them out of the country. [11]Now there on the hillside a great herd of swine was feeding; [12]and the unclean spirits[c] begged him, "Send us into the swine; let us enter them." [13]So he gave them permission. And the unclean spirits came out and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea.

14 The swineherds ran off and told it in the city and in the country. Then people came to see what it was that had happened. [15]They came to Jesus and saw the demoniac sitting there, clothed and in his right mind, the very man who had

had the legion; and they were afraid. [16]Those who had seen what had happened to the demoniac and to the swine reported it. [17]Then they began to beg Jesus[d] to leave their neighborhood. [18]As he was getting into the boat, the man who had been possessed by demons begged him that he might be with him. [19]But Jesus[b] refused, and said to him, “Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you.” [20]And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and everyone was amazed.

A Girl Restored to Life and a Woman Healed

21 When Jesus had crossed again in the boat[a] to the other side, a great crowd gathered around him; and he was by the sea. [22]Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet [23]and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.” [24]So he went with him.

And a large crowd followed him and pressed in on him. [25]Now there was a woman who had been suffering from hemorrhages for twelve years. [26]She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. [27]She had heard about Jesus, and came up behind him in the crowd and touched his cloak, [28]for she said, “If I but touch his clothes, I will be made well.” [29]Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. [30]Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, “Who touched my clothes?” [31]And his disciples said to him, “You see the crowd pressing in on you; how can you say, ‘Who touched me?’” [32]He looked all around to see who had done it. [33]But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. [34]He said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”

35 While he was still speaking, some people came from the leader’s house to say, “Your daughter is dead. Why trouble the teacher any further?” [36]But overhearing[b] what they said, Jesus said to the leader of the synagogue, “Do not fear, only believe.” [37]He allowed no one to follow him except Peter, James, and John, the brother of James. [38]When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. [39]When he

had entered, he said to them, “Why do you make a commotion and weep? The child is not dead but sleeping.” 40And they laughed at him. Then he put them all outside, and took the child’s father and mother and those who were with him, and went in where the child was. 41He took her by the hand and said to her, “Talitha cum,” which means, “Little girl, get up!” 42And immediately the girl got up and began to walk about (she was twelve years of age). 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.

5.1–20 Cf. Mt 8.28–34; Lk 8.26–39. The second of four exorcisms (see also 1.21–28; 7.24–30; 9.14–29), detailing a contest (vv. 1–13) and its consequences (vv. 14–20). **5.1** *The other side of the sea,* the east bank of the Sea of Galilee (see note on 1.16). Over thirty miles from the sea, *the country of the Gerasenes* (modern Jerash) seems an unlikely setting for the action described in vv. 2, 13; alternative locations of “Gergesa” and “Gadara”(Mt 8.28) in other versions reflect this problem (see text note *a*). **5.2** *Tombs,* the realm of the dead and of social outcasts (see also Isa 65.1–7). *An unclean spirit.* See note on 1.23. **5.6** *Bowed down before him.* See note on 3.11. **5.7** *The Most High God,* a title applied to Israel’s God by Gentiles (Gen 14.18–20; Num 24.16; Isa 14.14; Dan 3.26; 4.2; cf. Lk 1.32; 6.35). *I adjure you by God,* an attempt to repel the exorcist (see note on 1.24). **5.9** *What is your name?* See note on 1.24. *Legion,* a Roman regiment of approximately six thousand soldiers. The term may also simply refer to a large number. **5.11** *Swine,* like tombs and demonic spirits, regarded by Jews as unclean (Lev 11.7–8; Deut 14.8; Isa 65.4;66.17). **5.13** *Two thousand,* possibly another instance of exaggeration by the author or his source (see note on 1.33). *The sea.* See note on 4.41. **5.15** *They were afraid,* either awestruck in the presence of the supernatural (see note on 4.41) or fearful of Jesus’ power (see v. 17). **5.19** *Tell them.* Cf. 1.44; 3.12; 5.43; 7.36. Elsewhere (Acts 26.20; 1 Cor 14.25; Heb 2.12; 1 Jn 1.2, 3), though not everywhere (cf. Mk 5.14; 1 Thess 1.9), the verb translated “tell” signifies Christian missionary proclamation. *The Lord,* i.e., God (thus 1.3[?]; 11.9;12.11, 29–30, 36; 13.20; cf. Lk 8.39), although the title is occasionally used of *Jesus* (5.20; see also 2.28; 7.28; 11.3; 12.37; 13.35). See also note on 11.3. **5.20** *Decapolis,* a group of ten cities. One, Scythopolis (Beth-shan), was west of the Jordan River, the rest east of it. Their populations were primarily gentile, although each was also home to a Jewish minority (see also 7.31). **5.21–43** Cf. Mt 9.18–26; Lk 8.40–56. The raising of Jairus’s daughter (vv. 21–24a, 35–43; cf. 1 Kings 17.17–24; 2 Kings 4.18–37; Lk 7.11–17; Jn 11.1–44; Acts 9.36–43) frames the healing of a woman with an abnormal discharge (flow of blood; vv. 24b–34; see note on 2.1–12). **5.21** *To the other*

side, presumably west of the Sea of Galilee. **5.22** *Leaders of the synagogue* were responsible for arranging and perhaps conducting worship as well as for building maintenance (see also Lk 13.14; Acts 13.15; 18.8, 17). *Fell at his feet.* See note on 3.11. **5.23** *At the point of death.* Cf. Mt 9.18. *Lay your hands on her,* an action rare in Jewish stories of healing but recurrent in Mark (6.5; 7.32; 8.22, 25; see also 3.10;5.28; 6.56). *Made well,* lit. "saved" (see also 3.4; 5.28, 34; 6.56; 10.52). **5.25** *Hemorrhages,* better "a flow of blood," i.e., an abnormal discharge producing a state of ritual impurity that theoretically entailed social restriction or exclusion (Lev 12.1–8; 15.19–30); see also note on 1.40–45. The issue of ritual impurity is not mentioned in this story. **5.26** Criticism of *physicians* is commonplace in some ancient Near Eastern texts (e.g., Tob 2.10; Sir 38.15). **5.27–28** Popular belief in the magical power (v. 30) of holy people prompts the woman's desire to *touch* Jesus' clothes (see note on 5.23; see also 3.10; Lk 6.19; Acts 5.15; 19.11–12). The Markan Jesus interprets her attitude as *faith* (v. 34). **5.31** The disciples' words here (cf. Mt 9.20–22; Lk 8.45–46) recall their protest in 4.38. **5.33** The woman's *fear and trembling* were in reaction to *what had happened to her* (see notes on 4.41; 5.15), not in response to having been found out (cf. Lk 8.47). *Fell down before him.* See also 3.11; 5.22. **5.34** *Daughter* (see also vv. 23, 35), *your faith has made you well.* See notes on 2.5; 5.23. *Go in peace,* a common Semitic farewell (Judg 18.6; 1 Sam 1.17; 20.42; Lk 7.50; Acts 16.36; Jas 2.16), suggests the wholeness associated with being healed. **5.36** *Do not fear, only believe* recalls a similar shift in vv. 33–34 (cf. 4.40). **5.37** Seclusion from the public is a conventional feature of some ancient miracle stories (see also v. 40; 7.33; 8.23; 1 Kings 17.19; 2 Kings 4.4, 33; Acts 9.40). Along with Andrew (1.16–20, 29; 13.3), *Peter, James, and John* are prominent among the Twelve (3.16–17; 9.2; 14.33). **5.38** *Weeping and wailing.* The mourners here may have been hired professionals. **5.39** Partly because *sleeping* is a common euphemism for death in the NT (e.g., Eph 5.14; 1 Thess 5.10), Jesus' assessment of the child's condition is ambiguous. The context, however, suggests that the girl was really dead and that Jesus' remark indicates the ease with which he will bring her back to life. **5.40** *They laughed at him,* i.e., skeptically (see also vv. 31, 35; 2 Kings 5.11; Jn 11.39). **5.41** *He took her by the hand* (see also 1.31; Acts 3.7; notes on 5.23; 5.25). *Talitha cum,* one of several Semitic expressions interpreted by Mark (3.17; 7.11, 34;11.9–10; 14.36; 15.22, 34, 42), is reminiscent of the use of foreign phrases in ancient miracle stories. The different Greek words for the child's arising (vv. 41–42) were also used by Jews and Christians with reference to resurrection (e.g., 6.14, 16; 8.31; 12.23, 25–26; 16.6; Acts 2.24; 1 Cor 15.12–20). **5.42** The girl's *age* is probably mentioned simply to indicate that she was old enough to walk, though note the oblique

correspondence with v. 25. *Overcome with amazement.* See note on 1.22. **5.43** Jesus' injunction to silence does not seem to be related to the secret of his identity. Rather, it makes the point that a mysterious and overwhelming event, a raising from the dead, should not be spoken about casually.

The Rejection of Jesus at Nazareth

6

He left that place and came to his hometown, and his disciples followed him. [2]On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! [3]Is not this the carpenter, the son of Mary[a] and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense[b] at him. [4]Then Jesus said to them, "Prophets are not without honor, except in their hometown, and among their own kin, and in their own house." [5]And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. [6]And he was amazed at their unbelief.

The Mission of the Twelve

Then he went about among the villages teaching. [7]He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. [8]He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; [9]but to wear sandals and not to put on two tunics. [10]He said to them, "Wherever you enter a house, stay there until you leave the place. [11]If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them." [12]So they went out and proclaimed that all should repent. [13]They cast out many demons, and anointed with oil many who were sick and cured them.

The Death of John the Baptist

14 King Herod heard of it, for Jesus'[c] name had become known. Some were[d] saying, "John the baptizer has been raised from the dead; and for this reason these powers are at work in him." [15]But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." [16]But when Herod heard of it, he said, "John, whom I beheaded, has been raised."

17 For Herod himself had sent men who arrested John, bound him, and put

him in prison on account of Herodias, his brother Philip's wife, because Herod[a] had married her. 18For John had been telling Herod, "It is not lawful for you to have your brother's wife." 19And Herodias had a grudge against him, and wanted to kill him. But she could not, 20for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed;[b] and yet he liked to listen to him. 21But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. 22When his daughter Herodias[c] came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it." 23And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom." 24She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." 25Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter." 26The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. 27Immediately the king sent a soldier of the guard with orders to bring John's[d] head. He went and beheaded him in the prison, 28brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. 29When his disciples heard about it, they came and took his body, and laid it in a tomb.

Feeding the Five Thousand

30 The apostles gathered around Jesus, and told him all that they had done and taught. 31He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. 32And they went away in the boat to a deserted place by themselves. 33Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. 34As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. 35When it grew late, his disciples came to him and said, "This is a deserted place, and the hour is now very late; 36send them away so that they may go into the surrounding country and villages and buy something for themselves to eat." 37But he answered them, "You give them something to eat." They said to him, "Are we to go and buy two hundred denarii[e] worth of bread, and give it to them to eat?" 38And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fish." 39Then he ordered them to get all the people to

sit down in groups on the green grass. [40]So they sat down in groups of hundreds and of fifties. [41]Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. [42]And all ate and were filled; [43]and they took up twelve baskets full of broken pieces and of the fish. [44]Those who had eaten the loaves numbered five thousand men.

Jesus Walks on the Water

45 Immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he dismissed the crowd. [46]After saying farewell to them, he went up on the mountain to pray.

47 When evening came, the boat was out on the sea, and he was alone on the land. [48]When he saw that they were straining at the oars against an adverse wind, he came towards them early in the morning, walking on the sea. He intended to pass them by. [49]But when they saw him walking on the sea, they thought it was a ghost and cried out; [50]for they all saw him and were terrified. But immediately he spoke to them and said, “Take heart, it is I; do not be afraid.” [51]Then he got into the boat with them and the wind ceased. And they were utterly astounded, [52]for they did not understand about the loaves, but their hearts were hardened.

Healing the Sick in Gennesaret

53 When they had crossed over, they came to land at Gennesaret and moored the boat. [54]When they got out of the boat, people at once recognized him, [55]and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. [56]And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

6.1–6a Cf. Mt 13.53–58; Lk 4.16–30. Jesus’ rejection in his homeland concludes the section on epiphanies of divine power in a way that recalls the resistance to him in 2.1–3.6. **6.2** *Astounded.* See note on 1.22. *Where did this man get all this?* See also 3.22; Jn 7.15. Jesus’ *wisdom* likely refers to his teaching, represented in 4.1–34. *Deeds of power.* See 4.35–5.43. **6.3** The Greek word translated here as *carpenter* (cf. Mt 13.55) can also refer to an artisan in stone, metal, or wood. Because Jewish lineage was traced through one’s father (cf. Jn 6.42), *the son of Mary* is an unexpected phrase of debatable significance; see also notes on 3.31;3.35. *They took offense,* lit. “they were scandalized” see also note on 4.17 (cf. 1 Cor 1.23; Gal 5.11). **6.4** This saying appears in various

forms in Lk 4.24; Jn 4.44, and some noncanonical Gospels. *Among their own kin…in their own house.* See also 3.21, 31–32. **6.5** *He could do no deed of power there.* Cf. Mt 13.58. *Laid his hands on…cured them.* See note on 5.23. **6.6a** *Unbelief,* or "lack of faith." Cf. 5.34, 36; see also note on 2.5.

6.6b–8.26 The extension of Jesus' mission within and beyond Galilee (6.6b–13; 6.30–51; 6.53–8.13;8.22–26), the increasing enmity of secular rulers (6.14–29), and the growing blindness of the disciples (6.52; 8.14–21). **6.6b** Cf. Mt 9.35. A transitional "summary report" (see note on 1.32–34). **6.7–30** Cf. Mt 10.1, 9–14; 14.1–12; Lk 9.1–10a. The death of John (vv. 14–29) is bracketed by the dispatch and return of the Twelve (vv. 7–13, 30; see note on 2.1–12). **6.7–9** Here the summonses in 1.17, 20; 3.13–15 are intensified. **6.7** *Two by two.* See also Lk 10.1; Acts 13.2–3; cf. Deut 17.6; 19.15; Mt 18.16; Jn 8.17; 2 Cor 13.1; 1 Tim 5.19. *Unclean spirits.* See note on 1.23. **6.8–9** Cynic preachers of antiquity carried *bread* and a beggar's *bag;* even *staff* and *sandals* are prohibited in Mt 10.10; Lk 9.3; 10.4. **6.10** *The place,* i.e., the village or region in which a hospitable *house* was located. **6.11** *Shake off the dust…on your feet.* On one level, this gesture shames those who refused to grant hospitality to the missionaries. On another, it is *testimony against them,* leading to condemnation of such people at the final judgment. **6.12** See also 1.4, 14–15. **6.13** *Anointed with oil.* See also Jas 5.14. **6.14** *Herod* Antipas, son of Herod the Great and tetrarch of Galilee and Perea (4 BCE–39 CE; see also 3.6; 8.15; Lk 1.5; 3.1), was apparently referred to as king by ordinary people. *John the baptizer.* See 1.4–9. *Powers.* See 5.30; 6.2; cf. Jn 10.41. **6.15** *Elijah,* harbinger of the "day of the LORD" in Mal 3.1–2; 4.5–6. Cf. Mk 1.2; 9.9–13; see also note on 1.6. *A prophet.* Cf. Deut 18.15–22. Public speculation about Jesus is similarly described in 8.28; cf. Jn 1.19–21. **6.17** Jesus' own ministry commenced after *John* had been arrested (1.14). According to the Jewish historian Josephus, *Herodias* had not been married to Philip but to another brother of Antipas, whose name was Herod (*War* 2.182; *Antiquities* 18.240–44). **6.18** The illegality of such marriage is stipulated in Lev 18.16; 20.21. **6.19–20** John's reaction recalls that of Eleazar (2 Macc 6.18–31; 4 Macc 5.1–7.23); Herodias's recalls that of Jezebel (1 Kings 19.1–3). Like Ahab (1 Kings 21.1–16), Herod is portrayed as a weak governor, manipulated by his wife (v. 26). **.22** Herod's daughter (named Salome, according to Josephus) is identified as *Herodias* here. This identification was amended in some manuscripts of Mark (cf. Mt 14.6; see also text note *c*). **6.23** *I will give…kingdom.* See Esth 5.3, 6; 7.2. **6.27** *Soldier of the guard,* translation of a Greek term that came to refer to an "executioner." **6.29** *Took his body, laid it in a tomb.* Cf. 15.45–46. **6.30** *Apostles.* See note on 3.14. **6.31–56** Renewed teaching and more mighty deeds. **6.31–44** Cf. Mt 14.13–

21; Lk 9.10–17; Jn 6.1–13. The feeding of the five thousand recalls Israel's miraculous sustenance by God (Ex 16.13–35; Num 11.1–35; Neh 9.15; Ps 78.17–31; Isa 49.8–13) as well as Jewish expectations of an end-time feast for God's elect (Isa 25.6–8; Mt 22.1–14; Lk 14.15–24). **6.31** *A deserted place* (also vv. 32, 35). See note on 1.35. *No leisure even to eat.* See also 3.20. **6.33** *All the towns,* another instance of Markan exaggeration (see, e.g., 1.32). **6.34** *Sheep without a shepherd.* See Num 27.15–17; 1 Kings 22.17; 2 Chr 18.16; Ezek 34.1–31; Jdt 11.19; Mt 9.36. **6.37** *Two hundred denarii,* a sum beyond reach. A denarius represented a laborer's daily wage (Mt 20.2, 9, 13), **6.39** *Groups,* lit. "symposia," suggesting a banquet's conviviality. **6.40** Companies *of hundreds and of fifties* were prescribed for aspects of community life among the Dead Sea sectarians (see also Ex 18.21, 25). **6.41** *He looked up to heaven.* See also 7.34; Job 22.26; Ps 121.1; Lk 18.13; Jn 11.41. Jesus' actions (*taking, blessed, broke, gave;* cf. 8.6) were customary for a host at a Jewish meal; see also 14.22. **6.42–44** The multitude's satisfaction and the abundant leftovers confirm the miracle (see also 2 Kings 4.42–44). The symbolic significance, if any, of the numbers *twelve* and *five thousand* is unclear (also *five* and *two* in v. 38). **6.45–52** Cf. Mt 14.22–33; Jn 6.15–21. Another epiphany of Jesus on the sea (see also 4.35–41; Jn 21.1–14). **6.45** *Bethsaida,* on the north-northeast shore of the Sea of Galilee. **6.46** *He went up on the mountain to pray.* See notes on 1.35;3.13. **6.48** *Early in the morning,* lit. "around the fourth watch of the night" (between 3:00 and 6:00 A.M.). *Walking on the sea.* See notes on 4.37; 4.41. *He intended to pass them by,* a remark typical of theophanies; it alludes to God's veiled self-disclosure to Moses (Ex 33.18–23) and Elijah (1 Kings 19.11–12). **6.50** *It is I,* lit. "I am," an expression of divine self-revelation in the OT (Ex 3.13–15; Isa 41.4; 43.10–11; see also, e.g., Jn 4.26; 6.20, 35). *Take heart…do not be afraid.* See note on 4.40. **6.51** *The wind ceased.* See 4.39. *Astounded.* See note on 4.41. **6.52** *They did not understand.* See note on 4.13. *Loaves.* See vv. 37–38, 41, 44. *Their hearts were hardened.* See note on 3.5. **6.53–56** Cf. Mt 14.34–36. A transitional "summary report" (see note on 1.32–34). **6.53** Oddly, *they came to land at Gennesaret,* on the northwest shore of the Sea of Galilee (cf. v. 45); see also note on 5.1. **6.56** *The fringe of his cloak,* possibly the tassel that Jewish males were required to wear (Num 15.37–41; Deut 22.12; see also Mt 9.20; Lk 8.44). *All…healed.* See note on 5.27–28.

The Tradition of the Elders

7

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, [2]they noticed that some of his disciples were eating with defiled hands, that is, without washing them. [3] (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands,[a] thus observing the tradition of the elders; [4]and they do not eat anything from the market unless they wash it;[a] and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.[b]) [5]So the Pharisees and the scribes asked him, "Why do your disciples not live[c] according to the tradition of the elders, but eat with defiled hands?" [6]He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written,

> 'This people honors me with their lips,
> but their hearts are far from me;
> [7] in vain do they worship me,
> teaching human precepts as doctrines.'

[8]You abandon the commandment of God and hold to human tradition."

9 Then he said to them, "You have a fine way of rejecting the commandment of God in order to keep your tradition! [10]For Moses said, 'Honor your father and your mother' and, 'Whoever speaks evil of father or mother must surely die.' [11]But you say that if anyone tells father or mother, 'Whatever support you might have had from me is Corban'(that is, an offering to God[d])—[12]then you no longer permit doing anything for a father or mother, [13]thus making void the word of God through your tradition that you have handed on. And you do many things like this."

14 Then he called the crowd again and said to them, "Listen to me, all of you, and understand: [15]there is nothing outside a person that by going in can defile, but the things that come out are what defile."[e]

17 When he had left the crowd and entered the house, his disciples asked him about the parable. [18]He said to them, "Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, [19]since it enters, not the heart but the stomach, and goes out into the sewer?" (Thus he declared all foods clean.) [20]And he said, "It is what comes out of a person that defiles. [21]For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, [22]adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. [23]All these evil things come from within, and they defile a person."

The Syrophoenician Woman's Faith

24 From there he set out and went away to the region of Tyre.[f] He entered a
house and did not want anyone to know he was there. Yet he could not escape
notice, [25]but a woman whose little daughter had an unclean spirit immediately
heard about him, and she came and bowed down at his feet. [26]Now the woman
was a Gentile, of Syrophoenician origin. She begged him to cast the demon out
of her daughter. [27]He said to her, "Let the children be fed first, for it is not fair to
take the children's food and throw it to the dogs." [28]But she answered him, "Sir,[g]
even the dogs under the table eat the children's crumbs." [29]Then he said to her,
"For saying that, you may go—the demon has left your daughter." [30]So she went
home, found the child lying on the bed, and the demon gone.

Jesus Cures a Deaf Man

31 Then he returned from the region of Tyre, and went by way of Sidon towards
the Sea of Galilee, in the region of the Decapolis. [32]They brought to him a deaf
man who had an impediment in his speech; and they begged him to lay his hand
on him. [33]He took him aside in private, away from the crowd, and put his fingers
into his ears, and he spat and touched his tongue. [34]Then looking up to heaven,
he sighed and said to him, "Ephphatha," that is, "Be opened." [35]And
immediately his ears were opened, his tongue was released, and he spoke plainly.
[36]Then Jesus[a] ordered them to tell no one; but the more he ordered them, the
more zealously they proclaimed it. [37]They were astounded beyond measure,
saying, "He has done everything well; he even makes the deaf to hear and the
mute to speak."

7.1–23 Cf. Mt 15.1–20. A dispute between Jesus and the Pharisees. **7.1** *Pharisees and…scribes…from Jerusalem.* See notes on 1.5; 1.22; 2.16. **7.2** *Eating,* lit. "eating the loaves," a Semitic expression that effectively recalls 6.41, 44. *With defiled hands* refers to ritual uncleanness (Acts 10.14; 11.8; cf. Mk 2.23–28); its interpretation (*that is, without washing them;* see Lev 15.11) and the explanations in vv. 3–4, 11, 19b presume that some members of the audience may be unfamiliar with Jewish customs. **7.3** That *all the Jews* observed hand washing has often been taken as historically inaccurate, but the practice was indeed widespread among Jews of the time and not confined to the Pharisees. *Thoroughly,* lit. "with a fist," probably means "up to the elbows." *The tradition of the elders,* oral interpretation, considered by Pharisees to be legally binding (see also Gal 1.14). **7.6–7** Isa 29.13 (Septuagint). Prophetic condemnation of empty worship was common; see, e.g., Isa 1.10–20; 58.1–14; Am 5.21–24. **7.8**

Cf. Col 2.20–22. **7.10** See Ex 20.12; 21.17; Lev 20.9; Deut 5.16; see also Mk 10.19; Eph 6.2. **7.11** *Corban,* an offering dedicated to God (see Lev 1.2) and thereby withdrawn from secular uses such as parental support. What the Markan Jesus criticizes here is the practice of making pseudo-vows, i.e., declaring something an offering to God only if and when someone else, e.g., one's parents, attempted to make use of it. **7.13** *The word of God,* i.e., the written law. **7.15** On what can and cannot *defile,* see vv. 18–19; Acts 10.9–16; Rom 14.14; Gal 2.11–14; cf. Lev 11.1–47; see also notes on 1.40–45; 5.25; 5.41. V. 16 (see text note *e*) is probably a later textual addition, modeled after 4.9, 23. **7.17** *The house.* See note on 3.19b. *His disciples…parable.* See 4.10, 33–34; see also note on 3.23. **7.18** *Fail to understand.* See also 4.13;6.52. **7.19** *The heart,* metaphorically regarded as the seat of moral and religious conduct (e.g., 1 Sam 12.20, 24; Ps 24.4–5; Jer 32.39–40; Mt 5.8). **7.21–22** Lists of vices are common in early Christian exhortation (e.g., Rom 1.29–31; Gal 5.19–21; 2 Tim 3.2–5). **7.22** *Envy,* or stinginess, lit. "an evil eye" see Deut 15.9; Tob 4.7; Sir 14.10; 31.13. **7.24–30** Cf. Mt 15.21–28. The third of four exorcisms (see also 1.21–28; 5.1–20; 9.14–29). **7.24** *The region of Tyre* (see also 3.8), northwest of Galilee, largely gentile. *A house.* See note on 3.19b. On the recurring tension between Jesus' seclusion and disclosure, see also 1.44–45; 2.1–2; 3.19b–20; 6.31–33; 7.36. **7.25** *An unclean spirit,* or demon (vv. 26, 29, 30; see also 1.23). *Bowed down at his feet.* See note on 3.11. **7.26** *A Gentile,* lit. "a Greek"(see also Rom 1.16; 2.9–10; 1 Cor 1.24; 10.32; Gal 3.28; Col 3.11), whose specific nationality was *Syrophoenician.* **7.27** The saying implies the superiority of Israel's claim upon God's blessing (*food,* lit. "bread") over that of Gentiles, slandered as *dogs* (1 Sam 17.43; 24.14; Prov 26.11; Phil 3.2; Rev 22.15). **7.31–37** Cf. Mt 15.29–31. **7.31** The route is roundabout (see also notes on 5.1; 6.53): *Sidon* was twenty miles north of *Tyre* (see note on 7.24); *the region of the Decapolis* was east and southeast of *the Sea of Galilee* (see notes on 1.16; 5.20). **7.32** *Lay his hand on him.* See note on 5.23. **7.33** *In private, away from the crowd.* See note on 5.37. Jesus' healing technique, including the use of spittle, is common in ancient healing stories (see also Jn 9.6). **7.34** *Looking up to heaven.* See note on 6.41. *"Ephphatha," "Be opened."* See note on 5.41. **7.35** *His ears,* lit. "his hearing." **7.36** Similar commands or efforts are violated elsewhere; see 1.44–45; 7.24. **7.37** *Astounded beyond measure.* See note on 1.22. The acclamation echoes Isa 35.5–6; Wis 10.21.

Feeding the Four Thousand

8

In those days when there was again a great crowd without anything to eat, he
called his disciples and said to them, 2“I have compassion for the crowd, because
they have been with me now for three days and have nothing to eat. 3If I send
them away hungry to their homes, they will faint on the way—and some of them
have come from a great distance.” 4His disciples replied, “How can one feed
these people with bread here in the desert?” 5He asked them, “How many loaves
do you have?” They said, “Seven.” 6Then he ordered the crowd to sit down on
the ground; and he took the seven loaves, and after giving thanks he broke them
and gave them to his disciples to distribute; and they distributed them to the
crowd. 7They had also a few small fish; and after blessing them, he ordered that
these too should be distributed. 8They ate and were filled; and they took up the
broken pieces left over, seven baskets full. 9Now there were about four thousand
people. And he sent them away. 10And immediately he got into the boat with his
disciples and went to the district of Dalmanutha.[b]

The Demand for a Sign

11 The Pharisees came and began to argue with him, asking him for a sign from
heaven, to test him. 12And he sighed deeply in his spirit and said, “Why does this
generation ask for a sign? Truly I tell you, no sign will be given to this
generation.” 13And he left them, and getting into the boat again, he went across
to the other side.

The Yeast of the Pharisees and of Herod

14 Now the disciples[c] had forgotten to bring any bread; and they had only one
loaf with them in the boat. 15And he cautioned them, saying, “Watch out—
beware of the yeast of the Pharisees and the yeast of Herod.”[d] 16They said to one
another, “It is because we have no bread.” 17And becoming aware of it, Jesus
said to them, “Why are you talking about having no bread? Do you still not
perceive or understand? Are your hearts hardened? 18Do you have eyes, and fail
to see? Do you have ears, and fail to hear? And do you not remember? 19When I
broke the five loaves for the five thousand, how many baskets full of broken
pieces did you collect?” They said to him, “Twelve.” 20“And the seven for the
four thousand, how many baskets full of broken pieces did you collect?” And
they said to him, “Seven.” 21Then he said to them, “Do you not yet understand?”

Jesus Cures a Blind Man at Bethsaida

22 They came to Bethsaida. Some people[a] brought a blind man to him and
begged him to touch him. 23He took the blind man by the hand and led him out
of the village; and when he had put saliva on his eyes and laid his hands on him,
he asked him, “Can you see anything?” 24And the man[b] looked up and said, “I
can see people, but they look like trees, walking.” 25Then Jesus[b] laid his hands
on his eyes again; and he looked intently and his sight was restored, and he saw
everything clearly. 26Then he sent him away to his home, saying, “Do not even
go into the village.”[c]

Peter’s Declaration about Jesus

27 Jesus went on with his disciples to the villages of Caesarea Philippi; and on
the way he asked his disciples, “Who do people say that I am?” 28And they
answered him, “John the Baptist; and others, Elijah; and still others, one of the
prophets.” 29He asked them, “But who do you say that I am?” Peter answered
him, “You are the Messiah.”[d] 30And he sternly ordered them not to tell anyone
about him.

Jesus Foretells His Death and Resurrection

31 Then he began to teach them that the Son of Man must undergo great
suffering, and be rejected by the elders, the chief priests, and the scribes, and be
killed, and after three days rise again. 32He said all this quite openly. And Peter
took him aside and began to rebuke him. 33But turning and looking at his
disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting
your mind not on divine things but on human things.”

8.1–9 Cf. Mt 15.32–39. Another version of the feeding of the multitude (see note on 6.31–44). **8.4** *Desert,* or “wilderness” see notes on 1.4; 1.35. **8.6** *Giving thanks, broke them.* See Acts 27.35; 1 Cor 11.24; see also note on 6.41. **8.8–9** See note on 6.42–44. Compared with 6.38, 43–44, the numbers of loaves (*seven,* v. 5), baskets (*seven,* v. 8), and people (*four thousand,* v. 9) vary, yet their symbolism is equally indeterminate. **8.10–21** The question of a sign and bread. **8.10** *Dalmanutha.* Location unknown (cf. Mt 15.39; see also notes on 5.1; 6.53; 7.31). **8.11–13** Cf. Mt 16.1–4; Lk 11.29–32; cf. Mt 12.38–42; Lk 11.16; Jn 6.30. **8.11** *Pharisees.* See note on 2.16. *A sign from heaven,* i.e., verification of divine authority (see Ex 4.28, 30; Num 14.11; Deut 13.1–5; Isa 7.10–17). **8.12** *This generation* recalls OT terminology for human faithlessness (see Gen 7.1; Deut 32.5, 20; Ps 95.10; see also Mk 8.38;9.19; 13.30). *Truly I tell you.* See note on 3.28. **8.14–21** Cf. Mt 16.5–12; Lk 12.1; Jn 6.32–36. An enigmatic passage

highlighting the disciples' hardened hearts (v. 17); see notes on 3.5; 4.13. **8.14** Though ambiguous, a contrast between the disciples' need and their apparently insufficient resources may be intended (see also 6.37–38; 8.4–5). **8.15** *Yeast,* a symbol of pervasive corruption hidden within human beings (see also 1 Cor 5.6; Gal 5.9). *Pharisees.* See note on 2.16. *Herod.* See note on 6.14. **8.17–18** See also 4.11–12; Jer 5.21; Ezek 12.2. **8.19–20** See 6.41–44; 8.6–9. **8.22–26** Cf. Jn 9.1–7. The healing of the blind man of Bethsaida is transitional. It concludes 6.6b–8.26 and also introduces 8.27–10.45. It is another of the mighty deeds of Jesus portrayed in the preceding portion of the Gospel. As an instance of progressive relief from blindness, it is also symbolic of the disciples' symbolic blindness and partial understanding (cf. v. 18; 10.46–52). **8.22** *Bethsaida.* See note on 6.45; see also 6.53; 8.13. *To touch him.* See note on 5.23. **8.23** *Out of the village.* See note on 5.37. On the application of *saliva* and *hands,* see note on 7.33. **8.26** *Do not even go into the village.* See the similar prohibitions in 1.44–45; 5.43; 7.24, 36.

8.27–10.52 Jesus' anticipated suffering, the disciples' misunderstanding, and instruction in discipleship. **8.27–30** Cf. Mt 16.13–20; Lk 9.18–21. **8.27** *Caesarea Philippi,* a city in the district of Panias, part of the tetrarchy of Philip, situated near the southern slope of Mount Hermon. A grotto dedicated to the god Pan lay at the foot of the mountain from at least the third century BCE. Near this grotto Herod the Great built a temple dedicated to Roma and the emperor Augustus. **8.28** *John the Baptist.* See note on 6.14. *Elijah…one of the prophets.* See note on 6.15. **8.29** Cf. Jn 1.49; 6.68–69. *The Messiah.* See note on 1.1. **8.30** *He sternly ordered,* or "rebuked"(see 1.25; 3.12; 4.39; 9.25; 10.13; see also note on 1.34). **8.31–9.1** Cf. Mt 16.21–28; Lk 9.22–27. The first set in a cycle of three predictions of Jesus' suffering and resurrection (8.31; see also 9.31; 10.33–34), three inappropriate responses by the disciples (8.32–33; see also 9.32–34; 10.35–41), and three discourses on discipleship (8.34–9.1; see also 9.35–50; 10.42–45). **8.31** *Son of Man,* Jesus' cryptic mode of self-reference (see note on 2.10), focused here on his sufferings. See also 9.12;14.21, 41; Mt 8.20; 17.12; 26.2, 24, 45; Lk 9.58; 17.25;22.22, 48; 24.7. *Must undergo,* i.e., in accordance with God's will (cf. Isa 53.4–6, 10). *The elders,* senior lay leaders (see also Lk 7.3; Acts 4.8), who with the *chief priests and the scribes* constitute the Sanhedrin, i.e., the council of the city of Jerusalem, and probably the supreme council of Judea according to Mark (14.43, 53–55; 15.1; see also note on 1.22). **8.32–33** *To rebuke.* See note on 8.30. *Satan.* See note on 1.13. **8.34** *Deny,* or "disown." See 14.30, 31, 72; see also Mt 10.38; Lk 14.27. *Cross,* an instrument of torturous execution (see 15.21, 30, 32). **8.35** *Gospel,* or "good news." See note on 1.1. See also Mt 10.39; Lk 17.33; Jn 12.25. **8.36** See also Lk 12.13–21. **8.38** See also Mt 10.33; Lk 12.9. *This adulterous and sinful generation.* See note on 8.12. Some

Jews expected the figure described as “one like a human being” in Dan 7.13–14 to be the agent of God in the end time as king or judge. Christians identified this *Son of Man* with Jesus (see 13.26; 14.62; Mt 19.28; 24.37–44; Lk 12.40;17.24–30; 18.8; 21.36; Acts 7.55–56); see also notes on 2.10; 8.31. *With the holy angels.* See also Mt 13.41; 25.31; Jn 1.51.

9

34 He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. 35For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel,[e] will save it. 36For what will it profit them to gain the whole world and forfeit their life? 37Indeed, what can they give in return for their life? 38Those who are ashamed of me and of my words[a] in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.” 1And he said to them, “Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with[b] power.”

The Transfiguration

2 Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, 3and his clothes became dazzling white, such as no one[c] on earth could bleach them. 4And there appeared to them Elijah with Moses, who were talking with Jesus. 5Then Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three dwellings,[d] one for you, one for Moses, and one for Elijah.” 6He did not know what to say, for they were terrified. 7Then a cloud overshadowed them, and from the cloud there came a voice, “This is my Son, the Beloved;[e] listen to him!” 8Suddenly when they looked around, they saw no one with them any more, but only Jesus.

The Coming of Elijah

9 As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. 10So they kept the matter to themselves, questioning what this rising from the dead could mean. 11Then they asked him, “Why do the scribes say that Elijah must come

first?” 12He said to them, “Elijah is indeed coming first to restore all things. How then is it written about the Son of Man, that he is to go through many sufferings and be treated with contempt? 13But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written about him.”

The Healing of a Boy with a Spirit

14 When they came to the disciples, they saw a great crowd around them, and some scribes arguing with them. 15When the whole crowd saw him, they were immediately overcome with awe, and they ran forward to greet him. 16He asked them, “What are you arguing about with them?” 17Someone from the crowd answered him, “Teacher, I brought you my son; he has a spirit that makes him unable to speak; 18and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so.” 19He answered them, “You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me.” 20And they brought the boy[a] to him. When the spirit saw him, immediately it convulsed the boy,[a] and he fell on the ground and rolled about, foaming at the mouth. 21Jesus[b] asked the father, “How long has this been happening to him?” And he said, “From childhood. 22It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us.” 23Jesus said to him, “If you are able!—All things can be done for the one who believes.” 24Immediately the father of the child cried out,[c] “I believe; help my unbelief!” 25When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, “You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!” 26After crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, “He is dead.” 27But Jesus took him by the hand and lifted him up, and he was able to stand. 28When he had entered the house, his disciples asked him privately, “Why could we not cast it out?” 29He said to them, “This kind can come out only through prayer.”[d]

Jesus Again Foretells His Death and Resurrection

30 They went on from there and passed through Galilee. He did not want anyone to know it; 31for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.” 32But they did not understand what he was

saying and were afraid to ask him.

Who Is the Greatest?

33 Then they came to Capernaum; and when he was in the house he asked them,
“What were you arguing about on the way?” 34But they were silent, for on the
way they had argued with one another who was the greatest. 35He sat down,
called the twelve, and said to them, “Whoever wants to be first must be last of all
and servant of all.” 36Then he took a little child and put it among them; and
taking it in his arms, he said to them, 37“Whoever welcomes one such child in
my name welcomes me, and whoever welcomes me welcomes not me but the
one who sent me.”

Another Exorcist

38 John said to him, “Teacher, we saw someone[a] casting out demons in your
name, and we tried to stop him, because he was not following us.” 39But Jesus
said, “Do not stop him; for no one who does a deed of power in my name will be
able soon afterward to speak evil of me. 40Whoever is not against us is for us.
41For truly I tell you, whoever gives you a cup of water to drink because you
bear the name of Christ will by no means lose the reward.

Temptations to Sin

42 “If any of you put a stumbling block before one of these little ones who
believe in me,[b] it would be better for you if a great millstone were hung around
your neck and you were thrown into the sea. 43If your hand causes you to
stumble, cut it off; it is better for you to enter life maimed than to have two
hands and to go to hell,[c] to the unquenchable fire.[d] 45And if your foot causes you
to stumble, cut it off; it is better for you to enter life lame than to have two feet
and to be thrown into hell.[c] to the unquenchable fire.[d] 47And if your eye causes
you to stumble, tear it out; it is better for you to enter the kingdom of God with
one eye than to have two eyes and to be thrown into hell,[e] 48where their worm
never dies, and the fire is never quenched.

49 “For everyone will be salted with fire.[e]50Salt is good; but if salt has lost
its saltiness, how can you season it?[f] Have salt in yourselves, and be at peace
with one another.”

9.1 See also 13.30. *Truly I tell you.* See note on 3.28. *Taste death,* i.e., die; see also 2 Esd 6.26; Jn 8.52; Heb 2.9. *Kingdom of God.* See note on 1.15. **9.2–8** Cf. Mt 17.1–8; Lk 9.28–36. See also 2 Pet 1.17–18. **9.2** *Six days later,* an unusually precise setting (cf. Ex 24.15–16). *Peter and James and John.* See note on 5.37. *A high mountain.* The mention of Caesarea Philippi in 8.27 suggests that the mountain here is Mount Hermon. Cf. Ex 24.12–18; see also note on 3.13.

Apart, by themselves. See 4.34; 6.31–32; 7.33; 9.28; 13.3. *Transfigured,* or "transformed," language rooted in Greek traditions about gods walking the earth in human form and then manifesting their divine glory or radiance. This Greek notion is adapted to accounts of theophany, the self-manifestation of God in the OT (Ex 24.15–17). **9.3** *His clothes became dazzling white,* an image connoting the radiance of a heavenly being or a glorified human being (see 16.5; Dan 7.9; 12.3; 2 Esd 7.97; Mt 13.43; 28.3; Lk 24.4; Rev 3.5; 4.4; 7.9, 13). *No one,* lit. *no fuller* (see text note *c*), one who whitens woolen cloth. **9.4** The appearance of *Elijah with Moses* recalls the traditions that they had been taken to heaven. Josephus provides evidence that at least some Jews of Mark's time believed that Moses (cf. Deut 34.5–6), like Elijah (2 Kings 2.9–12), was directly translated into heavenly life (*Antiquities* 4.326; cf. 2 Esd 6.26). See also note on 1.6. **9.5** Peter's suggestion that he, James, and John construct three tents, presumably related to Jesus, Elijah, and Moses, recalls Greek traditions implying that it was customary to build a shrine on the site of the epiphany of a deity. **9.6** *Terrified.* See note on 4.41. **9.7** OT theophanies are often accompanied by a *cloud* (see, e.g., Ex 24.15–18; Isa 4.5; Ezek 1.4). The heavenly voice recalls OT pronouncements (Deut 18.15; Ps 2.7; Isa 42.1); see note on 1.11. *My son.* See note on 1.1. **9.9–13** Cf. Mt 17.9–13. **9.9** *Tell no one,* less a command to conceal Jesus' identity than a signal to the disciples as characters in the narrative, and especially to the audience of Mark, that the transfiguration of Jesus is a preview of his resurrection. The account of the transfiguration in Mark fulfills the purpose of the resurrection appearances in the other canonical Gospels. *Son of Man* (also v. 12). See note on 8.31 (cf. 2.10; 8.38). **9.10** Resurrection was an intelligible concept for Jews; however, most Jewish traditions envisioned a collective rather than an individual resurrection. This unexpected difference leads to *questioning* (or "arguing") on the part of the disciples. **9.11** *Scribes.* See note on 1.22. The disciples' question implies the belief that the return of Elijah was expected to take place before the (general or collective) resurrection at the end. **9.12** The claim that it is written in scripture that the Son of Man is to *be treated with contempt* may be an allusion to Ps 22.7, which has similar wording in the Greek version. The divine necessity of Jesus' *many sufferings* is also expressed in 8.31 (cf. 14.21; Lk 18.31; 24.44, 46; Acts 13.29). **9.13** *Elijah has come.* See notes on 1.6; 6.15. **9.14–29** Cf. Mt 17.14–20; Lk 9.37–43a. The last of four exorcisms (see also 1.21–28; 5.1–20; 7.24–30). **9.14** *Scribes.* See note on 1.22. **9.15** *Overcome with awe,* perhaps a muffled echo of Ex 34.30; see also note on 4.41. **9.17–18** The boy's symptoms suggest epilepsy. **9.18** *But they could not do so.* Cf. 6.13. **9.19** *You faithless generation.* See note on 8.12. **9.23** *All things…believes.* See note on 2.5; see also 11.22–23. **9.24** *I believe; help my*

unbelief! See notes on 4.40; 6.6a. **9.25** *The unclean spirit,* i.e., a demon (see 1.23). **9.26–27** As in 5.41–42 (see note on 5.41), a healing is described with the language of resurrection. **9.28** *Entered the house…privately.* See notes on 4.10; 7.17. **9.29** On the power of faith *through prayer,* see also 11.24. **9.30–50** The second set in the cycle of three predictions of Jesus' suffering and resurrection, three misapprehensions by the disciples, and three sets of instruction on true discipleship (see note on 8.31–9.1). **9.30–32** Cf. Mt 17.22–23; Lk 9.43b–45. **9.30** *Galilee.* See note on 1.9. *Not want anyone to know it.* See note on 1.34. **9.31** *Son of Man.* See note on 8.31. *Betrayed,* also translated *arrested* in 1.14 and *handed over* in 3.19. See the note on 1.14. *Into human hands,* the simplest form of reference to the agents of Jesus' suffering (cf. 8.31; 10.33). **9.32** Characteristically in Mark (see notes on 4.13; 4.40), the disciples *did not understand…and were afraid.* **9.33** *Capernaum.* See note on 1.21. *In the house.* See note on 7.17. **9.34** *Who was the greatest,* a point of controversy within social groups of antiquity; see also Lk 22.24. **9.35** This saying appears in different forms and contexts in the Gospels (see 10.43–44; Mt 20.26–27;23.11–12; Lk 9.48; 22.26). Here it signifies that humble service to the community is the norm, not distinguished rank. **9.36** Jesus' taking *a little child* and presenting it to the disciples together with his comment inv. 37 imply that the issue is the welcoming of actual children as members in the community and at communal gatherings. **9.37** Another saying whose variants are distributed throughout the Gospels (see 10.15; Mt 10.40; 18.5; Lk 9.48; 10.16; 18.17; Jn 12.44–45; 13.20). *One such child in my name.* Jesus identifies with actual children and teaches that whoever welcomes them welcomes Jesus. **9.38–40** Cf. Lk 9.49–50. This anecdote is probably placed here because of the association of *in your name* in v. 38 with *in my name* in v. 37. **9.38** Pagan magicians sometimes invoked a revered Jewish or Christian *name* (see also Acts 19.11–20). **9.40** This saying expresses openness in a context in which the Christ movement is spreading and becoming controversial (so also Lk 9.50). The related saying in Mt 12.30; Lk 11.23 (cf. Acts 19.13–17) reflects a stronger sense of communal boundaries and a desire to differentiate Christian healing from magic. **9.41** The giving of a cup of water may reflect hospitality in a missionary context (cf. Mt 10.40–42). *The name of Christ,* lit. "in the name that you belong to Christ." This phrase links the saying to the context by the association of the catchword "in the name of." See note on 9.38–40. **9.42–50** Cf. Mt 18.6–9; Lk 17.1–2. A chain of sayings linked by catchwords: *causes to stumble,* "scandalizes" or "trips up"(vv. 42–43, 45, 47; see also 4.17); *fire* (vv. 48–49); *salted* (vv. 49–50). **9.42–48** These sayings concern male sexuality in relation to the practice or the temptation to practice the sexual abuse of children and other sexual transgressions. **9.42** This saying picks up the

theme of children from vv. 36–37 after a digression on outsiders (vv. 38–41). *A great millstone* was turned by a mule; cf. the hand-cranked mill implied by Mt 24.41; Lk 17.35. **9.43** See also Mt 5.30. *Hand,* probably an allusion to the Jewish prohibition of masturbation by males (see *Mishnah Niddah* 2.1; *Babylonian Talmud Niddah* 13a–b). *Life* (also v. 45), presumably eternal life (see note on 10.17). *Hell,* lit. *Gehenna* (text note *c*) or "valley of Hinnom" (also vv. 45, 47), a site associated with final punishment of the wicked (see Lk 12.5; Jas 3.6). **9.45** *Foot,* in biblical Hebrew sometimes a euphemism for the male genitals (Isa 7.20; cf. Judg 3.24; Isa 6.2). The rabbis called masturbation "adultery with the hand" (because of the loss of seed) and adultery in the usual sense "adultery with the foot." **9.47** The idea of the eye causing one to stumble is related to the erotic gaze. See Mt 5.29 in relation to its context (5.27–28). *Kingdom of God.* See note on 1.15. **9.48**

Undying *worm* and unquenchable *fire,* stock images for the destruction of evil (see Isa 66.24; Jdt 16.17; Sir 7.17). **9.49** This saying was probably placed in its present context because of the association of its reference to *fire* with the same word in v. 48. At least in its present context (vv. 43–48) it has an eschatological sense: each follower of Jesus will be tested by fire during the woes that end the old age or the birth pangs that usher in the full manifestation of the kingdom of God (cf. 1 Cor 3.13). What is worthless will be destroyed, and what is good will survive. Fire is analogous to salt, which preserves. **9.50** This group of sayings was placed here because, like v. 49, it uses the image of *salt. Salt is good* serves as an introduction to the other sayings. *If salt…season it?* Cf. Mt 5.13; Lk 14.34. *Have salt within yourselves,* cryptic, perhaps "Protect yourselves from corruption" (cf. Ignatius, *Magnesians* 10.2) or "Speak graciously and judiciously" (cf. Col 4.6). *Be at peace with one another* recalls the controversy disclosed in vv. 33–34. The members of the community are exhorted to avoid rivalry and self-assertion.

Teaching about Divorce

10

He left that place and went to the region of Judea and [g] beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.

2 Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?" 3He answered them, "What did Moses command you?" 4They said, "Moses allowed a man to write a certificate of dismissal and to divorce

her.” [5]But Jesus said to them, “Because of your hardness of heart he wrote this commandment for you. [6]But from the beginning of creation, ‘God made them male and female.’ [7]‘For this reason a man shall leave his father and mother and be joined to his wife,[a] [8]and the two shall become one flesh.’ So they are no longer two, but one flesh. [9]Therefore what God has joined together, let no one separate.”

10 Then in the house the disciples asked him again about this matter. [11]He said to them, “Whoever divorces his wife and marries another commits adultery against her; [12]and if she divorces her husband and marries another, she commits adultery.”

Jesus Blesses Little Children

13 People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. [14]But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. [15]Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” [16]And he took them up in his arms, laid his hands on them, and blessed them.

The Rich Man

17 As he was setting out on a journey, a man ran up and knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?” [18]Jesus said to him, “Why do you call me good? No one is good but God alone. [19]You know the commandments: ‘You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.’” [20]He said to him, “Teacher, I have kept all these since my youth.” [21]Jesus, looking at him, loved him and said, “You lack one thing; go, sell what you own, and give the money[b] to the poor, and you will have treasure in heaven; then come, follow me.” [22]When he heard this, he was shocked and went away grieving, for he had many possessions.

23 Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!” [24]And the disciples were perplexed at these words. But Jesus said to them again, “Children, how hard it is[a] to enter the kingdom of God! [25]It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” [26]They were greatly astounded and said to one another,[b] “Then who can be

saved?” [27]Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.”

28 Peter began to say to him, “Look, we have left everything and followed you.” [29]Jesus said, “Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news,[c] [30]who will not receive a hundredfold now in this age —houses, brothers and sisters, mothers and children, and fields, with persecutions—and in the age to come eternal life. [31]But many who are first will be last, and the last will be first.”

A Third Time Jesus Foretells His Death and Resurrection

32 They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again and began to tell them what was to happen to him, [33]saying, “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; [34]they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again.”

The Request of James and John

35 James and John, the sons of Zebedee, came forward to him and said to him, “Teacher, we want you to do for us whatever we ask of you.” [36]And he said to them, “What is it you want me to do for you?” [37]And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” [38]But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?” [39]They replied, “We are able.” Then Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; [40]but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”

41 When the ten heard this, they began to be angry with James and John. [42]So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. [43]But it is not so among you; but whoever wishes to become great among you must be your servant, [44]and whoever wishes to be first

among you must be slave of all. [45]For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

The Healing of Blind Bartimaeus

46 They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. [47]When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" [48]Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" [49]Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." [50]So throwing off his cloak, he sprang up and came to Jesus. [51]Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher,[a] let me see again." [52]Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

10.1–12 The question of divorce, an aspect of discipleship. Cf. Mt 19.1–9. **10.1** Jesus and his disciples continue on their journey southward to Jerusalem. *To the region of Judea and beyond the Jordan* seems to say that they went first to Judea and then to Perea, i.e., the region beyond the Jordan. The meaning, however, is probably that they traveled through Perea to Judea (cf. 11.1, where the place arrived at last is also mentioned first). *Region of Judea.* See note on 1.5. **10.2** *Pharisees.* See note on 2.16. *Lawful,* what is "permitted" according to some interpretation of Jewish law. **10.3** See note on 2.25. **10.4** *A certificate of dismissal…to divorce her.* See Deut 24.1–4. **10.5** *Hardness of heart.* See note on 3.5. **10.6** Jesus quotes Gen 1.27; 5.2. **10.7–8** The quotation is from Gen 2.24; cf. Eph 5.31. **10.9** Absolute prohibition of divorce is relaxed elsewhere in the NT; cf. Mt 5.32; 19.9; 1 Cor 7.10–16. Divorce (without remarriage) seems allowable also in Mk 10.11–12. **10.10** *In the house.* See notes on 4.10; 7.17. **10.11** In contrast with Jesus' assertion here, Jewish law assumed that *adultery* was committed against a husband, not against a wife (see Lev 20.10; Deut 22.22; Sir 23.22–23). Greek and Roman law also defined adultery primarily as an offense against the husband's rights. **10.12** There is important evidence that Jewish women could initiate divorce, but Josephus claimed that it was against the Jewish law for women to do so. The wife could initiate divorce under Roman law, but different terms were used for the husband's and wife's activity in ending a marriage. Thus the use of the same terminology for both here is unusual. **10.13–16** Children and the kingdom of God. Cf. Mt 19.13–15; Lk 18.15–17. Children have a share in the kingdom of God. **10.13** *That he might touch them,*

to convey some benefit (cf. 1.41; 3.10; 5.27–28; 6.56; 8.22). Blessing a person (v. 16) is also a way of conveying a benefit. **10.14** *Kingdom of God.* See note on 1.15. Children represent the type of character needed to enter the kingdom of God (cf. 9.33–37). **10.15** Cf. Mt 18.3; Jn 3.3–5. The connection between this passage and 9.33–37 suggests that receiving the kingdom as a child means receiving it without the ambition to be a figure of authority, but being content to be *last of all and servant of all* (9.35). **10.17–31** On property and the kingdom of God, cf. Mt 19.16–30; Lk 18.18–30. **10.17** *A man.* Cf. Mt 19.20 ("the young man"); Lk 18.18 ("a certain ruler"). *Knelt before him.* See note on 3.11. *Eternal life,* God's new creation in the age to come (Dan 12.2; 2 Macc 7.9; cf. Jn 3.15), comparable to the kingdom of God (vv. 23–25; see also 9.43, 45, 47; 10.30). **10.18** *No one is good.* Elsewhere Jesus' goodness or sinlessness is implied or affirmed; cf. Mt 19.17; Jn 8.46; 2 Cor 5.21; Heb 7.26; 1 Pet 2.22. Cf. Mt 3.14. **10.19** *The commandments.* See Ex 20.12–16; Deut 5.16–20. Though not in the Decalogue, *you shall not defraud* recalls Ex 20.17; Deut 24.14; Sir 4.1. **10.21** *Treasure in heaven.* See Mt 6.20; Lk 12.33. *Come, follow me.* See also 1.17–18;10.28, 52. **10.22** *Shocked,* or appalled. **10.23** On *wealth* as jeopardizing spiritual health (also 4.18–19), see Job 22.23–26; Prov 28.11; Mt 6.24; 1 Tim 6.9–10. **10.24** *Children,* the typical address in ancient times of a teacher to his pupils. **10.27** *For God all things are possible,* an idea prevalent in the OT (see Gen 18.14; Job 42.2; Zech 8.6). In non-Jewish contexts the idea that "all things are possible" only for the gods is widespread. **10.29** *Truly I tell you.* See note on 3.28. *Good news.* See note on 1.1. **10.30** *Now in this age.* Cf. more grandiose rewards promised in 2 Esd 7.88–99; Mt 19.28. The absence from this list of the father (cf. v. 29) is conspicuous, as is the added promise *with persecutions* (see 8.34–38). **10.31** This saying (cf. 9.35; 10.44) appears in different contexts in the Gospels (see Mt 19.30; 20.16; Lk 13.30). **10.32–45** Cf. Mt 20.17–28; Lk 18.31–34. The third and last set in the cycle of Jesus' three predictions, the three cases of the disciples' incomprehension, and the three teachings on discipleship (see note on 8.31–9.1). **10.32** *Jerusalem* (also v. 33), the Judean capital, from which hostility to Jesus has already come (3.22). *Amazed…afraid.* See notes on 4.13; 4.40. **10.33** *Son of Man.* See note on 8.31. *Handed over.* See note on 9.31. *Chief priests, scribes.* See note on 8.31. **10.34** A capsule summary of 15.15–16.6. **10.35** *James and John, the sons of Zebedee.* See 1.19, 29;3.17; 5.37; 9.2; 13.3; 14.33. Their request recalls Herod's impetuous offer in 6.22 (see 10.42). **10.37** *At your right hand,* the place of supreme honor (see, e.g., Ps 110.1). *In your glory.* See 8.38–9.1; 13.26. **10.38** In the OT the *cup* symbolizes either joy and salvation (e.g., Pss 23.5; 116.13) or the wrath of God (e.g., Ps 11.6; Isa 51.17, 22); the latter is intended here (see also Mk 14.36; Jn 18.11). Though ambiguous

(and absent from Mt 20.22), the *baptism* undergone by Jesus and his followers seems to be death (cf. Lk 12.50; Rom 6.3–4). **10.42–44** See also 9.35; Mt 23.11; Lk 22.24–27. Jesus rejects the actual relations of power in the surrounding world. The ideal that the monarch should be the servant of the people is found in the OT (1 Kings 12.7) and in Greek and Roman treatments of kingship. **10.44** *Slave of all.* See also 1 Cor 9.19; 2 Cor 4.5; Gal 5.13. Greek and Roman populist or democratic leaders spoke about the ruler as a slave of the many. **10.45** *Son of Man.* See note on 8.31. *Ransom,* originally a compensation required to release (or "redeem") something or someone (see, e.g., Ex 21.8, 30; Lev 25.47–52; Num 3.45–51), was subsequently developed as a metaphor for the reclamation or redemption of God's people (Ex 6.6; 15.13; Isa 43.1–7; 44.21–23), particularly through Christ (e.g., Rom 3.23–25a; 1 Tim 2.5–6; 1 Pet 1.18–19). In certain Greek inscriptions somewhat later than Mark the term *ransom* is equivalent to "expiation" or "propitiation." *To give his life…for many.* See 14.24; and the portrayal of the servant in Isa 52.13–53.12. **10.46–52** Cf. Mt 20.29–34 (see also 9.27–31); Lk 18.35–43. The healing of Bartimaeus both concludes the central section (8.27–10.52) and introduces the next section (11.1–13.37). It corresponds to the two-stage healing of a blind man in 8.22–26, which is also transitional (see the note on 8.22–26). **10.46** *Jericho,* a city in the Jordan Valley about twenty miles northeast of Jerusalem. *Bartimaeus,* lit. *son of Timaeus.* The name Timaeus may have reminded some members of Mark's audience of Plato's praise of sight in his dialogue of that name. Other hearers may have recognized a wordplay on the Aramaic word for "unclean" and the Greek word for "highly prized." **10.47–48** *Son of David,* a title used by some Jews with expectant reference to a royal messiah (see 2 Sam 7.4–17; Ps 89.3–4). The Markan Jesus' challenge to the idea that the messiah is David's son (12.35–37) is part of the author's reinterpretation of messiahship. See Introduction; note on 1.34. **10.51** *What do…for you?* See also v. 36. **10.52** *Your faith has made you well.* See also 5.34; notes on 2.5;5.23. *Followed him.* See also 1.18; 2.14.

Jesus' Triumphal Entry into Jerusalem

11

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples [2]and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. [3]If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back

here immediately.’” 4They went away and found a colt tied near a door, outside in the street. As they were untying it, 5some of the bystanders said to them, “What are you doing, untying the colt?” 6They told them what Jesus had said; and they allowed them to take it. 7Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. 8Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. 9Then those who went ahead and those who followed were shouting,

> “Hosanna!
> Blessed is the one who comes in the name of the Lord!
> 10 Blessed is the coming kingdom of our ancestor David!
> Hosanna in the highest heaven!”

11 Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Jesus Curses the Fig Tree

12 On the following day, when they came from Bethany, he was hungry. 13Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. 14He said to it, “May no one ever eat fruit from you again.” And his disciples heard it.

Jesus Cleanses the Temple

15 Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; 16and he would not allow anyone to carry anything through the temple. 17He was teaching and saying, “Is it not written,

> ‘My house shall be called a house of prayer for all the nations’?
> But you have made it a den of robbers.”

18And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. 19And when evening came, Jesus and his disciples[a] went out of the city.

The Lesson from the Withered Fig Tree

20 In the morning as they passed by, they saw the fig tree withered away to its roots. 21Then Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.” 22Jesus answered them, “Have[b] faith in God. 23Truly I tell you, if you say to this mountain, ‘Be taken up and thrown into the sea,’ and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you. 24So I tell you, whatever you ask for in prayer, believe that you have received[a] it, and it will be yours.

25 “Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your trespasses.”[b]

Jesus’ Authority Is Questioned

27 Again they came to Jerusalem. As he was walking in the temple, the chief priests, the scribes, and the elders came to him 28and said, “By what authority are you doing these things? Who gave you this authority to do them?” 29Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things. 30Did the baptism of John come from heaven, or was it of human origin? Answer me.” 31They argued with one another, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’ 32But shall we say, ‘Of human origin’?”—they were afraid of the crowd, for all regarded John as truly a prophet. 33So they answered Jesus, “We do not know.” And Jesus said to them, “Neither will I tell you by what authority I am doing these things.”

11.1–13.37 Jesus’ ministry in Jerusalem (11.1–12.44) and address to the disciples about the last days (13.1–37). **11.1–11** Compared with that in the other Gospels (Mt 21.1–11; Lk 19.28–40; Jn 12.12–19), the description of Jesus’ arrival in the city is muted. **11.1** *Jerusalem.* See note on 10.32. Since Jesus and his disciples are coming from Jericho, the narrative presupposes that they are approaching Jerusalem from the east. The *Mount of Olives* is part of a ridge of hills, opposite Jerusalem across the Kidron Valley, that has three main summits, Mount Scopus in the north, the Mount of Olives directly across from the Temple Mount, and the Mount of Corruption (or Mount of Offense) on the south. The ancient road crossed the ridge south of Mount Scopus and north of the Mount of Olives. The location of *Bethphage* has been identified as south of the ancient road; *Bethany* was on the eastern slope of the ridge, southeast of Bethphage. The Mount of Olives was associated with both the city’s defeat (2 Sam 15.13–30) and hope for God’s end-time triumph (Zech 14.4). **11.2** The *colt* may be an allusion to the humble king’s conveyance in Zech 9.9 (see Mt 21.5; Jn 12.15); its having *never been ridden* is reminiscent of unyoked, consecrated animals in the

OT (Num 19.2; Deut 21.3; 1 Sam 6.7). **11.3** *The Lord,* the most exalted use of the title in Mark with direct reference to Jesus (apart from 16.19, which is part of a later addition to Mark). See also note on 5.19. **11.8** The spreading of *cloaks* and *leafy branches* on the road recalls Israel's royal or festal processions (2 Kings 9.13; 1 Macc 13.51; 2 Macc 10.7). **11.9–10** The acclamation approximates the wording of Ps 118.25–26. *Hosanna,* lit. "Save now!"(see note on 5.41), became a liturgical formula for the praise of God (v. 10). *Our ancestor David.* Cf. Mt. 21.9; Lk 1.32–33; see note on 10.47–48. **11.11** *The temple,* Israel's religious and political center, rebuilt by Herod the Great (37–4 BCE) and later razed by Roman military forces (70 CE; see Lk 19.41–44). This verse is anticlimactic. The honor paid to Jesus in the preceding verses leads the audience to expect his installation as king. Mark frustrates this expectation because of his redefinition of messiahship; see Introduction; notes on 1.34; 10.47–48. **11.12–25** Cf. Mt 21.12–22; Lk 19.45–48; Jn 2.13–22. The cursing of the fig tree (vv. 12–14, 20–25) and the cleansing of the temple (vv. 15–19) are interwoven; see note on 2.1–12. **11.13** As in Jer 8.13, the image of a fruitless *fig tree* is used to indict the leaders of the people. In the immediate context here the reason is that they failed to welcome Jesus as he entered Jerusalem. *It was not the season,* or "time appointed [by God]," *for figs.* See note on 1.15; cf. 13.28–29. This enigmatic saying may explain the anticlimactic character of Jesus' entry into Jerusalem. It was not yet the time appointed by God for Jesus' installation as king. **11.14** See also v. 20; though rare in the NT, destructive miracles are attributed to Jesus in some noncanonical literature. **11.15–17** The selling and buying of doves and other items for offerings and the changing of money were essential for carrying out the divine commandments regarding sacrifices. Jesus' deeds imply that these activities should not be conducted on the Temple Mount, but elsewhere, in order to maintain the sacred character of the whole temple complex, including the outer court. This interpretation is supported by the prohibition against carrying things through the temple (v. 16). **11.15** *Temple.* See note on 11.11. *Selling* and *buying* of items related to offerings occurred in the outermost court. In Solomon's temple, the Second Temple, and Herod's remodeled temple, Gentiles were admitted to the outer court, which thus served as a secular civic center. In Ezekiel's model for the restoration of the temple (Ezek 40–48), Gentiles would not be admitted to any part of the temple, including the outer court. The Dead Sea Scrolls *Temple Scroll* also calls for the sacred, rather than profane, character of the outer court. **11.17** See Isa 56.7. On the temple as *a den of robbers,* or "bandits' lair," see Jer 7.1–11. In both Jeremiah and Mark *robbers,* or "bandits," is not meant literally but is a vivid term used to condemn the combination of worship in the temple with disobedience to God's will. In Mark, the issue is not

political or economic exploitation of the people by the priests, but the rejection of Jesus and his message by the leaders of the people. **11.18** *Chief priests, scribes.* See notes on 1.22; 8.31. *They kept…kill him.* See note on 3.6. **11.21** *Then Peter remembered* picks up the statement in v. 14 that the disciples heard what Jesus said to the fig tree. **11.22–25** Some of these sayings may have circulated independently or in other contexts, e.g., vv. 23–25. They now seem to be connected by catchwords (see note on 9.42–50): *faith, believe* (or "have faith" vv. 22–24); *prayer, praying* (vv. 24–25). **11.22** This initial saying serves as a heading or introduction to the rest. It may have been composed by Mark. **11.23** See 10.27; Mt 17.20; Lk 17.6; 1 Cor 13.2. *Truly I tell you.* See note on 3.28. **11.24** This saying shifts the topic from miracle working to prayer. See 9.28–29; Mt 18.19; Jn 14.13–14; 15.7; 16.23. **11.25** *Stand praying,* customary posture in Jewish worship (1 Kings 8.14; Neh 9.4; Ps 134.1; Mt 6.5; Lk 18.11, 13). The addition of v. 26 (see text note *b*) in some manuscripts was probably influenced by Mt 6.14–15. **11.27–33** Cf. Mt 21.23–27; Lk 20.1–8; cf. Mk 8.11–13. The first in a series of eight anecdotes set in the temple (see also 12.1–12, 13–17, 18–27, 28–34, 35–37, 38–40, 41–44); cf. 2.1–3.6. **11.27** *Chief priests, scribes, elders.* See 14.43, 53–55; 15.1; see also notes on 1.22; 8.31. **11.28** Cf. Jn 2.18. On Jesus' *authority,* see 1.22, 27; 2.10. **11.29** In rabbinic fashion Jesus counters with a *question;* see also 2.25–26; 10.3. **11.30** In emergent Christian reflection, the *baptism of John* was aligned with God's purposes (1.4–8; 6.14; Mt 21.32; Lk 7.28–30; Jn 1.33; Acts 13.24–25; 19.1–7). **11.31** *Argued with one another.* Cf. 9.10. **11.32** On regard for *John as truly a prophet,* see 6.15–16; 8.28; 9.13.

The Parable of the Wicked Tenants

12

Then he began to speak to them inparables. "A man planted a vineyard, put a fence around it, dug a pit for the wine press, and built a watchtower; then he leased it to tenants and went to another country. [2]When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. [3]But they seized him, and beat him, and sent him away empty-handed. [4]And again he sent another slave to them; this one they beat over the head and insulted. [5]Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed. [6]He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.' [7]But those tenants said to one another, 'This is the heir; come, let us kill him,

and the inheritance will be ours.’ [8]So they seized him, killed him, and threw him out of the vineyard. [9]What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. [10]Have you not read this scripture:

> ‘The stone that the builders rejected
> has become the cornerstone;[c]
> [11] this was the Lord’s doing,
> and it is amazing in our eyes’?”

12 When they realized that he had told this parable against them, they wanted to arrest him, but they feared the crowd. So they left him and went away.

The Question about Paying Taxes

13 Then they sent to him some Pharisees and some Herodians to trap him in what he said. [14]And they came and said to him, “Teacher, we know that you are sincere, and show deference to no one; for you do not regard people with partiality, but teach the way of God in accordance with truth. Is it lawful to pay taxes to the emperor, or not? [15]Should we pay them, or should we not?” But knowing their hypocrisy, he said to them, “Why are you putting me to the test? Bring me a denarius and let me see it.” [16]And they brought one. Then he said to them, “Whose head is this, and whose title?” They answered, “The emperor’s.” [17]Jesus said to them, “Give to the emperor the things that are the emperor’s, and to God the things that are God’s.” And they were utterly amazed at him.

The Question about the Resurrection

18 Some Sadducees, who say there is no resurrection, came to him and asked him a question, saying, [19]“Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife but no child, the man[a] shall marry the widow and raise up children for his brother. [20]There were seven brothers; the first married and, when he died, left no children; [21]and the second married the widow[b] and died, leaving no children; and the third likewise; [22]none of the seven left children. Last of all the woman herself died. [23]In the resurrection[c] whose wife will she be? For the seven had married her.”

24 Jesus said to them, “Is not this the reason you are wrong, that you know neither the scriptures nor the power of God? [25]For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. [26]And as for the dead being raised, have you not read in the book of Moses, in

the story about the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? [27]He is God not of the dead, but of the living; you are quite wrong.”

The First Commandment

28 One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?” [29]Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; [30]you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ [31]The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” [32]Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other’ [33]and ‘to love him with all the heart, and with all the understanding, and with all the strength,’ and ‘to love one’s neighbor as oneself,’—this is much more important than all whole burnt offerings and sacrifices.” [34]When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.

The Question about David’s Son

35 While Jesus was teaching in the temple, he said, “How can the scribes say that the Messiah[a] is the son of David? [36]David himself, by the Holy Spirit, declared,

> ‘The Lord said to my Lord,
> “Sit at my right hand,
> until I put your enemies under your feet.” ’

[37]David himself calls him Lord; so how can he be his son?” And the large crowd was listening to him with delight.

Jesus Denounces the Scribes

38 As he taught, he said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, [39]and to have the best seats in the synagogues and places of honor at banquets! [40]They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”

The Widow’s Offering

41 He sat down opposite the treasury, and watched the crowd putting money into
the treasury. Many rich people put in large sums. 42A poor widow came and put
in two small copper coins, which are worth a penny. 43Then he called his
disciples and said to them, “Truly I tell you, this poor widow has put in more
than all those who are contributing to the treasury. 44For all of them have
contributed out of their abundance; but she out of her poverty has put in
everything she had, all she had to live on.”

12.1–12 Cf. Mt 21.33–46; Lk 20.9–19. The noncanonical *Gospel of Thomas* presents a less allegorical version of this parable. Some argue that the version in *Thomas* is older than those of the Synoptic Gospels; others that oral transmission of the story in circles responsible for the *Gospel of Thomas* or an author or editor of the text eliminated the allegorical elements. **12.1** *Parables.* See note on 3.23. The planter’s procedure recalls Isa 5.1–7, which identifies God’s *vineyard* with Israel (see also Jer 2.21; Ezek 19.10–14; Hos 10.1). **12.2** *When the season came.* See notes on 1.15; 11.13. OT prophets were styled as God’s servants, or *slaves* (see Jer 7.25; 25.4; Am 3.7; Zech 1.6). **12.3–5** OT prophets suffered similar brutality (see 1 Kings 19.1–3; 2 Chr 24.20–22; 36.15–16; Neh 9.26; see also Lk 13.34; Acts 7.52; 1 Thess 2.15; Rev 16.6). **12.6** *A beloved son.* See 1.11; 9.7; see also notes on 1.1; 1.11. **12.10–11** Here, as elsewhere in the NT (see Acts 4.11; Eph 2.20; 1 Pet 2.7), Ps 118.22–23 is cited to interpret the rejection of Jesus by Jewish leaders and to assert his vindication. **12.12** The religious leadership (see 11.27) *wanted* (lit. “sought”) *to arrest him.* See note on 3.6. **12.13–17** Cf. Mt 22.15–22; Lk 20.20–26. **12.13** *Pharisees, Herodians.* See notes on 2.16; 3.6. **12.14** When Judea, Samaria, and Idumea became the Roman province of Judea in 6 CE, the governor of the province of Syria undertook a census of Judea to institute poll *taxes,* i.e., a tax on each individual. At that time an activist teacher, Judas (said to be from Galilee or from Gamala in Gaulanitis, now the Golan), led a movement of protest against taxes, arguing that God alone is the ruler of the Jewish people. The *trap* (v. 13) lay in an attempt to force Jesus into disloyalty toward the Romans or toward those Jews who resented the taxes. **12.15** *Denarius.* See note on 6.37. **12.16** *Head,* lit. “image.” *Title,* lit. “inscription.” *The emperor’s,* lit. “Caesar’s.” The use of the simple name Caesar, which, without the addition of a specific name like Augustus or Tiberius, applied to all the emperors, allows the story to apply to Mark’s audience as well as to those questioning Jesus and the crowd within the narrative. **12.17** *Give to the emperor.* See also Mt 17.24–27; Rom 13.1–7; 1 Pet 2.13–17. *Amazed.* See note on 1.22. **12.18–27** Cf. Mt 22.23–33; Lk 20.27–40. **12.18** *Sadducees,* a group within ancient Judaism depicted in the NT as associated with the priests of the temple in

Jerusalem (Acts 4.1; 5.17) and as denying the *resurrection* (Acts 23.6–8). Their denial of resurrection (cf. Isa 26.19; Dan 12.2–3; 2 Macc 7.14, 23) is also attested by Josephus (*War* 2.165). **12.19** A conflation of Deut 25.5–6; Gen 38.8. **12.25** Jesus' answer implies that resurrection should not be understood as the revival of the earthly body, but as its transformation into a heavenly state like that of the angels (cf. 1 Cor 15.35–50). **12.26** Jesus' argument is based on Moses' description of God as "the God of Abraham,…Isaac, and…Jacob" (Ex 3.6, 15–16). Since God is not a God of the dead, but of the living (Ps 6.5; Isa 38.16–19; Sir 17.27–28), Abraham, Isaac, and Jacob must be living now (i.e., already risen from the dead) or will live again in the future (i.e., will rise from the dead in the end time). The argument resembles rabbinic exegesis. **12.28–34** Cf. Mt 22.34–40; Lk 10.25–28. **12.28** This scribe is portrayed as an interpreter of the law. *Scribes* typically oppose Jesus in Mark (see note on 1.22), but this one simply inquires about first principles, a question extensively debated among the rabbis. **12.29–30** An elaborated citation of Deut 6.4–5. *Heart* (also v. 33). See note on 7.19; see also 7.21–22. *Soul*, or "life" (so translated in 3.4; 8.35–37; 10.45). **12.31** Lev 19.18. See also Rom 13.9; Gal 5.14; Jas 2.8. **12.32** *Besides him there is no other.* See Deut 4.35; Isa 45.5, 21. **12.33** *More important than…sacrifices.* See also 1 Sam 15.22; Hos 6.6. **12.34** *Kingdom of God.* See note on 1.15. **12.35–37** Cf. Mt 22.41–46; Lk 20.41–44. **12.35** Reference to the *scribes* links this passage with vv. 28–34, 38–40; see also notes on 9.42–50; 11.22–25. *The Messiah, the Son of David.* See notes on 1.1; 10.47–48. **12.36** Ps 110.1, traditionally attributed to *David himself*, was adopted by NT authors as a proof-text for Jesus' exaltation (see Acts 2.34–35; 1 Cor 15.25; Heb 1.13). *By the Holy Spirit*, i.e., with presumed prophetic force; see also Acts 1.16; 28.25; Heb 3.7; 10.15. **12.37** The Markan Jesus does not answer his own rhetorical question but leaves his audience to ponder the tension between the widespread idea that the messiah would be a descendant of David and the interpretation of Ps 110.1 according to which David calls the messiah "Lord." The Markan audience would of course identify Jesus with the messiah. The reference to God's putting Jesus' enemies under his feet expresses in a concrete way the kingship he is to exercise after the resurrection. The question about the messiah's being the son of David here is part of a complex and nuanced narrative reinterpretation of messiahship. **12.38–40** Cf. Lk 20.45–47. The contrast between the praise of the scribe in v. 34 and this condemnation may be explained by the inference that the scribes do not practice what they preach (cf. Mt 23.3). The denunciation of pretentious scribes (see note on 12.35) is directed against Pharisees in other Gospels (Mt 23.1–36; Lk 11.37–44). **12.39** *Places of honor at banquets.* See Lk 14.7–11. **12.40** The oppression of economically vulnerable *widows* is castigated in the OT (Ps 94.1–

7; Isa 10.1–2; Zech 7.10; Mal 3.5). **12.41–44** Cf. Lk 21.1–4. Perhaps linked to the preceding passage by the catchword *widow* (vv. 40, 42). **12.41** Since Josephus says that the temple's treasury chambers were located in the inner court (*War* 5.200), it is unlikely that the scene described by Mark (Jesus watching people coming and going, depositing money) could have been set near the actual treasury chambers. Thus, the *treasury* must be a collection box or other kind of receptacle, probably in the outer court; see also Jn 8.20. **12.42** *Small copper coins,* i.e., the smallest coins minted in Judea at that time. Two of these were equivalent to a *penny,* lit., a Roman *quadrans* (see also Mt 5.26), the smallest denomination of Roman coinage. In Syria and Judea, Roman and local coinage coexisted, and local coins were understandable in terms of Roman denominations. The amount in question here was one sixty-fourth of a laborer's daily wage. **12.43** *Truly I tell you.* See note on 3.28. **12.44** *All she had to live on,* lit. "her whole life."

The Destruction of the Temple Foretold

13

As he came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!" [2]Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down."

3 When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, [4]"Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" [5]Then Jesus began to say to them, "Beware that no one leads you astray. [6]Many will come in my name and say, 'I am he!'[a] and they will lead many astray. [7]When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. [8]For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs.

Persecution Foretold

9 "As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them. [10]And the good news[b] must first be proclaimed to all nations. [11]When they bring you to trial and hand you over, do

not worry beforehand about what you are to say; but say whatever is given you at that time, for it is not you who speak, but the Holy Spirit. 12Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; 13and you will be hated by all because of my name. But the one who endures to the end will be saved.

The Desolating Sacrilege

14 “But when you see the desolating sacrilege set up where it ought not to be (let the reader understand), then those in Judea must flee to the mountains; 15the one on the housetop must not go down or enter the house to take anything away; 16the one in the field must not turn back to get a coat. 17Woe to those who are pregnant and to those who are nursing infants in those days! 18Pray that it may not be in winter. 19For in those days there will be suffering, such as has not been from the beginning of the creation that God created until now, no, and never will be. 20And if the Lord had not cut short those days, no one would be saved; but for the sake of the elect, whom he chose, he has cut short those days. 21And if anyone says to you at that time, ‘Look! Here is the Messiah!’[c] or ‘Look! There he is!’—do not believe it. 22False messiahs[d] and false prophets will appear and produce signs and omens, to lead astray, if possible, the elect. 23But be alert; I have already told you everything.

The Coming of the Son of Man

> 24 “But in those days, after that suffering,
> the sun will be darkened,
> and the moon will not give its light,
> 25 and the stars will be falling from heaven,
> and the powers in the heavens will be shaken.

26Then they will see ‘the Son of Man coming in clouds’ with great power and glory. 27Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

The Lesson of the Fig Tree

28 “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. 29So also, when you see these things taking place, you know that he[a] is near, at the very gates. 30Truly I tell you, this generation will not pass away until all these things have taken

place. [31]Heaven and earth will pass away, but my words will not pass away.

The Necessity for Watchfulness

32 “But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. [33]Beware, keep alert;[b] for you do not know when the time will come. [34]It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. [35]Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, [36]or else he may find you asleep when he comes suddenly. [37]And what I say to you I say to all: Keep awake.”

13.1–37 Cf. Mt 24.1–44; Lk 21.5–33. Introduced by a prophecy of the temple’s destruction (vv. 1–4), Jesus’ speech about the end of the age (vv. 5–37) has some similarities with the “farewell addresses” of the patriarchs to their sons and of biblical leaders to their followers (see Gen 49.1–33; Deut 33.1–29; Josh 23.1–24.30; Tob 14.3–11; Jn 14.1–17.26; Acts 20.18–35). **13.1** Josephus (*War* 5.184–227) corroborates the massive structure of the *temple;* see also note on 11.11. **13.2** Predictions of the earlier temple’s ruin were made by OT prophets (Jer 26.6, 18; Mic 3.12). **13.3** *Mount of Olives opposite the temple.* See Ezek 11.23; see also note on 11.1. *Peter, James, John, and Andrew.* See note on 5.37. *Privately.* See note on 4.10. **13.5–6** The *many* who *will come* are either people claiming to be Jesus or, more likely, those who claim to be the messiah of Israel and to exercise the power and authority that, from the point of view of Mark, only the risen Jesus has. Such military leaders with royal aspirations appeared during the Jewish war with Rome in the late 60s CE. **13.7** By divine decree *this must take place* (see Dan 2.28–29; note on 8.31); *but the end is still to come* (see 2 Thess 2.1–12). **13.8** The images here are common in prophetic portents (2 Chr 15.6; Isa 13.13; 14.30; 19.2; Jer 22.23; Rev 6.8; 11.13; 16.18). **13.9** *Hand you over* (also v. 11), or *betray* (v. 12). See note on 9.31. *Councils,* lit. “sanhedrins,” i.e., local Jewish courts; see Mt 10.17–18; cf. Mk 14.55. *Beaten.* See also Deut 25.1–3; 2 Cor 11.24. **13.10** *Good news.* See note on 1.1. *Proclaimed to all nations* (see also 11.17), an OT theme (Isa 49.6; 52.10) with NT adaptations (Mk 16.20; Rom 1.5, 8–17; 11.11–32; Eph 3.1–10). **13.11** See also Mt 10.19–20; Lk 12.11–12; Jn 14.26. *At that time,* lit. “in that hour” see note on 13.32. *Holy Spirit.* See notes on 1.8; 12.36. **13.12** A stock apocalyptic motif (cf. Mic 7.6; 2 Esd 6.24), yet such divisions within families apparently occurred among first-century Christians; see Jn 9.18–23; 16.2. **13.13** *Hated by all because of my name.* See also Mt 10.21–22; Jn 15.18–21. On *enduring to the end,* see Rev 2.10.

13.14 Mark implies that the prophecy of the *desolating sacrilege* in Dan 9.27;11.31; 12.11 is about to be fulfilled. The expected event is probably the setting up of a statue of the emperor in the temple, i.e., that after their victory in the war, the Romans would actually do what Caligula had attempted in 39–40 CE. Fleeing to the *mountains* recalls the flight of Lot and his family from Sodom in Gen 19.17 (cf. Rev 11.8). **13.15–17** Cf. Lk 17.31; 23.29. **13.18** *In winter,* when travel was impeded by heavy rains. **13.19** Unparalleled tribulation was sometimes expected to precede the end; see Dan 12.1; Rev 7.14. **13.20** In the OT *the elect* (also vv. 22, 27), *whom he chose,* is Israel (Ps 105.6; Isa 42.1; 43.20; 65.9). In works of the Second Temple period, such as the book of *Enoch* and some of the Dead Sea Scrolls, the elect are the remnant of Israel, the few who have not turned away from God. The perspective of the NT is analogous; the elect are the few who have responded to God's initiatives through John the Baptist and Jesus (Lk 18.7; Rom 8.33; Eph 1.4–5; Col 3.12; 2 Tim 2.10; 1 Pet 1.2; 2.9). **13.21** Cf. Lk 17.23. **13.22** *Signs and omens* of *false prophets.* See also Deut 13.1–3; Mt 7.15–23; 2 Thess 2.9–10; Rev 19.20. **13.24–25** See 15.33; Isa 13.10; 34.4; 50.2–3; Ezek 32.7–8; Joel 2.10, 31; Am 8.9; 2 Esd 5.4–5; 2 Pet 3.12; Rev 6.12–14. **13.26** *The Son of Man coming in clouds.* Cf. Dan 7.13–14; Rev 1.7; see also notes on 2.10; 8.38. **13.27** The ingathering of God's dispersed elect is a pervasive biblical hope; see, e.g., Isa 11.11, 16; Ezek 39.25–29; Zech 10.6–12; Tob 13.13; Bar 5.5–9; 1 Thess 4.15–17. *From the ends…heaven.* Cf. Deut 13.7; 30.3–4. **13.28–37** The sayings in these verses are linked by catchwords (see notes on 9.42–50; 11.22–25): *these things* (vv. 29–30); *pass away* (vv. 30–31); *gates* (or "doors"), *doorkeeper* (vv. 29, 34); *beware*, *watch*, *keep awake* (vv. 33–35, 37). **13.28–31** An argument supporting imminent expectation. **13.28** *Fig tree.* Cf. 11.12–14, 20–21. *Lesson,* lit. "parable" see note on 3.23. Here the "parable" is an illustration used in the service of an argument. **13.29** *He,* probably the Son of Man (v. 26), who is expected to come soon. **13.30** See also 9.1. *Truly I tell you.* See note on 3.28. *This generation.* See note on 8.12. **13.31** Variants of this saying are preserved in Mt 5.18; Lk 16.17. **13.32–36** An argument for watchfulness in light of the indefinite imminence of the coming of the Son of Man. **13.32** *That day* (also 14.25), the day of the coming of the Son of Man, which is presumably also "the day of the LORD" see Isa 2.12; Jer 46.10; Ezek 30.2–3; Am 5.18–20; Zeph 1.14–18. *That…hour,* God's appointed time for the consummation of the age (see note on 1.15; see also 13.11; 14.35; Dan 8.17, 19; 11.35, 40, 45). Only here in Mark is Jesus called simply *the Son* (cf. note on 1.1; see also Mt 11.27; Lk 10.22). **13.33–36** Several NT texts elaborate the themes of vigilance and accountability (14.32–42; Mt 24.37–51; 25.13–30; Lk 12.35–46; 19.11–27; see also Rom 13.11–14; 1 Thess 5.1–11).

13.35 The Romans reckoned four nocturnal watches: *evening*, *midnight*, *cockcrow*, and *dawn* (see also note on 6.48). **13.37** Here the Markan Jesus seems to address Markan audiences as well as the four disciples mentioned in v. 3. This saying concludes both the parable about the man going on a journey (vv. 34–36) as well as the speech of Jesus as a whole (vv. 5–37).

The Plot to Kill Jesus

14

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus[c] by stealth and kill him; [2]for they said, “Not during the festival, or there may be a riot among the people.”

The Anointing at Bethany

3 While he was at Bethany in the house of Simon the leper,[a] as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. [4]But some were there who said to one another in anger, “Why was the ointment wasted in this way? [5]For this ointment could have been sold for more than three hundred denarii,[b] and the money given to the poor.” And they scolded her. [6]But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. [7]For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. [8]She has done what she could; she has anointed my body beforehand for its burial. [9]Truly I tell you, wherever the good news[c] is proclaimed in the whole world, what she has done will be told in remembrance of her.”

Judas Agrees to Betray Jesus

10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. [11]When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

The Passover with the Disciples

12 On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the

preparations for you to eat the Passover?” 13So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, 14and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?’ 15He will show you a large room upstairs, furnished and ready. Make preparations for us there.” 16So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

17 When it was evening, he came with the twelve. 18And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.” 19They began to be distressed and to say to him one after another, “Surely, not I?” 20He said to them, “It is one of the twelve, one who is dipping bread[d] into the bowl[e] with me. 21For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”

The Institution of the Lord’s Supper

22 While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.” 23Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. 24He said to them, “This is my blood of the[a] covenant, which is poured out for many. 25Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

Peter’s Denial Foretold

26 When they had sung the hymn, they went out to the Mount of Olives. 27And Jesus said to them, “You will all become deserters; for it is written,

> ‘I will strike the shepherd,
> and the sheep will be scattered.’

28But after I am raised up, I will go before you to Galilee.” 29Peter said to him, “Even though all become deserters, I will not.” 30Jesus said to him, “Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.” 31But he said vehemently, “Even though I must die with you, I will not deny you.” And all of them said the same.

Jesus Prays in Gethsemane

32 They went to a place called Gethsemane; and he said to his disciples, “Sit

here while I pray.” [33]He took with him Peter and James and John, and began to be distressed and agitated. [34]And he said to them, “I am deeply grieved, even to death; remain here, and keep awake.” [35]And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. [36]He said, “Abba,[b] Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.” [37]He came and found them sleeping; and he said to Peter, “Simon, are you asleep? Could you not keep awake one hour? [38]Keep awake and pray that you may not come into the time of trial;[c] the spirit indeed is willing, but the flesh is weak.” [39]And again he went away and prayed, saying the same words. [40]And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. [41]He came a third time and said to them, “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. [42]Get up, let us be going. See, my betrayer is at hand.”

The Betrayal and Arrest of Jesus

43 Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. [44]Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.” [45]So when he came, he went up to him at once and said, “Rabbi!” and kissed him. [46]Then they laid hands on him and arrested him. [47]But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. [48]Then Jesus said to them, “Have you come out with swords and clubs to arrest me as though I were a bandit? [49]Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.” [50]All of them deserted him and fled.

51 A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, [52]but he left the linen cloth and ran off naked.

Jesus before the Council

53 They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. [54]Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. [55]Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. [56]For many

gave false testimony against him, and their testimony did not agree. [57]Some stood up and gave false testimony against him, saying, [58]"We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" [59]But even on this point their testimony did not agree. [60]Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" [61]But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah,[a] the Son of the Blessed One?" [62]Jesus said, "I am; and

> 'you will see the Son of Man
> seated at the right hand of the Power,'
> and 'coming with the clouds of heaven.'"

[63]Then the high priest tore his clothes and said, "Why do we still need witnesses? [64]You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. [65]Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophesy!" The guards also took him over and beat him.

Peter Denies Jesus

66 While Peter was below in the courtyard, one of the servant-girls of the high priest came by. [67]When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." [68]But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt.[a] Then the cock crowed.[b][69]And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." [70]But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." [71]But he began to curse, and he swore an oath, "I do not know this man you are talking about." [72]At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

14.1–16.8 Jesus' apprehension (14.1–52); trials, execution, and burial (14.53–15.47); and resurrection (16.1–8). **14.1–11** Cf. Mt 26.1–16; Lk 22.1–6. The anointing of Jesus (vv. 3–9; cf. Lk 7.36–50; Jn 12.1–8) is illuminated against a conspiracy for his arrest (vv. 1–2, 10–11; see also note on 2.1–12). **14.1** *Two days before,* apparently 13 Nisan (the period March–April). *Passover,* the annual celebration of God's liberation of Israel from captivity (Ex 12.1–13.16)

on 15 Nisan, was, by the first century CE, conjoined with the seven-day harvest *festival of Unleavened Bread* (2 Chr 35.17; Ezek 45.21–24). The plot, hinted at in 3.6 and desired in 11.18; 12.12, begins to unfold here, as instigated by the *chief priests and the scribes* (see notes on 1.22; 8.31; cf. Jn 11.45–57). **14.2** The concern of the chief priests and scribes was that Jesus' arrest happen *not during the festival,* i.e., not openly and publicly at a time when pilgrims crowded Jerusalem and its environs. Jesus' arrest does occur on Passover evening (vv. 12–50), but secretly or *by stealth.* **14.3** *Bethany.* See note on 11.1. *Leper.* See note on 1.40. *Nard,* spikenard, a fragrant ointment or perfume; see also Song 1.12; 4.13–14. *Poured the ointment on his head,* suggesting royal anointing (see 1 Sam 10.1; 2 Kings 9.6). **14.5** The disciples quite reasonably think of helping the poor (cf. 10.21). For a laborer, *more than three hundred denarii* was almost a full year's wages; see note on 6.37. *Scolded.* See note on 1.43, where the Greek word is translated *sternly warning.* **14.7** See also Deut 15.11; Mk 2.19–20. **14.8** *She has anointed…burial.* See 16.1; cf. Jn 19.38–40. **14.9** See also 13.10. *Truly I tell you.* See note on 3.28. **14.10** *Judas Iscariot.* See note on 3.19a. *Chief priests.* See note on 15.1. Though its content and motivation are unspecified in Mark, the plan to *betray* (or "hand over") Jesus and others is a recurring theme; see note on 9.31. **14.12–21** Cf. Mt 26.17–25; Lk 22.7–14; cf. Jn 13.21–30. Preparation for Passover (vv. 12–16) and prediction of betrayal (vv. 17–21). **14.12** *The first day of Unleavened Bread* (usually 15 Nisan) seems to be confused here with 14 Nisan, *when the Passover lamb is sacrificed.* The confusion may be due to different ways of defining a "day." The biblical day, the day of ancient Israel, was reckoned from morning to morning. At some point in the Second Temple period, the day began to be calculated from evening to evening. Ordinary people everywhere in antiquity normally defined a day as from morning to evening, and Mark may be using the latter convention to communicate with as wide an audience as possible. See also note on 14.1; cf. Ex 12.1–20; Jn 18.28; 19.14, 31. **14.13–16** Similar wording and the motif of Jesus' foreknowledge also characterize 11.1–6; cf. 1 Sam 10.1–9. **14.18** *They had taken their places,* lit. "they were reclining," the customary posture at banquets (see, e.g., Lk 5.29). That they *were eating* the Passover is suggested only by the context (vv. 12–16), not by details of the meal itself; see note on 14.12. *Truly I tell you.* See note on 3.28. *Betray.* See note on 9.31. *One who is eating with me,* an echo of Ps 41.9 (cf. Jn 13.18). **14.21** *Son of Man.* See notes on 2.10; 8.31. *As it is written,* i.e., in accordance with the divine purpose. This saying may pick up the echo of Ps 41.9 in v. 18 and presuppose that the speaker of the psalm prefigures the Son of Man. See also 8.31; 1 Cor 15.3–4. **14.22–25** Cf. Mt 26.26–29; Lk 22.14–23; also cf. Jn 6.48–58; 1 Cor 11.23–25. **14.22** *Took, blessing, broke, gave,* reminiscent of

Jesus' feeding the multitudes (see notes on 6.41; 8.6). In Greek, as in English, the *body* is a flexible metaphor; see also 1 Cor 10.16–17. **14.24** *Blood of the covenant,* an OT image for ratification; see Ex 24.6–8; Jer 31.31; Zech 9.11; cf. Heb 9.11–10.18. *Poured out for many.* See 10.45. **14.25** *Truly I tell you.* See note on 3.28. The new age (*that day…in the kingdom of God*) was sometimes imagined as a magnificent banquet; see notes on 1.15; 6.31–44. **14.26–31** Cf. Mt 26.30–35; Lk 22.31–34; Jn 13.36–38. Predictions of abandonment and denial. **14.26** *When they had sung the hymn,* lit. "when they had hymned" the Greek text does not suggest a specific hymn. *Mount of Olives.* See note on 11.1. **14.27** *Become deserters* (also v. 29), or "fall away" see note on 4.17. The quotation is from Zech 13.7; see also note on 14.21. *The sheep will be scattered.* See note on 6.34; cf. Jn 16.32. **14.28** *Galilee,* Jesus' homeland; see note on 1.9. **14.30** *Truly I tell you.* See note on 3.28. *The cock crows,* possibly a reference to one of the night watches; see note on 13.35. *Deny* (also v. 31). See note on 8.34. **14.31** See also Jn 11.16. **14.32–42** Cf. Mt 26.36–46; Lk 22.39–46; see also Heb 5.7–8. **14.32** *Gethsemane.* Cf. Lk 22.39–40; Jn 18.1. *While I pray.* See note on 1.35. **14.33** *Peter and James and John.* See note on 5.37. **14.34** *I am* (lit. "my soul is") *deeply grieved.* Cf. Pss 42.5, 11; 43.5; Jn 12.27. *Keep awake* (also vv. 37–38). See note on 13.33–36. **14.35** *The hour* (also vv. 37, 41). See note on 13.32. **14.36** *Abba* (Aramaic), a form used to address one's *Father* (see Rom 8.15; Gal 4.6; see also note on 5.41). *For you all things are possible.* See notes on 9.23; 10.27; see also 11.22–23. *This cup.* See note on 10.38. *Not what I want, but what you want.* See also Jn 5.30; 6.38. **14.38** *The time of trial.* See Sir 2.1; Mt 6.13; Lk 11.4; Jas 1.2; 1 Pet 1.6; Rev 2.10; 3.10; see also Mk 1.12–13. Here, the contrast between *spirit* and *flesh* suggests that one's intentions and promises are not always easy to accomplish. Cf. Peter's vehement assertion that he was ready to die with Jesus and that he would not deny him (v. 31) with his later denial of Jesus three times (vv. 66–72). **14.40** See also 9.6. **14.41** *The Son of Man…sinners.* See notes on 1.14; 8.31; 9.31. **14.43–52** Cf. Mt 26.47–56; Lk 22.47– 53; Jn 18.3–12. **14.43** *Judas.* See 3.19; 14.10. *Chief priests, scribes, elders.* See note on 8.31. **14.44–45** A *rabbi* could be respectfully greeted by his disciples with a *kiss;* being kissed by a *betrayer* is ironic (cf. Prov 27.6; Lk 7.38, 45; Rom 16.16; 1 Pet 5.14; see also notes on 14.10; 4.18). **14.47** *High priest,* presumably Caiaphas (18–36/7 CE; cf. Mt 26.3, 57; Jn 18.13, 24). **14.48–49** *Let the scriptures be fulfilled.* See notes on 14.21; 14.27. **14.50** See v. 27. **14.51–52** Various interpretations have been proposed for this mysterious incident, including allusions to the *young man* in 16.5, the *linen cloth* in 15.46, and *naked* flight in Gen 39.12; Am 2.16. The context suggests a contrast between Jesus' calm courage and a follower's desperate flight. **14.53–72** Cf. Mt 26.57–75; Lk

22.54–71; Jn 18.13–27. Interrogations of Peter (vv. 53–54, 66–72) and of Jesus (vv. 55–65) are interwoven (see note on 2.1–12). **14.53** *High priest.* See note on 14.47. *Chief priests, elders, scribes.* See notes on 1.22; 8.31; 11.27. **14.55** A formal, albeit irregular, trial by *the whole council* is suggested by Mark and Matthew (Mt 26.59–68; see also Mk 13.9; 15.1). **14.56–57** *False testimony…did not agree.* See also v. 59; cf. Deut 19.15; Pss 35.11–12; 109.2–3. **14.58** *Destroy this temple.* See 11.15–16; 13.1–2; 15.29; cf. Mt 26.61; Jn 2.19–21. Jewish texts from the Second Temple period express the idea that God would *build* a temple *not made with hands* (cf. 2 Sam 7.4–17) in the last days (*Jubilees,* Dead Sea Scrolls). The "men of holiness" who lived near Qumran spoke of themselves as a metaphorical temple; members of the Christ movement also spoke of their communities in this way (1 Cor 3.16; 1 Pet 2.4–6; cf. 2 Cor 6.16). **14.61** *He was silent.* See Ps 38.12–14; Isa 53.7. The Markan high priest uses in his question the terms *Messiah* and *the Son of the Blessed One,* titles central to Christian proclamation; see 1.1; Mt 16.16; Jn 11.27; 20.31. **14.62** *I am.* See note on 6.50. The advent of a royal *Son of Man* combines imagery in Ps 110.1; Dan 7.13–14. See also notes on 8.38; 12.36; 13.26; 16.19. *The Power,* a reference to the deity that may reflect contemporary and later respectful avoidance of pronouncing God's name. **14.63** *Tore his clothes,* a gesture symbolizing grief or distress. See Gen 37.29; Jdt 14.16; Let Jer 6.31; Acts 14.14. **14.64** According to Josephus and the Mishnah, *blasphemy* involved pronouncing God's name. Philo provides evidence that some Jews of the late Second Temple period defined blasphemy more broadly, as speech that insults God, e.g., by compromising the Jewish affirmation that only God is divine. The language used by the Markan Jesus of himself in v. 62 could have been understood as claiming divinity and thus, from the point of view of the high priest and the council, as blasphemy (cf. Lev 24.16; Mk 2.7). **14.65** *Prophesy.* Cf. vv. 30, 66–72. The court's behavior is reminiscent of Isa 50.6; 53.3–5. **14.67** *With Jesus.* See 3.14. **14.68** *I do not know or understand.* See note on 4.13; see also 6.52; 8.17, 21; 9.32; 14.71. **14.70** *A Galilean.* See note on 1.9. **14.72** *Then Peter remembered* what Jesus had said (v. 30).

15

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. [2]Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." [3]Then the chief priests accused him of many things. [4]Pilate asked him again, "Have you no answer? See how many charges

they bring against you." [5]But Jesus made no further reply, so that Pilate was amazed.

Pilate Hands Jesus over to Be Crucified

6 Now at the festival he used to release a prisoner for them, anyone for whom they asked. [7]Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. [8]So the crowd came and began to ask Pilate to do for them according to his custom. [9]Then he answered them, "Do you want me to release for you the King of the Jews?" [10]For he realized that it was out of jealousy that the chief priests had handed him over. [11]But the chief priests stirred up the crowd to have him release Barabbas for them instead. [12]Pilate spoke to them again, "Then what do you wish me to do[c] with the man you call[d] the King of the Jews?" [13]They shouted back, "Crucify him!" [14]Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" [15]So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

The Soldiers Mock Jesus

16 Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters[e]); and they called together the whole cohort. [17]And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. [18]And they began saluting him, "Hail, King of the Jews!" [19]They struck his head with a reed, spat upon him, and knelt down in homage to him. [20]After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

The Crucifixion of Jesus

21 They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. [22]Then they brought Jesus[a] to the place called Golgotha (which means the place of a skull). [23]And they offered him wine mixed with myrrh; but he did not take it. [24]And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

25 It was nine o'clock in the morning when they crucified him. [26]The inscription of the charge against him read, "The King of the Jews." [27]And with him they crucified two bandits, one on his right and one on his left.[b][29]Those who

passed by derided[c] him, shaking their heads and saying, “Aha! You who would destroy the temple and build it in three days, 30save yourself, and come down from the cross!” 31In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, “He saved others; he cannot save himself. 32Let the Messiah,[d] the King of Israel, come down from the cross now, so that we may see and believe.” Those who were crucified with him also taunted him.

The Death of Jesus

33 When it was noon, darkness came over the whole land[e] until three in the afternoon. 34At three o’clock Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?”[f] 35When some of the bystanders heard it, they said, “Listen, he is calling for Elijah.” 36And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” 37Then Jesus gave a loud cry and breathed his last. 38And the curtain of the temple was torn in two, from top to bottom. 39Now when the centurion, who stood facing him, saw that in this way he[a] breathed his last, he said, “Truly this man was God’s Son!”[b]

40 There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. 41These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

The Burial of Jesus

42 When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, 43Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. 44Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. 45When he learned from the centurion that he was dead, he granted the body to Joseph. 46Then Joseph[c] bought a linen cloth, and taking down the body,[d] wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. 47Mary Magdalene and Mary the mother of Joses saw where the body [d]

was laid.

15.1–15 Cf. Mt 27.1–2, 11–23; Lk 23.1–5, 13–25; Jn 18.28–40. **15.1** *As soon as it was morning,* the first of five temporal indicators (see also vv. 25, 33, 42). *The chief priests,* henceforth presented as Jesus' principal accusers (see vv. 3, 10, 11, 31). *Elders, scribes, whole council.* See notes on 1.22; 8.31; 13.9; 14.55. *Handed him over* (also vv. 10, 15). See notes on 1.14; 9.31. Jesus is interrogated by Pontius *Pilate,* fifth Roman prefect of Judea (26–36 CE; see also Acts 3.13–14; 13.28). **15.2** Appearing here for the first time in Mark, the title *King of the Jews* is also the first of five ironic acclamations of Jesus by the Roman governor and his agents (see also vv. 9, 12, 18, 26; cf. v. 32). **15.4** *Have you no answer?* See note on 14.61. **15.6** There is no evidence for this practice apart from the Gospels and writings dependent on them. **15.7** *Barabbas,* lit. "son of Abba," or "son of the father." Barabbas, a violent man associated with armed rebellion against the Romans, is contrasted with Jesus the Son. It is not known which *insurrection* is meant; numerous Jewish revolts against Rome are indicated in Lk 13.1; Acts 5.36–37; and by Josephus. Mark's early audiences would think of the Jewish war with Rome that began in 66 CE. **15.9** *King of the Jews.* See note on 15.2. **15.10–11** Christian portrayal of Pilate as the reluctant pawn of manipulative Jews (which is highly unlikely from a historical point of view) is amplified in Mt 27.18–25; Lk 23.4–16; Jn 19.1–16; cf. Mk 6.14–29. **15.16–20** Cf. Mt 27.27–31; Jn 19.2–3. **15.16** *The whole cohort,* a detachment of two hundred to six hundred soldiers; see note on 1.33. **15.17** *Purple,* like the *crown,* suggests royal raiment (see 1 Macc 8.14;10.20). **15.18** *Hail, King of the Jews!* Possibly a parody of the legionary salute, "Hail, Caesar, conqueror, emperor" see also note on 15.2. **15.19–20** *They struck* and *spat, mocking.* See 10.34; cf. Isa 50.6; Mic 5.1. *In homage,* or "bowing in worship" (see Mt 2.11; Acts 10.25; Heb 11.21; Rev 5.14). **15.21–39** The crucifixion and death of Jesus, cf. Mt 27.32–54; Lk 23.26–48; Jn 19.16b–37. **15.21** A condemned prisoner carried only the crossbar, not *his cross* as a whole. *Cyrene* (see also Acts 6.9; 11.20;13.1), a city in what is now Libya. The identification of *Rufus* with Paul's associate (Rom 16.13) is impossible to confirm. **15.22** Though it can no longer be located with certainty, *Golgotha* was evidently outside Jerusalem's city walls (see Jn 19.20); see note on 5.41. **15.23** *Wine mixed with myrrh,* spiced wine, a delicacy given to Jesus out of kindness, in mockery of his claim to be the messiah, or to reduce his pain (see Prov 31.6). **15.24** To be *crucified,* the victim's body was lashed or nailed to a stake and crossbar (see Jn 20.25). *Divided his clothes, casting lots.* It was customary for the executioners to take for themselves anything the condemned man had with him. The details, however, reflect subsequent reflection on Ps 22.18. **15.25** *Nine o'clock in the morning,* lit. "the third hour"

see note on 15.1. **15.26–27** A placard worn by the victim customarily bore *the inscription of the charge against him.* The charge, *the King of the Jews* (see note on 15.2), and identification of fellow victims as rebellious *bandits* (see also 14.48) suggest that Jesus' execution was on the grounds of imperial sedition. *One on his right…left.* Cf. 10.37. **15.29** *Derided.* A related Greek word is translated *blasphemy* in 14.64. The basic meaning of the word-group, however, is "to insult." *Shaking their heads.* See Pss 22.7; 109.25. On the substance of the jeer, see note on 14.58. **15.30** *Save yourself.* Cf. 8.35. **15.31** *Chief priests, scribes.* See note on 15.1. *Saved others, cannot save himself.* Cf. 10.45; 14.24. **15.32** *The Messiah, the King of Israel.* See notes on 1.1; 15.2. *So that we may see and believe.* See also Wis 2.17–18; cf. Mk 8.11–12. *Those…taunted him.* Cf. Lk 23.39–43. **15.33** *Noon,* lit. "the sixth hour" *three in the afternoon,* "the ninth hour." See note on 15.1. Midday *darkness over the whole land* is an apocalyptic portrayal of divine judgment (see note on 13.24–25). Greeks and Romans would understand it as a portent signifying Jesus' greatness. **15.34** Translated from Aramaic (see note on 5.41), Jesus' cry (cf. v. 37) is a quotation from Ps 22.1; see also notes on 15.24; 15.29. **15.35** On those who *listen* (lit. "look") without understanding, see 4.12; 8.14–21. Evolving perhaps from 2 Kings 2.9–12, later Jewish folklore envisioned *Elijah* as rescuer of the righteous in distress, but cf. Mk 1.6;9.11–13. **15.36** *Sour wine,* a common drink of the time, although an allusion to Ps 69.21 may be intended. **15.37** Cf. Lk 23.46; Jn 19.30. **15.38** *The curtain of the temple,* perhaps the veil of the holy of holies (see Ex 26.31–37), *was torn* (see note on 1.10). This event is ambiguous and probably symbolic. It may foreshadow the destruction of the temple, symbolize the rending of the barrier between humanity and God (like Heb 9.8;10.19–20, it may suggest that the death of Jesus has made access to God possible for all humanity), or simply imply a divine self-revelation or theophany (God is revealed in the death of Jesus or God will vindicate Jesus). The interpretation of the rending of the veil in terms implying the supersession of Jewish ideas and practices by Christian ones became very popular during the patristic period, when Christians were attempting to forge a new identity vis-à-vis Jewish communities. **15.39** That Jesus was *God's Son* is finally confessed by a human (see notes on 1.1; 1.11; 3.11), a *centurion,* a Gentile (see also 3.8; 5.20; 7.24–31; 8.27; 11.17; 13.10). **15.40–47** Cf. Mt 27.55–61; Lk 23.49–55; Jn 19.38–42. **15.40** *Women looking on from a distance* (cf. Ps 38.11; Jn 19.25), including *Mary Magdalene* (see also v. 47; 16.1). Whether *Mary the mother of James…and of Joses* is the same woman as Jesus' mother (see 6.3) is impossible to determine. *Salome.* Cf. Mt 27.56. **15.41** *Provided for,* lit. "served" or "ministered to." See also 1.31; 14.6. *Galilee.* See note on 1.9. *Other women.* See also Lk 8.1–3. **15.42** *Evening.* See note on

15.1. *The day of Preparation* for, thus *before, the sabbath.* **15.43** *Arimathea,* probably the same town as Ramathaim (1 Sam 1.1) or Rathamin (1 Macc 11.34), in northwest Judea. *The council* in which Joseph held membership is not identified; cf. Lk 23.50. *Kingdom of God.* See note on 1.15. **15.44–45** Pilate is surprised that Jesus had died so soon after crucifixion. The speedy death may be seen as a divine response to the lament of v. 34. **15.46** *Linen cloth.* See note on 14.51–52; cf. Jn 19.40. *Taking down the body, laid it in a tomb.* Cf. 6.29. **15.47** See v. 40.

The Resurrection of Jesus

16

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. [2]And very early on the first day of the week, when the sun had risen, they went to the tomb. [3]They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” [4]When they looked up, they saw that the stone, which was very large, had already been rolled back. [5]As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. [6]But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. [7]But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.” [8]So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.[e]

THE SHORTER ENDING OF MARK

⟦ And all that had been commanded them they told briefly to those around Peter. And afterward Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation.[f]⟧

THE LONGER ENDING OF MARK

Jesus Appears to Mary Magdalene

9⟦ Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. [10]She went out and told

those who had been with him, while they were mourning and weeping. 11But when they heard that he was alive and had been seen by her, they would not believe it.

Jesus Appears to Two Disciples

12 After this he appeared in another form to two of them, as they were walking into the country. 13And they went back and told the rest, but they did not believe them.

Jesus Commissions the Disciples

14 Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen.[a] 15And he said to them, “Go into all the world and proclaim the good news[b] to the whole creation. 16The one who believes and is baptized will be saved; but the one who does not believe will be condemned. 17And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; 18they will pick up snakes in their hands,[c] and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.”

The Ascension of Jesus

19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. 20And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it.[d]⟧

16.1–8 Cf. Mt 28.1–8; Lk 24.1–12; Jn 20.1–10. Mark’s epilogue, the announcement of Jesus’ resurrection. **16.1–2** *When the sabbath was over,* after sundown on Saturday; specifically, *very early on* Sunday, *the first day of the week. Mary Magdalene, Mary, Salome.* See note on 15.40. *Anoint him.* See 14.8; cf. Jn 19.38–40. **16.3–4** The women’s question and the sight of *the stone, which was very large* (see also 15.46), already *rolled back* create dramatic tension and arouse expectation of something extraordinary. **16.5** *A young man…in a white robe.* See notes on 9.3; 14.51–52. The young man should be understood as an angel; it was customary in Jewish texts of the Second Temple period to refer to what we would call an angel as “a man” (Dan 8.15–16; 9.21) or “a young man” (2 Macc 3.26, 33; Josephus, *Antiquities* 5.277). **16.6** *He has been raised.* See also 8.31; 9.9, 31; 10.34; Jn 5.21; Acts 4.10; 13.30; Rom 4.24; 1 Cor 15.3–4; 2 Tim 2.8. **16.7** *You will see him.* See also Jn 21.14; Acts 2.32; 3.15; 10.40–41; 1

Cor 9.1; 15.5–8. *Just as he told you.* See 14.28. **16.8** *Terror and amazement.* See also vv. 5–6; see note on 4.41.

THE SHORTER ENDING OF MARK. This was added not earlier than the fourth century CE. The phrase *from east to west* presumes subsequent expansion of the Christian *proclamation;* cf. 13.10; Rom 15.22–29.

THE LONGER ENDING OF MARK. Though known as early as the late second century CE, the longer ending is missing from the earliest, most reliable Greek manuscripts and seems to mix motifs and phrases from the other Gospels. **16.9** *Early on the first day of the week.* See note on 16.1–2. *He appeared first to Mary Magdalene.* See Mt 28.9–10; Jn 20.11–18. *From whom…demons.* See Lk 8.2. **16.10–11** See Lk 24.9–11. **16.12–13** See Lk 24.13–35. **16.14** According to Luke-Acts, the risen Jesus appeared to early witnesses *as they were sitting at the table.* See Lk 24.30–31, 36–43; Acts 10.41. *Lack of faith,* or "unbelief" see 6.6; 9.24. *Stubbornness,* lit. "hardness of heart" see 3.5; 6.52; 8.17; 10.5. **16.15** *Go into all the world and proclaim* (also v. 20; cf. 13.10). See Mt 28.19; Lk 24.47; Jn 20.21; Acts 1.8. *Good news.* See note on 1.1. **16.16** *The one…saved.* See also Titus 3.5; 1 Pet 3.21; cf. Mt 28.19; Acts 2.38. *The one…condemned.* See also Jn 3.18. **16.17** On *signs* that accompany belief (also v. 20), see, e.g., Jn 2.23; 4.48;6.30; cf. Mk 8.11–12; 13.22. *By using my name.* See 9.39; see also note on 1.24. *Cast out demons.* See 3.15;6.7; 9.38. *Speak in new tongues.* See also Acts 2.4–11;10.46; 19.6; 1 Cor 14. **16.18** *Pick up snakes.* See also Lk 10.19; Acts 28.3–6. *Lay their hands on the sick…recover.* See also Acts 3.1–10; 5.12–16; 9.12, 17–18; Jas 5.14–15. **16.19** *The Lord.* See notes on 5.19; 11.3. *Taken up into heaven.* See also Lk 24.51; Acts 1.2, 11, 22; 1 Tim 3.16; cf. 2 Kings 2.11. *Sat down at the right hand of God* (see Ps 110.1), a prevalent NT metaphor for Jesus' exaltation; see also Mk 14.62; Acts 2.33–34;5.31; 7.55–56; Rom 8.34; Eph 1.20; Col 3.1; Heb 1.3;8.1; 10.12; 12.2; 1 Pet 3.22. **16.20** *Proclaimed the good news everywhere.* See notes on 1.1; 13.10; 16.15. On divine cooperation with and *confirmation* of Christian believers, see also Acts 4.30; 6.8; 14.3; 15.12; Rom 15.19; Heb 2.3–4.

The Gospel According to LUKE

THE GOSPEL ACCORDING TO LUKE presents a dramatic narrative of the birth, words and deeds, death, and resurrection of Jesus. Its author, identified by tradition as Luke, offers an "orderly account" to assure readers about "the truth" of their Christian instruction (1.3–4). A sequel, the Acts of the Apostles, picks up in Jerusalem where the Gospel leaves off and portrays the spread of early Christianity all the way to Rome. The manner in which Luke revises and incorporates preexisting Christian sources (e.g., Mark and the "sayings source" Q) into one long, continuous narrative displays considerable literary talent. The arrangement of the plot and attention to various details suggest that in addition to telling the story of Jesus, Luke's Gospel is also fundamentally concerned with addressing social and theological issues of crucial importance to the church of the author's own time. Key among these is the relation of Christian communities to the salvific legacy of Israel, on the one hand, and to the political, religious, and social milieu of the Roman-dominated world, on the other. At times, therefore, Luke's narrative decisions may be based more on the situation of the Christian community toward the end of the first century than on a presentation of historical events during the time of Jesus. Modern readers would do well to keep these two levels in mind when reading the Gospel.

Author

NOWHERE DOES THE AUTHOR reveal his identity. The prologue to the Gospel (1.1–4) makes it clear that the author is dependent on others and is not an eyewitness. The title "Gospel According to Luke" is found at the end of the oldest extant manuscript of the Gospel ($P^{75,}$ ca. 175–225 CE). The attribution to Luke may have been suggested by the presence of Luke's name in Paul's Letter to Philemon (v. 24) and in some Letters attributed to Paul (Col 4.14; 2 Tim 4.11) in light of the so-called "we" passages in Acts (16.10–17; 20.5–15; 21.8–18; 27.1–28.16), which give the impression that the author of Acts at times traveled

with Paul. These first-person plural references may, however, have been inserted for literary effect and therefore not signal any firsthand knowledge of Paul on the part of the author. This assessment is confirmed by the overall portrait of Paul in Acts, which conflicts at numerous points with the self-testimony of Paul's own writings. The tone and perspective of Luke's two volumes fit a time removed from Paul and his concerns. The traditional identification of Luke as the author of Luke-Acts seems to have emerged during a time (the latter half of the second century) when it seemed important to trace the authoritative writings of the early church directly to the apostles or their associates.

Date and Place of Composition

MOST SCHOLARS DATE THE GOSPEL sometime after the destruction of Jerusalem by the Romans in 70 CE (19.41–44; 21.20–24) and before the end of the first century; between 85 and 95 is a good estimate. Some suggest that the date should be pushed into the early second century. Luke's geographical location is unknown, and scholars have suggested numerous possible sites ranging across the ancient Mediterranean world. Ancient tradition placed him in Antioch. Luke's obvious attachment to Paul and the Pauline tradition in Acts could indicate his connection to one of the cities of the Pauline mission around the Aegean.

Style and Genre

LUKE IS OFTEN IDENTIFIED as the first Christian historian, and there is truth in this claim, as long as one recognizes that crucial distinctions separate the methods and goals of ancient historiography from those of its modern counterpart. Luke's historical interests are clearly subordinate to his theological vision and pastoral agenda. For example, an especially noticeable structural difference compared to Mark and Matthew is found in Luke's extensive section 9.51–19.27, which portrays Jesus making his way to Jerusalem. This "travel narrative" is a creation of Luke, who has selected material of various origins and arranged it in the framework of a journey. Among other purposes it underlines the importance of Jerusalem in salvation history as the place where Jesus' destiny will be realized (9.30, 51; 13.33), and it develops the profile of discipleship, with particular attention to the proper use of possessions, that one must exhibit if one would follow him "on the way."

The Gospel reflects Luke's wide reading of the Septuagint, the Greek OT. He is capable of imitating its style when appropriate (e.g., chs. 1–2), employs a

wide range of allusions to it, and even uses biblical prototypes (e.g., the Elijah-Elisha cycle) to construct entire scenes with regard to both the details of language and structural elements. Elsewhere Luke's stylistic ability betrays the marks of a Hellenistic education in his employment of rhetorical conventions, storytelling ability (e.g., 24.13–35), and the execution of a synthetic, narrative imagination.

Purpose

THE INTERNAL EVIDENCE OF THE GOSPEL AND ACTS suggests that Luke may have been a "God fearer" (a sympathizer with Judaism) before becoming a Christian. Luke's ideal gentile convert is one who continues to practice Jewish piety (Acts 10.2; see also Lk 7.1–10), and gentile Christians are urged to adhere to behavior that would permit association with Jews (Acts 15.20). Luke's audience is obviously Greek-speaking, acquainted with scripture (i.e., the Greek OT), already Christian, and largely gentile. One of Luke's chief concerns is to demonstrate how God's faithful fulfillment of scriptural promises to Israel gives birth to a church that includes both Jews and Gentiles. The narrative of the Gospel and its sequel in Acts are designed to show how the church stands in continuity with the ancient people of God, yet also represents a new development that fulfills God's purpose of universalizing salvation (2.29–32). Another key goal is to address the relation of Christianity to its social environment. Luke portrays Christianity as an enlightened movement that is politically harmless to the Roman order—one can be both a Roman and a Christian. Thus the church emerges as a pluralistic community of Jews and Gentiles, Romans and non-Romans in the common people of God. [DAVID L. TIEDE, revised by CHRISTOPHER R. MATTHEWS]

Dedication to Theophilus

1

Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, [2]just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, [3]I too decided, after investigating everything carefully from the very first,[a] to write an orderly account for you, most excellent Theophilus, [4]so that you may know the truth concerning the things about which you have been instructed.

The Birth of John the Baptist Foretold

5 In the days of King Herod of Judea, there was a priest named Zechariah, who
belonged to the priestly order of Abijah. His wife was a descendant of Aaron,
and her name was Elizabeth. 6Both of them were righteous before God, living
blamelessly according to all the commandments and regulations of the Lord.
7But they had no children, because Elizabeth was barren, and both were getting
on in years.

8 Once when he was serving as priest before God and his section was on
duty, 9he was chosen by lot, according to the custom of the priesthood, to enter
the sanctuary of the Lord and offer incense. 10Now at the time of the incense
offering, the whole assembly of the people was praying outside. 11Then there
appeared to him an angel of the Lord, standing at the right side of the altar of
incense. 12When Zechariah saw him, he was terrified; and fear overwhelmed
him. 13But the angel said to him, “Do not be afraid, Zechariah, for your prayer
has been heard. Your wife Elizabeth will bear you a son, and you will name him
John. 14You will have joy and gladness, and many will rejoice at his birth, 15for
he will be great in the sight of the Lord. He must never drink wine or strong
drink; even before his birth he will be filled with the Holy Spirit. 16He will turn
many of the people of Israel to the Lord their God. 17With the spirit and power of
Elijah he will go before him, to turn the hearts of parents to their children, and
the disobedient to the wisdom of the righteous, to make ready a people prepared
for the Lord.” 18Zechariah said to the angel, “How will I know that this is so?
For I am an old man, and my wife is getting on in years.” 19The angel replied, “I
am Gabriel. I stand in the presence of God, and I have been sent to speak to you
and to bring you this good news. 20But now, because you did not believe my
words, which will be fulfilled in their time, you will become mute, unable to
speak, until the day these things occur.”

21 Meanwhile the people were waiting for Zechariah, and wondered at his
delay in the sanctuary. 22When he did come out, he could not speak to them, and
they realized that he had seen a vision in the sanctuary. He kept motioning to
them and remained unable to speak. 23When his time of service was ended, he
went to his home.

24 After those days his wife Elizabeth conceived, and for five months she
remained in seclusion. She said, 25“This is what the Lord has done for me when
he looked favorably on me and took away the disgrace I have endured among
my people.”

The Birth of Jesus Foretold

26 In the sixth month the angel Gabriel was sent by God to a town in Galilee
called Nazareth, 27to a virgin engaged to a man whose name was Joseph, of the
house of David. The virgin's name was Mary. 28And he came to her and said,
"Greetings, favored one! The Lord is with you."[a] 29But she was much perplexed
by his words and pondered what sort of greeting this might be. 30The angel said
to her, "Do not be afraid, Mary, for you have found favor with God. 31And now,
you will conceive in your womb and bear a son, and you will name him Jesus.
32He will be great, and will be called the Son of the Most High, and the Lord
God will give to him the throne of his ancestor David. 33He will reign over the
house of Jacob forever, and of his kingdom there will be no end." 34Mary said to
the angel, "How can this be, since I am a virgin?"[b] 35The angel said to her, "The
Holy Spirit will come upon you, and the power of the Most High will
overshadow you; therefore the child to be born[c] will be holy; he will be called
Son of God. 36And now, your relative Elizabeth in her old age has also
conceived a son; and this is the sixth month for her who was said to be barren.
37For nothing will be impossible with God." 38Then Mary said, "Here am I, the
servant of the Lord; let it be with me according to your word." Then the angel
departed from her.

Mary Visits Elizabeth

39 In those days Mary set out and went with haste to a Judean town in the hill
country, 40where she entered the house of Zechariah and greeted Elizabeth.
41When Elizabeth heard Mary's greeting, the child leaped in her womb. And
Elizabeth was filled with the Holy Spirit 42and exclaimed with a loud cry,
"Blessed are you among women, and blessed is the fruit of your womb. 43And
why has this happened to me, that the mother of my Lord comes to me? 44For as
soon as I heard the sound of your greeting, the child in my womb leaped for joy.
45And blessed is she who believed that there would be[a] a fulfillment of what was
spoken to her by the Lord."

Mary's Song of Praise

46 And Mary[b] said,

"My soul magnifies the Lord,
47 and my spirit rejoices in God my Savior,

48 for he has looked with favor on the lowliness of his servant.
Surely, from now on all generations will call me blessed;
49 for the Mighty One has done great things for me,
and holy is his name.
50 His mercy is for those who fear him
from generation to generation.
51 He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts.
52 He has brought down the powerful from their thrones,
and lifted up the lowly;
53 he has filled the hungry with good things,
and sent the rich away empty.
54 He has helped his servant Israel,
in remembrance of his mercy,
55 according to the promise he made to our ancestors,
to Abraham and to his descendants forever."

56 And Mary remained with her about three months and then returned to her home.

The Birth of John the Baptist

57 Now the time came for Elizabeth to give birth, and she bore a son. 58Her neighbors and relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her.

59 On the eighth day they came to circumcise the child, and they were going to name him Zechariah after his father. 60But his mother said, "No; he is to be called John." 61They said to her, "None of your relatives has this name." 62Then they began motioning to his father to find out what name he wanted to give him. 63He asked for a writing tablet and wrote, "His name is John." And all of them were amazed. 64Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. 65Fear came over all their neighbors, and all these things were talked about throughout the entire hill country of Judea. 66All who heard them pondered them and said, "What then will this child become?" For, indeed, the hand of the Lord was with him.

Zechariah's Prophecy

67 Then his father Zechariah was filled with the Holy Spirit and spoke this

prophecy:

68 “Blessed be the Lord God of Israel,
for he has looked favorably on his people and redeemed them.
69 He has raised up a mighty savior[a] for us
in the house of his servant David,
70 as he spoke through the mouth of his holy prophets from of old,
71 that we would be saved from our enemies and from the hand of all
who hate us.
72 Thus he has shown the mercy promised to our ancestors,
and has remembered his holy covenant,
73 the oath that he swore to our ancestor Abraham,
to grant us 74that we, being rescued from the hands of our enemies,
might serve him without fear, 75in holiness and righteousness
before him all our days.
76 And you, child, will be called the prophet of the Most High;
for you will go before the Lord to prepare his ways,
77 to give knowledge of salvation to his people
by the forgiveness of their sins.
78 By the tender mercy of our God,
the dawn from on high will break upon[b] us,
79 to give light to those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace.”

80 The child grew and became strong in spirit, and he was in the wilderness until the day he appeared publicly to Israel.

1.1–4 Luke opens with a stylistically polished formal prologue (one sentence in Greek) that exhibits linguistic and structural parallels to other Jewish and Greco-Roman historical and learned works. **1.1** Luke sets about the task of providing an *orderly account* in light of previous attempts by *many* to narrate *the events that have been fulfilled* (see 24.26–27, 44). **1.2** *Eyewitnesses* (stressed by ancient historians), who are also *servants of the word*, have *handed on* traditions about Jesus. The author does not claim to be an eyewitness. **1.3** Luke stresses his careful investigation prior to writing an *orderly account* (a reference to the literary structure of the Gospel). *Theophilus* (“lover of God” see also Acts 1.1), who bears a common Greek name also used by Jews, may be Luke’s literary patron but is otherwise unknown. Some take the name to be symbolic of any interested reader. **1.4** *The truth* (Greek *asphaleia*), emphasized in Greek by its

position at the end of the sentence, connotes the security offered by the narrative.

1.5–2.52 Luke's style abruptly shifts and imitates that of the Greek OT (the Septuagint). **1.5–25** The announcement of John's birth. **1.5** *Herod* the Great (see Mt 2; see also "The Herods: A Simplified Family Tree," p. 1672) ruled 37–4 BCE. *Abijah,* the eighth of the twenty-four classes of the priesthood (See 1 Chr 24.10). *Aaron,* the ancestor of Israel's priestly line (see Ex 40.12–15). Thus John's parents both came from priestly families. **1.6** Zechariah and Elizabeth are portrayed as the epitome of faithful Israel. **1.7** *No children, on in years* recall the stories of Sarah and Abraham (Gen 18.11) and Hannah and Elkanah (1 Sam 1–2). See also Judg 13.2–25. **1.8** Each group of priests was probably *on duty* for a week twice each year. **1.9** Individuals *chosen by lot* were understood to be divinely appointed (see Acts 1.24–26). Only priests could *enter the sanctuary* and approach the divine presence. **1.10** *The people* share in the bloodless sacrifice of *incense* by *praying.* **1.11** The appearance of *an angel of the Lord* signals God's initiative. **1.12** *Fear,* a common human reaction to divine manifestations (Isa 6.5–6). **1.13** *Do not be afraid,* typical words of heavenly reassurance (see v. 30; 2.10; 5.10; 8.50; see also Gen 15.1; Dan 10.12; Acts 18.9; 27.24). Samuel's birth was also an answer to *prayer* in the temple (1 Sam 1.9–11). **1.15** John *will be great* (cf. v. 32).As Nazirites (see Num 6.2–4) Samson (Judg 13.4) and Samuel (1 Sam 1.11) were also children of divine promise, required to abstain from *wine or strong drink* so that only the Holy Spirit would fill them. On priestly abstinence, see also Lev 10.9. The Spirit will fill John *before his birth,* indicating his prophetic calling (see Jer 1.4–5). **1.16–17** *The spirit and power of Elijah* defines John's prophetic task of turning *many of the people of Israel* to repentance (3.3;Mal 4.5–6). **1.18** Zechariah's question expresses doubt (see also Sarah in Gen 18.12–14; cf. Mary in v. 34), though as a priest he should perhaps recall the biblical precedents pertinent to his situation. **1.19** *Gabriel,* an official emissary of God's court (see v. 26; Dan 8.16; 9.21; cf. Tob 12.15). **1.22** The people perceive that Zechariah has *seen a vision,* but his muteness keeps Gabriel's message a secret until Zechariah speaks prophetically (vv. 67–79). **1.25** Childlessness was considered a *disgrace* (see Gen 16.4; 30.23) requiring God's intervention. **1.26–38** Announcement of Jesus' blessed conception and birth (see also vv. 13–17). **1.26** This is the *sixth month* of Elizabeth's pregnancy (see vv. 24, 36). *Nazareth,* an unimportant village in Galilee, north of Judea (see Jn 1.46). **1.27** *Virgin* emphasizes Mary's youth and underlines the divine origin of Jesus (vv. 34–35; see also Isa 7.14; Mt 1.20–23). Jesus' royal lineage is traced through *Joseph* to *David* (see 2.4; 3.23; 2 Sam 7.12; 1 Chr 17.11). **1.31** *Jesus,* a common form of the name Joshua. Luke does not explain its meaning ("Yahweh saves"). **1.32** *Son of the Most High.* See v. 35;

8.28; 9.35; cf. v. 76; 6.35; Acts 16.17. **1.33** His *kingdom* with *no end* is the fulfillment of the promise to David (2 Sam 7.16; 1 Chr 17.14; Isa 9.7; see also Dan 7.14). **1.34** Mary's question, unlike Zechariah's (see note on 1.18), is not taken as doubt (see vv. 38, 45). **1.35** This verse interprets what is said in vv. 31–33. Luke uses *come upon* to describe the action of *the Holy Spirit* at Pentecost in Acts 1.8. In the OT God's presence is often conceived of as a light hidden in a cloud to *overshadow* mortals without harm (see Ex 16.10; 24.15–18; 40.34–35; see also Lk 9.34). This holy *Son of God,* i.e., conceived apart from natural means, surpasses David and his royal heirs, who were adopted sons of God (Ps 2.7). **1.37** Cf. God's word to Sarah in Gen 18.14; see also Job 42.2; Jer 32.17; Lk 18.27. **1.39–56** Mary and Elizabeth meet. **1.41** That *the child leaped in her womb* already signals John's role as forerunner to Jesus, as does Elizabeth's filling *with the Holy Spirit* and prophetic acclamation of Mary in vv. 42–45 (see v. 67). **1.45** Mary is *blessed* because she *believed* the angel's message about her pregnancy (vv. 30–38; see also v. 42; cf. 11.27–28). **1.46–55** Mary's hymn of praise (traditionally called the Magnificat) interprets the events of the narrative theologically. It may be compared with various biblical hymns and prayers e.g., Pss 34.1–3; 103.17; Hab 3.18; Sir 10.14), but especially echoes Hannah's song over Samuel's birth 1 Sam 2.1–10), in which God is also praised for salvation of the lowly and oppressed. Many phrases also recall psalms that celebrate God's victories. **1.49** *Holy is his name,* traditional Jewish words of praise (see Ps 111.9). **1.51** *Strength with his arm.* See Ps 89.10, 13; see also Ex 6.6; Acts 13.17. **1.52–53** The divine reversal announced here is a key theme of Luke's Gospel. **1.55** *The promise…to Abraham.* See Gen 17.6–8; 18.18; 22.17. The promise to David (2 Sam 7.11–16; 1 Chr 17.10–14) is also fulfilled. **1.57–80** John's birth and acclamation. **1.57** The episodes of ch. 1 are timed by the months of Elizabeth's pregnancy (vv. 24, 26, 36). **1.58** The birth is seen as a sign of the Lord's *mercy* (see note on 1.25). **1.59** Regarding circumcision *on the eighth day,* see 2.21; Gen 17.12; 21.4; Lev 12.3; Acts 7.8. **1.60** In Luke the mothers, Mary (see v. 31) and Elizabeth, name the children (cf. Mt 1.21, 25). **1.62** Zechariah is portrayed as deaf as well as mute. **1.63** *His name is John.* Zechariah fulfills the angel's command (see v. 13). **1.65** The neighbors' *fear* expresses their awareness of divine action (see note on 1.12). *Throughout…Judea.* As here, Luke often indicates in summary fashion the wide circulation of news. See also note on 4.14–15. **1.67–79** Zechariah's inspired prophecy (traditionally called the Benedictus) answers the neighbors' question (v. 66) in the scriptural form of a prayer blessing God for what God has done (see 2.28; Pss 41.13; 72.18; 106.48). **1.68** *Looked favorably on,* or visited, as when a ruler makes an official visitation, here in an eschatological sense (see 7.16; 19.44; see also v. 78; Acts 15.14). *His*

people indicates that more is involved than personal deliverance for John's parents (see note on 1.25). **1.69** *Savior,* lit. "a horn of salvation" (text note *a*), alluding to a Davidic ruler (see 1 Sam 2.10; Pss 18.2; 132.17; 148.14; see also Lk 1.31–33). **1.70** *Prophets.* See 10.24; 16.16, 31; 18.31; 24.25, 27, 44; see also v. 55. *From of old,* i.e., always. **1.72** Luke underlines the *covenant* with *Abraham* (see also Acts 3.25; 7.8). **1.73** On the oath to Abraham, see v. 55; Acts 3.25. **1.74** *Serve him without fear,* a reference to Israel's worship and life. **1.75** *Holiness and righteousness,* hallmarks of Israel's faithfulness to God's commands (see note on 1.6). **1.76** *The prophet of the Most High.* Cf. Jesus' title in v. 32. To *go before the Lord* (see also v. 17; 3.4; 7.27) recalls Mal 3.1. Luke stresses John's prophetic function over his baptizing activity. **1.77** The practical *knowledge of salvation* that John brings is focused on repentance for the *forgiveness of their sins* (see 3.3). **1.78** *Dawn,* a messianic metaphor (Num 24.17, Septuagint). **1.79** *Light,* a promised liberation from the *darkness* of captivity (see note on 22.53; Ps 107.10; Isa 9.2; 42.7; 60.1–3). *Peace.* See note on 2.14. **1.80** *The child grew.* See also 1 Sam 2.21, 26. John's strength *in spirit* (see also vv. 15, 17) anticipates that of Jesus (see 2.40; 4.14). *In the wilderness.* See also 3.2–4; Isa 40.3.

2

In those days a decree went out from Emperor Augustus that all the world should
be registered. [2]This was the first registration and was taken while Quirinius was
governor of Syria. [3]All went to their own towns to be registered. [4]Joseph also
went from the town of Nazareth in Galilee to Judea, to the city of David called
Bethlehem, because he was descended from the house and family of David. [5]He
went to be registered with Mary, to whom he was engaged and who was
expecting a child. [6]While they were there, the time came for her to deliver her
child. [7]And she gave birth to her firstborn son and wrapped him in bands of
cloth, and laid him in a manger, because there was no place for them in the inn.

The Shepherds and the Angels

8 In that region there were shepherds living in the fields, keeping watch over
their flock by night. [9]Then an angel of the Lord stood before them, and the glory
of the Lord shone around them, and they were terrified. [10]But the angel said to
them, "Do not be afraid; for see—I am bringing you good news of great joy for
all the people: [11]to you is born this day in the city of David a Savior, who is the
Messiah,[a] the Lord. [12]This will be a sign for you: you will find a child wrapped
in bands of cloth and lying in a manger." [13]And suddenly there was with the

angel a multitude of the heavenly host,[b] praising God and saying,

14 “Glory to God in the highest heaven,
and on earth peace among those whom he favors!”[c]

15 When the angels had left them and gone into heaven, the shepherds said to one another, “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.” 16So they went with haste and found Mary and Joseph, and the child lying in the manger. 17When they saw this, they made known what had been told them about this child; 18and all who heard it were amazed at what the shepherds told them. 19But Mary treasured all these words and pondered them in her heart. 20The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

Jesus Is Named

21 After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb.

Jesus Is Presented in the Temple

22 When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord 23 (as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord”), 24and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.”

25 Now there was a man in Jerusalem whose name was Simeon;[d] this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. 26It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah.[e] 27Guided by the Spirit, Simeon[f] came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, 28Simeon[a] took him in his arms and praised God, saying,

29 “Master, now you are dismissing your servant[b] in peace,
according to your word;
30 for my eyes have seen your salvation,
31 which you have prepared in the presence of all peoples,
32 a light for revelation to the Gentiles
and for glory to your people Israel.”

33 And the child's father and mother were amazed at what was being said about him. 34Then Simeon[c] blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed 35so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too."

36 There was also a prophet, Anna[d] the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, 37then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. 38At that moment she came, and began to praise God and to speak about the child[e] to all who were looking for the redemption of Jerusalem.

The Return to Nazareth

39 When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. 40The child grew and became strong, filled with wisdom; and the favor of God was upon him.

The Boy Jesus in the Temple

41 Now every year his parents went to Jerusalem for the festival of the Passover. 42And when he was twelve years old, they went up as usual for the festival. 43When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. 44Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. 45When they did not find him, they returned to Jerusalem to search for him. 46After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. 47And all who heard him were amazed at his understanding and his answers. 48When his parents[f] saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." 49He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?"[g] 50But they did not understand what he said to them. 51Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

52 And Jesus increased in wisdom and in years,[a] and in divine and human favor.

2.1–20 Cf. Mt 1.18–25; 2.1–12. Luke situates Jesus' birth in the context of imperial edicts that affected occupied Israel (see also Acts 17.7). **2.1** A general *decree* of this sort is not otherwise attested. Gaius Octavius ruled as Caesar, or *Emperor,* from 31 BCE to 14 CE and was acclaimed *Augustus,* or "revered," in 27 BCE. *All the world,* probably Roman rhetoric for the whole empire. **2.2** A Roman *registration,* or census (see Acts 5.37), established control, especially for taxes and conscription. According to Josephus, *Quirinius* became *governor of Syria* (a Roman province that included Galilee and Judea) only in 6 CE, while Luke's story is still set in the time of Herod the Great, who died in 4 BCE (see 1.5; Mt 2.1). **2.3** A Roman census *registered* people in their places of residence, which for Mary and Joseph would have been Nazareth. **2.4** *Nazareth.* See note on 1.26. *Bethlehem,* south of Jerusalem, was the Judean village of King David's origin (1 Sam 16.1; 17.12; see also Mt 2.5–6; Jn 7.42). On Jesus' lineage from the *family of David,* see 1.27; 3.23–38. Luke interprets the decree of v. 1 to require registration in Bethlehem owing to its theological significance. **2.5** Luke says nothing about Joseph's understanding of this pregnancy (see 1.27; 2.33; cf. Mt 1.18–25). **2.6** The birth itself is not miraculous. **2.7** A *firstborn son* was considered a special blessing in Jewish families and had a privileged role (2.23; see also Ex 13.2; Num 3.12–13;18.15; Deut 21.15–17). *Manger,* a feedbox for animals. A formal *inn* is not in view here (as in 10.34), but rather a temporary lodging for travelers. **2.8** King David was also a *shepherd* (1 Sam 17.15; Ps 78.70–71). **2.9** This *angel of the Lord* is not named (cf. 1.19, 26), though Gabriel may be intended. *Glory of the Lord,* the blazing light of God's presence and power (Ex 16.7, 10; 24.17). **2.10** *Do not be afraid.* See notes on 1.12; 1.13. The mention of *good news* here in conjunction with *Savior* in v. 11 and *peace* in v. 14 suggests an implicit comparison with Roman imperial propaganda. **2.11** *This day,* or "today" (Greek *semeron*), in Luke often connotes the present inbreaking of salvation (see 4.21; 5.26; 13.32–33; 19.5, 9; 23.43). *City of David.* See v. 4. The title *Savior* is rare in the Gospels (see 1.47; Jn 4.42; see also Acts 5.31; 13.23), but was commonly used of the Roman emperor. Israel had long used this political title for God (see Isa 43.3, 11). *Lord* here may interpret the meaning of *Messiah* for Greek readers. Both titles are again combined in Peter's acclamation of Jesus in Acts 2.36. The *Messiah,* or Christ, is an anointed ruler (see Acts 10.38). **2.13** *Heavenly host,* the armies of heaven (see 1 Kings 22.19), whose testimony reveals the divine meaning of this birth. **2.14** A hymnic commentary on vv. 10–11. *Peace* as a benefit that the Roman emperor claimed to deliver is here implicitly juxtaposed to God's *glory,* which is emblematic of God's salvation (see note on 2.10). **2.16** The *sign* of a child in a manger (v. 12) is literally fulfilled. **2.19** Mary is represented as understanding the shepherd's

report (see vv. 34–35, 51). **2.20** The shepherds' praise of God for what *they had heard and seen* echoes the praise of the angelic armies (vv. 13–14). **2.21–40** The presentation of Jesus in the temple. **2.21** *After eight days.* See also 1.59. On Jesus' *name*, see 1.31; cf. Mt 1.21, 25. **2.22–24** All the details of the *purification* of Mary are in close accord with Lev 12. Luke associates the redemption of the firstborn son with his mother's purification. **2.23** The quotation is from Ex 13.2. **2.24** A sacrifice of *turtledoves* or *pigeons* was acceptable for those who could not afford a sheep (see Lev 12.8). **2.25** Simeon is *righteous and devout,* i.e., faithful to the law (see note on 1.6; see also Acts 2.5; 8.2; 22.12). His expectation concerns *the consolation of Israel*, i.e., its deliverance (see Isa 40.1; 49.6; 61.2), now focused on the arrival of the Messiah. The presence of the *Holy Spirit* with Simeon (see also vv. 26–27) confirms the prophetic nature of his oracles. The language of "seeing" is prominent in these verses. **2.27** Simeon's recognition of the infant Jesus is *guided by the Spirit.* **2.28–32** Simeon's first oracle (traditionally called the Nunc Dimittis, Latin for *now you are dismissing,* v. 29) praises God and again declares God's saving purposes (see v. 11). **2.29** *Now* underlines a key moment in salvation history. **2.30** *Salvation,* here equivalent to *consolation* (v. 25) and *redemption* (v. 38). **2.31** *In the presence of all peoples* introduces a universalistic perspective; see Isa 40.3–5 (cited in Lk 3.6); 52.10. **2.32** The logic is that of Isa 49.6: i.e., Israel's *glory* is to be a *light for revelation to the Gentiles.* See also Isa 42.6; 46.13; 60.1–3. **2.34** Simeon's second oracle is directed to Mary and foreshadows what is to come. *The falling and the rising of many in Israel* is portrayed in the subsequent narrative and continues on in Acts. **2.35** *The inner thoughts of many* implies human resistance and rejection (see 5.22; 6.8;7.39; 11.17). The *sword* of division will also cause pain for Mary and her family (see 8.19–21; 11.27–28;12.51–53). **2.36–37** *Anna*'s ancestry in Israel (*the tribe of Asher;* see Deut 33.24–25) and her credentials as a *prophet* (cf. Philip's daughters in Acts 21.9) and an aged *widow* (cf. Acts 6.1; 9.41; 1 Tim 5.3–16; Jdt 8.4–6) indicate her special status. Her piety is underlined by her constant presence in the *temple.* **2.38** Though not cited directly, Anna's words echo Simeon's prophetic speech insofar as the *redemption of Jerusalem* is analogous to the *consolation of Israel* (see notes on 2.25; 2.30). Luke is fond of juxtaposing male and female characters (see notes on 7.11–17; 8.40–56;15.3–7). **2.39** In this chapter prophecy and fulfillment occur in the context of following the *law of the Lord* (see vv. 22–24, 25). *Nazareth.* See v. 4; note on 1.26. **2.40** *The child grew and became strong,* a summary of Jesus' boyhood. See note on 1.80. On the *favor of God,* see 1.30. **2.41–52** Only Luke provides a story of Jesus' boyhood. **2.41** The *Passover* festival was an observance of Israel's liberation from Egyptian bondage (Ex 12.1–27; 23.15; Num 9.2–14; Deut

16.16). **2.42** *Twelve years old.* Jesus' young age accents his superiority and explains the amazement of v. 47. **2.46** The *temple* is again the site (see vv. 22–38) where Israel's teachers of the law encounter the child of promise. **2.47** Though too young to have benefited from formal training in the law, Jesus demonstrates *understanding*, i.e., intellectual ability. **2.48** *Your father* sets up the opposition with *my Father's house* in v. 49. **2.49** That Jesus *must* be in the temple already is a necessity based on the divine plan of salvation that drives his mission (see 4.43; 9.22; 13.33; 17.25; 19.5; 22.37; 24.7, 26, 44). **2.50** *Treasured all these things.* See note on 2.19. **2.51–52** Jesus was *obedient* to his earthly mother and father as prescribed by the fifth commandment (Ex 20.12). The growth refrain (see also 1.80; 2.40) affirms both *divine and human favor.*

The Proclamation of John the Baptist

3

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler[b] of Galilee, and his brother Philip ruler[b] of the region of Ituraea and Trachonitis, and Lysanias ruler[b] of Abilene, [2]during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. [3]He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, [4]as it is written in the book of the words of the prophet Isaiah,

> "The voice of one crying out in the wilderness:
> 'Prepare the way of the Lord,
> make his paths straight.
> [5] Every valley shall be filled,
> and every mountain and hill shall be made low,
> and the crooked shall be made straight,
> and the rough ways made smooth;
> [6] and all flesh shall see the salvation of God.'"

7 John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? [8]Bear fruits worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor' for I tell you, God is able from these stones to raise up children to Abraham. [9]Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."

10 And the crowds asked him, “What then should we do?” 11In reply he said to them, “Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.” 12Even tax collectors came to be baptized, and they asked him, “Teacher, what should we do?” 13He said to them, “Collect no more than the amount prescribed for you.” 14Soldiers also asked him, “And we, what should we do?” He said to them, “Do not extort money from anyone by threats or false accusation, and be satisfied with your wages.”

15 As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah,[c] 16John answered all of them by saying, “I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with[d] the Holy Spirit and fire. 17His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire.”

18 So, with many other exhortations, he proclaimed the good news to the people. 19But Herod the ruler,[a] who had been rebuked by him because of Herodias, his brother’s wife, and because of all the evil things that Herod had done, 20added to them all by shutting up John in prison.

The Baptism of Jesus

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, 22and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, “You are my Son, the Beloved;[b] with you I am well pleased.”[c]

The Ancestors of Jesus

23 Jesus was about thirty years old when he began his work. He was the son (as was thought) of Joseph son of Heli, 24son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, 25son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, 26son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda, 27son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel,[d] son of Neri, 28son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, 29son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi, 30son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, 31son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, 32son of Jesse, son of Obed, son of Boaz, son of Sala,[e] son

of Nahshon, [33]son of Amminadab, son of Admin, son of Arni,[f] son of Hezron, son of Perez, son of Judah, [34]son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, [35]son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, [36]son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, [37]son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan, [38]son of Enos, son of Seth, son of Adam, son of God.

3.1–20 Cf. Mt 3.1–12; 14.3–4; Mk 1.2–8; 6.17–18. Luke locates the beginning of John's preaching by naming the contemporaneous political rulers and high priests (see 1.5; 2.1–2). **3.1** *Tiberius,* emperor during John's and Jesus' public activity (14–37 CE). *Pilate* (see also 13.1; 23.1–52), governor in Judea for most of that time (26–36 CE). *Herod* Antipas, the son of Herod the Great, whom the Romans had named "King of the Jews" (1.5; see Mt 2.1–12). Antipas unsuccessfully sought this title from Rome (perhaps accounting for the tension with Pilate in 23.12). *The fifteenth year of…Tiberius* places the call of John in 28/29 CE. **3.2** The high priests, *Annas and Caiaphas,* were subject to regulation and annual appointment by Rome. *The word of God came to John,* the call of a prophet (see Jer 1.4, 11; Hos 1.1; Joel 1.1). *Wilderness.* See note on 1.80. **3.3** *A baptism of repentance,* a ritual of cleansing signifying a return to God with the expectation of forgiveness (see 1.77). **3.4–6** The citation of Isa 40.3–5 serves to identify John with traditional hopes for Israel's restoration among the nations. **3.6** *All flesh* emphasizes the universal extent of God's plan (see note on 2.31). On the *salvation of God,* see notes on 2.11; 2.30. **3.8** *Abraham* is the father of Israel (16.23; see also Gen 17; Isa 51.2; Jn 8.33–40), but birth alone is no substitute for repentance. **3.9** *Even now* the judgment, the *wrath* of v. 7, is unfolding. *Tree…good fruit.* See 6.43–44. **3.11** The content of repentance is illustrated with a practical example (see also Acts 2.44–47; 4.32–35). **3.12–14** *Tax collectors* and *soldiers* do not appear in Matthew's or Mark's versions (see also Lk 5.27–30; 7.2–10, 29, 34; 15.1; 18.9–14). John's requirements fit the reputations of these groups (see note on 5.30). **3.15** *The people* (Greek *laos*), as opposed to the crowds (Greek *ochloi*) in need of repentance (v. 10), wait *with expectation* for the *Messiah,* Israel's Davidic king (see notes on 1.33; 2.11). **3.16** John declares the Messiah's baptism to be *with the Holy Spirit and fire* of judgment (vv. 9, 17). In Acts, however, the Holy Spirit and tongues of fire fall on the disciples at Pentecost as a sign of promise (Acts 2.1–21, 38–39). **3.17** The images of *threshing* and *winnowing,* or separating, grain are commonly used for judgment (Isa 41.15–16; Jer 15.7; Rev 14.14–20). **3.19** *Herod* Antipas (see note on 3.1) is *rebuked* because of his unlawful marriage to *Herodias.* **3.20** The outcome of John's imprisonment is related in a flashback in 9.9. **3.21–22** Cf. Mt

3.13–17; Mk 1.9–11. Luke mentions Jesus' baptism only after reporting John's imprisonment. **3.22** The Spirit's descent is concretized *in bodily form* (cf. Mt 3.16; Mk 1.10). Jesus is acclaimed from heaven as God's *Son, the Beloved* (see Gen 22.2; Ps 2.7; Isa 42.1; see also Lk 4.1–13; Acts 4.27). **3.23–38** Cf. Mt 1.1–17. Jesus' ancestry is traced through Joseph's ostensible paternity. Names are taken from Gen 5.1–32; 11.10–32; Ruth 4.18–22; 1 Chr 1–3. **3.23** Jesus' age of *about thirty years* implies full maturity and fits with the middle of Tiberius's reign. David began to reign at age thirty (2 Sam 5.4); Joseph entered Pharaoh's service at thirty (Gen 41.46). **3.23b–31** Most of the persons in the genealogical list up to David are otherwise unknown. **3.31** *David*'s place in the genealogy is not highlighted (cf. Mt 1.6, 17); see, however, 1.32, 69;18.38–39; cf. 20.41–44. **3.38** Matthew focuses on descent from Abraham, but Luke establishes Jesus as son of David in the line of *Adam, son of God* (see v. 22), thus emphasizing his significance for all humankind.

The Temptation of Jesus

4

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, [2]where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. [3]The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." [4]Jesus answered him, "It is written, 'One does not live by bread alone.'"

5 Then the devil[g] led him up and showed him in an instant all the kingdoms of the world. [6]And the devil[g] said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. [7]If you, then, will worship me, it will all be yours." [8]Jesus answered him, "It is written,

> 'Worship the Lord your God,
> and serve only him.'"

9 Then the devil[a] took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, [10]for it is written,

> 'He will command his angels concerning you,
> to protect you,'

[11]and

> ‘On their hands they will bear you up,
> so that you will not dash your foot against a stone.’”

[12]Jesus answered him, “It is said, ‘Do not put the Lord your God to the test.’” [13]When the devil had finished every test, he departed from him until an opportune time.

The Beginning of the Galilean Ministry

14 Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. [15]He began to teach in their synagogues and was praised by everyone.

The Rejection of Jesus at Nazareth

16 When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, [17]and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

> [18] “The Spirit of the Lord is upon me,
> because he has anointed me to bring good news to the poor.
> He has sent me to proclaim release to the captives
> and recovery of sight to the blind, to let the oppressed go free,
> [19] to proclaim the year of the Lord’s favor.”

[20]And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. [21]Then he began to say to them, “Today this scripture has been fulfilled in your hearing.” [22]All spoke well of him and were amazed at the gracious words that came from his mouth. They said, “Is not this Joseph’s son?” [23]He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did at Capernaum.’” [24]And he said, “Truly I tell you, no prophet is accepted in the prophet’s hometown. [25]But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; [26]yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. [27]There were also many lepers[b] in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.” [28]When they heard

this, all in the synagogue were filled with rage. [29]They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. [30]But he passed through the midst of them and went on his way.

The Man with an Unclean Spirit

31 He went down to Capernaum, a city in Galilee, and was teaching them on the sabbath. [32]They were astounded at his teaching, because he spoke with authority. [33]In the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, [34]"Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." [35]But Jesus rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down before them, he came out of him without having done him any harm. [36]They were all amazed and kept saying to one another, "What kind of utterance is this? For with authority and power he commands the unclean spirits, and out they come!" [37]And a report about him began to reach every place in the region.

Healings at Simon's House

38 After leaving the synagogue he entered Simon's house. Now Simon's mother-in-law was suffering from a high fever, and they asked him about her. [39]Then he stood over her and rebuked the fever, and it left her. Immediately she got up and began to serve them.

40 As the sun was setting, all those who had any who were sick with various kinds of diseases brought them to him; and he laid his hands on each of them and cured them. [41]Demons also came out of many, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew that he was the Messiah.[a]

Jesus Preaches in the Synagogues

42 At daybreak he departed and went into a deserted place. And the crowds were looking for him; and when they reached him, they wanted to prevent him from leaving them. [43]But he said to them, "I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose." [44]So he continued proclaiming the message in the synagogues of Judea.[b]

4.1–13 Cf. Mt 4.1–11; Mk 1.12–13. Jesus rebuffs Satan with scripture. **4.1–2** *Forty days* in the *wilderness* fits the pattern of Moses' and Elijah's fasts (Ex

34.28; Deut 9.9, 18; 1 Kings 19.8) and God's testing of Israel for forty years in the wilderness (Deut 8.2). There are also "forty days" between the resurrection and the ascension (Acts 1.3). **4.3** *If* here means "since" (see also 23.37), granting that Jesus is the Son of God (see 1.32, 35; 2.49; 4.41) but challenging how he will exercise that authority (4.6). **4.4** Jesus' three responses (also vv. 8, 12) refer to Deuteronomy, here Deut 8.3. **4.5** Luke transposes the second and third temptations compared to Mt 4.5–10 so that Jerusalem is accented in the final position of emphasis (and the sensitive issue of political authority is not). **4.7** *Worship me,* i.e., acknowledge my legitimate dominion. **4.8** Jesus quotes Deut 6.13. **4.10–11** The devil quotes Ps 91.11–12, which counsels trusting God, not testing. **4.12** Jesus quotes Deut 6.16. **4.13** On the *opportune time* of the devil's return, see 22.3–6. **4.14–30** Cf. Mt 13.53–58; Mk 6.1–6a. Jesus' appearance in Nazareth is paradigmatic for the plot of the rest of the Gospel. **4.14–15** Luke typically notes the wide-ranging impact of Jesus' activity (see v. 37; 5.15, 17; 6.17; 7.17; see also 8.39; 9.6). **4.14** The *Spirit* remains active at the beginning of Jesus' ministry (see also 3.22; 4.1, 18). **4.16** *As was his custom.* Jesus is faithful to Israel's practices, here observing synagogue worship on the sabbath (see also 2.21–38). The guest was invited to *read* from the prophetic scroll (v. 17) and comment (see Acts 13.15). **4.18–19** The reading includes portions of Isa 61.1–2;58.6 (see also Lk 7.22). *The poor.* See 1.52; 6.20; 7.22;14.13, 21; 16.20, 22. *The year of the Lord's favor,* a "year of jubilee" and restoration in Lev 25.8–12. **4.20** According to Jewish custom one stood to read scripture but *sat down* to teach (see also 5.3). **4.21** *Today* (see note on 2.11) indicates the actualization of the Isaiah text in vv. 18–19, though fulfillment *in your hearing* does not guarantee acceptance (see Isa 6.9–10; Acts 28.26–27). **4.22** *Joseph's son.* Cf. 2.48–49; 3.23. **4.23** This *proverb* (lit. "parable" see note on 6.39) was common in Greek and Jewish lore. In Luke's story, Jesus arrives only later in *Capernaum* (v. 31). **4.24** Jesus proclaims the year of the Lord's *favor* (Greek *dektos,* v. 19) but is not *accepted* (*dektos*). **4.25–27** The stories of *Elijah* in *Sidon* (1 Kings 17.1–16) and *Elisha* and the *Syrian* (2 Kings 5.1–14) recall times of judgment on Israel in which the respective prophets turn to Gentiles and thus highlight the Lukan theme of the universalization of the gospel. The stories also anticipate Jesus' miracles in 5.12–14; 7.11–17. **4.29–30** *Hurl him off the cliff* may imply the stoning of a heretic, but somehow Jesus *went on* (Greek *poreuomai*) *his* determined *way* (see 13.31–35). The same verb (*poreuomai*) describes Jesus' journey to Jerusalem (see 9.51; 10.38; 17.11; 19.28). **4.31–37** Cf. Mt 4.13; 7.28–29; Mk 1.21–28. Luke now tells of Jesus' healings in Capernaum (see v. 23), which were narrated earlier in Mark's sequence. **4.32** *They were astounded.* The context is again sabbath teaching in the synagogue (see v. 16), but the

astonishment of these hearers is evidently positive. **4.33** *With a loud voice.* See 8.28. **4.34** *The Holy One of God.* See 1.35; 2.23. For the evil spirits' recognition of Jesus as Son of God, see vv. 3, 9, 41; 8.28. **4.35** Jesus' *rebuke* of the demon is a power confrontation, demonstrating his dominion over evil and effecting liberation for those oppressed by demons (see v. 18; Acts 10.38). **4.36** Jesus' *authority and power* are demonstrated, but not on the devil's terms (see vv. 1–13). **4.37** *A report.* See note on 4.14–15. **4.38–44** Cf. Mt 8.14–17; 4.23; Mk 1.29–39. Additional Capernaum episodes illustrate a successful and popular ministry (cf. vv. 28–29). **4.38** In Luke's sequence, Jesus appears at *Simon's house* before Simon is called as a disciple (5.1–11; cf. Mk 1.16–20, 29–31). **4.39** Luke presents Jesus' rebuke of the high *fever* in the same terms as Jesus' confrontations with the demons (vv. 35, 41). *Immediately* signals the miraculous occurrence; see 5.25; 8.44, 47, 55 (*at once*); 13.13;18.43; Acts 3.7; 5.10; 12.23; 13.11; 16.26. The healing of a woman follows the exorcism of a man (see note on 2.38). **4.40–41** These summary verses (see also vv. 14–15, 31–32) offer additional description of the promised liberation from physical and spiritual restraints (see vv. 18–19). Once again, the demons correctly recognize Jesus as *the Son of God* (see note on 4.34). **4.42–43** Luke's portrait of Jesus often includes retreats to *a deserted place* for solitude and prayer (see note on 5.16), balanced with the recurring theme of Jesus' determined *purpose* (see notes on 2.49; 9.51) to declare and inaugurate the kingdom of God. **4.43** The *kingdom* (or "reign") *of God* is the substance of Jesus' preaching (see, e.g., chs. 13, 18). It is made present in some sense by Jesus' person and deeds (11.20; 17.21), yet is also spoken of as a future hope (12.31; 22.16, 30). **4.44** Luke seems to use *Judea* here in a sense that includes Galilee (vv. 14, 16, 31; see text note *b*).

Jesus Calls the First Disciples

5

Once while Jesus [c] was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, [2]he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. [3]He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. [4]When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." [5]Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." [6]When they had done this, they caught so many fish that their

nets were beginning to break. 7So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. 8But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" 9For he and all who were with him were amazed at the catch of fish that they had taken; 10and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." 11When they had brought their boats to shore, they left everything and followed him.

Jesus Cleanses a Leper

12 Once, when he was in one of the cities, there was a man covered with leprosy.[a] When he saw Jesus, he bowed with his face to the ground and begged him, "Lord, if you choose, you can make me clean." 13Then Jesus[b] stretched out his hand, touched him, and said, "I do choose. Be made clean." Immediately the leprosy[a] left him. 14And he ordered him to tell no one. "Go," he said, "and show yourself to the priest, and, as Moses commanded, make an offering for your cleansing, for a testimony to them." 15But now more than ever the word about Jesus[c] spread abroad; many crowds would gather to hear him and to be cured of their diseases. 16But he would withdraw to deserted places and pray.

Jesus Heals a Paralytic

17 One day, while he was teaching, Pharisees and teachers of the law were sitting near by (they had come from every village of Galilee and Judea and from Jerusalem); and the power of the Lord was with him to heal.[d]18Just then some men came, carrying a paralyzed man on a bed. They were trying to bring him in and lay him before Jesus;[c] 19but finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the middle of the crowd[e] in front of Jesus. 20When he saw their faith, he said, "Friend,[a] your sins are forgiven you." 21Then the scribes and the Pharisees began to question, "Who is this who is speaking blasphemies? Who can forgive sins but God alone?" 22When Jesus perceived their questionings, he answered them, "Why do you raise such questions in your hearts? 23Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Stand up and walk'? 24But so that you may know that the Son of Man has authority on earth to forgive sins"—he said to the one who was paralyzed—"I say to you, stand up and take your bed and go to your home." 25Immediately he stood up before them, took what he had been

lying on, and went to his home, glorifying God. [26]Amazement seized all of them, and they glorified God and were filled with awe, saying, “We have seen strange things today.”

Jesus Calls Levi

27 After this he went out and saw a tax collector named Levi, sitting at the tax
booth; and he said to him, “Follow me.” [28]And he got up, left everything, and
followed him.

29 Then Levi gave a great banquet for him in his house; and there was a large crowd of tax collectors and others sitting at the table[b] with them. [30]The Pharisees and their scribes were complaining to his disciples, saying, “Why do you eat and drink with tax collectors and sinners?” [31]Jesus answered, “Those who are well have no need of a physician, but those who are sick; [32]I have come to call not the righteous but sinners to repentance.”

The Question about Fasting

33 Then they said to him, “John’s disciples, like the disciples of the Pharisees, frequently fast and pray, but your disciples eat and drink.” [34]Jesus said to them, “You cannot make wedding guests fast while the bridegroom is with them, can you? [35]The days will come when the bridegroom will be taken away from them, and then they will fast in those days.” [36]He also told them a parable: “No one tears a piece from a new garment and sews it on an old garment; otherwise the new will be torn, and the piece from the new will not match the old. [37]And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed. [38]But new wine must be put into fresh wineskins. [39]And no one after drinking old wine desires new wine, but says, ‘The old is good.’”[a]

5.1–11 Cf. Mt 13.1–2; 4.18–22; Mk 4.1–2; 1.16–20; see Jn 21.1–11. This story echoes earlier scriptural accounts of the calls of Moses while tending sheep (Ex3), Gideon while beating wheat (Judg 6), and Isaiah in the temple (Isa 6). These biblical call stories take mortals from their usual tasks and direct them toward God’s mission to the people. **5.1** *Lake of Gennesaret,* a local name for the Sea of Galilee. The *crowd* is so great it requires special arrangements to address them. *Word of God* occurs here for the first time and refers to Jesus’ proclamation; in Acts it refers to the message about God’s action in Jesus (Acts 6.7; 12.24; 19.20). **5.3** Jesus *sat down and taught.* See note on 4.20. **5.5** Though *Simon*’s answer expresses hesitation, his address to Jesus as *Master* is deferential

to his authority (see 8.24, 45; 9.33, 49; 17.13). **5.8** *Peter*'s recognition of being a *sinful man* indicates his sense of divine presence (cf. Ex 3.6; Judg 6.22; Isa 6.5). **5.9** Their amazement is the mortal fear or awe evoked by an encounter with divine holiness (see notes on 1.12; 1.13; Acts 3.10). **5.10** On the image of fishing for *people,* see also Jer 16.16. **5.11** On leaving *everything,* see v. 28; 14.33; 18.22–23. *And followed.* To follow Jesus is a fundamental metaphor in Luke for discipleship (see vv. 27–28; 9.23, 49, 57, 59, 61; 18.22, 28, 43; 22.39, 54). **5.12–16** Cf. Mt 8.1–4; Mk 1.40–45. A cure of one who is ritually unclean marks the extension of Jesus' ministry to social outcasts. **5.12** Luke presents a person with an extensive condition of *leprosy* rather than a leper (but see 4.27;7.22; 17.12). The term probably includes what modern diagnosis would identify as several diseases, but ancient Israel understood such unpleasant and disabling skin disorders to require measured separation from the community as much for reasons of ritual purity as hygiene (see Lev 13–14). **5.13** It is especially significant in this case that Jesus heals with a touch. **5.14** The *priest* certified a person clean, or healed, according to established standards (see also 17.14). *As Moses commanded.* Careful observance of the law is also noted in 1.6; 2.22–24. The *offering for your cleansing* provided a public testimony to the cure and led to reintegration into the community. **5.15** The clamor *to be cured* stands in tension with Jesus' command *tell no one* (v. 14; see also Mk 1.44–45). **5.16** On Jesus' retreat to *pray,* see note on 4.42–43; see also 3.21; 6.12; 9.18, 28, 29;11.1; 22.32, 41, 44. **5.17–26** Cf. Mt 9.1–8; Mk 2.1–12. This healing story has a profound theological controversy about forgiveness at its center (vv. 20b–24a). **5.17** Jesus' teaching is being conducted in the midst of *Pharisees,* who were recognized authorities on the strict observance of the law (see Acts 26.5). The *teachers of the law* (see also Acts 5.34) may have been scribes of the Pharisaic party (see v. 21; 15.2) or associated with other official groups in Israel (see lists in 19.47;20.1). The *power of the Lord,* i.e., of God (see 1.35; 4.14, 36; 6.19; 8.46; Acts 2.22; 10.38), enables Jesus to heal. *Every village…from Jerusalem* documents Jesus' impact on all of Israel (see note on 4.14–15). **5.19** Roof *tiles,* rather than the usual mud roof (cf. Mk 2.4), may suggest a more elegant Hellenistic house (see Acts 10.9) and portray Jesus moving in an urban environment. **5.20** Jesus sees *their faith,* i.e., their decisive action. *Your sins are forgiven* (passive construction) implies that God is the one who has done so. **5.21** The official reaction is that Jesus is *speaking blasphemies* by daring to speak for God. **5.22–23** Jesus responds in the tradition of what is *easier* and "lighter" or harder and "heavier"(see 16.17; 18.24–25), increasing the tension even as the forgiven man lies paralyzed. **5.24** Jesus indirectly claims *authority on earth* to forgive by identifying himself as *the Son of Man* (see also 6.5; 7.34; 9.22, 26;

11.30; 12.8, 40; 17.22; 18.8; 19.10; 21.36). This title can refer to a prophetic figure (Ezek 2.1, 3), to the end-time judge expected to arrive on the clouds of heaven (Dan 7.13–14), or simply to a mortal human being. **5.25** *Immediately.* See note on 4.39. The visible event testifies to the reality of the forgiveness received. **5.26** *Filled with awe* reflects another experience of divine presence and power (see note on 5.9). *Strange things*, wonders or miracles beyond human understanding. **5.27–39** Cf. Mt 9.9–17; Mk 2.13–22. These verses set Jesus' fellowship and disciples apart from the standards of the recognized teachers of Israel. **5.27** On the particular role of *tax collectors* among Jesus' followers, see 3.12; 5.29, 30; 7.29, 34; 15.1; 18.10, 11, 13;19.2. *Levi* does not appear among the Twelve (see 6.14–16), but in Mt 9.9 the tax collector is named Matthew, who is listed among the Twelve. **5.28** On leaving everything to follow, see note on 5.11. **5.29** Although in tension with Levi's leaving everything (v. 28), the *great banquet* illustrates the meal fellowship of Jesus (see also 7.36–50; 9.12–17; 11.37–41; 14.1–15.2). On dinner guests *sitting at the table* in the kingdom of God, see 14.12–24. **5.30** To *eat and drink with tax collectors and sinners* was especially offensive in Israel, where food laws separated the properly observant from sinners (see also Acts 10.9–28; Gal 2.11–14). Tax collectors were suspect not only for collaborating with foreign powers but also for dishonesty (see 3.12–13). **5.31** Hellenistic teachers and rabbis were often described as *physicians* to sick souls. Recall the use of *doctor* in 4.23. **5.32** This saying explains the previous medical metaphor (v. 31). On *the righteous* who need no repentance, see 15.7. On calling *sinners to repentance*, see 3.3, 8; 15.7, 10; 24.47; Acts 2.38; 3.19. **5.33** *John's disciples.* See also 7.18–19; 11.1; Jn 1.35–40;3.25–26; 4.1; Acts 18.25. Fasting and praying were common rituals of repentance, subject to criticism for hypocrisy (Mt 6.5–6, 16–18; see also Lk 18.9–14). **5.34** The images of the *bridegroom* and *wedding* banquet are common for the festivities of the dawn of God's reign (cf. Mt 22.1–14; 25.1–13; Rev 19.6–9). **5.35** *They will fast in those days.* See 22.16; Acts 13.2–3;14.23. **5.36–39** Traditional proverbs, here called *parables*, emphasize the contrast between the old, or traditional, ways and the new time inaugurated by Jesus. **5.39** This verse may have been added later (see text note *a*). If original, it may concede that those who valued old ways were not attracted to Jesus' fellowship and practices (see also Sir 9.10).

The Question about the Sabbath

6

One sabbath [b] while Jesus [c] was going through the grainfields, his disciples

plucked some heads of grain, rubbed them in their hands, and ate them. [2]But some of the Pharisees said, “Why are you doing what is not lawful[d] on the sabbath?” [3]Jesus answered, “Have you not read what David did when he and his companions were hungry? [4]He entered the house of God and took and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and gave some to his companions?” [5]Then he said to them, “The Son of Man is lord of the sabbath.”

The Man with a Withered Hand

6 On another sabbath he entered the synagogue and taught, and there was a man there whose right hand was withered. [7]The scribes and the Pharisees watched him to see whether he would cure on the sabbath, so that they might find an accusation against him. [8]Even though he knew what they were thinking, he said to the man who had the withered hand, “Come and stand here.” He got up and stood there. [9]Then Jesus said to them, “I ask you, is it lawful to do good or to do harm on the sabbath, to save life or to destroy it?” [10]After looking around at all of them, he said to him, “Stretch out your hand.” He did so, and his hand was restored. [11]But they were filled with fury and discussed with one another what they might do to Jesus.

Jesus Chooses the Twelve Apostles

12 Now during those days he went out to the mountain to pray; and he spent the night in prayer to God. [13]And when day came, he called his disciples and chose twelve of them, whom he also named apostles: [14]Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew, [15]and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot, [16]and Judas son of James, and Judas Iscariot, who became a traitor.

Jesus Teaches and Heals

17 He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. [18]They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. [19]And all in the crowd were trying to touch him, for power came out from him and healed all of them.

Blessings and Woes

20 Then he looked up at his disciples and said:

“Blessed are you who are poor,
for yours is the kingdom of God.
21 “Blessed are you who are hungry now,
for you will be filled.
“Blessed are you who weep now,
for you will laugh.

22 “Blessed are you when people hate you, and when they exclude you, revile you, and defame you[a] on account of the Son of Man. 23Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

24 “But woe to you who are rich,
for you have received your consolation.
25 “Woe to you who are full now,
for you will be hungry.
“Woe to you who are laughing now,
for you will mourn and weep.

26 “Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

Love for Enemies

27 “But I say to you that listen, Love your enemies, do good to those who hate you, 28bless those who curse you, pray for those who abuse you. 29If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. 30Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. 31Do to others as you would have them do to you.

32 “If you love those who love you, what credit is that to you? For 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, what credit is that to you? Even sinners lend to sinners, to receive as much again. 35But love your enemies, do good, and lend, expecting nothing in return.[b] Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. 36Be merciful,

just as your Father is merciful.

Judging Others

37 “Do not judge, and you will not be judged; do not condemn, and you will not
be condemned. Forgive, and you will be forgiven; 38give, and it will be given to
you. A good measure, pressed down, shaken together, running over, will be put
into your lap; for the measure you give will be the measure you get back.”

39 He also told them a parable: “Can a blind person guide a blind person?
Will not both fall into a pit? 40A disciple is not above the teacher, but everyone
who is fully qualified will be like the teacher. 41Why do you see the speck in
your neighbor’s[a] eye, but do not notice the log in your own eye? 42Or how can
you say to your neighbor,[b] ‘Friend,[b] let me take out the speck in your eye,’ when
you yourself do not see the log in your own eye? You hypocrite, first take the log
out of your own eye, and then you will see clearly to take the speck out of your
neighbor’s[a] eye.

A Tree and Its Fruit

43 “No good tree bears bad fruit, nor again does a bad tree bear good fruit; 44for
each tree is known by its own fruit. Figs are not gathered from thorns, nor are
grapes picked from a bramble bush. 45The good person out of the good treasure
of the heart produces good, and the evil person out of evil treasure produces evil;
for it is out of the abundance of the heart that the mouth speaks.

The Two Foundations

46 “Why do you call me ‘Lord, Lord,’ and do not do what I tell you? 47I will
show you what someone is like who comes to me, hears my words, and acts on
them. 48That one is like a man building a house, who dug deeply and laid the
foundation on rock; when a flood arose, the river burst against that house but
could not shake it, because it had been well built.[c] 49But the one who hears and
does not act is like a man who built a house on the ground without a foundation.
When the river burst against it, immediately it fell, and great was the ruin of that
house.”

6.1–16 Cf. Mt 12.1–14; 10.1–4; Mk 2.23–28; 3.1–6, 13–19. These first two sabbath conflicts (see also 13.10–17; 14.1–6) and the choosing of the Twelve occur in different contexts in Matthew. **6.1** Plucking a neighbor’s grain with the *hands* (but not harvesting with a sickle) is explicitly allowed in Deut 23.25, but Ex 34.21 forbids harvesting on the sabbath. **6.2** The command to observe the

sabbath by not working was foundational to Israel (Ex 20.8–11; Deut 5.12–15), but the debates about what was *lawful* divided interpreters. *Some of the Pharisees* (see also 13.31; 19.39; Acts 15.5) were stricter in defining work, agreeing with the later rabbinic tradition defining plucking as harvesting (*Mishnah Shabbat* 7.2). **6.3–4** Jesus appeals to the scriptural precedent of *David*'s behavior in an emergency where hunger relativized legal stipulations (1 Sam 21.1–6; see also Lk 1.32). Every sabbath, the *bread of the Presence* was placed on a table in the tabernacle or temple (Ex 25.30). The previous week's bread was removed and reserved for the priests to eat in the temple precincts (Lev 24.5–9). **6.5** The title *Son of Man* here points to Jesus' special authority (see note on 5.24). Luke does not repeat the saying on human freedom and the sabbath cited in Mk 2.27. **6.6** On Jesus' practice of *sabbath* teaching in a synagogue, see 4.15–16, 31; 13.10. *Withered,* probably paralyzed. **6.7** *The Pharisees watched.* Their watching is adversarial (see also 14.1; 20.20) because they regarded curing *on the sabbath* as unlawful work (see vv. 1–2; 13.10–17; 14.1–6; see also Jn 5.9–16; 9.14). **6.8** On Jesus' discernment of *what they were thinking,* see 2.35; 5.22;9.47; 11.17. Jesus takes the initiative in this case. **6.9–10** The question of what is *lawful* again receives only the indirect answer of a healing (see 5.23–25). **6.11** The *fury* and discussion reflect an escalating conflict over Jesus' claim to authority (see 20.19–20; 22.3–6). **6.12–16** The choosing of the Twelve sets the scene for the Sermon on the Plain (cf. Mk 3.7–19). **6.12** On Jesus at *prayer,* see note on 5.16; see also 11.1–13. Prayer through the *night* seems to signal a crucial decision (see 22.39–46). **6.13** *Twelve,* closely linked with the twelve tribes of Israel (see 22.30; Acts 7.8; 26.7). *Apostles,* delegates sent with authority (9.1–6; see also Acts 1.1–8); Luke limits the term to the Twelve. **6.14–16** See Acts 1.13. **6.14** *Simon…named Peter, James,* and *John* have already been called (5.1–11), but now they are chosen to be apostles. **6.15** In Luke *Matthew* is not identical with Levi (see note on 5.27). **6.16** On the replacement of *Judas* after he *became a traitor* (22.3–5, 47–48), see Acts 1.15–26. **6.17–49** Cf. Mt 4.23–5.12, 39–48; 7.1–5, 12a, 17–27; 12.33–35; Mk 3.7–13a;4.24–25. Jesus' "Sermon on the Plain" (see v. 17), the Messiah's second major address in Luke (see 4.16–30), closely parallels portions of the "Sermon on the Mount" in Matthew (Mt 5–7). **6.17–19** A typical summary statement sets the scene (see also 4.14–15, 40–41; 5.15, 17; 7.17). **6.17** *A level place.* Cf. Mt 5.1. *A great crowd of his disciples* indicates more than the twelve apostles (see v. 13). On the *multitude* from many places, see also 5.17; 7.9; 12.1. *All Judea* includes Galilee (see note on 4.44). **6.19** On Jesus' *touch* and *power* in healing stories, see 5.13, 17; 8.46. Here Jesus' deeds set the context for his words. **6.20** *Blessed,* i.e., happy or favored by God (see 7.23; 10.23; 11.27–28; 14.15; Deut

33.29; Pss 127.5; 128.1). *You.* Jesus' words in Luke are in the form of direct address to his disciples, who have left everything (5.11; cf. Mt 5.1–3). On the *poor* as a focus of Jesus' mission, see 4.18; 7.22; see also 14.13, 21; 16.20, 22; 18.22; 19.8; 21.2–3; cf. Mt 5.3. *Kingdom of God.* See note on 4.43. **6.21** *Hungry.* See 1.53; cf. Mt 5.6. *You who weep now.* Cf. Mt 5.4; see Ps 126.6; Isa 61.2–3; 65.18–19. **6.22** *Son of Man.* See notes on 5.24; 6.5. **6.23** To *leap for joy* is a prophetic fulfillment (Isa 35.6; Mal 4.2; see also Lk 1.41, 44; Acts 3.8). On the treatment of the *prophets,* see 11.47–51;13.33–34; Acts 7.52. **6.24** Declarations of *woe,* or "alas," are common in oracles of prophetic judgment ("Ah," Isa 5.8–23; Am 6.1; Hab 2.6–19; see also Lk 10.13; 11.42–52; 17.1; 21.23; 22.22). Here the woes counterbalance the beatitudes of vv. 20–23. *You have received your consolation,* i.e., in your possessions (see 16.19–31). **6.26** Israel's prophets denounced as *false* those prophets who spoke what the people wanted to hear instead of the word of God (see Isa 30.9–11; Jer 5.30–31; 6.13–14; 23.16–17). **6.27–49** Addressed to a broader audience, *you that listen* (cf. v. 20). The behavior advocated alters usual practices. *Love your enemies.* See also v. 35; Mt 5.44. **6.29** *Coat,* the outer garment. *Shirt,* the garment worn next to the skin. **6.31** For various forms of this "golden rule," see Lev 19.18; Tob 4.15; Mt 7.12. **6.34** *Lend.* The language of finance makes forgiveness (vv. 37–38) concrete. **6.35** *Children of the Most High.* See Ps 82.6; see also Dan 3.26; 7.18–27; Lk 1.32; 8.28; Acts 16.17. **6.36** Human compassion is to imitate God's mercy (Lev 19.2; Deut 10.17–19; Mt 5.48). **6.37** The future passive verbs (*you will not be…*) indicate God's action. **6.38** *A good measure…running over,* i.e., not leveled, generous. **6.39** In Luke, *parable* may be used quite precisely for a kind of comparison story (8.4; 12.16; 15.3; 18.1, 9; 19.11; 20.9) or, as in this text, more generally for a proverb (4.23; 5.36; 21.29). The *blind* guide is a common image of foolish behavior (see Eccl 2.14; Mt 15.14; 23.16–26; Rom 2.19). **6.42** *Hypocrite,* Jesus' frequent verdict on his opponents (see 12.1, 56; 13.15), but here the exaggerated tactic of a teacher. The term is used extensively in the controversies in Matthew, esp. Mt 23.13–30. **6.43–44** The image of the *tree* suggests that hypocritical behavior will be exposed by a person's *bad fruit* (see also 3.9; 13.6–9; Mt 7.16–20; 12.33–37). **6.45** On the disclosure of a person's *heart,* see 2.35; 5.22. **6.46** A follower may call Jesus *Lord* yet not possess the commitment necessary for discipleship (see 9.59, 61; 13.25). **6.47** On hearing and acting, see also Jas 2.14–26. **6.48** Houses in Palestine did not usually need an elaborate *foundation,* but this symbol of security was well understood (see Mt. 7.24–27; 1 Cor 3.10–15; Eph 2.19–20; Rev 21.14).

Jesus Heals a Centurion's Servant

7

After Jesus [d] had finished all his sayings in the hearing of the people, he entered Capernaum. [2]A centurion there had a slave whom he valued highly, and who was ill and close to death. [3]When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. [4]When they came to Jesus, they appealed to him earnestly, saying, “He is worthy of having you do this for him, [5]for he loves our people, and it is he who built our synagogue for us.” [6]And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof; [7]therefore I did not presume to come to you. But only speak the word, and let my servant be healed. [8]For I also am a man set under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and the slave does it.” [9]When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, “I tell you, not even in Israel have I found such faith.” [10]When those who had been sent returned to the house, they found the slave in good health.

Jesus Raises the Widow’s Son at Nain

11 Soon afterwards[a] he went to a town called Nain, and his disciples and a large crowd went with him. [12]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. [13]When the Lord saw her, he had compassion for her and said to her, “Do not weep.” [14]Then he came forward and touched the bier, and the bearers stood still. And he said, “Young man, I say to you, rise!” [15]The dead man sat up and began to speak, and Jesus[b] gave him to his mother. [16]Fear seized all of them; and they glorified God, saying, “A great prophet has risen among us!” and “God has looked favorably on his people!” [17]This word about him spread throughout Judea and all the surrounding country.

Messengers from John the Baptist

18 The disciples of John reported all these things to him. So John summoned two of his disciples [19]and sent them to the Lord to ask, “Are you the one who is to come, or are we to wait for another?” [20]When the men had come to him, they said, “John the Baptist has sent us to you to ask, ‘Are you the one who is to

come, or are we to wait for another?’” [21]Jesus[c] had just then cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind. [22]And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers[d] are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. [23]And blessed is anyone who takes no offense at me.”

24 When John’s messengers had gone, Jesus[c] began to speak to the crowds about John:[e] “What did you go out into the wilderness to look at? A reed shaken by the wind? [25]What then did you go out to see? Someone[f] dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces. [26]What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. [27]This is the one about whom it is written,

> ‘See, I am sending my messenger ahead of you,
> who will prepare your way before you.’

[28]I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he.” [29] (And all the people who heard this, including the tax collectors, acknowledged the justice of God,[a] because they had been baptized with John’s baptism. [30]But by refusing to be baptized by him, the Pharisees and the lawyers rejected God’s purpose for themselves.)

31 “To what then will I compare the people of this generation, and what are they like? [32]They are like children sitting in the marketplace and calling to one another,

> ‘We played the flute for you, and you did not dance;
> we wailed, and you did not weep.’

[33]For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon’ [34]the Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ [35]Nevertheless, wisdom is vindicated by all her children.”

A Sinful Woman Forgiven

36 One of the Pharisees asked Jesus[b] to eat with him, and he went into the Pharisee’s house and took his place at the table. [37]And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee’s house, brought an alabaster jar of ointment. [38]She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she

continued kissing his feet and anointing them with the ointment. [39]Now when the Pharisee who had invited him saw it, he said to himself, “If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.” [40]Jesus spoke up and said to him, “Simon, I have something to say to you.” “Teacher,” he replied, “speak.” [41]“A certain creditor had two debtors; one owed five hundred denarii,[c] and the other fifty. [42]When they could not pay, he canceled the debts for both of them. Now which of them will love him more?” [43]Simon answered, “I suppose the one for whom he canceled the greater debt.” And Jesus[d] said to him, “You have judged rightly.” [44]Then turning toward the woman, he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. [45]You gave me no kiss, but from the time I came in she has not stopped kissing my feet. [46]You did not anoint my head with oil, but she has anointed my feet with ointment. [47]Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.” [48]Then he said to her, “Your sins are forgiven.” [49]But those who were at the table with him began to say among themselves, “Who is this who even forgives sins?” [50]And he said to the woman, “Your faith has saved you; go in peace.”

7.1–10 Cf. Mt 8.5–13; Jn 4.46b–54. This story of Jewish-gentile relations has a precedent in the traditions about Elisha (2 Kings 5.1–14; see also Lk 4.27). **7.1** *Capernaum.* See 4.31. **7.2** A *centurion* had charge over one hundred soldiers in the Roman army (see also 23.47; Acts 10.1–48; 22.25–26; 24.23; 27.1, 6, 11, 31, 43). Here a centurion is a benefactor of Jews (v. 5) and is declared to have faith (v. 9); in Acts the centurion Cornelius practices Jewish piety (Acts 10.1–2) and becomes the first gentile convert. **7.3** *Jewish elders,* here probably local synagogue leaders, but later the title will be linked closely with Jerusalem officials, especially from the temple, who opposed Jesus and the apostles (see 9.22; 20.1; 22.52; Acts 4.5, 8, 23; 6.12;23.14; 24.1; 25.15). **7.4–5** *Worthy* implies acceptability by the standards of Jewish law as well as gratitude for the building of the synagogue. A Roman officer could be a “friend of the Jews” or one who “feared God” (see Acts 10.2, 22) but would not have been permitted by Rome to undergo circumcision as a convert. A Roman soldier who *loves* the Jewish *people* illustrates love of enemies (6.27). **7.6** The centurion’s address of Jesus as *Lord* implies respect for Jesus’ authority (see v. 8). A Jew who came under a Gentile’s *roof* would risk defilement (see Acts 10.28; 11.2–3). **7.7** The centurion is confident in the effectiveness of Jesus’ *word* at a distance. **7.9** Jesus is *amazed*

and defines the centurion's response as *faith* (see 5.20; 7.50; 8.25, 48; 17.19; 18.42). *Not even in Israel,* a prophetic reproach (see 4.25–27). **7.11–17** This story has a clear parallel in the Elijah traditions (1 Kings 17; see also 2 Kings 4) and was foreshadowed in 4.25–26. Luke juxtaposes healing stories focused on a high-status man (vv. 1–10) and a low-status woman. See note on 2.38. **7.11** *Nain,* a village near Nazareth. **7.12** The death of an *only son* was an economic catastrophe for a *widow.* She would have no legal inheritance and, deprived of her son's economic support, would be dependent upon charity (see Deut 26.12; 27.19; cf. Pss 68.5; 146.9). **7.13** Jesus' *compassion* is here depicted as a deep visceral response (Greek *esplanchnisthe;* see also 10.33; 15.20). It reflects God's compassion (see 6.36). **7.14** Touching the *bier* (or coffin) was a dramatic act, violating Jewish purity laws (Num 19.11, 16). *Rise!* Jesus' word is again efficacious (see v. 7; 1 Kings 17.22). **7.15** Jesus *gave him to his mother,* an exact quote from 1 Kings 17.23 (see also Lk 9.42). **7.16** *Fear* again denotes an awareness of a divine visitation (see notes on 1.12; 1.65; 2.10). On Jesus as a *prophet,* see 4.24–27; 7.39; 13.33; 24.19; Acts 3.22–23;7.37; Deut 18.15–22. *Looked favorably.* See note on 1.68. God's action is identified with that of Jesus. **7.17** *Judea.* See note on 4.44; 6.17. **7.18–35** Cf. Mt 11.2–19. The relationship between the ministries of John the Baptist and Jesus is clarified. **7.18** *Disciples of John.* See note on 5.33. **7.19** *The one who is to come.* See John's announcement in 3.16; see also Acts 19.4. **7.22** In what John's disciples have now *seen and heard,* Jesus' earlier words are fulfilled (4.18–19; see also Deut 18.21–22; Isa 26.19; 29.18–19; 35.5–6; 61.1; see also Lk 14.13, 21). **7.23** On calling *blessed* those who *take no offense* (lit. "do not stumble") at Jesus, see also 2.34;10.23. **7.24** *Into the wilderness.* See 1.80; 3.2, 4; Isa 40.3. **7.25** On John's *clothing,* see Mt 3.4; Mk 1.6. **7.26** *More than a prophet.* See 11.31–32. **7.27** The text cited is Mal 3.1; see also Lk 1.76; 3.4; Ex 23.20; Isa 40.3. **7.28** Since all are *born of women,* John is praised as the greatest human until the era of the kingdom of God (see note on 16.16). **7.29** *Tax collectors.* See 3.12; notes on 5.27;5.30. *Acknowledged the justice of God,* lit. "justified God," i.e., acknowledged the righteousness of God's plan of salvation and accepted it. **7.30** Luke's Gospel and Acts document a pattern of refusal and rejection (see 9.22; 17.25; 20.17; Acts 4.11; 7.35). The Deuteronomistic stubbornness motif is in the background (Deut 10.16; Ex 32.9; 33.3, 5; Acts 7.51–53). *Lawyers,* i.e., teachers of the law of Moses (see also 10.25; 11.45–52; 14.3), probably to be identified with scribes. *God's purpose.* See Acts 2.23; 4.27–28; 20.27. **7.31** On the *people of this generation* who have refused to repent, see also 9.41; 11.29–32, 49–51; 17.25; Acts 2.40; Deut 32.5, 20. **7.32** A childhood taunt to those who refuse to join a game functions as a prophetic accusation. **7.33** *Eating no bread,* a mark of

extreme asceticism (see Mk 1.6). *Drinking no wine.* See 1.15. To accuse John of having a *demon* is to reject his divine call (see 1.68–79). A similar charge is leveled against Jesus in 11.14–20. **7.34** *Son of Man.* See notes on 5.24; 6.5. Jesus' meal fellowship offends Jewish sensibilities (see also 5.27–32; 14.12–24; 15.2). **7.35** *Wisdom,* a personified attribute of God, *is vindicated,* i.e., justified. See note on 7.29. Wisdom's *children* are those who hear and follow God's instruction (see Prov 1–8). **7.36–50** Cf. Mt 26.6–13; Mk 14.3–9; Jn 12.1–7. A meal with a Pharisee provides an occasion to discuss who is acceptable in God's kingdom (see also 14.1–15.2). **7.36** No motive for the *Pharisee*'s invitation is given (see also 11.37; 14.1), but it implies his interest in Jesus (cf. 5.30; 15.2). *Took his place at the table,* lit. "reclined." **7.37** The *woman*'s sin is not identified. An *alabaster jar* would have been costly. *Ointment,* a perfumed oil. **7.38** Bathing the *feet* was a common sign of hospitality for guests (see v. 44; Gen 18.4; Jn 13.5; 1 Tim 5.10), but anointing the feet is unusual. Because Jesus is reclining (see v. 36) with his feet out away from the table, the woman can more easily anoint his feet than his head. **7.39** On Jesus as a *prophet,* see note on 7.16. A strict reading of Lev 5.1–5 indicates a risk of defilement upon even *touching* (or being touched by) a sinner. **7.40** Jesus' statement indicates that he knows Simon's thoughts (see note on 2.35). **7.41** The *denarius* was a day's wage. Both debts are significant. **7.42** *Love,* have gratitude toward. **7.44–46** The usual gestures of Near Eastern hospitality (*water for…feet,* a *kiss,* and *oil*) are extravagantly outdone by the woman. **7.47** That *she has shown great love* indicates that *her sins…have been forgiven.* **7.49** The scandal among the guests derives from Jesus' claim to speak for God in forgiving *sins* (see also 5.20–24). **7.50** On the saving power of *faith,* see 8.48; 17.19; 18.42. *Go in peace* (Hebrew *shalom*) are the traditional words of parting (see 8.48; 1 Sam 1.17; Acts 16.36), but peace is also the mark of God's reign or kingdom (see 1.79; 2.14; Isa 52.7).

Some Women Accompany Jesus

8

Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, [2]as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, [3]and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them[a] out of their resources.

The Parable of the Sower

4 When a great crowd gathered and people from town after town came to him,
he said in a parable: [5]"A sower went out to sow his seed; and as he sowed, some
fell on the path and was trampled on, and the birds of the air ate it up. [6]Some fell
on the rock; and as it grew up, it withered for lack of moisture. [7]Some fell
among thorns, and the thorns grew with it and choked it. [8]Some fell into good
soil, and when it grew, it produced a hundredfold." As he said this, he called out,
"Let anyone with ears to hear listen!"

The Purpose of the Parables

9 Then his disciples asked him what this parable meant. [10]He said, "To you it has
been given to know the secrets[b] of the kingdom of God; but to others I speak[c] in
parables, so that

> 'looking they may not perceive,
> and listening they may not understand.'

The Parable of the Sower Explained

11 "Now the parable is this: The seed is the word of God. [12]The ones on the path
are those who have heard; then the devil comes and takes away the word from
their hearts, so that they may not believe and be saved. [13]The ones on the rock
are those who, when they hear the word, receive it with joy. But these have no
root; they believe only for a while and in a time of testing fall away. [14]As for
what fell among the thorns, these are the ones who hear; but as they go on their
way, they are choked by the cares and riches and pleasures of life, and their fruit
does not mature. [15]But as for that in the good soil, these are the ones who, when
they hear the word, hold it fast in an honest and good heart, and bear fruit with
patient endurance.

A Lamp under a Jar

16 "No one after lighting a lamp hides it under a jar, or puts it under a bed, but
puts it on a lampstand, so that those who enter may see the light. [17]For nothing is
hidden that will not be disclosed, nor is anything secret that will not become
known and come to light. [18]Then pay attention to how you listen; for to those
who have, more will be given; and from those who do not have, even what they
seem to have will be taken away."

The True Kindred of Jesus

19 Then his mother and his brothers came to him, but they could not reach him because of the crowd. 20And he was told, “Your mother and your brothers are standing outside, wanting to see you.” 21But he said to them, “My mother and my brothers are those who hear the word of God and do it.”

Jesus Calms a Storm

22 One day he got into a boat with his disciples, and he said to them, “Let us go across to the other side of the lake.” So they put out, 23and while they were sailing he fell asleep. A windstorm swept down on the lake, and the boat was filling with water, and they were in danger. 24They went to him and woke him up, shouting, “Master, Master, we are perishing!” And he woke up and rebuked the wind and the raging waves; they ceased, and there was a calm. 25He said to them, “Where is your faith?” They were afraid and amazed, and said to one another, “Who then is this, that he commands even the winds and the water, and they obey him?”

Jesus Heals the Gerasene Demoniac

26 Then they arrived at the country of the Gerasenes,[a] which is opposite Galilee. 27As he stepped out on land, a man of the city who had demons met him. For a long time he had worn[b] no clothes, and he did not live in a house but in the tombs. 28When he saw Jesus, he fell down before him and shouted at the top of his voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me”—29for Jesus[c] had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) 30Jesus then asked him, “What is your name?” He said, “Legion” for many demons had entered him. 31They begged him not to order them to go back into the abyss.

32 Now there on the hillside a large herd of swine was feeding; and the demons[d] begged Jesus[e] to let them enter these. So he gave them permission. 33Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

34 When the swineherds saw what had happened, they ran off and told it in the city and in the country. 35Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had

gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. 36Those who had seen it told them how the one who had been possessed by demons had been healed. 37Then all the people of the surrounding country of the Gerasenes[a] asked Jesus[b] to leave them; for they were seized with great fear. So he got into the boat and returned. 38The man from whom the demons had gone begged that he might be with him; but Jesus[c] sent him away, saying, 39"Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

A Girl Restored to Life and a Woman Healed

40 Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. 41Just then there came a man named Jairus, a leader of the synagogue. He fell at Jesus' feet and begged him to come to his house, 42for he had an only daughter, about twelve years old, who was dying.

As he went, the crowds pressed in on him. 43Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians,[d] no one could cure her. 44She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped. 45Then Jesus asked, "Who touched me?" When all denied it, Peter[e] said, "Master, the crowds surround you and press in on you." 46But Jesus said, "Someone touched me; for I noticed that power had gone out from me." 47When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. 48He said to her, "Daughter, your faith has made you well; go in peace."

49 While he was still speaking, someone came from the leader's house to say, "Your daughter is dead; do not trouble the teacher any longer." 50When Jesus heard this, he replied, "Do not fear. Only believe, and she will be saved." 51When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. 52They were all weeping and wailing for her; but he said, "Do not weep; for she is not dead but sleeping." 53And they laughed at him, knowing that she was dead. 54But he took her by the hand and called out, "Child, get up!" 55Her spirit returned, and she got up at once. Then he directed them to give her something to eat. 56Her parents were astounded; but he ordered them to tell no one what had happened.

8.1–3 Transition verses stressing how Jesus' mission continues to cover

Galilee (see 4.43–44). **8.1** *The twelve.* See note on 6.13. **8.2–3** *Women,* those named and *many others,* also accompany Jesus and later attend his burial and resurrection (23.49, 55; 24.10). *Evil spirits and infirmities,* afflictions to be healed, not sins to be forgiven. Magdala was on the western shore of Lake Gennesaret (see 5.1). *Seven demons* indicates the severity of the affliction (see 11.26). Joanna's connection to *Herod* contrasts her discipleship with the king's menace (see 9.9; 13.31; 23.8–11). *Provided* (Greek *diakoneo*) indicates "service" and is not limited to financial support. **8.4–15** Cf. Mt 13.1–23; Mk 4.1–20. A parable on the word of God (see Isa 55.10–11). **8.4** Luke again stresses the presence of a large *crowd* (see 5.1, 17; 6.17; 8.42; 9.18, 37; 11.29). *Parable.* See note on 6.39. **8.8** Despite difficulties, a *hundredfold* yield results (see Gen 26.12), indicating the miraculous effect of God's word (see v. 11). *He called out* (lit. "he kept calling out"), emphasizing the message of the parable. The charge to *listen* raises the question of who has *ears to hear* (see 14.35; see also 8.10). **8.10** That the disciples are privy to the *secrets,* or *mysteries* (text note *b*), of the kingdom (here made concrete in vv. 9–15) highlights the division in Israel between those prepared to hear and accept Jesus' teaching and those unprepared to do so. *Parables* function here as prophetic speech (see Isa 6.9–10, partially cited here), further confounding the latter group (see also Acts 28.25–28; Wis 2.22). **8.12** On the activities of *the devil,* who works against belief and salvation, see 4.1–13; 10.17–20; 22.3, 31. **8.13** *A time of testing.* See 4.1–13; 21.12–19; 22.28–34, 39–46. **8.15** *Endurance,* perseverance in discipleship (see 9.23). **8.16–18** Cf. Mt 5.15; 10.26; 7.2;13.12; Mk 4.21–25. Various sayings comment on the proper response to Jesus' preaching. **8.16** Wise and foolish behavior are contrasted (see 11.33). **8.17** See 2.35. **8.18** Luke focuses on *how you listen,* i.e., the listener's receptivity or attitude (see note on 8.8; cf. Mk 4.24) to the word of God (see vv. 15, 21). On the giving of more *to those who have,* see 19.26. **8.19–21** Cf. Mt 12.46–50; Mk 3.31–35. Jesus' family is defined in terms of obedience. Early Christian usage of "fictive kinship" language was distinctive (see, e.g., 1 Cor 1.10;7.15; 15.6). **8.19** On Jesus' *mother,* see also 1.43; 2.33–51; Acts 1.14. Jesus' *brothers* are sometimes understood to be more distant blood relatives, but actual siblings are probably meant (see Mk 6.3; Jn 7.3–5; Acts 1.14; Gal 1.19). **8.20–21** See 11.27–28. **8.22–56** Three demonstrations of the power of the Messiah's word. **8.22–25** Cf. Mt 8.23–27; Mk 4.35–41. **8.22** Luke refers to the Sea of Galilee as a *lake* (see 5.1; 8.33), as does Josephus. **8.23** The *windstorm* evokes an eschatological trial (see Jer 25.32). **8.24** *Master.* See note on 5.5. Jesus *rebuked* the wind and water just as earlier he rebuked unclean spirits (4.35, 41), both times demonstrating authority over evil powers (see also Job 26.11–12; Ps 89.8–9). **8.25** *Where is your faith?* also a rebuke (see also 12.28; cf. 5.20; 7.9,

50; 8.48; 17.5–6, 19; 18.42;22.32). *Afraid and amazed.* See notes on 1.12; 2.10. *Who then is this?* Jesus' identity is again a topic of discussion in 9.9, 18–22. **8.26–39** Cf. Mt 8.28–34; Mk 5.1–20. **8.26** *Gerasenes.* The exact spelling and location of their home are unclear (see text note *a*). Luke does not stress the fact that Jesus is now in non-Jewish territory. **8.27** For other confrontations with *demons,* see 4.33–34; 9.42; 11.14; see also 8.2. Living *in the tombs* implies perpetual uncleanness (see Num 19.11, 16; see also Isa 65.1–5) and separation from society. **8.28** The demons speak through the man's *voice.* On the demons' recognition of Jesus as *Son of the Most High God,* see 4.34, 41; Acts 16.17; see also 1.32. **8.29** The *wilds,* or wilderness areas, were thought to be favored haunts of demons (see 11.24). **8.30** Whereas in magical practice knowledge of the correct *name* was thought to provide controlling power over a person or demon, here the name underlines the extraordinary nature of this possession. A Roman *legion* was a battle force of four to six thousand soldiers. **8.31** *Abyss,* the bottomless pit reserved as a prison for God's enemies (see Rev 9.1–11;11.7; 17.8; 20.1–3). **8.32** *Swine,* unclean animals according to Jewish law (Lev 11.7; Deut 14.8; see also Lk 15.15–16) and so fitting hosts for the *demons. Permission,* though granted, indicates Jesus' strong authority. **8.33** The implication is that, when the *herd* drowns, the demons go to the abyss (see v. 31). **8.35** A disciple sits *at the feet* of the teacher (see also Acts 22.3). *Clothed and in his right mind.* Cf. vv. 27, 29. *They were afraid.* See v. 37; note on 7.16. **8.39** The former demoniac declares what *God* has done in terms of what *Jesus* has done (see also 7.16). **8.40–56** Cf. Mt 9.18–26; Mk 5.21–43. Healing stories featuring a man and a woman of contrasting social status are intertwined (see note on 2.38). **8.41** The *leader of the synagogue* presided over meetings and enjoyed considerable status in the community (see also 13.14; Acts 13.15; 18.8, 17). **8.42** *An only daughter.* See 7.12. **8.43** *Hemorrhages for twelve years,* abnormal menstrual flow, making the woman constantly unclean and untouchable (Lev 15.25–30). Since impurity is contagious, she must be socially ostracized (see Lev 15.31). **8.44** *Fringe,* a required part of the Jewish male's clothes (see Num 15.38–39; Deut 22.12; Mt 23.5). **8.45** *Who touched me?* This touch would violate Jewish purity laws (see note on 8.43). *Master.* See note on 5.5. **8.46** On the *power* to heal, see 5.17; 6.19; see also Acts 4.7. On healing by contact, see 5.13; 7.14; see also Acts 5.15–16; 19.11–12. **8.48** See note on 7.50. *Daughter.* See 13.16. **8.50** *Do not fear.* See note on 5.9. *Believe,* i.e., have trust, faith. *Saved* resonates with *made you well* in v. 48; the same Greek word (*sozo*) is used in both cases. **8.51** *Peter, John, and James,* the first disciples called (see 5.1–11), are singled out to witness special events (see also 9.28). Peter and John collaborate in Acts (see 3.1, 11; 4.13, 19; 8.14). **8.52** *Weeping and wailing*

indicates the beginning of mourning (see also 23.27). **8.55** *Her spirit returned.* The belief that at death the spirit departed from the body is widely attested (see 23.46; Acts 7.59; see also 1 Kings 17.21–22). **8.56** *Tell no one.* See also 5.14.

The Mission of the Twelve

9

Then Jesus [c] called the twelve together and gave them power and authority over all demons and to cure diseases, [2]and he sent them out to proclaim the kingdom of God and to heal. [3]He said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money—not even an extra tunic. [4]Whatever house you enter, stay there, and leave from there. [5]Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them.” [6]They departed and went through the villages, bringing the good news and curing diseases everywhere.

Herod’s Perplexity

7 Now Herod the ruler[a] heard about all that had taken place, and he was perplexed, because it was said by some that John had been raised from the dead, [8]by some that Elijah had appeared, and by others that one of the ancient prophets had arisen. [9]Herod said, “John I beheaded; but who is this about whom I hear such things?” And he tried to see him.

Feeding the Five Thousand

10 On their return the apostles told Jesus[b] all they had done. He took them with him and withdrew privately to a city called Bethsaida. [11]When the crowds found out about it, they followed him; and he welcomed them, and spoke to them about the kingdom of God, and healed those who needed to be cured.

12 The day was drawing to a close, and the twelve came to him and said, “Send the crowd away, so that they may go into the surrounding villages and countryside, to lodge and get provisions; for we are here in a deserted place.” [13]But he said to them, “You give them something to eat.” They said, “We have no more than five loaves and two fish—unless we are to go and buy food for all these people.” [14]For there were about five thousand men. And he said to his disciples, “Make them sit down in groups of about fifty each.” [15]They did so and made them all sit down. [16]And taking the five loaves and the two fish, he looked up to heaven, and blessed and broke them, and gave them to the disciples to set

before the crowd. 17And all ate and were filled. What was left over was gathered up, twelve baskets of broken pieces.

Peter's Declaration about Jesus

18 Once when Jesus[c] was praying alone, with only the disciples near him, he asked them, "Who do the crowds say that I am?" 19They answered, "John the Baptist; but others, Elijah; and still others, that one of the ancient prophets has arisen." 20He said to them, "But who do you say that I am?" Peter answered, "The Messiah[d] of God."

Jesus Foretells His Death and Resurrection

21 He sternly ordered and commanded them not to tell anyone, 22saying, "The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised."

23 Then he said to them all, "If any want to become my followers, let them deny themselves and take up their cross daily and follow me. 24For those who want to save their life will lose it, and those who lose their life for my sake will save it. 25What does it profit them if they gain the whole world, but lose or forfeit themselves? 26Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels. 27But truly I tell you, there are some standing here who will not taste death before they see the kingdom of God."

The Transfiguration

28 Now about eight days after these sayings Jesus[a] took with him Peter and John and James, and went up on the mountain to pray. 29And while he was praying, the appearance of his face changed, and his clothes became dazzling white. 30Suddenly they saw two men, Moses and Elijah, talking to him. 31They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. 32Now Peter and his companions were weighed down with sleep; but since they had stayed awake,[b] they saw his glory and the two men who stood with him. 33Just as they were leaving him, Peter said to Jesus, "Master, it is good for us to be here; let us make three dwellings,[c] one for you, one for Moses, and one for Elijah"—not knowing what he said. 34While he was saying this, a cloud came and overshadowed them; and they were terrified as

they entered the cloud. [35]Then from the cloud came a voice that said, “This is my Son, my Chosen;[d] listen to him!” [36]When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

Jesus Heals a Boy with a Demon

37 On the next day, when they had come down from the mountain, a great crowd met him. [38]Just then a man from the crowd shouted, “Teacher, I beg you to look at my son; he is my only child. [39]Suddenly a spirit seizes him, and all at once he[e] shrieks. It convulses him until he foams at the mouth; it mauls him and will scarcely leave him. [40]I begged your disciples to cast it out, but they could not.” [41]Jesus answered, “You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here.” [42]While he was coming, the demon dashed him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. [43]And all were astounded at the greatness of God.

Jesus Again Foretells His Death

While everyone was amazed at all that he was doing, he said to his disciples, [44]“Let these words sink into your ears: The Son of Man is going to be betrayed into human hands.” [45]But they did not understand this saying; its meaning was concealed from them, so that they could not perceive it. And they were afraid to ask him about this saying.

True Greatness

46 An argument arose among them as to which one of them was the greatest. [47]But Jesus, aware of their inner thoughts, took a little child and put it by his side, [48]and said to them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me; for the least among all of you is the greatest.”

Another Exorcist

49 John answered, “Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us.” [50]But Jesus said to him, “Do not stop him; for whoever is not against you is for you.”

A Samaritan Village Refuses to Receive Jesus

51 When the days drew near for him to be taken up, he set his face to go to
Jerusalem. 52And he sent messengers ahead of him. On their way they entered a
village of the Samaritans to make ready for him; 53but they did not receive him,
because his face was set toward Jerusalem. 54When his disciples James and John
saw it, they said, “Lord, do you want us to command fire to come down from
heaven and consume them?”[a] 55But he turned and rebuked them. 56Then[b] they
went on to another village.

Would-Be Followers of Jesus

57 As they were going along the road, someone said to him, “I will follow you
wherever you go.” 58And Jesus said to him, “Foxes have holes, and birds of the
air have nests; but the Son of Man has nowhere to lay his head.” 59To another he
said, “Follow me.” But he said, “Lord, first let me go and bury my father.” 60But
Jesus[c] said to him, “Let the dead bury their own dead; but as for you, go and
proclaim the kingdom of God.” 61Another said, “I will follow you, Lord; but let
me first say farewell to those at my home.” 62Jesus said to him, “No one who
puts a hand to the plow and looks back is fit for the kingdom of God.”

9.1–50 Stories on Jesus’ messianic mission and the nature of discipleship. **9.1–6** Cf. Mt 9.35; 10.1, 7–11, 14; Mk 6.6b–13; Lk 10.1–12. **9.1** Jesus gives *the Twelve* (see note on 6.13) *power and authority* to do what he has been doing. **9.2** *Sent…out* (Greek *apostellein*) indicates the disciples’ role as apostolic emissaries of the kingdom (see note on 6.13). *To proclaim…and to heal.* See 4.40–44; 6.18–19; 8.1; 10.9. **9.3** Taking *nothing* along requires reliance on local hospitality (10.4; see also Acts 9.43; 16.15). **9.4** *Whatever house.* See 10.5–7; note on 10.5. **9.5** *Shake the dust off your feet* indicates complete separation from those who reject them (see 10.10–11; Acts 13.51). **9.6** *Everywhere.* See note on 4.14–15. Acts 1.8 specifies another comprehensive mission for the apostles. **9.7–9** Cf. Mt 14.1–2; Mk 6.14–16. Herod’s perplexity introduces an ominous note (see 13.31–35; 23.6–12; Acts 4.25–27). **9.8** The return of *Elijah* was promised in Mal 4.5 as a precursor to the impending judgment (see 1.17; see also 9.19, 30). **9.9** *John I beheaded.* This execution is not described in Luke (cf. 3.19–20; Mt 14.3–12; Mk 6.17–29). *Who is this?* Herod’s question about Jesus recalls John’s (see 7.19) and prepares for Peter’s confession and Jesus’ interpretation of it (see 9.18–20; see also 8.25). *He tried to see him,* and succeeded after Jesus’ arrest (see 23.8; cf. 13.31). **9.10–17** Cf. Mt 14.13–21; Mk 6.30–44; Jn 6.1–14. **9.10** *Bethsaida,* on

the Sea of Galilee, had been recently elevated to the status of "city" by Herod Philip. **9.11** Another Lukan summary statement sets the scene (see 4.14–15, 40–41; 5.15, 17; 6.17–19). **9.12** *The twelve.* See note on 6.13. The *deserted place* recalls God's miraculous feeding of Israel in the wilderness (Ex 16; Ps 78.19–20). **9.13–17** See Elisha's feeding of one hundred people (2 Kings 4.42–44); see also Elijah's miracle of the unfailing meal and oil (1 Kings 17.8–16). **9.16** Jesus' actions in distributing the food (*taking, blessed, broke, gave*) replicate typical Jewish meal blessings and also anticipate the Last Supper (see 22.19). **9.17** *Twelve baskets* represent Israel and the apostles (see 22.30). **9.18–22** Cf. Mt 16.13–23; Mk 8.27–33. Peter's confession is set in contrast to the rumors that Herod heard (vv. 7–8). **9.20** *The Messiah of God,* God's anointed ruler (see 2.11, 26; 4.18, 41; see also 20.41; 22.67; 23.2, 35, 39). **9.21** The command *not to tell* is closely coupled with the first explicit passion prediction (see also 5.14;8.56). **9.22** Jesus' indication of how the title Messiah is to be understood foreshadows a shift of emphasis in the narrative (see notes on 9.31; 9.51). The connection of the *Son of Man* title (see note on 5.24) with a suffering figure is found only in the Gospels (see also v. 44;18.31–33; cf. Isa 52.13–53.12). The same Son of Man would return in glory as judge (see v. 26; 21.27; Dan 7.13–14). *Must.* A theological necessity underlines Jesus' prediction (see note on 2.49; see also Acts 1.19;3.21). *Elders, chief priests, and scribes,* the leaders of the Jerusalem council, or Sanhedrin (see 20.1; 22.2–4; note on 22.66). **9.23–27** Cf. Mt 16.24–28; Mk 8.34–9.1. **9.23** *All* now hear Jesus (see v. 18). *Take up their cross daily* stresses faithful endurance in the face of continuing trials (see 8.15; 21.19; Acts 14.22). **9.25** This saying is dramatized in 12.16–21. **9.26** *Ashamed of me.* The same thought is stated more positively in 12.8–9. **9.27** Luke drops Mark's reference to the *kingdom of God* "come with power"(Mk 9.1) and seems to refer loosely to the period after resurrection (see also 2.26). **9.28–36** Cf. Mt 17.1–9; Mk 9.2–10. **9.28** *Peter and John and James.* See note on 8.51. *To pray.* Prayer is often the setting of revelation (see 3.21–22; 22.39–46; note on 6.12). **9.29** *Dazzling white,* the color of heavenly garments (see 24.4; Acts 1.10; Rev 4.4; 7.9). **9.30** Both *Moses and Elijah* were expected to return before the final judgment (see Deut 18.15; Mal 4.5). Both also had visions of God on a mountain (Ex 24.15–18; 1 Kings 19.8–18). Here they represent the Law and the Prophets (see 24.27, 44; Acts 26.22). **9.31** *Glory,* a sign of divine presence (see Ex 24.17; 40.34). *Departure* (Greek *exodos*) probably Jesus' death, resurrection, and ascension, all of which will occur *at Jerusalem* (see esp. v. 51; 12.50; 24.50–51; Acts 1.9–11). **9.32** *Weighed down with sleep.* See also 22.45–46. **9.33** The *three dwellings* suggest the Festival of Booths, commemorating the exodus from Egypt (see v. 31; Deut 16). **9.34** The *cloud* signifies God's presence (see Ex

16.10;19.9; 24.15–18). **9.35** *My Son, my Chosen.* See 3.22;23.35; Isa 42.1. *Listen to him.* See Deut 18.15; Acts 3.22. **9.37–43a** Cf. Mt 17.14–21; Mk 9.14–29. **9.38** *Only child.* See 7.12; 8.42. **9.39** The boy's seizures and convulsions are viewed as evidence of a conflict with demonic powers (see 8.29). **9.40** On the disciples' inability to cast the demon out, see Mk 9.28–29; see also 2 Kings 4.31. **9.41** *Faithless and perverse generation.* See note on 7.31. **9.42** *Gave him back to his father.* See note on 7.15. **9.43a** That *all* see *the greatness of God* in Jesus' action is a concluding refrain for many healings (see 5.26; 7.16). **9.43b–45** Cf. Mt 17.22–23; Mk 9.30–32. Jesus' second prediction of the suffering of the Son of Man (see v. 22; 18.31–34; see also 12.50; 13.32–33;17.25). **9.44** *Let these words sink into your ears.* See 8.8;14.35. See note on 24.6–7. **9.45** On the truth being *concealed from them* (i.e., by God), see 18.34; 24.16. **9.46–48** Cf. Mt 18.1–5; Mk 9.33–37. Luke gives the briefest version of the argument about greatness. **9.46** *Which…was the greatest.* See also 22.24–27. **9.47** *Aware of their inner thoughts.* See 2.35; 5.22; 6.8. **9.49–50** Cf. Mk 9.38–40. **9.49** *In your name,* i.e., by invoking Jesus' name as a source of power (see 10.17; Acts 3.6; 4.10, 30; 16.18; 19.13). Magical incantations of this period often contained the names of many gods. **9.50** *Whoever…for you.* See Num 11.24–30; cf. Lk 11.23; Acts 8.14–24.

9.51–19.27 The journey to Jerusalem is a major central section of Luke's narrative with few parallels to Mark. **9.51–56** These opening verses depict Jesus on a prophetic mission from Galilee toward Jerusalem. **9.51** This verse marks a major narrative shift. *Taken up* probably refers to all the events associated with Jesus' *departure* (see note on 9.31) but with special emphasis on the ascension (see 24.51; Acts 1.2, 11, 22; see also 2 Kings 2.10–11). *He set his face,* expressing determination or mission (see Isa 50.7; Ezek 21.1–2). *To Jerusalem.* Jesus' destination is repeatedly emphasized (see 13.22; 17.11; 18.31; 19.11, 28; see note on 4.5). **9.52** On sending *messengers ahead,* see 10.1; see also 7.27; Ex 23.20. The *Samaritans,* who traced their lineage to the old Northern Kingdom (Israel), were in Jewish eyes neither Jews nor Gentiles. Jewish-Samaritan relations were hostile (see Mt 10.5; Jn 4.9; 8.48). The Samaritans here reject Jesus' mission, though elsewhere in Luke-Acts they are positively portrayed (see 10.30–37; 17.11–19; Acts 1.8; 8.5–25). **9.54** *Fire…from heaven.* See 2 Kings 1.9–14; Lk 3.16–17; 12.49;17.29. **9.57–62** Cf. Mt 8.18–22. Warnings on the cost of discipleship. **9.57** The *road,* or "way," to Jerusalem becomes symbolic of discipleship; see note on 5.11. An early name for the Christian movement was "the Way" (see Acts 9.2; 18.25; 19.23; 22.4; 24.22). **9.58** *Son of Man.* See note on 5.24. **9.59** A proper burial for one's *father* was a strong traditional obligation (Gen 50.5; Tob 4.3). **9.61** *Let me first say farewell.* See 1 Kings 19.19–21. **10.1–**

24 The mission of the Seventy moves beyond the mission of the Twelve in 9.1–10.

The Mission of the Seventy

10

After this the Lord appointed seventy [d] others and sent them on ahead of him in
pairs to every town and place where he himself intended to go. [2]He said to them,
“The harvest is plentiful, but the laborers are few; therefore ask the Lord of the
harvest to send out laborers into his harvest. [3]Go on your way. See, I am sending
you out like lambs into the midst of wolves. [4]Carry no purse, no bag, no sandals;
and greet no one on the road. [5]Whatever house you enter, first say, ‘Peace to this
house!’ [6]And if anyone is there who shares in peace, your peace will rest on that
person; but if not, it will return to you. [7]Remain in the same house, eating and
drinking whatever they provide, for the laborer deserves to be paid. Do not move
about from house to house. [8]Whenever you enter a town and its people welcome
you, eat what is set before you; [9]cure the sick who are there, and say to them,
‘The kingdom of God has come near to you.’[a] [10]But whenever you enter a town
and they do not welcome you, go out into its streets and say, [11]‘Even the dust of
your town that clings to our feet, we wipe off in protest against you. Yet know
this: the kingdom of God has come near.’[b] [12]I tell you, on that day it will be
more tolerable for Sodom than for that town.

Woes to Unrepentant Cities

13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power
done in you had been done in Tyre and Sidon, they would have repented long
ago, sitting in sackcloth and ashes. [14]But at the judgment it will be more
tolerable for Tyre and Sidon than for you. [15]And you, Capernaum,

> will you be exalted to heaven?
> No, you will be brought down to Hades.

16 “Whoever listens to you listens to me, and whoever rejects you rejects
me, and whoever rejects me rejects the one who sent me.”

The Return of the Seventy

17 The seventy[c] returned with joy, saying, “Lord, in your name even the demons
submit to us!” [18]He said to them, “I watched Satan fall from heaven like a flash

of lightning. [19]See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. [20]Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven."

Jesus Rejoices

21 At that same hour Jesus[d] rejoiced in the Holy Spirit[e] and said, "I thank[f] you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will.[a] [22]All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."

23 Then turning to the disciples, Jesus[b] said to them privately, "Blessed are the eyes that see what you see! [24]For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it."

The Parable of the Good Samaritan

25 Just then a lawyer stood up to test Jesus.[c] "Teacher," he said, "what must I do to inherit eternal life?" [26]He said to him, "What is written in the law? What do you read there?" [27]He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." [28]And he said to him, "You have given the right answer; do this, and you will live."

29 But wanting to justify himself, he asked Jesus, "And who is my neighbor?" [30]Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. [31]Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. [32]So likewise a Levite, when he came to the place and saw him, passed by on the other side. [33]But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. [34]He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. [35]The next day he took out two denarii,[d] gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' [36]Which of these three, do you think, was a neighbor to the man who

fell into the hands of the robbers?” [37]He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

Jesus Visits Martha and Mary

38 Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. [39]She had a sister named Mary, who sat at the Lord’s feet and listened to what he was saying. [40]But Martha was distracted by her many tasks; so she came to him and asked, “Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.” [41]But the Lord answered her, “Martha, Martha, you are worried and distracted by many things; [42]there is need of only one thing.[e] Mary has chosen the better part, which will not be taken away from her.”

10.1 *Seventy* may reflect the seventy nations in Gen 10 (seventy-two in the Septuagint; see text note *d* on p. 1783) or the seventy elders chosen by Moses from the twelve tribes (see Ex 24.1, 9; Num 11.16, 24). On traveling *in pairs*, see Acts 8.14; 13.2; 15.32, 39–40. The point may be connected to the testimony of two witnesses (Deut 19.15). **10.2** *Harvest*, the intended gathering of Israel (Isa 27.12), not primarily the judgment (cf. Mt 13.30, 39). **10.3** On *wolves* threatening the flock, see also Ezek 22.27; Jn 10.12; Acts 20.28–30. **10.4** See note on 9.3. *Greet no one on the road* implies an urgent journey (see also 2 Kings 4.29). **10.5** The early Christian mission was closely linked with private *houses* (see Acts 10.22;11.12; 12.12; 16.15, 34; 18.7; 20.20; 21.8, 16; Rom 16.5; 1 Cor 16.19). *Peace*, though a traditional greeting (see note on 7.50; see also 24.36; 1 Sam 25.6), here signifies the peace of salvation (see 2.14; see also Gal 6.16). **10.6** *Shares in peace*, i.e., is receptive to the message (see v. 9). **10.7** *The laborer deserves to be paid.* See Mt 10.10b; 1 Cor 9.3–14; 1 Tim 5.18. **10.9** Like the word of peace (vv. 5–6), the proclamation of the *kingdom of God* (see note on 4.42–43) is a word of blessing to those who receive the disciples, but a word of judgment to those who reject them (v. 11). **10.11** *Dust…wipe off.* See note on 9.5. **10.12** *That day*, i.e., the day of judgment (see also 21.34). For the fate of *Sodom*, see Gen 19.24–28. **10.13–16** Oracles against the cities in Galilee. See Mt 11.20–24. **10.13** *Chorazin.* Location unknown. *Bethsaida.* See note on 9.10. *Tyre and Sidon,* Phoenician (gentile) seacoast towns (see 6.17; cf. Mt 15.21–28; Mk 7.24–30). On the need to repent, see 3.3, 8; 11.32; 13.3, 5; 15.7, 10; 16.30. *Sackcloth and ashes* indicate deep repentance (see Jon 3.6). **10.15** *Capernaum.* See 4.23, 31; 7.1. *Hades* (Hebrew Sheol), originally the shadowy realm of all the dead (see Isa 38.10); here the place of eternal punishment for the wicked (see 16.22–26, 28). **10.17–24** Cf. Mt 11.25–27; 13.16–17. The return of the Seventy

parallels the return of the Twelve in 9.10. **10.17** *Joy* characterizes the success of the mission (see 1.14, 44; 2.10; 8.13; 24.41, 52). **10.18–19** On the fall of *Satan* and the triumph of the kingdom over *the power of the enemy,* see 4.1–13; 11.14–20; 13.16; 22.31–32; cf. Rev 12.9–12; see also note on 8.12. *Snakes and scorpions* represent evil (see 11.11–12; see also Gen 3.1–14; Ps 58.3–4; Sir 21.2; Mk 16.18; Acts 28.1–6). **10.20** *Names…written in heaven.* See Ex 32.32–33; Ps 69.28; Isa 34.16; Dan 12.1; Mal 3.16–17; Phil 4.3; Heb 12.23; Rev 3.5; 13.8. **10.21** On contrasts between *hidden* and *revealed,* the *wise* and *infants,* see 8.17. **10.22** No other portion of Luke explicates the relationship of the *Father* and the *Son* so directly (cf. v. 16; Jn 3.35; 6.65; 10.15; 13.3; 14.7–13;17.25). **10.23** *Blessed are the eyes that see.* Though the disciples themselves have not yet fully seen (see 9.45;18.34; 24.16), in Acts they are the key eye witnesses (see Acts 1.8, 21–22). **10.24** The *prophets* foretold, but did not see, the fulfillment of the messianic age (see 24.25, 44; Acts 2.16–21).

10.25–11.13 Jesus teaches the way of the kingdom. **10.25–37** Cf. Mt 22.34–40; Mk 12.28–34. The double love command leads to a teaching on being a neighbor. **10.25** *Lawyer.* See note on 7.30. **10.27** The text joins Deut 6.5 and Lev 19.18. **10.29** *Justify himself.* See 16.15. The question probes the limits of neighbor. **10.30** The road *down from Jerusalem to Jericho* descends about 3,200 feet; the distance between the two is about eighteen miles. See 18.35; 19.1. **10.31** *A priest,* perhaps returning home after temple service (see 1.23). **10.32** *Levite,* a temple functionary from the priestly tribe of Levi. Both he and the priest may have been concerned about impurity from contact with a corpse (see Num 5.2; 19.11–13). **10.33** The *Samaritan* in this setting is an outsider (see note on 9.52). *Moved with pity.* See note on 7.13. **10.34** *Oil and wine,* used for medicinal purposes (see Isa 1.6; Mk 6.13; Jas 5.14). **10.36** Jesus' question changes the definition of *neighbor* from one who is the object of kindness (cf. vv. 27, 29) to one who bestows it. **10.37** *Mercy.* See 1.72; 6.36; Mic 6.8. **10.38–42** See also Jn 11.1; 12.1–3. Interpreters find in the story of Martha and Mary conflicting messages on service and listening. **10.39** *Sat at the Lord's feet.* Mary is depicted as a disciple (see note on 8.35). This was exceptional for women. **10.40** *Many tasks,* lit. "much service." Discipleship is later defined in terms of service (see 22.24–27). For the active service of other women, see 8.2–3; 23.55–56; 24.1–3; Acts 9.36; 16.14–15; 18.2–3, 18. **10.42** *One thing* is necessary, here listening to Jesus' teaching (see 18.22; see also 8.15, 21).

The Lord's Prayer

11

He was praying in a certain place, and after he had finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.” 2He said to them, “When you pray, say:

Father,[a] hallowed be your name.

Your kingdom come.[b]

3 Give us each day our daily bread.[c]

4 And forgive us our sins,
for we ourselves forgive everyone indebted to us.
And do not bring us to the time of trial.”[d]

Perseverance in Prayer

5 And he said to them, “Suppose one of you has a friend, and you go to him at midnight and say to him, ‘Friend, lend me three loaves of bread; 6for a friend of mine has arrived, and I have nothing to set before him.’ 7And he answers from within, ‘Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.’ 8I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.

9 “So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. 10For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. 11Is there anyone among you who, if your child asks for[e] a fish, will give a snake instead of a fish? 12Or if the child asks for an egg, will give a scorpion? 13If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit[f] to those who ask him!”

Jesus and Beelzebul

14 Now he was casting out a demon that was mute; when the demon had gone out, the one who had been mute spoke, and the crowds were amazed. 15But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.” 16Others, to test him, kept demanding from him a sign from heaven. 17But he knew what they were thinking and said to them, “Every kingdom divided against itself becomes a desert, and house falls on house. 18If Satan also is divided against himself, how will his kingdom stand?—for you say that I cast out the

demons by Beelzebul. [19]Now if I cast out the demons by Beelzebul, by whom do your exorcists[g] cast them out? Therefore they will be your judges. [20]But if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you. [21]When a strong man, fully armed, guards his castle, his property is safe. [22]But when one stronger than he attacks him and overpowers him, he takes away his armor in which he trusted and divides his plunder. [23]Whoever is not with me is against me, and whoever does not gather with me scatters.

The Return of the Unclean Spirit

24 “When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place, but not finding any, it says, ‘I will return to my house from which I came.’ [25]When it comes, it finds it swept and put in order. [26]Then it goes and brings seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first.”

True Blessedness

27 While he was saying this, a woman in the crowd raised her voice and said to him, “Blessed is the womb that bore you and the breasts that nursed you!” [28]But he said, “Blessed rather are those who hear the word of God and obey it!”

The Sign of Jonah

29 When the crowds were increasing, he began to say, “This generation is an evil generation; it asks for a sign, but no sign will be given to it except the sign of Jonah. [30]For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be to this generation. [31]The queen of the South will rise at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, something greater than Solomon is here! [32]The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!

The Light of the Body

33 “No one after lighting a lamp puts it in a cellar,[a] but on the lampstand so that those who enter may see the light. [34]Your eye is the lamp of your body. If your eye is healthy, your whole body is full of light; but if it is not healthy, your body is full of darkness. [35]Therefore consider whether the light in you is not darkness.

[36]If then your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp gives you light with its rays."

Jesus Denounces Pharisees and Lawyers

37 While he was speaking, a Pharisee invited him to dine with him; so he went in and took his place at the table. [38]The Pharisee was amazed to see that he did not first wash before dinner. [39]Then the Lord said to him, "Now you Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness. [40]You fools! Did not the one who made the outside make the inside also? [41]So give for alms those things that are within; and see, everything will be clean for you.

42 "But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God; it is these you ought to have practiced, without neglecting the others. [43]Woe to you Pharisees! For you love to have the seat of honor in the synagogues and to be greeted with respect in the marketplaces. [44]Woe to you! For you are like unmarked graves, and people walk over them without realizing it."

45 One of the lawyers answered him, "Teacher, when you say these things, you insult us too." [46]And he said, "Woe also to you lawyers! For you load people with burdens hard to bear, and you yourselves do not lift a finger to ease them. [47]Woe to you! For you build the tombs of the prophets whom your ancestors killed. [48]So you are witnesses and approve of the deeds of your ancestors; for they killed them, and you build their tombs. [49]Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' [50]so that this generation may be charged with the blood of all the prophets shed since the foundation of the world, [51]from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be charged against this generation. [52]Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering."

53 When he went outside, the scribes and the Pharisees began to be very hostile toward him and to cross-examine him about many things, [54]lying in wait for him, to catch him in something he might say.

11.1–13 Cf. Mt 6.9–13; 7.7–11. A discourse on prayer appropriate to the time of the kingdom. **11.1** On *John*'s teaching, see 5.33. **11.2** *Father* (see 6.36; 9.26; 10.21; Deut 32.6; Ps 89.26–27; Mal 2.10; Sir 23.1, 4; 51.10) implies an intimate relationship (see Mk 14.36; Rom 8.15; Gal 4.6; cf. Acts 4.24).

Hallowed, i.e., recognized as holy (see Ezek 36.22–23). *Your kingdom come.* See note on 4.43; see also 10.9;17.20–21; 22.16. **11.3** *Daily bread* (see Ex 16.4), the bread necessary to live or bread for the future (see text note *c*). The phrase stresses constancy (see 9.23; Acts 6.1) or eschatological fulfillment (22.16). **11.4** *Trial,* or temptation, implies conflict with spiritual powers and human adversaries (4.1–13; 8.13; 22.28, 40, 46). **11.8** *His persistence,* i.e., his begging friend's shamelessness. On the application of persistence to prayer, see 18.1–8. **11.13** On the gift of the *Holy Spirit,* see 24.49; Acts 1.4–8; 2.1–13, 38; 4.31; 5.32; 10.44–47. **11.14–54** Jesus meets opposition. **11.14–28** Cf. Mt 12.22–30, 43–45; Mk 3.22–27. The Beelzebul controversy sharpens the question of where God's power is at work. **11.14** *Mute* (Greek *kophos*), or "deaf" (see 1.20, 62). **11.15** *Beelzebul,* a variant of the name of a Philistine god (see 2 Kings 1.2–16), here identical with Satan (v. 18). **11.16** On the *test* of Jesus' ability to produce a *sign,* see 4.9–12, 23; 11.29; 23.8. **11.17** *House falls on house,* warfare in households or dynasties (see 12.52–53). *Knew what they were thinking.* See note on 2.35. **11.20** *Finger of God,* an allusion to Ex 8.19, where Pharaoh's magicians recognized God's true power at work in Moses and Aaron. **11.21** *A strong man,* here Satan. **11.22** Jesus claims to be the *stronger* one who has invaded Satan's domain (see Isa 49.24–25). **11.23** In this conflict there is no middle ground (cf. 9.50). **11.24** *Waterless regions,* thought to be the preferred haunts of demons (see 8.29; Lev 16.10). **11.26** To return with *seven other spirits* would mean infestation (see also 8.2, 30). **11.27** *Blessed.* See note on 6.20. The blessing pronounced by the woman conforms to Mary's prediction (1.48; see also 1.42; Gen 49.25). **11.28** Jesus redirects this blessing to *those who hear the word of God and obey it* (see 8.19–21; see also 6.47; 8.15). **11.29–32** Cf. Mt 12.38–42; Mk 8.12. A direct verdict on the preceding demand for a sign (v. 16). **11.29** *An evil generation.* See note on 7.31. **11.30** *Sign of Jonah,* in Mt 12.39–40 Jonah's three days and nights in the fish, here Jonah himself and his prophetic message (see Mt 12.41). *Son of Man.* See note on 5.24. **11.31** *Queen of the South,* the queen of Sheba (1 Kings 10.1–13; 2 Chr 9.1–12). **11.32** The Ninevites *repented* on hearing of impending judgment (see Jon 3.6–10). **11.33–36** Cf. Mt 5.15; 6.22–23; Mk 4.21. A series of loosely related sayings on light. **11.33** *Lamp… lampstand.* See 8.16. **11.34** *Lamp of your body,* the ancient notion that the eye emits light that enables one to see. **11.37–54** Cf. Mt 23.1–36; Mk 12.38–40. This second story of meal fellowship with a Pharisees (see 7.36–50) is structured around six "woes" (see also 6.24–26). **11.37** *Pharisee.* See note on 5.17. **11.38** *Amazed,* i.e., shocked. To *wash before dinner* was a matter of ritual cleanliness and obedience to the law, not mere hygiene (see Mk 7.1–5). **11.39** The contrast between *outside* and *inside* is a charge of hypocrisy (see Mt 23.25). **11.41** *Alms,*

charitable donations to the poor, important in Jewish piety (Tob 4.7–11). The proper use of possessions is a major Lukan concern. Here almsgiving is recommended as a strategy for cleansing (see note on 12.33). **11.42** *Woe.* See note on 6.24. The Pharisees gave a *tithe*, or tenth part, of the harvest to the temple (see 18.12; Lev 27.30–33; Deut 14.22–29;26.12–15; Mal 3.8–10). *You… neglect justice,* a classic prophetic indictment (see Isa 1.21–23; Am 5.21–24; Mic 3.9–12). **11.43** *The seat of honor.* See also 14.7;20.46; Mt 23.6; Jas 2.1–7. **11.44** *Unmarked graves* could cause unwitting defilement (see Lev 21.11; Num 19.11–22). **11.46** *Lawyers.* See notes on 7.30; 20.45–47. On the *burden* of keeping the law, see Acts 15.10; cf. Mt 11.30. **11.47** *Build the tombs of the prophets,* perhaps implying the sealing up of their testimony through complex interpretations (see note on 11.52). *Whom your ancestors killed.* See 13.34; Acts 7.52. **11.49** *The Wisdom of God* (see also 7.35) is closely identified with the Holy Spirit (see Acts 6.3, 10), but Matthew places Wisdom's words directly in Jesus' mouth (see Mt 23.34; see also 1 Cor 1.24). On the killing and persecution of *apostles,* see Acts 12.1–5. **11.50** *This generation.* See note on 7.31. **11.51** *Blood of Abel.* See Gen 4.8–11. *Blood of Zechariah.* See 2 Chr 24.20–22. **11.52** *Taken away the key,* i.e., controlled the scriptures through their interpretations rather than opening them by teaching (see note on 11.47). **11.53–54** The hostility of the religious leaders becomes a theme in the narrative (see esp. 19.47–48; 20.1–21.4).

A Warning against Hypocrisy

12

Meanwhile, when the crowd gathered by the thousands, so that they trampled on one another, he began to speak first to his disciples, "Beware of the yeast of the Pharisees, that is, their hypocrisy. 2Nothing is covered up that will not be uncovered, and nothing secret that will not become known. 3Therefore whatever you have said in the dark will be heard in the light, and what you have whispered behind closed doors will be proclaimed from the housetops.

Exhortation to Fearless Confession

4 "I tell you, my friends, do not fear those who kill the body, and after that can do nothing more. 5But I will warn you whom to fear: fear him who, after he has killed, has authority[a] to cast into hell.[b] Yes, I tell you, fear him! 6Are not five sparrows sold for two pennies? Yet not one of them is forgotten in God's sight. 7But even the hairs of your head are all counted. Do not be afraid; you are of

more value than many sparrows.

8 “And I tell you, everyone who acknowledges me before others, the Son of
Man also will acknowledge before the angels of God; 9but whoever denies me
before others will be denied before the angels of God. 10And everyone who
speaks a word against the Son of Man will be forgiven; but whoever blasphemes
against the Holy Spirit will not be forgiven. 11When they bring you before the
synagogues, the rulers, and the authorities, do not worry about how[c] you are to
defend yourselves or what you are to say; 12for the Holy Spirit will teach you at
that very hour what you ought to say.”

The Parable of the Rich Fool

13 Someone in the crowd said to him, “Teacher, tell my brother to divide the
family inheritance with me.” 14But he said to him, “Friend, who set me to be a
judge or arbitrator over you?” 15And he said to them, “Take care! Be on your
guard against all kinds of greed; for one’s life does not consist in the abundance
of possessions.” 16Then he told them a parable: “The land of a rich man
produced abundantly. 17And he thought to himself, ‘What should I do, for I have
no place to store my crops?’ 18Then he said, ‘I will do this: I will pull down my
barns and build larger ones, and there I will store all my grain and my goods.
19And I will say to my soul, Soul, you have ample goods laid up for many years;
relax, eat, drink, be merry.’ 20But God said to him, ‘You fool! This very night
your life is being demanded of you. And the things you have prepared, whose
will they be?’ 21So it is with those who store up treasures for themselves but are
not rich toward God.”

Do Not Worry

22 He said to his disciples, “Therefore I tell you, do not worry about your life,
what you will eat, or about your body, what you will wear. 23For life is more
than food, and the body more than clothing. 24Consider the ravens: they neither
sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of
how much more value are you than the birds! 25And can any of you by worrying
add a single hour to your span of life?[a]26If then you are not able to do so small a
thing as that, why do you worry about the rest? 27Consider the lilies, how they
grow: they neither toil nor spin;[b] yet I tell you, even Solomon in all his glory was
not clothed like one of these. 28But if God so clothes the grass of the field, which
is alive today and tomorrow is thrown into the oven, how much more will he

clothe you—you of little faith! [29]And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. [30]For it is the nations of the world that strive after all these things, and your Father knows that you need them. [31]Instead, strive for his[c] kingdom, and these things will be given to you as well.

32 “Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. [33]Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. [34]For where your treasure is, there your heart will be also.

Watchful Slaves

35 “Be dressed for action and have your lamps lit; [36]be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. [37]Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. [38]If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves.

39 “But know this: if the owner of the house had known at what hour the thief was coming, he[d] would not have let his house be broken into. [40]You also must be ready, for the Son of Man is coming at an unexpected hour.”

The Faithful or the Unfaithful Slave

41 Peter said, “Lord, are you telling this parable for us or for everyone?” [42]And the Lord said, “Who then is the faithful and prudent manager whom his master will put in charge of his slaves, to give them their allowance of food at the proper time? [43]Blessed is that slave whom his master will find at work when he arrives. [44]Truly I tell you, he will put that one in charge of all his possessions. [45]But if that slave says to himself, ‘My master is delayed in coming,’ and if he begins to beat the other slaves, men and women, and to eat and drink and get drunk, [46]the master of that slave will come on a day when he does not expect him and at an hour that he does not know, and will cut him in pieces,[a] and put him with the unfaithful. [47]That slave who knew what his master wanted, but did not prepare himself or do what was wanted, will receive a severe beating. [48]But the one who did not know and did what deserved a beating will receive a light beating. From everyone to whom much has been given, much will be required;

and from the one to whom much has been entrusted, even more will be demanded.

Jesus the Cause of Division

49 “I came to bring fire to the earth, and how I wish it were already kindled! 50I
have a baptism with which to be baptized, and what stress I am under until it is
completed! 51Do you think that I have come to bring peace to the earth? No, I
tell you, but rather division! 52From now on five in one household will be
divided, three against two and two against three; 53they will be divided:

father against son
and son against father,
mother against daughter
and daughter against mother,
mother-in-law against her daughter-in-law
and daughter-in-law against mother-in-law.”

Interpreting the Time

54 He also said to the crowds, “When you see a cloud rising in the west, you
immediately say, ‘It is going to rain’ and so it happens. 55And when you see the
south wind blowing, you say, ‘There will be scorching heat’ and it happens.
56You hypocrites! You know how to interpret the appearance of earth and sky,
but why do you not know how to interpret the present time?

Settling with Your Opponent

57 “And why do you not judge for yourselves what is right? 58Thus, when you
go with your accuser before a magistrate, on the way make an effort to settle the
case,[b] or you may be dragged before the judge, and the judge hand you over to
the officer, and the officer throw you in prison. 59I tell you, you will never get
out until you have paid the very last penny.”

12.1–13.21 More teaching on discipleship. **12.1–12** Cf. Mt 16.5–6; 10.26–33; Mk 8.14–15. Words of warning and encouragement. **12.1** Luke contrasts the reaction of the *crowd* with that of the religious leaders (11.53–54; cf. 23.13–18). *Yeast,* actually sour or fermenting dough, suggesting hidden corruption (cf. 13.21). **12.2** On what is *covered up* and *uncovered,* see also 8.17; 10.21–22. **12.4** *My friends.* See Jn 15.13–15. **12.5** *Whom to fear,* i.e., God (see also Acts 9.31; 2 Cor 7.1; Phil 2.12; 1 Pet 1.17; 2.17). *Hell,* lit. *Gehenna* (text note *b*), originally the name of a valley near Jerusalem used at one time for human burnt sacrifices

(Jer 19.4–6), then for burning rubbish. It became the name of the place of eternal punishment (Rev 9.1–2; 21.8). **12.6** *Two pennies,* a tiny sum. **12.7** *Are all counted,* i.e., known to God (see also 21.18; 1 Sam 14.45; 2 Sam 14.11; 1 Kings 1.52; Acts 27.34). **12.8** The wording is strange here, suggesting that the *Son of Man* was a figure different from Jesus (see also 9.26; 17.22–30). The issue is widely debated (see also note on 5.24). **12.10** In Luke-Acts, denial of Jesus can be forgiven (Lk 22.32, 54–62), but sins *against the Holy Spirit* risk dire judgment (Acts 5.1–11; 7.51; 8.18–24). **12.11** On trials *before the synagogues, the rulers, and the authorities,* see 21.12; Acts 4.1–22; 5.17–42; 17.1–9; 22.30–23.10;24.1–21; 26.1–29. **12.12** *Will teach you.* Cf. 21.15; Jn 14.26. **12.13–21** The peril of wealth is demonstrated with a parable. See note on 9.25. **12.13** A *teacher,* or rabbi, could be expected to interpret the *inheritance* laws (Num 27.1–11; 36.7–9; Deut 21.15–17). **12.14** *Friend,* lit. “man”(Greek *anthrope*). See 22.58, 60. *Judge or arbitrator.* See Acts 7.27, 35. **12.17** *Thought to himself.* See vv. 19, 45; 15.17; 16.3–4; 18.4–5; 20.13. **12.19** *Eat, drink, be merry* was a common adage, though it often continues, “for tomorrow we die”(see Eccl 8.15; Tob 7.10; Sir 11.18–19; 1 Cor 15.32). **12.20** The *fool* leaves God out of the reckoning (see Ps 14.1). **12.21** *Rich toward God.* See notes on 11.41; 12.33; see also 16.13. **12.22–34** Cf. Mt 6.25–34, 19–21. The words on needless worrying serve as a commentary on the preceding parable (cf. Mt 6). **12.27** According to 1 Kings 3.10–14, wealth and power were given to *Solomon* because he did not seek them first (see also v. 31). **12.28** On human life as transitory as *grass,* see Job 8.12; Pss 37.2; 90.5–6; 102.11; 103.15–16; Isa 37.27;40.6–8. **12.30** *The nations of the world,* the Gentiles, who are often negative examples (see 22.25; Mt 5.47;6.7, 32; 18.17; 20.25). **12.32** *Do not be afraid.* See note on 1.13. *Little flock,* an image of care (see Ezek 34.11–31). **12.33** *Sell your possessions.* See 14.33; 18.22; Acts 2.44–45; 4.34–35. *Give alms.* See notes on 11.41;12.21. **12.35–48** Cf. Mt 24.42–51; Mk 13.33–37. Admonitions on watchfulness. **12.35** *Dressed for action,* an OT image of readiness for service (e.g., 1 Kings 18.46; 2 Kings 4.29). **12.37** *Alert when he comes.* Cf. Jesus’ disciples in 22.39–46. On the image of a master who *serves,* see 22.24–27. *Blessed.* See note on 6.20. **12.40** On the coming of the *Son of Man* as judge, see note on 5.24; see also 17.22–37; 18.8; 21.27, 36. *An unexpected hour.* See also v. 46; 21.34–36; Acts 1.7. **12.41** *Peter*’s role as spokesman will be central in Acts. **12.42–43** The household *manager* was usually a well-trained *slave* who was given significant responsibilities (see 16.1–8). **12.44** On the increased responsibility of those who have received, see also v. 48; 19.11–27. **12.49–59** Cf. Mt 10.34–36; 16.2–3; 5.25–26; Mk 10.38. Jesus defines his ministry in terms of division and judgment. **12.49** *Fire to the earth* suggests purification (3.16; Lev 13.52; Num 31.23) or

judgment (9.54; 2 Kings 1.10–14). See also 1 Kings 18.36–40. **12.50** Jesus' *baptism,* here meant figuratively (cf. 3.21–22), probably refers to his death, which was earlier defined as his *departure* in (see note on) 9.31. *Stress* implies a form of constraint like that of the prophets (see Jer 20.9; Am 3.8). **12.51** The promise of *peace* (see notes on 2.14; 7.50; 10.5; see also 1.79; 2.29; 8.48;19.38; 24.36; Acts 9.31; 10.36) becomes a threat of *division* if the Messiah is rejected (see 2.34; 10.8–12;19.41–44). **12.53** The promise to *turn the hearts of parents to their children* (1.17) is thwarted by rejection (see also Mic 7.6). **12.54–55** Contrast the weather pattern described here with Mt 16.2–3. **12.56** On *hypocrites,* especially as interpreters, see 6.39–42; 13.14–15; see also notes on 6.42; 12.1. *The present time,* i.e., the crucial time of Jesus' ministry. **13.1–9** Cf. Mt 21.18–19; Mk 11.12–14. Jesus repeats John's message of repentance.

Repent or Perish

13

At that very time there were some present who told him about the Galileans whose blood Pilate had mingled with their sacrifices. [2]He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? [3]No, I tell you; but unless you repent, you will all perish as they did. [4]Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem? [5]No, I tell you; but unless you repent, you will all perish just as they did."

The Parable of the Barren Fig Tree

6 Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. [7]So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' [8]He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. [9]If it bears fruit next year, well and good; but if not, you can cut it down.'"

Jesus Heals a Crippled Woman

10 Now he was teaching in one of the synagogues on the sabbath. [11]And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. [12]When Jesus

saw her, he called her over and said, “Woman, you are set free from your ailment.” 13When he laid his hands on her, immediately she stood up straight and began praising God. 14But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, “There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.” 15But the Lord answered him and said, “You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? 16And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?” 17When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

The Parable of the Mustard Seed

18 He said therefore, “What is the kingdom of God like? And to what should I compare it? 19It is like a mustard seed that someone took and sowed in the garden; it grew and became a tree, and the birds of the air made nests in its branches.”

The Parable of the Yeast

20 And again he said, “To what should I compare the kingdom of God? 21It is like yeast that a woman took and mixed in with[a] three measures of flour until all of it was leavened.”

The Narrow Door

22 Jesus[b] went through one town and village after another, teaching as he made his way to Jerusalem. 23Someone asked him, “Lord, will only a few be saved?” He said to them, 24“Strive to enter through the narrow door; for many, I tell you, will try to enter and will not be able. 25When once the owner of the house has got up and shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then in reply he will say to you, ‘I do not know where you come from.’ 26Then you will begin to say, ‘We ate and drank with you, and you taught in our streets.’ 27But he will say, ‘I do not know where you come from; go away from me, all you evildoers!’ 28There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out. 29Then people will come from east and west, from north and south, and will eat in the kingdom of God. 30Indeed, some are last who will be first, and some are first who will be

last.”

The Lament over Jerusalem

31 At that very hour some Pharisees came and said to him, “Get away from here,
for Herod wants to kill you.” 32He said to them, “Go and tell that fox for me,[a]
‘Listen, I am casting out demons and performing cures today and tomorrow, and
on the third day I finish my work. 33Yet today, tomorrow, and the next day I must
be on my way, because it is impossible for a prophet to be killed outside of
Jerusalem.’ 34Jerusalem, Jerusalem, the city that kills the prophets and stones
those who are sent to it! How often have I desired to gather your children
together as a hen gathers her brood under her wings, and you were not willing!
35See, your house is left to you. And I tell you, you will not see me until the time
comes when[b] you say, ‘Blessed is the one who comes in the name of the Lord.’”

13.1 *Pilate* was known for brutal reprisals and disdain for local religious practices (Josephus, *Antiquities* 18.85–89; *War* 2.169–77; see also Lk 3.1;23.1–25). The incident mentioned in this verse is otherwise unattested. **13.2** Physical suffering was widely viewed as a consequence of sin (see Deut 28–30; Ezek 18.26–27; Jn 9.2–3). **13.3** *Repent.* See also John’s preaching of repentance in 3.1–17. **13.4** The calamity with the *tower of Siloam* is otherwise unattested. The tower probably formed part of the defenses of Jerusalem. **13.6** *Fig tree,* a frequent metaphor for Israel or Judah (see Jer 8.13; Hos 9.10; Mic 7.1). *Looking for fruit.* Cf. Mt 21.19; Mk 11.13. **13.10–17** The third sabbath controversy (see also 6.1–5; 6.6–11; 14.1–6), here with Jesus teaching in the synagogue (see also 4.14–30, 31–38, 44). **13.11** For the perceived link between illness and an evil *spirit,* see note on 8.2–3; see also 9.42. **13.14** The objection to the healing is based on Ex 20.9–10; Deut 5.13–14. **13.15–16** Jesus argues from a lesser issue of care for the needs of animals (a point granted by the rabbis; see 14.5) to the greater issue of care for an afflicted woman. **13.16** *Daughter of Abraham* identifies the woman as a Jew (Gen 12.2–3; 4 Macc 15.28; see also Lk 8.48; 19.9; cf. 3.8). *Satan.* See 10.18; 11.18; 22.3. The healing is presented as a conquest over evil powers (see also 4.39; 6.18; 7.21; 8.2;9.1, 42). **13.18–21** Cf. Mt 13.31–33; Mk 4.30–32. Parables of remarkable growth. **13.19** A *tree* that provides shelter was a familiar metaphor for a kingdom (see Ezek 17.22–24; 31.2–9; Dan 4.10–12). **13.21** *Yeast,* here a positive metaphor for hidden growth (cf. 12.1; 1 Cor 5.6–8).

13.22–17.10 Jesus continues on his way to Jerusalem. **13.22–30** Cf. Mt 7.13–14, 22–23; 8.11–12;19.30; Mk 10.31. Statements on salvation and rejection set the tone for this phase of the journey. **13.22** A summary statement noting

progress toward Jerusalem (see note on 9.51). **13.23** The issue of whether many or *a few* would be *saved* was widely debated (see 2 Esd 7.47;8.1; 9.15). **13.24** *Strive.* Luke emphasizes the struggle the few must undertake to be saved, not merely their moral choice (cf. Mt 7.13–14). **13.25** The image shifts to one of limited time before the door to salvation is *shut.* **13.26** *We ate and drank with you,* a sign of community; see also 7.34; 14.12–14. **13.27** *Evildoers,* an allusion to Ps 6.8. **13.28** *Abraham, Isaac, Jacob,* the three patriarchs of Israel. See 20.37; Deut 1.8; Acts 3.13;7.32. *Thrown out.* See also 16.22–31. **13.29** The *people* coming from every direction could be diaspora Jews or Gentiles (see Ps 107.2–3; Isa 43.5–6; 49.12). *Eat in the kingdom of God.* A common image for salvation (see 14.15; 22.16, 29–30; see note on 14.8; see also Isa 25.6–8; 65.13–14; Rev 3.20; 19.9). **13.31–35** Cf. Mt 23.37–39. Jesus links his fate with that of the prophets. **13.31** On Jesus' rejection of the counsel of *some Pharisees,* see also 19.39. *Herod* Antipas. See note on 3.1;9.7–9; see also 3.19–20; 23.6–12. **13.32** To call Herod a *fox* is a dangerous insult; a lion would be the desired royal image (see 1 Kings 10.18–20; see also Rev 5.5). *The third day.* An allusion to the resurrection (see also 9.22; 18.33; 24.7, 21, 46; 1 Cor 15.4). *Finish my work.* See notes on 9.31; 9.51). **13.33** *I must.* In Luke, this necessity is not fate but obedience to God's will (see 4.43;7.30; 22.42; Acts 2.23; 4.28; see also notes on 2.49 and 9.22). **13.34** *Jerusalem,* the focus of the impending confrontation (19.41–44). On the death of *prophets,* see 11.49–51; 2 Chr 24.20–22; Jer 26.20–23; Acts 7.52. *I desired, you were not willing.* The conflict of wills is clear. The outstretched *wings* of the divine presence in the temple sheltered Israel (Deut 32.11; Pss 17.8; 57.1;61.4). **13.35** The *house* forsaken is an image of judgment on the temple (see Jer 22.5–6). *Blessed…of the Lord,* a royal greeting from Ps 118.26, actually spoken in Lk 19.38. See also 7.19.

Jesus Heals the Man with Dropsy

14

On one occasion when Jesus [c] was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely. 2Just then, in front of him, there was a man who had dropsy. 3And Jesus asked the lawyers and Pharisees, "Is it lawful to cure people on the sabbath, or not?" 4But they were silent. So Jesus[c] took him and healed him, and sent him away. 5Then he said to them, "If one of you has a child[d] or an ox that has fallen into a well, will you not immediately pull it out on a sabbath day?" 6And they could not reply to this.

Humility and Hospitality

7 When he noticed how the guests chose the places of honor, he told them a parable. 8“When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host; 9and the host who invited both of you may come and say to you, ‘Give this person your place,’ and then in disgrace you would start to take the lowest place. 10But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, ‘Friend, move up higher’ then you will be honored in the presence of all who sit at the table with you. 11For all who exalt themselves will be humbled, and those who humble themselves will be exalted.”

12 He said also to the one who had invited him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. 13But when you give a banquet, invite the poor, the crippled, the lame, and the blind. 14And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.”

The Parable of the Great Dinner

15 One of the dinner guests, on hearing this, said to him, “Blessed is anyone who will eat bread in the kingdom of God!” 16Then Jesus[a] said to him, “Someone gave a great dinner and invited many. 17At the time for the dinner he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’ 18But they all alike began to make excuses. The first said to him, ‘I have bought a piece of land, and I must go out and see it; please accept my regrets.’ 19Another said, ‘I have bought five yoke of oxen, and I am going to try them out; please accept my regrets.’ 20Another said, ‘I have just been married, and therefore I cannot come.’ 21So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, ‘Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind, and the lame.’ 22And the slave said, ‘Sir, what you ordered has been done, and there is still room.’ 23Then the master said to the slave, ‘Go out into the roads and lanes, and compel people to come in, so that my house may be filled. 24For I tell you,[b] none of those who were invited will taste my dinner.’”

The Cost of Discipleship

25 Now large crowds were traveling with him; and he turned and said to them,
26“Whoever comes to me and does not hate father and mother, wife and children,
brothers and sisters, yes, and even life itself, cannot be my disciple. 27Whoever
does not carry the cross and follow me cannot be my disciple. 28For which of
you, intending to build a tower, does not first sit down and estimate the cost, to
see whether he has enough to complete it? 29Otherwise, when he has laid a
foundation and is not able to finish, all who see it will begin to ridicule him,
30saying, ‘This fellow began to build and was not able to finish.’ 31Or what king,
going out to wage war against another king, will not sit down first and consider
whether he is able with ten thousand to oppose the one who comes against him
with twenty thousand? 32If he cannot, then, while the other is still far away, he
sends a delegation and asks for the terms of peace. 33So therefore, none of you
can become my disciple if you do not give up all your possessions.

About Salt

34 “Salt is good; but if salt has lost its taste, how can its saltiness be restored?[c]
35It is fit neither for the soil nor for the manure pile; they throw it away. Let
anyone with ears to hear listen!”

14.1–24 A meal with lawyers and Pharisees provides the backdrop for a healing controversy and several dinner-table teachings on the kingdom. **14.1–6** The fourth conflict over sabbath observance (see also 6.1–5; 6.6–11; 13.10–17) and the third meal with a Pharisee (7.36–50; 11.37–54; see also 5.29–32; 15.1–2). **14.1** The *watching* is unfriendly (see 11.53–54;20.20). **14.2** *Dropsy,* a condition of severe fluid retention. **14.3** *Lawyers.* See note on 7.30. *Is it lawful?* The question concerns interpretation of Jewish law (see also 6.2, 9; 13.15–16). **14.5** On the required assistance to an *ox* or donkey (see text note *d*), see Ex 23.5; Deut 22.4. **14.7–14** Traditional wisdom about taking a modest place at a feast (Prov 25.6–7) illustrates a proverb (v. 11) about being humbled or exalted. **14.7** *Parable,* here sage advice (see note on 6.39). *Places of honor.* See note on 11.43. **14.8** *Wedding banquet,* an image of the heavenly feast (cf. Mt 22.1–10; see Lk 12.36; 14.14–15; see also note on 13.29). **14.11** See 18.14. **14.13** Inviting *the poor, crippled, lame, and blind,* i.e., social outcasts, goes against the customary etiquette of reciprocity, but it conforms to the priorities of the kingdom (see 4.18; 7.22; 14.21; see also Isa 29.18–19; 35.5–6; 61.1). **14.15–24** Cf. Mt 22.1–10. A final teaching set at the Pharisee’s banquet (see v. 1) conveys a pointed warning about the consequences of refusing an invitation to enter the kingdom. **14.15** *Eat bread in the kingdom.* See note on 13.29. See also 22.16, 29–30. **14.18–20** See Deut 20.5–8; 24.5. **14.21** See note on 14.13. **14.23** *Roads and lanes* would be

outside the town, probably an allusion to those “outside” Israel, i.e., the Gentiles (see 2.29–32; 3.8; Deut 32.21; Acts 13.46; 18.6; 28.23–28). **14.25–35** Cf. Mt 10.37–38; 5.13; Mk 9.49–50. The decision for discipleship must be seriously examined. **14.26** *Hate,* prophetic hyperbole for the uncompromising loyalty required toward Jesus and the true family of disciples (8.19–21;9.57–62; see also 18.28–30). **14.27** *Carry the cross.* See 9.23–24. **14.33** *Give up all your possessions.* See 12.33;18.22; see also Acts 5.1–11. **14.34** In its Lukan context, the saying on *salt* probably refers to the need for disciples to maintain their firm loyalty (cf. Mk 9.50). **14.35** On the warning to *listen,* see note on 8.8; see also 15.1.

The Parable of the Lost Sheep

15

Now all the tax collectors and sinners were coming near to listen to him. [2]And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”

3 So he told them this parable: [4]“Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? [5]When he has found it, he lays it on his shoulders and rejoices. [6]And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ [7]Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

The Parable of the Lost Coin

8 “Or what woman having ten silver coins,[a] if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? [9]When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ [10]Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

The Parable of the Prodigal and His Brother

11 Then Jesus[b] said, “There was a man who had two sons. [12]The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. [13]A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered

his property in dissolute living. 14When he had spent everything, a severe famine
took place throughout that country, and he began to be in need. 15So he went and
hired himself out to one of the citizens of that country, who sent him to his fields
to feed the pigs. 16He would gladly have filled himself with[c] the pods that the
pigs were eating; and no one gave him anything. 17But when he came to himself
he said, ‘How many of my father’s hired hands have bread enough and to spare,
but here I am dying of hunger! 18I will get up and go to my father, and I will say
to him, “Father, I have sinned against heaven and before you; 19I am no longer
worthy to be called your son; treat me like one of your hired hands.” ’ 20So he set
off and went to his father. But while he was still far off, his father saw him and
was filled with compassion; he ran and put his arms around him and kissed him.
21Then the son said to him, ‘Father, I have sinned against heaven and before you;
I am no longer worthy to be called your son.’[d] 22But the father said to his slaves,
‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his
finger and sandals on his feet. 23And get the fatted calf and kill it, and let us eat
and celebrate; 24for this son of mine was dead and is alive again; he was lost and
is found!’ And they began to celebrate.

25 “Now his elder son was in the field; and when he came and approached
the house, he heard music and dancing. 26He called one of the slaves and asked
what was going on. 27He replied, ‘Your brother has come, and your father has
killed the fatted calf, because he has got him back safe and sound.’ 28Then he
became angry and refused to go in. His father came out and began to plead with
him. 29But he answered his father, ‘Listen! For all these years I have been
working like a slave for you, and I have never disobeyed your command; yet you
have never given me even a young goat so that I might celebrate with my
friends. 30But when this son of yours came back, who has devoured your
property with prostitutes, you killed the fatted calf for him!’ 31Then the father[a]
said to him, ‘Son, you are always with me, and all that is mine is yours. 32But we
had to celebrate and rejoice, because this brother of yours was dead and has
come to life; he was lost and has been found.’”

15.1–32 Three parables on the lost and found. Only the first has a parallel in Matthew (see note on 15.3–7). **15.1–2** The audience for the parables and a definition of the “lost.” **15.1** *Tax collectors and sinners.* See note on 5.30; see also 7.29–30. **15.2** On the Pharisees’ *grumbling* about Jesus’ meal fellowship, see 5.30; 7.39;19.7; see also note on 15.25–30. **15.3–7** Cf. Mt 18.12–14. This parable featuring a well-off man closely parallels the next about a poor woman

(vv. 8–10; see note on 2.38). **15.4** On concern for the *lost,* see vv. 6, 9, 24, 32; 19.10; see also Ezek 34.11–16; Jn 10.11–16. **15.6** The party with *friends and neighbors* is extravagant (see also vv. 9, 22–24). **15.7** *Joy in heaven.* See also vv. 10, 32. In Luke, *repentance* is not only an obligation (see 3.3, 8–9; 13.3, 5; see also Acts 2.38; 3.19; 8.22;17.30; 26.20) but a gift or opportunity (5.31–32;16.30; see also Acts 5.31; 11.18). **15.8–10** The second of the paired parables focuses on the intensity of the search. **15.11–32** Only Luke tells this story of the lost son and the loving father. **15.12** Traditional wisdom counseled against giving an inheritance before one's death (Sir 33.20–24). **15.13** *Dissolute living* is not defined except by the elder brother (v. 30). **15.15–16** It would be shameful for a Jewish boy to feed *pigs* and eat their food (see note on 8.32). **15.17–19** The younger son's sober speech to himself (see note on 12.17) begins his return, or repentance. **15.18** *Against heaven,* i.e., against God (see, e.g., Dan 4.26; cf. Ex 10.16). **15.19** The concept of being *worthy* is generally tied to observance of the law (see note on 7.4–5). **15.20** On the father's response of *compassion,* see 7.13; see also Jer 30.18; Hos 11.1–9. The father runs, contrary to the social expectations of the audience. **15.22** The father interrupts his son before he can present his proposal to work as a servant (see vv. 18–19). The festive clothes display the extravagance of the celebration (see Gen 41.42). **15.23** Meat was not often eaten, so killing the *fatted calf* was a sign of special celebration. **15.24** *Was dead.* See 9.60. *Lost…found.* See vv. 6, 9, 32. **15.25–30** The portrayal of the *elder son* and his resentment may be a subtle criticism of the grumbling Pharisees and scribes (vv. 1–2). **15.30** *This son of yours.* The elder son distances himself from both his brother and his father (cf. v. 32, *this brother of yours*). **15.31** The inheritance rights of the elder son are protected. **15.32** *We had to celebrate,* the obligation or necessity of mercy (see note on 2.49).

The Parable of the Dishonest Manager

16

Then Jesus [a] said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. [2]So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' [3]Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. [4]I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' [5]So, summoning his

master’s debtors one by one, he asked the first, ‘How much do you owe my master?’ 6He answered, ‘A hundred jugs of olive oil.’ He said to him, ‘Take your bill, sit down quickly, and make it fifty.’ 7Then he asked another, ‘And how much do you owe?’ He replied, ‘A hundred containers of wheat.’ He said to him, ‘Take your bill and make it eighty.’ 8And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. 9And I tell you, make friends for yourselves by means of dishonest wealth[b] so that when it is gone, they may welcome you into the eternal homes.[c]

10 “Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. 11If then you have not been faithful with the dishonest wealth,[b] who will entrust to you the true riches? 12And if you have not been faithful with what belongs to another, who will give you what is your own? 13No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.”[a]

The Law and the Kingdom of God

14 The Pharisees, who were lovers of money, heard all this, and they ridiculed him. 15So he said to them, “You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God.

16 “The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force.[b] 17But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped.

18 “Anyone who divorces his wife and marries another commits adultery, and whoever marries a woman divorced from her husband commits adultery.

The Rich Man and Lazarus

19 “There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. 20And at his gate lay a poor man named Lazarus, covered with sores, 21who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. 22The poor man died and was carried away by the angels to be with Abraham.[c] The rich man also died and was buried. 23In Hades, where he was being tormented, he looked up

and saw Abraham far away with Lazarus by his side.[d] 24He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ 25But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. 26Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’ 27He said, ‘Then, father, I beg you to send him to my father’s house—28for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’ 29Abraham replied, ‘They have Moses and the prophets; they should listen to them.’ 30He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ 31He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’”

16.1–31 Jesus warns of the dangers of wealth. **16.1–13** Cf. Mt 6.24. An enigmatic parable is given several applications. **16.1** The audience is again the *disciples* (cf. 15.1–2). *Rich man,* probably an absentee landowner. *Manager.* See note on 12.42–43. *Squandering* could be merely inept management (see 15.13), but later the manager is called *dishonest* (vv. 8; see also vv. 9, 11). **16.2** *An accounting,* probably an inventory of possessions and transactions in anticipation of a new manager. **16.3** *Said to himself.* See note on 12.17. **16.5–7** The dishonest man uses his last opportunity as manager to obligate his *master’s debtors* to himself (see also 7.41–43). The instructions to *make it fifty…make it eighty* eliminate the manager’s personal commission from the debt. **16.8** *Commended.* The commendation is not for the manager’s dishonesty but his prudent elimination of the commission, which showed his cleverness in dealing with an urgent situation. *Shrewd* (Greek *phronimos*), or “prudent” (see 12.42). *Children of light,* a term used in the NT for Christian disciples (see Jn 12.36; Eph 5.8; 1 Thess 5.5). **16.9** A second conclusion to the parable urging proper use of possessions, termed *dishonest wealth* (lit. “the mammon of wickedness”) because of their corrupting influence (see 6.24; 16.25; 18.25). *Eternal homes* may be connected to the “treasure in heaven” that results from almsgiving (see notes on 11.41; 12.33). **16.10–12** A separate application focuses on the issue of responsible behavior. **16.11** On the value of the *true riches,* see also 12.33–34. **16.12** *What belongs to another, what is your own,* perhaps contrasting worldly goods with the disciples’ true possession, the kingdom of God (see 6.20; 14.33). **16.13** A final, general application of the parable. *Serve.* The issue is not greed but idolatry (Ex 20.3; Deut 5.7; 6.13). **16.14–18** Cf. Mt 11.12–13; 5.18;19.9; Mk

10.11–12. The Pharisees reemerge as the audience. **16.14** Luke accuses the Pharisees of being *lovers of money.* Grumbling (15.2) turns to ridicule. **16.15** *Justify yourselves.* See 10.29; cf. 18.14. *God knows your hearts.* See Prov 21.2; 24.12; Acts 1.24; 15.8. *What is prized by human beings,* here idolatrous love of money. *Abomination.* See Deut 7.25. **16.16** In Luke, John the Baptist stands at the apex of the age of *the law and the prophets* (see note on 7.28). The time of the proclamation of *the kingdom of God* is a new regime (4.43; 8.1; 9.2; 10.9; Acts 8.12). *Everyone tries to enter it by force.* This difficult phrase should probably be translated with emphasis on the passive force of the verb: "And everyone is constrained [Greek *biazesthai, '* forced, compelled,' i.e., by God] to enter" (see text note *b;* see also 14.23). **16.18** Luke's version of this isolated statement presupposes Jewish customs that grant only the husband the right of divorce (see Deut 24.1–4; cf. Mk 10.11–12; 1 Cor 7.10–13). **16.19–31** The parable of the reversal of the states of the rich man and poor Lazarus recalls Jesus' statements in 6.20–25; see also 1.53. It illustrates the failure to make prudent use of *dishonest wealth* (see note on 16.9; see also vv. 10–13). **16.19** The rich man *feasted sumptuously,* just as the rich fool in 12.19 "made merry" (Greek *euphrainein* in both cases). **16.21** *Dogs,* a sign of Lazarus's outcast status (see 1 Kings 21.19, 24; Ps 22.16; Mt 15.26–27; Mk 7.27–28). **16.22** On the honored place with *Abraham,* see 3.8; 13.28–29; see also Gen 15.15;47.30; Deut 31.16. **16.23** *Hades.* See note on 10.15. **16.24** *Father Abraham.* See 3.8. *Have mercy.* See 17.13;18.38–39. The rich man knows *Lazarus*'s name, revealing that his previous disregard was conscious. **16.27** *Send him,* i.e., in a dream or vision. **16.28** *Warn,* lit. "bear witness." See also Acts 2.40. **16.29** *Moses and the prophets* are sufficient to understand God's purpose (see 24.26–27, 44–48; see also 16.16). **16.31** *Even if someone rises from the dead,* an obvious allusion to Jesus' resurrection. See 9.22; Acts 1.22.

Some Sayings of Jesus

17

Jesus[e] said to his disciples, "Occasions for stumbling are bound to come, but woe to anyone by whom they come! [2]It would be better for you if a millstone were hung around your neck and you were thrown into the sea than for you to cause one of these little ones to stumble. [3]Be on your guard! If another disciple[a] sins, you must rebuke the offender, and if there is repentance, you must forgive. [4]And if the same person sins against you seven times a day, and turns back to you seven times and says, 'I repent,' you must forgive."

5 The apostles said to the Lord, “Increase our faith!” 6The Lord replied, “If you had faith the size of a[b] mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

7 “Who among you would say to your slave who has just come in from plowing or tending sheep in the field, ‘Come here at once and take your place at the table’? 8Would you not rather say to him, ‘Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink’? 9Do you thank the slave for doing what was commanded? 10So you also, when you have done all that you were ordered to do, say, ‘We are worthless slaves; we have done only what we ought to have done!’”

Jesus Cleanses Ten Lepers

11 On the way to Jerusalem Jesus[c] was going through the region between Samaria and Galilee. 12As he entered a village, ten lepers[d] approached him. Keeping their distance, 13they called out, saying, “Jesus, Master, have mercy on us!” 14When he saw them, he said to them, “Go and show yourselves to the priests.” And as they went, they were made clean. 15Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. 16He prostrated himself at Jesus’[e] feet and thanked him. And he was a Samaritan. 17Then Jesus asked, “Were not ten made clean? But the other nine, where are they? 18Was none of them found to return and give praise to God except this foreigner?” 19Then he said to him, “Get up and go on your way; your faith has made you well.”

The Coming of the Kingdom

20 Once Jesus[c] was asked by the Pharisees when the kingdom of God was coming, and he answered, “The kingdom of God is not coming with things that can be observed; 21nor will they say, ‘Look, here it is!’ or ‘There it is!’ For, in fact, the kingdom of God is among[f] you.”

22 Then he said to the disciples, “The days are coming when you will long to see one of the days of the Son of Man, and you will not see it. 23They will say to you, ‘Look there!’ or ‘Look here!’ Do not go, do not set off in pursuit. 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.[g] 25But first he must endure much suffering and be rejected by this generation. 26Just as it was in the days of Noah, so too it will be in the days of the Son of Man. 27They were eating and drinking, and marrying

and being given in marriage, until the day Noah entered the ark, and the flood came and destroyed all of them. [28]Likewise, just as it was in the days of Lot: they were eating and drinking, buying and selling, planting and building, [29]but on the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them [30]—it will be like that on the day that the Son of Man is revealed. [31]On that day, anyone on the housetop who has belongings in the house must not come down to take them away; and likewise anyone in the field must not turn back. [32]Remember Lot's wife. [33]Those who try to make their life secure will lose it, but those who lose their life will keep it. [34]I tell you, on that night there will be two in one bed; one will be taken and the other left. [35]There will be two women grinding meal together; one will be taken and the other left."[a] [37]Then they asked him, "Where, Lord?" He said to them, "Where the corpse is, there the vultures will gather."

17.1–10 Cf. Mt 18.6–7, 21–22; Mk 9.42. Diverse sayings to the disciples. **17.1** *Occasions for stumbling,* i.e., apostasy (see 7.23; 8.13). *Woe.* Inevitability and divine necessity do not eliminate personal responsibility (see also 22.22). **17.2** *These little ones,* probably the disciples (see 10.21; 12.32). **17.4** *Seven times a day,* i.e., continually. **17.5** *Apostles,* the twelve closest delegates (see 6.13). **17.10** *Worthless slaves,* those to whom nothing is owed. Cf. 12.37; 22.25–27.

17.11–19.27 The final stages of the journey to Jerusalem (see note on 9.51). **17.11–19** The healing of the ten lepers contains echoes of the healing in 5.12–14. See also 4.27. **17.11** Luke's reference to *the region between Samaria and Galilee* moves the journey along but the intended location is not at all clear. **17.12** *Keeping their distance,* as Jewish law required (see Lev 13.46; Num 5.2–3). **17.14** *Show yourselves to the priests,* i.e., for examination (see Lev 13.2–8; 14.2–3). **17.16** *A Samaritan.* See note on 9.52. See also 10.30–37. **17.18** *This foreigner.* See 7.9. **17.19** *Your faith has made you well.* See also 7.50; 8.48; 18.42. **17.20–37** The advent of the kingdom and the coming of the Son of Man are treated here and again in 21.7–36. **17.20** As in Acts 1.6–7, the question of *when the kingdom of God was coming* is misguided and seeks signs (cf. 21.7). **17.21–22** Like the word of God in Deut 30.11–14, the kingdom is already present as it is announced *among you* (see note on 4.43; see also 6.20; 8.1; 9.2; 10.9, 11;11.20; 12.32; 16.16). *The days of the Son of Man,* however, await the full revelation of the last judgment (17.30; see also Dan 7.9–14). **17.24** *As the lightning flashes.* The return of the Son of Man will be a sudden, highly visible appearance. See Acts 1.11. **17.25** See also 9.22; 24.26. *First* may imply a heavenly timetable that gives opportunity for repentance (see Acts 3.17–26). *This generation.* See note on 7.31. **17.26** *The days of Noah.* See Gen 6.5–8, 11.

17.27 *Eating…being given in marriage,* i.e., engaging in ordinary activities until the unexpected flood destroyed them (see Gen 7.21–23). **17.28** *The days of Lot.* See Gen 13.13; 19.15. *Eating…building.* The list depicts ordinary activities, not the corruption usually associated with Sodom (cf. Ezek 16.49–50). **17.29** *Fire… from heaven.* See Gen 19.24. See also Lk 9.54; 10.12. **17.32** The fate of *Lot's wife,* who looked back to view the destruction of Sodom (see Gen 19.26), serves as a warning not to *turn back* (v. 31). **17.33** See also 9.24; Mt 10.39; 16.25; Mk 8.35; Jn 12.25. **17.34** On the swift and unexpected judgment *on that night,* see also 12.38–40, 46; Mt 24.43–51. *Taken* (also v. 35), seemingly to safety. **17.37** This seems to say that to find those left one must look for the circling *vultures* (Prov 30.17; Hos 8.1).

The Parable of the Widow and the Unjust Judge

18

Then Jesus[b] told them a parable about their need to pray always and not to lose heart. 2He said, "In a certain city there was a judge who neither feared God nor had respect for people. 3In that city there was a widow who kept coming to him and saying, 'Grant me justice against my opponent.' 4For a while he refused; but later he said to himself, 'Though I have no fear of God and no respect for anyone, 5yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.'"[c] 6And the Lord said, "Listen to what the unjust judge says. 7And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? 8I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?"

The Parable of the Pharisee and the Tax Collector

9 He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: 10"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. 12I fast twice a week; I give a tenth of all my income.' 13But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!' 14I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble

themselves will be exalted.”

Jesus Blesses Little Children

15 People were bringing even infants to him that he might touch them; and when
the disciples saw it, they sternly ordered them not to do it. 16But Jesus called for
them and said, “Let the little children come to me, and do not stop them; for it is
to such as these that the kingdom of God belongs. 17Truly I tell you, whoever
does not receive the kingdom of God as a little child will never enter it.”

The Rich Ruler

18 A certain ruler asked him, “Good Teacher, what must I do to inherit eternal
life?” 19Jesus said to him, “Why do you call me good? No one is good but God
alone. 20You know the commandments: ‘You shall not commit adultery; You
shall not murder; You shall not steal; You shall not bear false witness; Honor
your father and mother.’” 21He replied, “I have kept all these since my youth.”
22When Jesus heard this, he said to him, “There is still one thing lacking. Sell all
that you own and distribute the money[a] to the poor, and you will have treasure in
heaven; then come, follow me.” 23But when he heard this, he became sad; for he
was very rich. 24Jesus looked at him and said, “How hard it is for those who
have wealth to enter the kingdom of God! 25Indeed, it is easier for a camel to go
through the eye of a needle than for someone who is rich to enter the kingdom of
God.”

26 Those who heard it said, “Then who can be saved?” 27He replied, “What
is impossible for mortals is possible for God.”

28 Then Peter said, “Look, we have left our homes and followed you.”
29And he said to them, “Truly 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 get back very much more in this age, and in the age to come
eternal life.”

A Third Time Jesus Foretells His Death and Resurrection

31 Then he took the twelve aside and said to them, “See, we are going up to
Jerusalem, and everything that is written about the Son of Man by the prophets
will be accomplished. 32For he will be handed over to the Gentiles; and he will
be mocked and insulted and spat upon. 33After they have flogged him, they will

kill him, and on the third day he will rise again." [34]But they understood nothing about all these things; in fact, what he said was hidden from them, and they did not grasp what was said.

Jesus Heals a Blind Beggar Near Jericho

35 As he approached Jericho, a blind man was sitting by the roadside begging. [36]When he heard a crowd going by, he asked what was happening. [37]They told him, "Jesus of Nazareth[b] is passing by." [38]Then he shouted, "Jesus, Son of David, have mercy on me!" [39]Those who were in front sternly ordered him to be quiet; but he shouted even more loudly, "Son of David, have mercy on me!" [40]Jesus stood still and ordered the man to be brought to him; and when he came near, he asked him, [41]"What do you want me to do for you?" He said, "Lord, let me see again." [42]Jesus said to him, "Receive your sight; your faith has saved you." [43]Immediately he regained his sight and followed him, glorifying God; and all the people, when they saw it, praised God.

18.1–8 This parable provides instruction on how to persevere until the eschaton. **18.1** *Not to lose heart.* On endurance in prayer, see 11.5–13. **18.2** One who has not *feared God* would lack the wisdom to judge equitably (see Prov 1.7; see also Acts 10.2, 22, 35; 13.16, 26). **18.3** A *widow* had a particular claim for justice in Israel (Deut 10.17–18; 24.17; 27.19; Sir 35.14–15; see also Lk 2.37; 4.25–26; 7.12; 20.47; 21.2–3; Acts 6.1;9.39, 41). **18.5** See 11.8. *Wear me out,* lit. "hit under the eye," an image from boxing (see 1 Cor 9.27). **18.6** *Listen.* It is not the judge's indifference (v. 4) but his eventual yielding to the widow's complaint (v. 5) that is the point of the parable. **18.7** On God's granting *justice,* or vindication, see Deut 32.36; Ps 34.17–18. *Chosen ones.* See Ps 105.6, 43; Isa 43.20; 65.9, 22; see also Lk 9.35;23.35. The questions suggest an awareness of a *delay* in the expected vindication (see also 12.38; Mt 24.48;25.5, 19). **18.8b** The last half of the verse provides a second conclusion (see note on 16.9). *Will he find faith on earth?* Cf. 5.20; 7.9; 22.32. **18.9–14** The Pharisee and tax collector are stock examples of how contempt for others is the regular corollary of self-righteousness (see 5.29–32; 7.29–30; 15.1–2; see also 10.29; 16.15). **18.10** *Pharisee.* See note on 5.17. *Tax collector.* See note on 5.30. **18.11** *Praying,* lit. "praying to himself." See also 12.17–19. **18.12** *Fast.* See note on 5.33. On the *tenth,* or tithe, see note on 11.42. **18.13** *Beating his breast,* a sign of repentance (see 23.48). The plea for God to be *merciful* is a prayer for pardon (see Pss 25.11; 51.1; 65.3; see also Lk 6.36). **18.14** *Justified,* i.e., declared righteous by God. See 14.11. **18.15–17** Cf. Mt 19.13–15; Mk 10.13–16. The parallels with Mark's Gospel, broken off at 9.51, now resume. **18.15** *Sternly ordered,* lit.

"rebuked." Cf. 9.55. The disciples have not learned from the incident with the children in 9.46–48. **18.17** The qualities of openness, low status, and no claim to achievement characterize the *little child.* **18.18–30** Cf. Mt 19.16–30; Mk 10.17–31. An encounter with a rich ruler continues the teaching on how to inherit eternal life. **18.18** The ruler's question is the same as the lawyer's in 10.25. On Jesus as a *Teacher,* or interpreter of the law, see 7.40; 8.49; 9.38; 10.25;11.45; 12.13; 19.39; 20.21, 28, 39; 21.7; 22.11. **18.19** *No one is good but God alone.* Jesus redirects attention away from himself and toward God's goodness (1 Chr 16.34; Pss 34.8; 106.1; 118.1, 29; see also Lk 11.13). **18.20** For the list of *commandments,* see Ex 20.12–16; Deut 5.16–20 (cf. Lk 10.27). **18.22** Discipleship to this teacher is not simply better observance of the law; the *one thing lacking* requires giving up *all* one's possessions (see also 14.33). On care for the *poor,* see note on 6.20. *Treasure in heaven.* See 12.33; note on 16.9. **18.24** See note on 16.9. See also 6.24; 16.10–13. **18.25** *A camel…through the eye of a needle,* an image of extreme difficulty (see also 6.41–42). **18.26** *Who can be saved?* Cf. 13.23. **18.27** All is *possible for God* (see also 1.37; Gen 18.14); thus even a rich person can enter the kingdom (see 19.1–10). **18.28** See 5.11. See note on 12.41. **18.29–30** A restatement of the assurances of 12.22–34. **18.31–34** Cf. Mt 20.17–19; Mk 10.32–34. The sixth prediction of the Passion (9.22, 44; 12.50; 13.32–34; 17.25). **18.31** Jesus' death is warranted as *written…by the prophets,* but without a clear reference to a particular prophetic text (see also 24.27, 44–46; Acts 3.18; 13.27; cf. Acts 4.25–28 [based on Ps 2.1–2]; 8.32–33 [based on Isa 53.7–8]). **18.32** *Handed over to the Gentiles.* See Acts 4.25–28; cf. Mt 20.18–19; Mk 10.33–34. *Mocked and insulted.* See 22.63; 23.11, 36. **18.34** The threefold emphasis on the disciples' ignorance echoes 9.45 (see also 2.50; 24.16). **18.35–43** Cf. Mt 20.29–34; 9.27–31; Mk 10.46–52. Jesus is announced as the Son of David before his royal entrance into Jerusalem (19.29–40). **18.35** Luke sets this story at Jesus' entrance to *Jericho* (see 19.1; see also 10.30), a city northeast of Jerusalem in the Jordan Valley (cf. Mk 10.46). The unnamed *blind man* perceives the Davidic ruler that others in the entourage do not recognize. **18.38** *Son of David.* See also 1.27, 32, 69; 2.4, 11; 3.31; 20.41–44. **18.42** The command *receive your sight* recalls the reading in 4.18 (see also 7.21–22; Acts 9.17–18). *Your faith has saved you.* See 7.50; 8.48; 17.19; cf. 5.20. **18.43** *All the people…praised God.* See 5.26; 7.16; 13.17; see also 8.39; 17.15.

Jesus and Zacchaeus

19

He entered Jericho and was passing through it. 2A man was there named Zacchaeus; he was a chief tax collector and was rich. 3He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. 4So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. 5When Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down; for I must stay at your house today.” 6So he hurried down and was happy to welcome him. 7All who saw it began to grumble and said, “He has gone to be the guest of one who is a sinner.” 8Zacchaeus stood there and said to the Lord, “Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back 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 out and to save the lost.”

The Parable of the Ten Pounds

11 As they were listening to this, he went on to tell a parable, because he was near Jerusalem, and because they supposed that the kingdom of God was to appear immediately. 12So he said, “A nobleman went to a distant country to get royal power for himself and then return. 13He summoned ten of his slaves, and gave them ten pounds, [a] and said to them, ‘Do business with these until I come back.’ 14But the citizens of his country hated him and sent a delegation after him, saying, ‘We do not want this man to rule over us.’ 15When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned so that he might find out what they had gained by trading. 16The first came forward and said, ‘Lord, your pound has made ten more pounds.’ 17He said to him, ‘Well done, good slave! Because you have been trustworthy in a very small thing, take charge of ten cities.’ 18Then the second came, saying, ‘Lord, your pound has made five pounds.’ 19He said to him, ‘And you, rule over five cities.’ 20Then the other came, saying, ‘Lord, here is your pound. I wrapped it up in a piece of cloth, 21for I was afraid of you, because you are a harsh man; you take what you did not deposit, and reap what you did not sow.’ 22He said to him, ‘I will judge you by your own words, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow? 23Why then did you not put my money into the bank? Then when I returned, I could have collected it with interest.’ 24He said to the bystanders, ‘Take the pound from him and give it to the one who has ten

pounds.’ 25 (And they said to him, ‘Lord, he has ten pounds!’) 26‘I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away. 27But as for these enemies of mine who did not want me to be king over them—bring them here and slaughter them in my presence.’”

Jesus’ Triumphal Entry into Jerusalem

28 After he had said this, he went on ahead, going up to Jerusalem.

29 When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, 30saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. 31If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” 32So those who were sent departed and found it as he had told them. 33As they were untying the colt, its owners asked them, “Why are you untying the colt?” 34They said, “The Lord needs it.” 35Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. 36As he rode along, people kept spreading their cloaks on the road. 37As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, 38saying,

> “Blessed is the king
> who comes in the name of the Lord!
> Peace in heaven,
> and glory in the highest heaven!”

39Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” 40He answered, “I tell you, if these were silent, the stones would shout out.”

Jesus Weeps over Jerusalem

41 As he came near and saw the city, he wept over it, 42saying, “If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. 43Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. 44They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God.”[a]

Jesus Cleanses the Temple

45 Then he entered the temple and began to drive out those who were selling
things there; [46]and he said, “It is written,

> ‘My house shall be a house of prayer’
> but you have made it a den of robbers.”

47 Every day he was teaching in the temple. The chief priests, the scribes,
and the leaders of the people kept looking for a way to kill him; [48]but they did
not find anything they could do, for all the people were spellbound by what they
heard.

19.1–10 The story of Zacchaeus illustrates earlier statements about tax collectors (5.29–32), the rich (18.25–27), and the lost (ch. 15). **19.2** *Zacchaeus,* the Greek rendering of a common Hebrew name (Ezra 2.9; Neh 7.14; 2 Macc 10.19) meaning “innocent” or “clean.” *A chief tax collector* played a role in the Roman bureaucracy that many Jews regarded as traitorous to their law (see 20.22; see also note on 5.30). **19.5** *I must stay at your house.* The comment implies divine necessity (see note on 2.49). *Today.* See note on 19.9. **19.7** The crowd’s reaction recalls those in 5.30; 7.34, 39;15.2. **19.8** Zacchaeus’s promise to give *half* to the poor is voluntary (cf. 18.18–25). *Pay back four times as much,* fulfilling the strictest law of restitution (see Ex 22.1). *If I have defrauded.* See 3.14. Some scholars understand Zacchaeus’s words to be a statement of his customary procedure (i.e., a defense) and not a sign of conversion, since the Greek verb behind *I will give* is in the present tense, lit. “I am giving.” **19.9** *Today* (see 2.11; 4.21;23.43; Deut 26.16–19) stresses the present reality of salvation (see note on 4.43). *Son of Abraham,* i.e., an Israelite (see also 3.8; 13.16; cf. Gal 3.29). **19.10** *To save the lost.* See note on 15.4. **19.11–27** Cf. Mt 25.14–30; Mk 13.34. This parable concludes the extended journey to Jerusalem (9.51–19.27) and again corrects misunderstandings about the present reality and future appearance of the kingdom of God (see 17.20–37; 21.7–36; Acts 1.6–7). **19.12** *To get royal power,* i.e., to acquire the status of a vassal king from an overlord (see note on 3.1). This allegorical detail alludes to Jesus’ own imminent departure and exaltation (24.26; Acts 2.32–36). **19.13** The *pounds,* or “minas” (see text note *a*), are distributed equally (cf. Mt 25.15). Each was worth 100 drachmas (see 15.8, text note *a*). **19.14** Another allegorical detail seems to refer to Jesus’ rejection (see 23.18). **19.17** *Take charge of ten cities.* The rewards are dispensed in direct proportion to performance.

19.26 See also 8.18; Mt 13.12; 25.29; Mk 4.25. **19.27** The conclusion of the story portrays with harsh realism how oriental kings could treat their enemies (v.

14; see also 20.9–16). The detail may allude to the destruction of Jerusalem (see 21.20–24). **19.28–40** Cf. Mt 21.1–9; Mk 11.1–10; Jn 12.12–19. The journey that began in 9.51 now reaches its climax in Jerusalem. **19.28** *Going up.* See note on 10.30. **19.29** *Bethphage and Bethany* are villages about two miles from Jerusalem, on the lower slope of the *Mount of Olives* (see also 24.50; Mt 21.1; 26.6; Mk 11.1; 14.3; Jn 11.1, 18; 12.1). The Mount of Olives is just east of Jerusalem; God was expected to appear there on the "day of the LORD" and become "king over all the earth" (see Zech 14.4–9). The two *disciples* are advance agents preparing for a royal entrance (see also 9.52;10.1). **19.30** The unridden *colt* marks a direct enactment of Zech 9.9 (see Mt 21.4–5; see also 1 Kings 1.33–35). **19.34** *The Lord needs it.* The colt is requisitioned as a royal prerogative. **19.36** Luke does not mention festal branches (cf. Mt 21.8; Mk 11.8; Jn 12.13), but *spreading their cloaks* has royal significance (cf. 2 Kings 9.13). **19.37** The *multitude of the disciples* again stresses Jesus' large following (see also 18.15, 36, 43; 19.3). **19.38** *Blessed…in the name of the Lord,* the usual greeting (from Ps 118.26) for Passover pilgrims (but with the word *king* added); and it also fulfills Jesus' royal prediction of 13.35. *Peace in heaven.* Cf. 2.14; 10.5–6; 12.51;19.42. **19.39** The caution of *some of the Pharisees* recalls 13.31. This is the last appearance of the Pharisees in the Gospel. In Acts they almost serve as allies to the Christian cause (see Acts 5.33–42; 23.6–9). **19.40** Jesus' response (lit. "the stones will cry out") is prophetic (cf. Hab 2.11). **19.41–44** Jesus' lament over Jerusalem (see 13.34–35) is filled with allusions to oracles of destruction (2 Kings 8.11–12; Ps 137.9; Isa 29.3–10; 48.18; Jer 6.6–20; 8.18–21; 15.5; 23.38–40). **19.43** *Ramparts* implies siege warfare such as Titus used against Jerusalem in 70 CE, but also cf. Isa 29.3 (see also Introduction). **19.44** *Not…one stone upon another.* See also v. 40; 21.6. The fault lies in the failure to recognize Jesus as God's *visitation,* intended to save (1.68; 7.16) but now become judgment (Isa 29.6). **19.45–48** Cf. Mt 21.12–13; Mk 11.15–17; Jn 2.13–17. In a sudden visitation to the temple (see Mal 3.1–2), the Messiah drives merchants from it. **19.46** Restoring the temple as a *house of prayer* has prophetic precedent (Isa 56.7). *Den of robbers.* See Jer 7.11. **19.47–48** Jesus is *teaching in the temple* through ch. 21. Luke eliminates all the specific chronological references of Mark's "passion week"(e.g., Mk 14.1) and represents Jesus' time in Jerusalem as an extended time of teaching. On the efforts of the leaders to find *a way to kill him,* see 11.53–54; 22.2; see also 6.11. The constant presence of *the people* in Jerusalem serves as a buffer between Jesus and those who would do him harm (see 20.1, 6, 9, 19, 26, 45;21.38; 22.2).

The Authority of Jesus Questioned

20

One day, as he was teaching the people in the temple and telling the good news,
the chief priests and the scribes came with the elders [2]and said to him, “Tell us,
by what authority are you doing these things? Who is it who gave you this
authority?” [3]He answered them, “I will also ask you a question, and you tell me:
[4]Did the baptism of John come from heaven, or was it of human origin?” [5]They
discussed it with one another, saying, “If we say, ‘From heaven,’ he will say,
‘Why did you not believe him?’ [6]But if we say, ‘Of human origin,’ all the people
will stone us; for they are convinced that John was a prophet.” [7]So they
answered that they did not know where it came from. [8]Then Jesus said to them,
“Neither will I tell you by what authority I am doing these things.”

The Parable of the Wicked Tenants

9 He began to tell the people this parable: “A man planted a vineyard, and leased
it to tenants, and went to another country for a long time. [10]When the season
came, he sent a slave to the tenants in order that they might give him his share of
the produce of the vineyard; but the tenants beat him and sent him away empty-
handed. [11]Next he sent another slave; that one also they beat and insulted and
sent away empty-handed. [12]And he sent still a third; this one also they wounded
and threw out. [13]Then the owner of the vineyard said, ‘What shall I do? I will
send my beloved son; perhaps they will respect him.’ [14]But when the tenants saw
him, they discussed it among themselves and said, ‘This is the heir; let us kill
him so that the inheritance may be ours.’ [15]So they threw him out of the vineyard
and killed him. What then will the owner of the vineyard do to them? [16]He will
come and destroy those tenants and give the vineyard to others.” When they
heard this, they said, “Heaven forbid!” [17]But he looked at them and said, “What
then does this text mean:

> ‘The stone that the builders rejected
> has become the cornerstone’?

[a][18]Everyone who falls on that stone will be broken to pieces; and it will crush
anyone on whom it falls.” [19]When the scribes and chief priests realized that he
had told this parable against them, they wanted to lay hands on him at that very
hour, but they feared the people.

The Question about Paying Taxes

20 So they watched him and sent spies who pretended to be honest, in order to trap him by what he said, so as to hand him over to the jurisdiction and authority of the governor. 21So they asked him, “Teacher, we know that you are right in what you say and teach, and you show deference to no one, but teach the way of God in accordance with truth. 22Is it lawful for us to pay taxes to the emperor, or not?” 23But he perceived their craftiness and said to them, 24“Show me a denarius. Whose head and whose title does it bear?” They said, “The emperor’s.” 25He said to them, “Then give to the emperor the things that are the emperor’s, and to God the things that are God’s.” 26And they were not able in the presence of the people to trap him by what he said; and being amazed by his answer, they became silent.

The Question about the Resurrection

27 Some Sadducees, those who say there is no resurrection, came to him 28and asked him a question, “Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife but no children, the man[a] shall marry the widow and raise up children for his brother. 29Now there were seven brothers; the first married, and died childless; 30then the second 31and the third married her, and so in the same way all seven died childless. 32Finally the woman also died. 33In the resurrection, therefore, whose wife will the woman be? For the seven had married her.”

34 Jesus said to them, “Those who belong to this age marry and are given in marriage; 35but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. 36Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection. 37And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. 38Now he is God not of the dead, but of the living; for to him all of them are alive.” 39Then some of the scribes answered, “Teacher, you have spoken well.” 40For they no longer dared to ask him another question.

The Question about David’s Son

41 Then he said to them, “How can they say that the Messiah[b] is David’s son? 42For David himself says in the book of Psalms,

‘The Lord said to my Lord,

“Sit at my right hand,
43 until I make your enemies your footstool.” ’

44David thus calls him Lord; so how can he be his son?”

Jesus Denounces the Scribes

45 In the hearing of all the people he said to the[c] disciples, 46“Beware of the scribes, who like to walk around in long robes, and love to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets. 47They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”

20.1–21.4 In a series of conflicts in the temple, Jesus’ adversaries ask insincere questions to entrap or ridicule him, yet he still finds ways to teach with integrity. **20.1–8** Cf. Mt 21.23–27; Mk 11.27–33. **20.1** Jesus’ daily teaching in the temple is linked with his “proclaiming,” or *telling the good news* (see 4.18, 43; 7.22; 8.1; 9.6; 16.16). The *chief priests*, *scribes*, and *elders* are Jesus’ primary adversaries in Jerusalem (see also 9.22; 19.47; 20.19; 22.52). **20.2** On the question of Jesus’ *authority*, see 4.32, 36; 5.24; 11.14–23; see also 9.1; 10.19. **20.3** Jesus’ *question* places his opponents on the horns of a dilemma. **20.4** *Baptism of John.* See 3.1–17; 7.24–35. **20.5–6** See 7.29–30; cf. Acts 5.38–39. **20.9–19** Cf. Mt 21.33–46; Mk 12.1–12. Jesus’ parable presses his adversaries beyond predictable scholastic questions (see also 10.25–26;18.18–19). **20.9** *Vineyard.* See Isa 5.1–7. **20.10–12** The mistreatment of the slaves recalls the treatment of the prophets and apostles (11.49; Acts 7.52). **20.13** *What shall I do?* a common Lukan soliloquy (3.10, 14; 10.25; 12.17; 16.3; 18.18; Acts 2.37; 4.16; see also Isa 5.4). *My beloved son.* See 3.22; 9.35. **20.14** *Discussed it among themselves.* See v. 5; see also 19.47–48. **20.17** The text quoted is Ps 118.22, also quoted in Acts 4.11; 1 Pet 2.7. Another verse of this psalm is quoted in 13.35; 19.38. **20.18** The rejected but exalted *stone* (an allusion to Jesus’ crucifixion and resurrection; see 9.22) will become an occasion for stumbling and judgment (see also 2.34; Isa 8.14–15; Dan 2.34–35, 44–45; 1 Pet 2.6–8). **20.19** The division continues between the *people* and the rulers (see note on 19.47–48). **20.20–26** Cf. Mt 22.15–22; Mk 12.13–17. The second controversy in the temple (see also vv. 1–8). **20.20** *They watched him.* See also 6.7; 14.1. *Spies* try to lay the groundwork for legal charges (see 23.2). *Governor,* Pilate (see 3.1; 23.1–25). **20.21** The traditional compliments (see Lev 19.15; Deut 1.17; 16.19) are patently hypocritical. **20.22** The question was difficult for Jews because of the theological claims of the Roman order (see notes on 2.10;2.11; 20.24) and the dangers of opposing Rome. **20.24** A Roman *denarius* of this era bore the

engraved image of Tiberius Caesar (see 3.1; cf. Ex 20.4; Deut 5.8) and the inscription “SON OF THE DIVINE AUGUSTUS” (cf. Ex 20.23). **20.25** Jesus’ answer changes the question from what one owes the emperor (i.e., coins with his image) to what belongs to God (people with God’s image; Gen 1.26–27). See also Rom 13.6–7; 1 Pet 2.13–17. **20.27–40** Cf. Mt 22.23–33; Mk 12.18–27. The third controversy introduces new opponents (cf. vv. 1–8, 20–26). **20.27** The *Sadducees* denied the Pharisaic teachings of *resurrection* and angels (see also Acts 4.2; 23.6–10) and were closely linked with the temple leadership (Acts 4.1; 5.17). **20.28–33** The case cited by the Sadducees is absurd but refers to the law of levirate (brother-in-law) marriage, which kept a deceased husband’s name alive (Deut 25.5–6; see also Gen 38.8). **20.34–36** *Marry,* i.e., to procreate. This is no longer necessary for those who inherit eternal life in the age to come. **20.37** *Moses himself.* Sadducees recognized only the authority of the books of Moses (the written Torah), which contain no explicit references to the resurrection. Jesus finds an implicit reference in Ex 3.6. **20.38** See 4 Macc 7.19. **20.41–44** Cf. Mt 22.41–46; Mk 12.35–37a. Jesus now poses a question to his former questioners. **20.41** *The Messiah is David’s Son.* See notes on 1.55; 18.38. **20.42–43** See Ps 110.1. For a somewhat different use of this text, see Acts 2.32–36. **20.44** Since elsewhere the messianic title *son* of David is applied to Jesus (18.38–39; see also 1.32, 69), the meaning here is that this title, though correct, is not adequate, especially insofar as it suggests Jesus’ subordination to David. Cf. 1.35. **20.45–47** Cf. Mt 23.1–36; Mk 12.37b–40. Jesus’ concluding attack *in the hearing of all the people* on the scribes recalls his denouncement of the Pharisees in 11.37–52. **20.46** *Places of honor.* See 14.7–11. **20.47** *Widows.* See note on 18.3; cf. 21.1–4.

The Widow’s Offering

21

He looked up and saw rich people putting their gifts into the treasury; [2]he also saw a poor widow put in two small copper coins. [3]He said, “Truly I tell you, this poor widow has put in more than all of them; [4]for all of them have contributed out of their abundance, but she out of her poverty has put in all she had to live on.”

The Destruction of the Temple Foretold

5 When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, he said, [6]“As for these things that

you see, the days will come when not one stone will be left upon another; all will be thrown down."

Signs and Persecutions

7 They asked him, "Teacher, when will this be, and what will be the sign that this is about to take place?" 8And he said, "Beware that you are not led astray; for many will come in my name and say, 'I am he!' [a] and, 'The time is near!'[b] Do not go after them.

9 "When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately." 10Then he said to them, "Nation will rise against nation, and kingdom against kingdom; 11there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven.

12 "But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. 13This will give you an opportunity to testify. 14So make up your minds not to prepare your defense in advance; 15for I will give you words[c] and a wisdom that none of your opponents will be able to withstand or contradict. 16You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. 17You will be hated by all because of my name. 18But not a hair of your head will perish. 19By your endurance you will gain your souls.

The Destruction of Jerusalem Foretold

20 "When you see Jerusalem surrounded by armies, then know that its desolation has come near.[d] 21Then those in Judea must flee to the mountains, and those inside the city must leave it, and those out in the country must not enter it; 22for these are days of vengeance, as a fulfillment of all that is written. 23Woe to those who are pregnant and to those who are nursing infants in those days! For there will be great distress on the earth and wrath against this people; 24they will fall by the edge of the sword and be taken away as captives among all nations; and Jerusalem will be trampled on by the Gentiles, until the times of the Gentiles are fulfilled.

The Coming of the Son of Man

25 "There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves.

[26]People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. [27]Then they will see ‘the Son of Man coming in a cloud’ with power and great glory. [28]Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near.”

The Lesson of the Fig Tree

29 Then he told them a parable: “Look at the fig tree and all the trees; [30]as soon as they sprout leaves you can see for yourselves and know that summer is already near. [31]So also, when you see these things taking place, you know that the kingdom of God is near. [32]Truly I tell you, this generation will not pass away until all things have taken place. [33]Heaven and earth will pass away, but my words will not pass away.

Exhortation to Watch

34 “Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day does not catch you unexpectedly, [35]like a trap. For it will come upon all who live on the face of the whole earth. [36]Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man.”

37 Every day he was teaching in the temple, and at night he would go out and spend the night on the Mount of Olives, as it was called. [38]And all the people would get up early in the morning to listen to him in the temple.

21.1–4 Cf. Mk 12.41–44. The contrast between the abundance of the rich and the poverty of the widow is rehearsed three times in these verses (see also 6.20–26;18.18–25; note on 7.12). **21.1** *Treasury,* i.e., offering box. **21.4** *All she had.* See 8.43. **21.5–36** Luke’s version of the “Synoptic apocalypse” (cf. Mt 24; Mk 13) is located at the temple and rivals the Sermon on the Plain (6.20–49) for length and significance. **21.5–24** Cf. Mt 24.1–21; Mk 13.1–19. A collection of signs that will precede the destruction of Jerusalem. **21.6** *Not one stone…upon another.* See 19.44; Jer 7.1–15; 22.5. **21.7** Jesus continues to speak as a *Teacher,* interpreting tradition (see note on 18.18). On the request for a *sign,* see 11.16, 29–30. **21.8** False prophets declare the destruction of the temple to be *near,* but the divine plan has more phases. Cf. Acts 5.36–37; 21.38. **21.9** *Wars and insurrections.* See Dan 11.25, 44; Rev 6.3–4; 9.7–11. **21.10–11** On God’s judgment through cosmic struggle and warfare, see 2 Chr 15.6; Isa 19.2; Jer 4.13–22; 14.12; 21.6–7; Ezek 14.21; 38.19–23; 2 Esd 13.31. **21.12** Acts narrates

the fulfillment of this prediction with stories of arrest, persecution, and imprisonment because of Jesus' *name* (see, e.g., Acts 4.1–22; 5.17–41; 12.1–11; 22–26; cf. Lk 6.22). **21.13** *An opportunity to testify.* See Acts 3.15; 4.33;5.32; 26.22. **21.14** On not preparing a *defense in advance*, see also 12.11. **21.15** *A wisdom.* Cf. 12.12; Acts 6.10. **21.16** *Put…to death.* See Acts 7.54–60; 12.1–2. **21.17** *Hated by all* recalls Jesus' statement in 6.22 (cf. Acts 2.47). **21.18** *Hair.* See note on 12.7. **21.19** *Endurance,* faithful reliance on God to preserve life (see 8.15; 9.23–27). **21.20–24** The destruction of Jerusalem is described in language that echoes scriptural warnings of God's judgment (see also 13.34–35; 19.41–44). **21.20** *Desolation,* i.e., of Jerusalem. See Dan 9.26–27; see also Jer 26.9; cf. Mt 24.15; Mk 13.14. **21.22** *Days of vengeance.* See Deut 32.35; Hos 9.7. **21.23** *Woe.* See note on 6.24. **21.24** *The edge of the sword.* See Jer 21.7; Sir 28.18. *Captives among all nations.* See Deut 28.64; Ezek 32.9. *Trampled on by the Gentiles.* See Zech 12.3; see also Dan 8.13; Rev 11.2. *Until the times of the Gentiles are fulfilled,* either the time when the gentile (i.e., Roman) triumph is complete or a divinely imposed limitation of the Gentiles' dominance (see also Rom 11.7–32). An expression of God's ultimate saving purpose for Israel has strong scriptural precedents (see Deut 32.26–27; Isa 45–47; Zech 12.1–6). **21.25–36** Cf. Mt 24.29–35; Mk 13.24–31. An apocalyptic vision of cosmic distress that will confuse the Gentiles and usher in the kingdom of God. **21.25** *Signs in the sun, the moon, and the stars,* common features of prophetic and apocalyptic pronouncements (see Joel 2.30–32, cited in Acts 2.19–21; see also Isa 13.10; 34.4; Ezek 32.7). On the *distress* of nations, see Isa 17.12–14. On the *sea and the waves,* see Pss 46.3; 89.9; 93.3–4. **21.26** See Isa 24.17–20. **21.27** The appearance of *the Son of Man* with *power and great glory* is the conferral of dominion for all to see (Dan 7.13–14; cf. Acts 1.11). **21.28** *Redemption* (see 1.68; 2.38; 24.21) and the kingdom of God (21.31; see also 10.9, 11) are now publicly imminent. **21.32** *This generation,* i.e., the generation of the signs (see also 7.31; 9.41; 11.29–32, 50–51; 16.8; 17.25). **21.34** *That day,* i.e., the day of the Son of Man (see also 10.12; 17.22–37; see also 1 Thess 5.1–11). **21.36** *To stand before the Son of Man,* i.e., to face his judgment with confidence. **21.37–38** These verses and (see note on) 19.47–48 form a bracket around Luke's depiction of Jesus' teaching in the temple, which goes on for an indefinite period.

The Plot to Kill Jesus

22

Now the festival of Unleavened Bread, which is called the Passover, was near. 2The chief priests and the scribes were looking for a way to put Jesus[a] to death, for they were afraid of the people.

3 Then Satan entered into Judas called Iscariot, who was one of the twelve; 4he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. 5They were greatly pleased and agreed to give him money. 6So he consented and began to look for an opportunity to betray him to them when no crowd was present.

The Preparation of the Passover

7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. 8So Jesus[a] sent Peter and John, saying, "Go and prepare the Passover meal for us that we may eat it." 9They asked him, "Where do you want us to make preparations for it?" 10"Listen," he said to them, "when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters 11and say to the owner of the house, 'The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?" ' 12He will show you a large room upstairs, already furnished. Make preparations for us there." 13So they went and found everything as he had told them; and they prepared the Passover meal.

The Institution of the Lord's Supper

14 When the hour came, he took his place at the table, and the apostles with him. 15He said to them, "I have eagerly desired to eat this Passover with you before I suffer; 16for I tell you, I will not eat it[b] until it is fulfilled in the kingdom of God." 17Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; 18for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." 19Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." 20And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood.[c] 21But see, the one who betrays me is with me, and his hand is on the table. 22For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" 23Then they began to ask one another which one of them it could be who would do this.

The Dispute about Greatness

24 A dispute also arose among them as to which one of them was to be regarded
as the greatest. [25]But he said to them, “The kings of the Gentiles lord it over
them; and those in authority over them are called benefactors. [26]But not so with
you; rather the greatest among you must become like the youngest, and the
leader like one who serves. [27]For who is greater, the one who is at the table or
the one who serves? Is it not the one at the table? But I am among you as one
who serves.

28 “You are those who have stood by me in my trials; [29]and I confer on you,
just as my Father has conferred on me, a kingdom, [30]so that you may eat and
drink at my table in my kingdom, and you will sit on thrones judging the twelve
tribes of Israel.

Jesus Predicts Peter’s Denial

31 “Simon, Simon, listen! Satan has demanded[d] to sift all of you like wheat,
[32]but I have prayed for you that your own faith may not fail; and you, when once
you have turned back, strengthen your brothers.” [33]And he said to him, “Lord, I
am ready to go with you to prison and to death!” [34]Jesus[a] said, “I tell you, Peter,
the cock will not crow this day, until you have denied three times that you know
me.”

Purse, Bag, and Sword

35 He said to them, “When I sent you out without a purse, bag, or sandals, did
you lack anything?” They said, “No, not a thing.” [36]He said to them, “But now,
the one who has a purse must take it, and likewise a bag. And the one who has
no sword must sell his cloak and buy one. [37]For I tell you, this scripture must be
fulfilled in me, ‘And he was counted among the lawless’ and indeed what is
written about me is being fulfilled.” [38]They said, “Lord, look, here are two
swords.” He replied, “It is enough.”

Jesus Prays on the Mount of Olives

39 He came out and went, as was his custom, to the Mount of Olives; and the
disciples followed him. [40]When he reached the place, he said to them, “Pray that
you may not come into the time of trial.”[b] [41]Then he withdrew from them about
a stone’s throw, knelt down, and prayed, [42]“Father, if you are willing, remove
this cup from me; yet, not my will but yours be done.” · [43]Then an angel from

heaven appeared to him and gave him strength. 44In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.,[c] 45When he got up from prayer, he came to the disciples and found them sleeping because of grief, 46and he said to them, “Why are you sleeping? Get up and pray that you may not come into the time of trial.”[b]

The Betrayal and Arrest of Jesus

47 While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; 48but Jesus said to him, “Judas, is it with a kiss that you are betraying the Son of Man?” 49When those who were around him saw what was coming, they asked, “Lord, should we strike with the sword?” 50Then one of them struck the slave of the high priest and cut off his right ear. 51But Jesus said, “No more of this!” And he touched his ear and healed him. 52Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, “Have you come out with swords and clubs as if I were a bandit? 53When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!”

Peter Denies Jesus

54 Then they seized him and led him away, bringing him into the high priest’s house. But Peter was following at a distance. 55When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. 56Then a servant-girl, seeing him in the firelight, stared at him and said, “This man also was with him.” 57But he denied it, saying, “Woman, I do not know him.” 58A little later someone else, on seeing him, said, “You also are one of them.” But Peter said, “Man, I am not!” 59Then about an hour later still another kept insisting, “Surely this man also was with him; for he is a Galilean.” 60But Peter said, “Man, I do not know what you are talking about!” At that moment, while he was still speaking, the cock crowed. 61The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, “Before the cock crows today, you will deny me three times.” 62And he went out and wept bitterly.

The Mocking and Beating of Jesus

63 Now the men who were holding Jesus began to mock him and beat him;

64they also blindfolded him and kept asking him, “Prophesy! Who is it that struck you?” 65They kept heaping many other insults on him.

Jesus before the Council

66 When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. 67They said, “If you are the Messiah,[a] tell us.” He replied, “If I tell you, you will not believe; 68and if I question you, you will not answer. 69But from now on the Son of Man will be seated at the right hand of the power of God.” 70All of them asked, “Are you, then, the Son of God?” He said to them, “You say that I am.” 71Then they said, “What further testimony do we need? We have heard it ourselves from his own lips!”

22.1–23.56 The story of Jesus’ death. **22.1–13** Cf. Mt 26.1–5, 14–19; Mk 14.1–2, 10–16. Events at Passover reveal conflicting preparations by Jesus’ adversaries (vv. 2–6) and his disciples (vv. 7–13). **22.1** *Passover.* See note on 2.41. *Was near.* Luke again provides a nonspecific chronological reference (see note on 19.47–48; cf. Mt 26.2; Mk 14.1). **22.2** The standoff between the leaders and *the people* continues (see note on 19.47–48; see also 22.6). **22.3** This is the *opportune time* (4.13) *Satan* has been awaiting since the temptation in 4.1–13 (see also vv. 31, 53; Jn 13.27; Acts 5.3). *Judas…Iscariot.* See 6.16; Acts 1.16–20. *The twelve.* See note on 6.13. **22.5** *Money.* See notes on 11.41; 16.9. **22.7** *The day of Unleavened Bread,* inexact usage. Unleavened bread was eaten all seven days of the Passover festival (see Ex 12.14–20). **22.8** *Peter and John* are again singled out in the story (see note on 8.51). **22.13** *Found everything as he had told them.* Jesus’ explicit instructions (vv. 10–12) are understood to have been prophetic (see also 19.32). **22.14–23** Cf. Mt 26.20, 26–29; Mk 14.17, 22–25. Jesus reinterprets the Passover meal in terms of his coming death and the coming kingdom. **22.14** *Hour,* the beginning of Passover; it also anticipates the dire hour of Jesus’ arrest (v. 53). **22.15** *Suffer* (Greek *paschein*) refers here specifically to Jesus’ death (see also 24.46; Acts 1.3;3.18; 17.3; Heb 13.12; 1 Pet 2.21–23). **22.18** On the anticipation of the *kingdom* and its banquet, see 14.15–24. **22.19** *He broke it.* See 24.30, 35; Acts 2.42; 20.7, 11;27.35. *In remembrance of me.* See 1 Cor 11.24–25. Passover was already a feast of remembrance (i.e., of God’s deliverance of Israel from bondage in Egypt; see Ex 12.14). **22.20** Only Luke refers to a cup before (v. 17) and *after supper,* recalling the several cups of wine of the Passover feast (cf. 1 Cor 11.23–26). *New covenant.* See Jer 31.31–34; 1 Cor 11.25. *Blood* is treated as sacred to God because it is life (Gen 9.4; Deut 12.23) with atoning power (Lev 17.11; Heb 9.22). It was used to seal the old

covenant between God and Israel (see Ex 24.3–8). **22.21** *His hand is on the table.* See Ps 41.9. **22.22** Jesus' course as the Son of Man is *determined* by God's will as recorded in the scriptures (see 9.22;18.31; 24.7, 25–27, 44–46), but the betrayer is still answerable for his actions (see also 17.1). **22.24–30** Cf. Mt 20.24–28; 19.28; Mk 10.41–45. Only Luke records the dispute about who is the greatest (see also 9.46) in the context of the betrayal, underscoring the apostles' lack of understanding (see also 9.45; 18.34). **22.25** *Benefactors,* a title often given to gods and kings in the Hellenistic world. **22.26** On the reversal of status that characterizes the kingdom, see also 6.20–26; 9.48. *Like one who serves.* See 12.37; see also Mk 10.45; Jn 13.1–17; Phil 2.6–11. **22.28** *Stood by me in my trials,* probably the apostles' presence during the rejections Jesus faced in his ministry (see, e.g., ch. 20; see also 23.49). Disciples will also experience trials (see 12.8–12; 21.12–19; 22.31–34). **22.29** *I confer on you…a kingdom.* See 12.32. **22.30** *You may eat…in my kingdom.* See note on 13.29. *Thrones.* See Ps 122.4–5. *Judging the twelve tribes.* See note on 6.13; cf. Rev 7.4–8. Judging connotes ruling, not simply passing judgment. **22.31–34** Cf. Mt 26.30–35; Mk 14.27–31; Jn 13.36–38. Peter's imminent denial is defined in terms of Satan's activity. **22.31** On *Satan* claiming the right to test or try the apostles, see 4.1–13; cf. Job 1.6–12;2.1–7. **22.32** *Once you have turned back* (i.e., repented). Jesus' prayer for Peter's endurance anticipates failure but is ultimately successful. **22.33** *To prison.* See Acts 5.18; 12.3. **22.34** Jesus' prophecy is fulfilled in vv. 54–62. **22.35–38** Jesus modifies his earlier advice on mission preparations (cf. 9.3; 10.4). **22.36** On the use of the *sword,* see vv. 49–51. **22.37** See Isa 53.12; see also Lk 23.32–33. **22.38** *It is enough.* Jesus' reply indicates that the apostles' have misunderstood the symbolic sense of his instruction, as vv. 49–51 make clear. **22.39–53** Cf. Mt 26.36–56; Mk 14.32–50; Jn 18.1–11. Luke's version of Jesus' garden agony and arrest highlights the need for prayer in the "hour of darkness." **22.39** Jesus' *custom* (see 21.37) is known to Judas (see 22.47). *The disciples followed.* See note on 5.11. **22.40** *The time of trial* (also v. 46) indicates spiritual struggle (see 4.1–13; 11.4; 22.31). **22.41** *He…prayed.* See notes on 5.16; 6.12. **22.42** *If you are willing.* The will of the Father is central to Jesus' mission (10.21;11.13; 12.30–32; 24.49; Acts 21.14; 22.14). *Cup,* i.e., the cup of destiny (see Pss 11.6; 75.8; Isa 51.17; Jer 25.15; Lam 4.21; see also Lk 22.17, 20–22). **22.43–44** These verses were either added to some ancient manuscripts or omitted from others (see text note *c;* see also 23.34). **22.44** *His anguish.* See Heb 5.7. **22.45** Only Luke explains the disciples' sleep as *because of grief.* Cf. 9.32. **22.47** The *crowd* comprises the chief priests, the officers of the temple police, and the elders (see v. 52) and is not the crowd of the people who once protected Jesus (see note on 19.47–48; 22.2–6). *Judas.* See note on 6.16. The

kiss was a common gesture of respectful greeting (7.45), but see Prov 27.6. It seems that Judas does not carry out the gesture. **22.48** *Betraying* (or "handing over") *the Son of Man.* See 9.44;18.32; 20.20; 22.4, 6, 21–22; 24.7. **22.49** The disciples are willing to fight (cf. Mk 14.50). *Sword.* See vv. 36–38. **22.50** *One of them.* In Jn 18.10 Simon Peter strikes the slave. **22.51** Jesus repudiates violence and demonstrates love of enemies (6.27). **22.52** On treating Jesus as a *bandit* or insurrectionist, see the charges in 23.5, 14, 19, 25. **22.53** The *hour* of the adversaries is a limited moment in God's timetable (see, e.g., 21.24; Jn 19.11; Acts 4.27–28; Rom 13.11) and their *power,* or authority (Greek *exousia*), is the evil dominion of *darkness* (4.6; 22.3; Eph 6.12; cf. Lk 1.79; Acts 26.18; 1 Thess 5.4–8). **22.54–71** Cf. Mt 26.57–75; Mk 14.53–72. Passion predictions begin to be fulfilled (see v. 34;18.32; 9.22). **22.54** *High priest's house,* probably an official residence. Mt 26.57 identifies the high priest as Caiaphas. In *following* Jesus, Peter was keeping his promise (v. 33). **22.59** Mt 26.73 indicates that Peter's *Galilean* dialect gave him away. See Lk 23.6. **22.60** *The cock crowed.* See v. 34. **22.61** *The Lord…looked at Peter.* Only Luke mentions this direct gaze. **22.62** Peter's weeping shows that his predicted repentance (v. 32) has already begun. **22.63–64** *Prophesy!* The first mocking (see also 18.32; 23.11, 36) calls attention to Jesus as prophet (see 7.39; 13.34; 24.19). **22.65** *Many other insults* recalls other generalized summaries in 3.18; 8.3; Acts 15.35. **22.66** *Council,* i.e., the Sanhedrin, the supreme court of chief priests and elders in Jerusalem that interpreted and defended Jewish law (see also Acts 4.5–6, 23). In Luke the trial before this body occurs during the *day* (cf. Mt 26.57; Mk 14.53, where the phrase *when day came* is absent) and has none of the fierce charges or verdicts of Mt 26.61, 65–66; Mk 14.58, 63–64. **22.67** *If you are the Messiah.* See 23.35; cf. 4.41. **22.67b–69** Jesus' answer first rephrases Jeremiah's response to King Zedekiah (Jer 38.15), then points to the heavenly *Son of Man* who will come in triumph and judgment (Ps 110.1; Dan 7.13; see also Lk 21.27; Acts 2.32–36). **22.70** *You say that I am.* Jesus' ambiguous answer (see also 23.3) implies an affirmative. **22.71** *We have heard…own lips.* With unintended irony, the council indicts itself (see v. 67).

Jesus before Pilate

23

Then the assembly rose as a body and brought Jesus[b] before Pilate. [2]They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."[c]

[3]Then Pilate asked him, “Are you the king of the Jews?” He answered, “You say so.” [4]Then Pilate said to the chief priests and the crowds, “I find no basis for an accusation against this man.” [5]But they were insistent and said, “He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.”

Jesus before Herod

6 When Pilate heard this, he asked whether the man was a Galilean. [7]And when he learned that he was under Herod’s jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. [8]When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. [9]He questioned him at some length, but Jesus [a] gave him no answer. [10]The chief priests and the scribes stood by, vehemently accusing him. [11]Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. [12]That same day Herod and Pilate became friends with each other; before this they had been enemies.

Jesus Sentenced to Death

13 Pilate then called together the chief priests, the leaders, and the people, [14]and said to them, “You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. [15]Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. [16]I will therefore have him flogged and release him.”[b]

18 Then they all shouted out together, “Away with this fellow! Release Barabbas for us!” [19] (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) [20]Pilate, wanting to release Jesus, addressed them again; [21]but they kept shouting, “Crucify, crucify him!” [22]A third time he said to them, “Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.” [23]But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. [24]So Pilate gave his verdict that their demand should be granted. [25]He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

The Crucifixion of Jesus

26 As they led him away, they seized a man, Simon of Cyrene, who was coming
from the country, and they laid the cross on him, and made him carry it behind
Jesus. 27A great number of the people followed him, and among them were
women who were beating their breasts and wailing for him. 28But Jesus turned to
them and said, “Daughters of Jerusalem, do not weep for me, but weep for
yourselves and for your children. 29For the days are surely coming when they
will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts
that never nursed.’ 30Then they will begin to say to the mountains, ‘Fall on us’
and to the hills, ‘Cover us.’ 31For if they do this when the wood is green, what
will happen when it is dry?”

32 Two others also, who were criminals, were led away to be put to death
with him. 33When they came to the place that is called The Skull, they crucified
Jesus[a] there with the criminals, one on his right and one on his left.· 34Then
Jesus said, “Father, forgive them; for they do not know what they are doing.”,[b]
And they cast lots to divide his clothing. 35And the people stood by, watching;
but the leaders scoffed at him, saying, “He saved others; let him save himself if
he is the Messiah[c] of God, his chosen one!” 36The soldiers also mocked him,
coming up and offering him sour wine, 37and saying, “If you are the King of the
Jews, save yourself!” 38There was also an inscription over him,[d] “This is the
King of the Jews.”

39 One of the criminals who were hanged there kept deriding[e] him and
saying, “Are you not the Messiah?[c] Save yourself and us!” 40But the other
rebuked him, saying, “Do you not fear God, since you are under the same
sentence of condemnation? 41And we indeed have been condemned justly, for
we are getting what we deserve for our deeds, but this man has done nothing
wrong.” 42Then he said, “Jesus, remember me when you come into [f]your
kingdom.” 43He replied, “Truly I tell you, today you will be with me in
Paradise.”

The Death of Jesus

44 It was now about noon, and darkness came over the whole land[g] until three in
the afternoon, 45while the sun’s light failed;[h] and the curtain of the temple was
torn in two. 46Then Jesus, crying with a loud voice, said, “Father, into your
hands I commend my spirit.” Having said this, he breathed his last. 47When the
centurion saw what had taken place, he praised God and said, “Certainly this

man was innocent.”[i] 48And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. 49But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

The Burial of Jesus

50 Now there was a good and righteous man named Joseph, who, though a member of the council, 51had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. 52This man went to Pilate and asked for the body of Jesus. 53Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. 54It was the day of Preparation, and the sabbath was beginning.[a] 55The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. 56Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

23.1–5 Cf. Mt 27.1–2, 11–14; Mk 15.1–5. The Jewish authorities accuse Jesus before the local representative of the Roman government. **23.1** *Pilate*’s seat of government, normally in Caesarea Maritima, was moved to Jerusalem during Passover to keep the peace. **23.2** The charges are phrased with political overtones to interest the Roman governor. The general accusation of *perverting* (or subverting) *our nation* (see also vv. 5, 14) highlights the risk of offending careful understandings between the Jews and Rome (see Jn 11.48) and could be understood as fomenting revolt. The specific charges concern *forbidding…taxes,* which was seditious (cf. 20.20–26), and the fact that only the Romans could appoint a *king* (see Jn 19.12; cf. Lk 19.38; 23.37–38). Cf. the charges brought against Paul in Acts 24.5–6. **23.3** *Are you the king of the Jews?* Later Pilate ironically confirms this title (v. 38). See also 22.70. **23.4** The first of a series of affirmations of Jesus’ innocence by Rome (see vv. 14–15, 22, 41, 47; see also Acts 3.14; 7.52). **23.5** *Judea.* See note on 4.44. This geographical summary brings the whole story *to this place* (i.e., Jerusalem), and Acts 1.8 moves it out from Jerusalem to the ends of the earth. **23.6–12** A hearing before Herod, found only in Luke, brings more mocking and another verdict of innocence (v. 15). **23.7** *Herod* Antipas, tetrarch of the northern regions of Galilee and Perea (see note on 3.1), perhaps in Jerusalem for Passover. **23.8** Herod’s interest in Jesus is threatening (9.7–9; 13.31). On the desire for a *sign,* see 11.29. **23.11** The *elegant robe* suggests a royal mockery (see also 22.63; cf. Mk 15.16–20). **23.12** The friendship of *Herod and Pilate* is an unholy collusion (see Acts 4.26–28, citing

Ps 2.2; cf. 1 Cor 2.8). **23.13–25** Cf. Mt 27.15–26; Mk 15.6–15. The final phase of the trial stresses Jesus' innocence and Pilate's capitulation. **23.13–14** The *people* are present to hear the charge that Jesus was *perverting the people* (see v. 2) and Pilate's *not…guilty.* See notes on 13.1; 23.4. **23.18** *Release Barabbas for us.* Mt 27.15–23; Mk 15.6–15 give a rationale for the request. Nothing further is known of this custom or this individual. See also Acts 3.13–15. **23.21** *Crucify him.* Crucifixion was a brutal form of Roman execution, reserved for slaves and the worst criminals. **23.22** *A third time.* Luke continues to stress Pilate's desire to dismiss the charges. **23.23** *Their voices prevailed.* Luke construes Pilate's verdict as acquiescing to the crowd's will (see also *their demand,* v. 24; *as they wished,* v. 25). **23.26–56** Cf. Mt 27.31b–61; Mk 15.20b–47. The crucifixion, death, and burial of Jesus. **23.26** *Simon,* otherwise unknown (cf. Mk 15.21). *Cyrene,* a city on the coast of northern Africa, had a sizable Jewish colony (see Acts 2.10; 6.9; 11.20). **23.27** *Wailing for him,* perhaps an allusion to Zech 12.10–14 (see also 2 Sam 1.24; Jer 9.17–22). **23.28** *Daughters of Jerusalem,* a term often used in the OT (see Song 1.5; 2.7; 5.16; 8.4; Isa 37.22; Zeph 3.14; Zech 9.9). **23.29–30** Jesus' prophetic oracle of judgment compares closely with the dire effects of siege warfare described in 19.41–44. **23.29** *Blessed are the barren.* See also 21.23; Isa 54.1; cf.

Lk 11.27. **23.30** See Hos 10.8; Rev 6.16. **23.31** The saying is enigmatic, though a contrast seems to be drawn between the present relative prosperity and the harsh future days of the Roman destruction (see Ezek 20.47). **23.32** *Criminals.* See 22.37; Isa 53.12. **23.33** *The Skull,* a descriptive name for a prominent rock or hill marking the execution site. **23.34a** See note on 22.43–44. The theme of pardonable ignorance appears also in Acts 3.17; 7.60; 13.27; 17.30. **23.34b** See Ps 22.18. **23.35** The *people* are separated again from the *leaders* (cf. vv. 13–18). The leaders' mockery ignorantly speaks the truth of Jesus' identity as *Messiah of God, his chosen one* (see 2.11; 4.41; 9.20, 35; 24.26; Acts 2.36; 3.18; 4.27). **23.36** *Soldiers* are mentioned here for the first time in Luke's account; this is in line with other attempts in Luke-Acts to avoid portraying Romans as opposed to the Jesus movement (see Introduction; notes on 7.2; 23.4). *Mocked him.* See also 18.32; 22.63; 23.11. *Sour wine,* the common wine drunk by soldiers (see also Ps 69.21). **23.37–38** *King of the Jews.* The soldiers' mockery and Pilate's inscription ironically and publicly declare the truth. **23.39** The taunt *Save yourself* (see also vv. 35, 37) sharpens the question of how Jesus will be a Savior (2.11; 9.24; 19.10; Acts 5.31; 13.23). **23.41** *Nothing wrong.* See note on 23.4. **23.42** *Into your* (i.e., Jesus') *kingdom.* See 1.33; 22.29–30; cf. 24.26. **23.43** On *today* as the time of salvation (cf. the taunts in vv. 35, 37, 39), see notes on 2.11; 19.9. *Paradise,* originally a royal garden, the Garden of

Eden in the Septuagint, and later, as here, a synonym for heaven (see also 2 Cor 12.4; Rev 2.7). **23.44** *Darkness,* a divine portent of the "day of the LORD" (see Joel 2.10, 31; Zeph 1.15). **23.45** The *curtain of the temple* veiled its holiest place (see Ex 26.31–35). Cf. the meditation in Heb 9.6–28. **23.46** Jesus' last words come from Ps 31.5 (see also Acts 7.59; cf. Mt 27.46, 50; Mk 15.34, 37). **23.47** *The centurion…praised God.* See note on 7.2. *Innocent.* See note on 23.4. **23.48** The *crowds* who have been watching (see v. 35) are now repentant (see 18.13; 23.27). **23.49** The *women* include those mentioned in 8.2–3 (see also 24.10). **23.50–51** *Joseph* is known only from the Gospels. The new tomb (v. 53) may reflect his wealth. His credentials as *good and righteous* and expectantly awaiting the *kingdom* recall the faithful people in the birth stories and their observance of the law (see 1.6; 2.22–27, 36–39). *Council.* See note on 22.66. **23.52** According to Jewish law, the *body* of an executed criminal was not allowed to remain exposed beyond sundown (see Deut 21.22–23).

23.53 See Acts 13.29. **23.54** *The day of Preparation,* i.e., for the sabbath. **23.56** *Spices and ointments,* used for burial (see 24.1; Jn 19.40).

The Resurrection of Jesus

24

But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. [2]They found the stone rolled away from the tomb, [3]but when they went in, they did not find the body. [b][4]While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. [5]The women[c] were terrified and bowed their faces to the ground, but the men[d] said to them, "Why do you look for the living among the dead? He is not here, but has risen.[e] [6]Remember how he told you, while he was still in Galilee, [7]that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." [8]Then they remembered his words, [9]and returning from the tomb, they told all this to the eleven and to all the rest. [10]Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. [11]But these words seemed to them an idle tale, and they did not believe them. [12]But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.[f]

The Walk to Emmaus

13 Now on that same day two of them were going to a village called Emmaus,
about seven miles[g] from Jerusalem, 14and talking with each other about all these
things that had happened. 15While they were talking and discussing, Jesus
himself came near and went with them, 16but their eyes were kept from
recognizing him. 17And he said to them, “What are you discussing with each
other while you walk along?” They stood still, looking sad.[h] 18Then one of them,
whose name was Cleopas, answered him, “Are you the only stranger in
Jerusalem who does not know the things that have taken place there in these
days?” 19He asked them, “What things?” They replied, “The things about Jesus
of Nazareth,[i] who was a prophet mighty in deed and word before God and all the
people, 20and how our chief priests and leaders handed him over to be
condemned to death and crucified him. 21But we had hoped that he was the one
to redeem Israel.[j] Yes, and besides all this, it is now the third day since these
things took place. 22Moreover, some women of our group astounded us. They
were at the tomb early this morning, 23and when they did not find his body there,
they came back and told us that they had indeed seen a vision of angels who said
that he was alive. 24Some of those who were with us went to the tomb and found
it just as the women had said; but they did not see him.” 25Then he said to them,
“Oh, how foolish you are, and how slow of heart to believe all that the prophets
have declared! 26Was it not necessary that the Messiah[a] should suffer these
things and then enter into his glory?” 27Then beginning with Moses and all the
prophets, he interpreted to them the things about himself in all the scriptures.

28 As they came near the village to which they were going, he walked ahead
as if he were going on. 29But they urged him strongly, saying, “Stay with us,
because it is almost evening and the day is now nearly over.” So he went in to
stay with them. 30When he was at the table with them, he took bread, blessed
and broke it, and gave it to them. 31Then their eyes were opened, and they
recognized him; and he vanished from their sight. 32They said to each other,
“Were not our hearts burning within us[b] while he was talking to us on the road,
while he was opening the scriptures to us?” 33That same hour they got up and
returned to Jerusalem; and they found the eleven and their companions gathered
together. 34They were saying, “The Lord has risen indeed, and he has appeared
to Simon!” 35Then they told what had happened on the road, and how he had
been made known to them in the breaking of the bread.

Jesus Appears to His Disciples

36 While they were talking about this, Jesus himself stood among them and said to them, “Peace be with you.”[c] 37They were startled and terrified, and thought that they were seeing a ghost. 38He said to them, “Why are you frightened, and why do doubts arise in your hearts? 39Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” 40And when he had said this, he showed them his hands and his feet.[d] 41While in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” 42They gave him a piece of broiled fish, 43and he took it and ate in their presence.

44 Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.” 45Then he opened their minds to understand the scriptures, 46and he said to them, “Thus it is written, that the Messiah[a] is to suffer and to rise from the dead on the third day, 47and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. 48You are witnesses[e] of these things. 49And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

The Ascension of Jesus

50 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. 51While he was blessing them, he withdrew from them and was carried up into heaven.[a] 52And they worshiped him, and[b] returned to Jerusalem with great joy; 53and they were continually in the temple blessing God.[c]

24.1–12 Cf. Mt 28.1–8; Mk 16.1–6; Jn 20.1–10. The first news of the resurrection. **24.2** The *stone* would probably have been in the shape of a large wheel that rolled in a channel to seal the door of the tomb. **24.4** *Men in dazzling clothes,* identified as angels in v. 23 (see also Acts 1.10; 10.30; cf. Lk 9.29–31). **24.5** *The women were terrified.* See note on 1.12. **24.6–7** What the women are prompted to *remember* implies that they were present for the predictions given in 9.22, 44. See note on 8.2–3. Luke refers to Jesus’ words in *Galilee,* but omits any mention of a meeting there (cf. Mt 28.10; Mk 16.7). **24.9** *The eleven,* i.e., the twelve apostles less Judas (Acts 1.16–20). **24.10** The first witnesses are all *women* (see also vv. 22–24), of whom three are named (see also 8.2–3). Cf. the tradition in 1 Cor 15.5. **24.11** The disbelief and amazement of the apostles anticipate later revelation and reprimand (vv. 25–27, 31). **24.12** The Gospel According to John also records a visit by *Peter* to the tomb (see Jn 20.3–10).

24.13–35 The appearance on the way to Emmaus. **24.13** The precise location of *Emmaus* is unknown but is consistent with Luke's understanding that all of the resurrection appearances happen in and around Jerusalem (see note on 24.6–7). **24.16** It is not clear who kept their eyes *from recognizing him,* but God may be the implied agent (see v. 31; see also 9.45; 18.34; cf. Jn 20.14–15). **24.18** *Cleopas* is otherwise unknown. **24.19** On Jesus as a *prophet,* see 7.16, 39; 9.8, 19; Acts 3.22. **24.20** The *chief priests and leaders* are held most accountable for Jesus' death (see also 22.52, 66; 23.1–2, 10, 13, 35). **24.21** The focus of hope remains on the redemption of *Israel* (see 1.68;2.25, 38; 23.51; Acts 26.6–7, 23). *The third day.* See 9.22; 13.32; 18.33; 24.7, 21, 46; Acts 10.40. **24.22–24** On the *women,* see vv. 1–11. **24.24** *Some…went to the tomb.* Only Peter is mentioned in v. 12. **24.26** Earlier passages have indicated that the Messiah's suffering was *necessary* to fulfill God's plan of salvation (see 9.22, 43b–45; 12.50; 13.32–33; 17.25; 18.31–34; see also Acts 3.18; 17.3; 26.23). **24.27** The risen Messiah introduces a new, christological interpretation of *Moses and all the prophets* (cf. 16.29, 31). No specific OT texts are indicated, but see Acts 2.25–36; 4.11, 25–28; 8.32–35; 13.32–41; 17.2–3. **24.30** See 9.16; 22.19;24.35. In Acts, the "breaking of bread" is mentioned several times, perhaps with eucharistic overtones (see 2.42, 46; 20.7, 11; 27.35). **24.31** *Their eyes were opened.* See note on 24.16; see also 10.21–24. *He vanished.* Cf. Acts 8.39. **24.32** *On the road* (also v. 35). See note on 9.57. **24.34** The appearance to *Simon* (Peter) is not narrated (but see 1 Cor 15.5). **24.36–53** The third appearance of the risen Christ (see vv. 13–31, 34) recalls elements of John's narrative. **24.36** *Peace be with you.* A conventional Jewish greeting but also a sign of the kingdom (see 1.79; 2.14, 29; 7.50; 8.48; 19.38, 42; Acts 10.36; see also Jn 20.19, 26). **24.37** *Startled and terrified.* See v. 5; note on 1.12. **24.39** *Touch me and see.* The command emphasizes the physical reality of Jesus' resurrection (see also Jn 20.25–29). He is not merely a *ghost* or spirit. Cf. 1 Cor 15.44. **24.42–43** Eating the *broiled fish* emphasizes again the reality of the resurrection (see also 8.55; Jn 21.9–14). **24.44–45** These verses again introduce the Messiah's interpretation of Israel's scriptures (see notes on 24.26;24.27). **24.45** *He opened…scriptures.* Cf. 9.45; 18.34. **24.47** *Repentance and forgiveness of sins* is the substance of the mission in Acts 2.38. On going *to all nations, beginning from Jerusalem,* see Acts 1.8; see also Lk 2.32; Acts 13.46–48. **24.48** The role of the apostles is to be *witnesses* (see Acts 1.8, 22; 10.39–43). **24.49** *What my Father promised* proves to be the Holy Spirit. See Acts 1.4–5, 8; 2.4, 17–18 (citing Joel 2.28–29); 2.38; see also Isa 32.15; 44.3; Ezek 39.29. **24.50** *Bethany.* See note on 19.29. **24.51** Jesus' exaltation into *heaven* is narrated in greater detail in Acts 1.1–11. **24.52–53** The return to *Jerusalem* again places the followers of Jesus at the *temple* (see 1.8–

23;2.22–51; 19.45–21.38; Acts 2.46; 3.1; 5.42), involved with the prayers of Israel.

The Gospel According to JOHN

IT HAS LONG BEEN RECOGNIZED that the Gospel According to John differs significantly from the other Gospels. It has characters and events that the other three do not mention, and it lacks stories that are prominent in them. It uses language rich in symbolism and subtle shades of meaning. Irony and paradox are common in John; people often misunderstand what Jesus says, but in a way that opens up new levels of meaning. Instead of speaking in parables and short sayings about the kingdom of God, Jesus speaks in long, difficult monologues about himself, his relation to God, and the need to believe in him. Since the second century CE, it has been common to think of John as the "spiritual Gospel," more theological than historical. Recent study has, however, shown that John has a certain grounding in history.

Historical Setting

OF ALL THE NT GOSPELS, John presents by far the most hostile picture of relations between Jesus and the Jews. Throughout the book Jesus rebukes "the Jews" for their failure to recognize or understand him. For their part, they try to stone him, and people who confess him as the Messiah are put out of the synagogue so that his disciples are "afraid of the Jews" (9.22; 16.2; 20.19). Yet Jesus and his disciples were Jews themselves! It is not likely that Jewish Christians were expelled from synagogues before the 80s, and even then this did not happen everywhere.

It is now widely recognized that this state of affairs reflects the circumstances not of Jesus himself but of a Christian group some years after his death. The Gospel According to John seems to have been written late in the first century in a specific Christian community that was undergoing a painful separation from the Jewish society to which its members had belonged. Their claim that Jesus was the Messiah, and indeed the Son of God, brought disciplinary action from the synagogue authorities (who apparently belonged to

the Pharisees; see 7.45–48; 12.42). For some, the punishment only emboldened their confession of belief. Others apparently sought to remain within the synagogue as secret Christians (12.42–43; 19.38).

It is important to remember, then, that when John speaks of "the Jews," it does not refer to the Jewish people as a whole. In some passages (e.g., chs. 7, 11) the translation "Judeans" is possible, perhaps reflecting tensions between Galileans and Judeans in the time of Jesus. Generally, however, the ultimate referent seems to be the synagogue authorities of a particular time and place who were inimical to the Christian movement, although another option might be those Jewish believers whose faith, or their courage in expressing it, fell short in the writer's view. Most probably, the hostile debates between "the Jews" and Jesus in John indicate the intensity of the conflict between the synagogue authorities and the Jewish Christian community in which this Gospel was written.

Purpose

THE AIM OF THE GOSPEL is stated clearly in 20.31: to encourage its readers to believe that Jesus is the Messiah and the Son of God. Given the historical circumstances sketched above, this probably means that the book was intended to inspire members of the community to maintain their belief during a troubled time rather than to convert outsiders. Many things in John have meaning only for those who are Christians already. Yet even nonbelievers who are open to the Christian message may find John's powerful symbolic presentation of Jesus as the Light of the World and the Bread of Life moving and attractive.

Author and Sources

A TRADITION GOING BACK to the second century identifies the author of this Gospel as John the son of Zebedee, one of Jesus' disciples. Since the book also speaks of a "disciple whom Jesus loved" and seems to connect him with its writing (19.26, 35; 21.20–24), this "beloved disciple" has often been identified with John. Yet the Gospel itself does not make this identification and neither mentions John nor names its author. It may be that the author developed the book from traditions about Jesus that had been handed on by one of his disciples. The figure of the beloved disciple may allude to that individual, although the character clearly fulfills some important literary roles, exemplifying the dedication that should characterize an ideal disciple. It has also been suggested that an earlier document focusing on Jesus' miraculous "signs" (2.11) was

incorporated into the Gospel. After its first writing, John was evidently further expanded: chs. 15–17 and 21 seem to have been added later, by the original author or by someone from the same circles.

John is thus a book with a complex history whose origins are not entirely clear to us. Yet even if its author can no longer be identified with certainty, its conception of Jesus remains important.

Date and Place of Writing

JOHN HAS ALWAYS BEEN RECOGNIZED as the latest of the four Gospels. Its references to expulsion of Christians from the synagogue and its highly developed theology suggest a date in the last decade of the first century or in the first decades of the second century. Second-century tradition placed the writing of John in Ephesus, and this remains quite possible, though other places have also been suggested.

Theology and Religious Background

JOHN LAYS MORE STRESS on the divinity of Jesus than do any of the other Gospels, so much so that Jesus is presented as being alien to this world (8.23). Such beliefs were the focus of the conflict between the Christian community and the synagogue authorities, which left the community itself feeling alienated from the world. A number of parallels to John's language and thought are found in other ancient religious writings, including the Dead Sea Scrolls and other Jewish writings, Greco-Roman texts such as the *Corpus hermeticum*, and speculative and esoteric texts from the second century associated with "gnostic" circles. Along with the synagogue conflict, influences from such traditions may have had a part in the development of this Gospel's distinctive traits. John states quite clearly that the community's ideas about Jesus changed after Jesus' life time and describes this development as the work of the Holy Spirit (12.16; 14.25–26; 16.12–13). By claiming that the divine Son of God truly "became flesh," i.e., was fully human, John presents the Christian belief that in Jesus God entered into human history to save human beings. What ever other traditions it may appropriate, this belief is central to the symbolism and paradoxes of this Gospel. [DAVID K. RENSBERGER, revised by HAROLD W. ATTRIDGE]

The Word Became Flesh

1

In the beginning was the Word, and the Word was with God, and the Word was God. [2]He was in the beginning with God. [3]All things came into being through him, and without him not one thing came into being. What has come into being [4]in him was life,[a]and the life was the light of all people. [5]The light shines in the darkness, and the darkness did not overcome it.

6 There was a man sent from God, whose name was John. [7]He came as a witness to testify to the light, so that all might believe through him. [8]He himself was not the light, but he came to testify to the light. [9]The true light, which enlightens everyone, was coming into the world.[b]

10 He was in the world, and the world came into being through him; yet the world did not know him. [11]He came to what was his own,[c] and his own people did not accept him. [12]But to all who received him, who believed in his name, he gave power to become children of God, [13]who were born, not of blood or of the will of the flesh or of the will of man, but of God.

14 And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son,[a] full of grace and truth. [15] (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") [16]From his fullness we have all received, grace upon grace. [17]The law indeed was given through Moses; grace and truth came through Jesus Christ. [18]No one has ever seen God. It is God the only Son,[b] who is close to the Father's heart,[c] who has made him known.

The Testimony of John the Baptist

19 This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" [20]He confessed and did not deny it, but confessed, "I am not the Messiah."[d] [21]And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." [22]Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" [23]He said,

> "I am the voice of one crying out in the wilderness,
> 'Make straight the way of the Lord,'"

as the prophet Isaiah said.

24 Now they had been sent from the Pharisees. [25]They asked him, "Why then are you baptizing if you are neither the Messiah,[d] nor Elijah, nor the prophet?" [26]John answered them, "I baptize with water. Among you stands one

whom you do not know, [27]the one who is coming after me; I am not worthy to untie the thong of his sandal." [28]This took place in Bethany across the Jordan where John was baptizing.

The Lamb of God

29 The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! [30]This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' [31]I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel." [32]And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. [33]I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' [34]And I myself have seen and have testified that this is the Son of God."[e]

The First Disciples of Jesus

35 The next day John again was standing with two of his disciples, [36]and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" [37]The two disciples heard him say this, and they followed Jesus. [38]When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" [39]He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. [40]One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. [41]He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed[a]). [42]He brought Simon[b] to Jesus, who looked at him and said, "You are Simon son of John. You are to be called Cephas"(which is translated Peter[c]).

Jesus Calls Philip and Nathanael

43 The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." [44]Now Philip was from Bethsaida, the city of Andrew and Peter. [45]Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." [46]Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." [47]When Jesus saw Nathanael coming toward

him, he said of him, “Here is truly an Israelite in whom there is no deceit!”
48 Nathanael asked him, “Where did you get to know me?” Jesus answered, “I
saw you under the fig tree before Philip called you.” 49 Nathanael replied,
“Rabbi, you are the Son of God! You are the King of Israel!” 50 Jesus answered,
“Do you believe because I told you that I saw you under the fig tree? You will
see greater things than these.” 51 And he said to him, “Very truly, I tell you,[d] you
will see heaven opened and the angels of God ascending and descending upon
the Son of Man.”

1.1–18 The prologue introduces the central theme of this Gospel: the divine Savior has come into the world, has been rejected by many, but has given eternal life to those who accepted him. Some hold that at least parts of the prologue (e.g., vv. 1–5, 10–11, 14, 16) were originally a separate poem, adapted for this purpose. In these verses a word in one clause often leads into the next clause. Also cf. 1 Jn 1.1–4, which is probably based on this prologue. **1.1** *In the beginning.* See Gen 1.1. *Word,* not simply a spoken word (like God’s words of creation in Gen 1), but the *Logos,* in Greek thought the divine principle of reason that gives order to the universe and links the human mind to the mind of God. Jewish traditions about divine Wisdom (Prov 8.22) lie behind this image. The first-century Jewish philosopher Philo identified divine Wisdom and Word, evoking both biblical and Greek traditions. *With God…was God* succinctly expresses the sense of unity and distinction of divine Persons that under-girds classical expressions of Christian theism. **1.2–4** *He, him,* or possibly “it,” i.e., the *Logos*. **1.4** A major part of John’s message is that Jesus brought divine *life* into the world. Here this life is associated with creation; elsewhere it is described as “eternal life,” the life of resurrection beyond death that is given now to those who believe in Jesus. See 3.16; 5.21–29; 6.32–40, 51–58; 11.25–26; 14.6; 17.1–3. **1.5** *Light, darkness.* See Gen 1.3–4; 1 Jn 2.8–11. *Overcome,* or “comprehend” see also 12.35 (*overtake*). **1.6–8** The contrast with *John* the Baptist (also v. 15) links the prologue to the beginning of the story itself (vv. 19–34); see also 3.22–36. The strong insistence in all these places that John was not the Messiah suggests some rivalry between his followers and the Christian community for which this Gospel was written. **1.9** *Light.* See 3.18–19; 8.12; 9.5;12.46; Isa 9.2; 42.6–7; 60.1–3. **1.10** *The world,* not simply the natural order, but the human beings who should have known their Creator in the coming of Christ. **1.11** *Did not accept him* foreshadows the opposition to Jesus that will run through the Gospel. **1.13** *Born…of God.* See 3.3–8; 1 Jn 2.29–3.1; 4.7; 5.1. **1.14–18** There are references here to events on Mount Sinai, where Moses desired to *see* God’s *glory* but was told that *no one* could *see God;* however, God was revealed to

Moses as full of steadfast love and faithfulness, concepts related to *grace and truth* (see Ex 33.18–34.8). **1.14** *Word.* See note on 1.1. *Flesh,* i.e., human, with all the limitations of mortality that this implies. Such a statement about the divine *Logos* would have seemed extraordinary in ancient religious thought. *Lived among us.* The OT speaks several times of God coming to live among the people of God (e.g., Ex 25.8; Ezek 37.27; Zech 2.10–11) and associates the presence of God with God's *glory* (Ex 16.10; 24.15–18; 29.43–46; 40.34–38; 1 Kings 8.10–11; Pss 26.8; 63.2; Ezek 11.22–23; 44.4). Many of these passages have to do with the tabernacle or the temple; cf. 2.18–22. *Lived,* literally "pitched a tent," an image used in Sir 24.8 for the dwelling of God's wisdom in Israel through the law. *A father's only son,* lit. "an only one from a [or the] father." **1.15** See vv. 27, 30; note on 1.6–8. **1.17** *Came,* or "came into existence." **1.18** *No one has ever seen God.* See also 1 Jn 4.12. *God the only Son,* lit. "the only God." *Made him known.* The primary function of Jesus is that of a revealer, although unlike other such figures in ancient religion he makes God known on the cross. **1.19–34** John the Baptist's testimony to Jesus is more developed in John than in the other Gospels (cf. Mt 3.1–12; Mk 1.2–8; Lk 3.1–18). Only Luke also includes speculation that John might be the Messiah, the anointed king expected at the end of time (cf. Jn 1.20; Lk 3.15; see also Acts 13.25; note on Jn 1.6–8). **1.19** *The Jews,* i.e., the Jewish authorities, identified inv. 24 as the Pharisees (see Introduction). *Levites* in NT times assisted the priests in the temple rituals and worked as administrators, guards, musicians, singers, etc. **1.21** Many Jews expected the return of *Elijah* (Mal 4.5–6; see also Mt 11.14; Mk 6.15; 8.28; 9.4–5, 11–13; Lk 1.17) or the rise of a *prophet* like Moses (Deut 18.15; see also Jn 6.14; 7.40, 52; Acts 3.22–24; 7.37) in the last days. **1.23** John the Baptist quotes Isa 40.3. Cf. Mt 3.3; Mk 1.3; Lk 3.4. **1.26** *Whom you do not know.* See v. 10. **1.27** *The one…coming after me.* See v. 15. **1.28** *Bethany across the Jordan* (i.e., east of the Jordan River). Location unknown. **1.29** *Lamb of God…world.* Cf. 1 Jn 2.2. Why Jesus is called the *Lamb* is not quite clear. Bulls, goats, and sheep were used as sacrifices for sin (see Lev 4–5), but not lambs. John presents Jesus as the Passover lamb (see notes on 19.14;19.36), but that lamb is not a sacrifice for sin. A reference to Isa 53.7 is possible but uncertain. **1.30** See v. 15. **1.32–34** Unlike in the other Gospels, Jesus' baptism itself is not described, only John's response to it; cf. Mt 3.13–17; Mk 1.9–11; Lk 3.21–22. The purpose of John's ministry is interpreted in strictly Christian terms. His baptism was not for repentance but that Jesus *might be revealed* (v. 31). **1.35–51** Only John says that Jesus' first disciples came from among the disciples of John the Baptist. They seem to increasingly recognize Jesus' special status (vv. 38, 41, 45, 49, 51), although Jesus finally tells them they will see something unexpected

(v. 51). **1.36** *Lamb of God.* See v. 29. **1.38** *What are you looking for…Teacher.* Cf. 20.15–16. **1.40** On *Andrew* and *Simon Peter,* cf. Mk 1.16–17. **1.42** On the naming of *Peter,* cf. Mt 16.17–18. **1.43** *Philip* appears in all the lists of the twelve apostles (e.g., Mk 3.18). He appears with Andrew in Jn 6.5–9;12.21–22; and alone in 14.8. The calling of the disciples takes place in Bethany (see note on 1.28). **1.44** *Bethsaida,* a town near the northern end of the Sea of Galilee. **1.45** *Nathanael* appears only in John (here and in 21.2). *Son of Joseph.* Cf. v. 49. **1.46** *Nazareth,* a small secluded village. **1.47** *An Israelite in whom there is no deceit.* "Israel" was the name given to Jacob (Gen 32.28), who had been deceitful (Gen 27.34–36). **1.49** *The Son of God, the King of Israel.* In ancient Israel, the king might be thought of metaphorically as God's son (2 Sam 7.14; Pss 2.7; 89.26), but in John Jesus' sonship means his divinity. John also associates Jesus' messianic kingship with prophetic powers (see note on 6.14–15), here seen in Jesus' supernatural knowledge about Nathanael. **1.50** *Greater things.* See 5.20; 14.12. **1.51** *Angels of God ascending and descending,* another reference to Jacob/Israel (see note on 1.47), here to his dream of a ladder to heaven (Gen 28.12). *Son of Man,* a mysterious title that in the Gospels probably derives, at least in part, from Dan 7.13–14. In John, it often represents Jesus' role as a link between heaven and earth; see 3.13; 5.26–27; 6.62;8.26–27; 12.32–33; see also Mk 14.62.

The Wedding at Cana

2

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus
was there. [2]Jesus and his disciples had also been invited to the wedding. [3]When
the wine gave out, the mother of Jesus said to him, "They have no wine." [4]And
Jesus said to her, "Woman, what concern is that to you and to me? My hour has
not yet come." [5]His mother said to the servants, "Do whatever he tells you."
[6]Now standing there were six stone water jars for the Jewish rites of purification,
each holding twenty or thirty gallons. [7]Jesus said to them, "Fill the jars with
water." And they filled them up to the brim. [8]He said to them, "Now draw some
out, and take it to the chief steward." So they took it. [9]When the steward tasted
the water that had become wine, and did not know where it came from (though
the servants who had drawn the water knew), the steward called the bridegroom
[10]and said to him, "Everyone serves the good wine first, and then the inferior
wine after the guests have become drunk. But you have kept the good wine until

now.” [11]Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

12 After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there a few days.

Jesus Cleanses the Temple

13 The Passover of the Jews was near, and Jesus went up to Jerusalem. [14]In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. [15]Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. [16]He told those who were selling the doves, “Take these things out of here! Stop making my Father’s house a marketplace!” [17]His disciples remembered that it was written, “Zeal for your house will consume me.” [18]The Jews then said to him, “What sign can you show us for doing this?” [19]Jesus answered them, “Destroy this temple, and in three days I will raise it up.” [20]The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” [21]But he was speaking of the temple of his body. [22]After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

23 When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. [24]But Jesus on his part would not entrust himself to them, because he knew all people [25]and needed no one to testify about anyone; for he himself knew what was in everyone.

2.1–12 This miracle is found only in John. **2.1** *The third day* continues the series of days from 1.29, 35, 43. *Wedding* festivities usually lasted a week; those invited might be expected to contribute provisions such as wine. According to 21.2, *Cana,* in central Galilee, was the hometown of Nathanael (1.45). **2.4** *What concern is that to you and to me,* a negative response (cf. 2 Kings 3.13) but not necessarily a disrespectful one. Neither is it disrespectful for Jesus to call his mother *woman;* see 19.26. Jesus’ *hour* means the hour of his death (see note on 7.30; cf. 4.21). **2.6** *Rites of purification,* e.g., washing of hands and vessels (see Mk 7.1–4). **2.8** *Chief steward,* perhaps a servant acting as headwaiter or one of the guests chosen as a master of ceremonies (Sir 32.1). **2.11** *The first of his signs.* A second sign is mentioned in 4.54 (though others happen in between; see 2.23) and other unrecorded signs in 20.30. This may suggest that John’s Gospel is partly based on a source that focused on miraculous signs of Jesus. In John such

signs have a complex relation to *believing* (see 2.23–3.3; 4.48; 6.2, 14, 26, 30; 7.31; 9.16; 12.37). *Glory.* See note on 1.14. **2.12** *Capernaum,* a prosperous city near the northern end of the Sea of Galilee that Jesus made the center of his ministry (see 6.17, 24, 59; Mt 4.13; 11.23; Mk 2.1). *His brothers.* See also 7.3–5. **2.13–22** The cleansing of the temple is found at the end of Jesus' mission in the other Gospels (e.g., Mk 11.15–18); this is more likely to be correct historically, since it may have been one reason for his crucifixion. John uses the story here to introduce Jesus' confrontation with the Jewish authorities and also the theme that Jesus is the new temple. **2.13** *Passover* occurs in March or April (see Ex 12.1–13.10; Deut 16.1–8). As many as one hundred thousand people might make the pilgrimage to *Jerusalem* for this festival. **2.14** *Cattle, sheep, and doves,* animals used as sacrifices. *Money changers* converted foreign currency into the coins allowed in the temple. This activity took place in the outer area of the temple, where non-Jews were allowed. **2.15** Neither the *whip* nor the *sheep and cattle* are mentioned in the other Gospels. **2.16** *Stop making…marketplace.* See Zech 14.21. **2.17** The quotation is from Ps 69.9. **2.18** On the demand for a *sign,* see 6.30; Mk 11.27–33; see also Mt 12.38–39; Mk 8.11–13. **2.19–21** On the Jews' misunderstanding, see notes on 3.4; 7.33–36. In Mt 26.59–61; Mk 14.55–59 (cf. Acts 6.14), it is said that Jesus was falsely accused of making the claim in v. 19. **2.20** The *temple* here would have been the Second Temple, built in the sixth century BCE (Ezra 1; 3; 5–6; Hag 1–2; Zech 6.9–15). King Herod the Great began renovations and enlargements of it around 20 BCE, which were still in progress in Jesus' day. **2.21** Identification of the *temple* with Jesus' *body* precludes an accusation that he wanted to destroy the physical temple. It also suggests that Jesus is the true temple, where one abides with and worships God. Cf. 4.23; 14.20. **2.22** *His disciples remembered.* For other examples of remembrances, see 12.16;14.25–26; 16.12–13; 20.9. **2.23–25** The mention of *signs* and believers to whom Jesus *would not entrust himself* makes a transition to the dialogue with Nicodemus in ch. 3. **2.23** *Signs.* See note on 2.11. **2.24–25** On the ability to discern *what was in everyone,* see also 1 Sam 16.7; 1 Chr 28.9; Ps 139.

Nicodemus Visits Jesus

3

Now there was a Pharisee named Nicodemus, a leader of the Jews. [2]He came to Jesus[a] by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the

presence of God.” 3Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.”[b] 4Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” 5Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. 6What is born of the flesh is flesh, and what is born of the Spirit is spirit.[a] 7Do not be astonished that I said to you, ‘You[b] must be born from above.’[c] 8The wind[a] blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” 9Nicodemus said to him, “How can these things be?” 10Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?

11 “Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you[d] do not receive our testimony. 12If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? 13No one has ascended into heaven except the one who descended from heaven, the Son of Man.[e] 14And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15that whoever believes in him may have eternal life.[f]

16 “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

17 “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. 18Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. 19And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. 20For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. 21But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.”[f]

Jesus and John the Baptist

22 After this Jesus and his disciples went into the Judean countryside, and he spent some time there with them and baptized. 23John also was baptizing at Aenon near Salim because water was abundant there; and people kept coming and were being baptized 24—John, of course, had not yet been thrown into prison.

25 Now a discussion about purification arose between John's disciples and a Jew.[a]26They came to John and said to him, "Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him." 27John answered, "No one can receive anything except what has been given from heaven. 28You yourselves are my witnesses that I said, 'I am not the Messiah,[b]but I have been sent ahead of him.' 29He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. For this reason my joy has been fulfilled. 30He must increase, but I must decrease."[c]

The One Who Comes from Heaven

31 The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is above all. 32He testifies to what he has seen and heard, yet no one accepts his testimony. 33Whoever has accepted his testimony has certified[d] this, that God is true. 34He whom God has sent speaks the words of God, for he gives the Spirit without measure. 35The Father loves the Son and has placed all things in his hands. 36Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God's wrath.

3.1–21 Nicodemus is mentioned only in John (7.45–52; 19.38–42). He may stand for a group (*we,* v. 2; plural *you,* vv. 7, 11, 12) with inadequate faith based on signs (v. 2; cf. 2.23–25). See also 12.42–43; Introduction. **3.2** *Night.* The setting dramatizes the role of Jesus as the Light. Cf. 11.10; 13.30. **3.3** Cf. Mt 18.3–4; Mk 10.15. *Born from above,* i.e., born from God; see 1.12–13; cf. 3.31; 8.23; 19.11. **3.4** The Greek word translated *from above* in v. 3 can also mean *anew* (see text note *b*). This is the source of Nicodemus's misunderstanding. Such misunderstandings, cases of dramatic irony since readers know what the character in the story does not, are common in John; see, e.g., 2.19–21; 4.10–15, 31–38; 11.11–13; note on 7.33–36. **3.5** *Water,* i.e., baptism, associated with new birth and the *Spirit* in Rom 6.4; 1 Cor 6.11; 12.13; Titus 3.5. **3.6** On the contrast of *flesh* and *spirit,* see also 6.63. For the contrast of proper and improper births, cf. 1.13. **3.8** *You do not know…where it goes.* See 7.26–29; 8.14; 9.28–30. An old proverb may lie behind this remark. Cf. Eccl 11.5; Sir 16.21. **3.10** *A teacher,* lit. "the teacher." **3.11** On Jesus' *testimony,* see 8.13–18. **3.13** *Ascended, descended.* See 1.51; 6.62. **3.14** *Serpent.* See Num 21.9. *Lifted up* refers both to Jesus' glorification and to his crucifixion; see also 8.28; 12.32–34 (cf. Isa 52.13). Understanding the significance of the crucified Jesus is essential to the spiritual

healing that he provides. **3.16** See 5.24; 6.40, 47; 11.25–26;20.31; 1 Jn 4.9. **3.17** See 1 Jn 4.14. *Condemn,* or "judge." See 5.24; 12.47–48. **3.19** *Light, darkness.* See 1.5, 9; 1 Jn 1.6–7; 2.9–11; Eph 5.11–14; Job 24.13–17. The notion of *judgment* is applied not to some future coming of Jesus but to his encounter with potential believers. **3.20** *All who do evil hate the light.* See 7.7; 15.22–24. The saying provides a rationale to explain why some people reject claims about Jesus. The sharp dichotomy of light and dark resembles the dualism in the Dead Sea Scrolls, *Rule of the Community* (1QS 3.15–4.1). **3.21** *Do what is true.* See 1 Jn 1.6. **3.22–36** On the contrast between Jesus and John the Baptist, see notes on 1.6–8; 1.19–34. **3.22** Jesus is said to *baptize* only here and in 4.1 in the NT. **3.23** *Aenon, Salim.* Locations uncertain. **3.24** On the imprisonment of John, see Mt 11.2–3; Mk 6.17–18. **3.25** *Purification* might refer to John's and Jesus' baptizing. **3.27** See also 19.11. **3.28** *I am not the Messiah.* See 1.20. **3.29** For the image of God's people as a *bride,* see Isa 62.5; Jer 2.2; Hos 2.16–20; 2 Cor 11.2; Rev 19.6–8;21.9–10; see also Mk 2.19–20. *Friend,* i.e., the "best man," who brought the bride to the groom. *Joy…fulfilled.* See 15.11; 16.24; 17.13; 1 Jn 1.4; 2 Jn 12. **3.31–36** Note the similarities to vv. 1–21 at several points: the superiority of the one who is *from above; testimony* that is rejected; and *eternal life* for those who *believe in the Son,* but condemnation for others. The passage is best construed as a narrator's summary of the story thus far. **3.31** *The one who comes from above.* See 8.23;18.36; cf. 15.19; 17.14–16. **3.35** See 5.20. **3.36** See also 1 Jn 5.12. *God's wrath,* not simply divine emotion, but God's judgment; see, e.g., Rom 2.5–8; Col 3.6. The statement corrects a possible reading of v. 17 that would deny the reality of divine judgment.

Jewish Festivals in the Gospel of John

FESTIVAL
Passover
TIME OF YEAR
March/April
OCCURRENCE IN JOHN
John 2.13, 23; 4.45; 6.4; 11.55; 12.1, 12, 20; 13.1, 29; 18.28, 39; 19.14
FESTIVAL
Booths (Sukkoth)
TIME OF YEAR
October
OCCURRENCE IN JOHN

John 7.1-14, 37
FESTIVAL
Dedication (Hanukkah)
TIME OF YEAR
December
OCCURRENCE IN JOHN
John 10.22
FESTIVAL
An unnamed festival
TIME OF YEAR

OCCURRENCE IN JOHN
John 5.1

Jesus and the Woman of Samaria

4

Now when Jesus[e] learned that the Pharisees had heard, “Jesus is making and
baptizing more disciples than John” [2]—although it was not Jesus himself but his
disciples who baptized—[3]he left Judea and started back to Galilee. [4]But he had
to go through Samaria. [5]So he came to a Samaritan city called Sychar, near the
plot of ground that Jacob had given to his son Joseph. [6]Jacob’s well was there,
and Jesus, tired out by his journey, was sitting by the well. It was about noon.

7 A Samaritan woman came to draw water, and Jesus said to her, “Give me a
drink.” [8] (His disciples had gone to the city to buy food.) [9]The Samaritan woman
said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?”
(Jews do not share things in common with Samaritans.) [f] [10]Jesus answered her,
“If you knew the gift of God, and who it is that is saying to you, ‘Give me a
drink,’ you would have asked him, and he would have given you living water.”
[11]The woman said to him, “Sir, you have no bucket, and the well is deep. Where
do you get that living water? [12]Are you greater than our ancestor Jacob, who
gave us the well, and with his sons and his flocks drank from it?” [13]Jesus said to
her, “Everyone who drinks of this water will be thirsty again, [14]but those who
drink of the water that I will give them will never be thirsty. The water that I will
give will become in them a spring of water gushing up to eternal life.” [15]The
woman said to him, “Sir, give me this water, so that I may never be thirsty or
have to keep coming here to draw water.”

16 Jesus said to her, “Go, call your husband, and come back.” [17]The woman
answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I
have no husband’ [18]for you have had five husbands, and the one you have now is
not your husband. What you have said is true!” [19]The woman said to him, “Sir, I
see that you are a prophet. [20]Our ancestors worshiped on this mountain, but you[a]
say that the place where people must worship is in Jerusalem.” [21]Jesus said to
her, “Woman, believe me, the hour is coming when you will worship the Father
neither on this mountain nor in Jerusalem. [22]You worship what you do not know;

we worship what we know, for salvation is from the Jews. [23]But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. [24]God is spirit, and those who worship him must worship in spirit and truth." [25]The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." [26]Jesus said to her, "I am he,[b] the one who is speaking to you."

27 Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" [28]Then the woman left her water jar and went back to the city. She said to the people, [29]"Come and see a man who told me everything I have ever done! He cannot be the Messiah,[c] can he?" [30]They left the city and were on their way to him.

31 Meanwhile the disciples were urging him, "Rabbi, eat something." [32]But he said to them, "I have food to eat that you do not know about." [33]So the disciples said to one another, "Surely no one has brought him something to eat?" [34]Jesus said to them, "My food is to do the will of him who sent me and to complete his work. [35]Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. [36]The reaper is already receiving[d] wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. [37]For here the saying holds true, 'One sows and another reaps.' [38]I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

39 Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." [40]So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. [41]And many more believed because of his word. [42]They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

Jesus Returns to Galilee

43 When the two days were over, he went from that place to Galilee [44] (for Jesus himself had testified that a prophet has no honor in the prophet's own country). [45]When he came to Galilee, the Galileans welcomed him, since they had seen all that he had done in Jerusalem at the festival; for they too had gone to the festival.

Jesus Heals an Official's Son

46 Then he came again to Cana in Galilee where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum. 47When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. 48Then Jesus said to him, "Unless you[a] see signs and wonders you will not believe." 49The official said to him, "Sir, come down before my little boy dies." 50Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and started on his way. 51As he was going down, his slaves met him and told him that his child was alive. 52So he asked them the hour when he began to recover, and they said to him, "Yesterday at one in the afternoon the fever left him." 53The father realized that this was the hour when Jesus had said to him, "Your son will live." So he himself believed, along with his whole household. 54Now this was the second sign that Jesus did after coming from Judea to Galilee.

4.1–6 This travel story brings Jesus to Samaria for his conversation with the woman at the well. **4.1** On Jesus' *baptizing*, see 3.22. **4.4** *Had to go through Samaria.* Other routes led from Judea to Galilee, but the most direct lay through Samaria. **4.5** *Sychar,* the OT city Shechem; see Gen 33.18–19; Josh 24.32. **4.6** *Jacob's well* is not mentioned in the OT. *Noon,* in the heat of the day, was an unusual time to draw water. **4.7–26** In her dialogue with Jesus, the woman gains an increasing recognition of who he is (vv. 9, 12, 19, 25). **4.9** Though both Jews and Samaritans were descended from ancient Israel and practiced similar religions, there was long-standing hostility between them. Thus it was also unusual for Jews to buy food (v. 8) from Samaritans. **4.10** *Living water.* See also 7.37–39. In Hebrew, the term means spring water (see Jer 2.13; Zech 14.8), although a metaphorical sense soon comes into view. **4.11–15** There is a similar dialogue in 6.30–35 contrasting what Jesus gives with what the ancestors had.

See also Isa 55.1; Rev 21.6; 22.17. **4.12** *Are you greater.* See also 8.53. **4.15** The misunderstanding is a common Johannine technique; see notes on 3.4; 7.33–36. **4.16** *Husband.* Perhaps this subject is raised because, in the OT, the meeting of a man and a woman at a well often leads to marriage; see Gen 24.10–61; 29.1–20; Ex 2.15–21. **4.18** Though it is often suggested, *five husbands* probably does not refer to the five nations in the anti-Samaritan account in 2 Kings 17.24–41. Neither is an allegorical reading likely, such as that of Augustine, who suggested that the husbands symbolize the five senses. **4.19–20** The woman raises an issue suitable for a *prophet* to discuss. *Our ancestors,* i.e., the ancestors of both Jews and Samaritans. *You,* i.e., the Jews. *This mountain.* The Samaritans

believed that Mount Gerizim, not Jerusalem, was the place designated by God for worship (see Deut 11.26–30; 27.1–13; Josh 8.30–35). They had once had a temple on the mountain, which was near Sychar (Shechem), where this story takes place. **4.23** John speaks several times of an *hour* that *is coming, and is now here* (5.25–29; 16.21, 32). See also notes on 7.30; 12.23; 16.25. *Spirit and truth* are connected with Jesus and belief in him in John. See 1.14, 17, 33; 3.5–8; 6.63; 7.39; 8.31–32; 14.6; 17.17–19;18.37; 20.22. **4.25** *Christ,* the Greek equivalent of the Hebrew word *Messiah.* Cf. 1.41. **4.26** *I am he.* See note on 8.24. **4.27–30** The Samaritans' movement toward Jesus (vv. 30, 39–40) forms the backdrop for his dialogue with the disciples (vv. 31–38). **4.27** It was against the social customs of that time for a Jewish religious teacher to be *speaking with a woman* in public. **4.29** *He cannot be the Messiah, can he?* or "Could he perhaps be the Messiah?" **4.31–38** Jesus has a better *food* (vv. 32, 34) than the disciples know (see note on 3.4), just as he had a better water than the woman thought (vv. 7–15). **4.34** *Food…work.* See 6.27–29; see also note on 5.19–20. **4.35–36** The harvest of people that is Jesus' work (cf. Lk 10.2) includes the Samaritans. The *sower* planted grain (see Mk 4.3–8) and the *reaper* harvested it several months later when it was ripe; but the time for this "harvest" has already come. **4.38** *Others,* perhaps Moses and the prophets, the teachers of the Samaritans, or Christian missionaries. **4.39–42** Now the Samaritan "harvest" is reaped, first through *the woman's testimony,* then through direct contact with Jesus. The extent of contacts with Samaritans by Jesus is unclear. Mt 10.5 prohibits the disciples from going to them. Acts 8.4–13 places missionary activity to Samaria in the period of the early church. **4.42** *Savior of the world.* See 3.17; 12.47; 1 Jn 4.14. **4.43–45** Jesus finally reaches the goal for which he had set out in v. 3. **4.44** See Mk 6.4. Jesus' *own country* is Galilee (1.46;7.41–42, 52); the claim that he *has no honor* there, though the Galileans welcome him (v. 45), may indicate doubts about their enthusiasm based on signs (see note on 2.11). **4.45** *Festival.* See 2.13, 23. **4.46–54** The story of the healing of the official's son is comparable to that of the centurion's servant (which also takes place at Capernaum) in Mt 8.5–13; Lk 7.1–10. **4.46** *Cana…water into wine.* See 2.1–11. *Royal official,* presumably in the service of Herod Antipas, the son of King Herod the Great (Mk 6.14; see "The Herods: A Simplified Family Tree," p. 1672). From Cana to *Capernaum* was fifteen or twenty miles. **4.48** On *signs* and *beliefs,* see 6.30; notes on 2.11; 11.40. **4.50** *Your son will live.* Cf. 1 Kings 17.23. **4.54** *Second sign.* See note on 2.11.

Jesus Heals on the Sabbath

5

After this there was a festival of the Jews, and Jesus went up to Jerusalem.

2 Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew[b] Beth-zatha,[c] which has five porticoes. 3 In these lay many invalids—blind, lame, and paralyzed.[d] 5 One man was there who had been ill for thirty-eight years. 6 When Jesus saw him lying there and knew that he had been there a long time, he said to him, “Do you want to be made well?” 7 The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.” 8 Jesus said to him, “Stand up, take your mat and walk.” 9 At once the man was made well, and he took up his mat and began to walk.

Now that day was a sabbath. 10 So the Jews said to the man who had been cured, “It is the sabbath; it is not lawful for you to carry your mat.” 11 But he answered them, “The man who made me well said to me, ‘Take up your mat and walk.’” 12 They asked him, “Who is the man who said to you, ‘Take it up and walk’?” 13 Now the man who had been healed did not know who it was, for Jesus had disappeared in[a] the crowd that was there. 14 Later Jesus found him in the temple and said to him, “See, you have been made well! Do not sin any more, so that nothing worse happens to you.” 15 The man went away and told the Jews that it was Jesus who had made him well. 16 Therefore the Jews started persecuting Jesus, because he was doing such things on the sabbath. 17 But Jesus answered them, “My Father is still working, and I also am working.” 18 For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.

The Authority of the Son

19 Jesus said to them, “Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father[b] does, the Son does likewise. 20 The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. 21 Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes. 22 The Father judges no one but has given all judgment to the Son, 23 so that all may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him. 24 Very truly, I tell you, anyone who hears my word and believes

him who sent me has eternal life, and does not come under judgment, but has passed from death to life.

25 “Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. [26]For just as the Father has life in himself, so he has granted the Son also to have life in himself; [27]and he has given him authority to execute judgment, because he is the Son of Man. [28]Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice [29]and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

Witnesses to Jesus

30 “I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me.

31 “If I testify about myself, my testimony is not true. [32]There is another who testifies on my behalf, and I know that his testimony to me is true. [33]You sent messengers to John, and he testified to the truth. [34]Not that I accept such human testimony, but I say these things so that you may be saved. [35]He was a burning and shining lamp, and you were willing to rejoice for a while in his light. [36]But I have a testimony greater than John’s. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. [37]And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, [38]and you do not have his word abiding in you, because you do not believe him whom he has sent.

39 “You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. [40]Yet you refuse to come to me to have life. [41]I do not accept glory from human beings. [42]But I know that you do not have the love of God in[a] you. [43]I have come in my Father’s name, and you do not accept me; if another comes in his own name, you will accept him. [44]How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God? [45]Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set your hope. [46]If you believed Moses, you would believe me, for he wrote about me. [47]But if you do not believe what he wrote, how will you believe what I say?”

5.1–7.52 It has sometimes been suggested that ch. 5 belongs after ch. 6. This

would make a good connection between ch. 5 and ch. 7, since the retreat in 7.1 would be directly caused by the dispute in ch. 5 (cf. also 7.19–24; 5.16–18). This arrangement would also make Jesus' travels clearer, since he would still be in Galilee to make the trip mentioned in 6.1. If, however, this were the original arrangement, it would be hard to explain the present order. **5.1–18** Though this miracle story is found only in John, other controversies over healing on the sabbath are found in Mt 12.9–14; Mk 3.1–6; Lk 13.10–17; 14.1–6. See also Jn 7.21–24; 9.13–17. **5.1** *Festival,* possibly Passover or Pentecost in the spring or the New Year or the Festival of Booths in the fall; or perhaps no specific festival was intended. (See "Jewish Festivals in the Gospel of John," p. 1820.) **5.2** *Sheep Gate,* probably a gate in the northern wall of Jerusalem, near the temple (see Neh 3.1). In that area are remains of a double pool, which may be *Bethzatha.* The pools are surrounded by four *porticoes* (walkways with columns to support their roofs), and there is a fifth portico between the two pools. **5.3–5** Though v. 4 is striking, it is not found in the best manuscripts (see text note *d*), and its wording in Greek is unlike the rest of the Gospel of John. Therefore it was probably not originally part of this Gospel. **5.8** *Stand up…and walk.* See also Mk 2.9, 11; Acts 3.6. **5.10** *The Jews,* as usual in John, the authorities, not the Jewish people in general; see Introduction. *Not lawful.* The law has few details about particular activities that are forbidden on the sabbath (see Ex 20.8–11; 31.12–17; 35.2–3; Lev 23.3; Deut 5.12–15); but carrying burdens on the sabbath is opposed in Neh 13.15–21; Jer 17.19–27, and this prohibition was accepted and developed in Jewish tradition. **5.14** *Do not sin any more.* See also Mk 2.5; Jn 8.11. **5.15** *Told the Jews.* See also 11.46. **5.17** *My Father is still working.* Cf. Gen 2.2. Jewish teachers held that God continued to "work" after creation, sustaining the world even on the sabbath. **5.18** *To kill him.* See 8.58–59; 10.30–39; see also 7.1, 19–20, 25; 8.37–40. *Making himself equal to God.* A theological claim, rather than breaking the sabbath, is now the heart of the dispute. **5.19–47** Jesus' first lengthy dispute with the Jewish authorities sets the stage for several more such disputes in chs. 6–10 by laying out themes that will be treated further in those chapters. **5.19–20** Cf. Mt 11.27. On the *works* of God and Jesus, see vv. 17, 36; see also 3.35; 4.34; 6.28–29;9.3–4; 10.25, 37–38; 14.10–12; 17.4. *Be astonished.* See v. 28; 7.21; Hab 1.5. Jesus' defense initially suggests that he is subordinate to the Father, but what he *sees the Father doing* is no ordinary human observation. **5.21** *Raises the dead,* i.e., at the resurrection on the last day. See note on 11.24. *Gives life.* See 6.33–35; 10.10, 28; 11.25; 14.6; 17.2. Jesus thus shares in the fundamental creative work of God, implying his functional equality with God. **5.22** Many Jews and early Christians expected God's final *judgment,* like the resurrection of the dead, at the end of time (Mt 12.36–37; Rom 2.1–16; 1 Jn

4.17–18; Rev 20.11–15). Here and in the following verses (vv. 23–30) this work of judgment, like that of resurrection, is transferred to Jesus (see also 3.17–19; 8.15–16; 9.39; 12.47–49). **5.23** Many passages state that to respond to Jesus is to respond to God, who sent him. See 12.44–45; 13.20; 14.7–9; Mt 10.40; Mk 9.37; Lk 10.16. **5.24** John asserts that for the believer eternal life does not wait until the end of time but is given now; see 11.25–26; 1 Jn 3.14; cf. Mk 10.30; Rom 2.5–7; Jude 21. **5.25–29** There may be a reference here to the raising of Lazarus (11.38–44); see also 6.39–40, 54. **5.25** *The hour.* See note on 4.23. **5.26** *The Son…to have life.* See also v. 21; 1.3–4. **5.27** *Son of Man.* See note on 1.51. **5.29** *Done good, done evil.* See also 3.19–21; Dan 12.2. *Resurrection of life,* in contrast to v. 24, looks to a future resurrection. **5.30** *I can do nothing on my own.* See vv. 19–23; 8.15–16; note on 14.10. **5.31** Jewish law did not accept individuals' *testimony* about matters that concerned themselves; see also 8.13–18; 1 Jn 5.9. **5.33** See 1.19–28. **5.34** Jesus also explains why things are said in 11.42; 12.30. **5.35** That the Baptist was a *lamp* is a unique claim, which may recall a traditional saying such as Mt 5.14–16. **5.36** On the testimony of the *works,* see 10.25, 37–38; also note on 5.19–20. **5.37–38** The reference to the Father's testimony may mean the Jewish scriptures (vv. 39–40, 45–47), God's *word. Never heard his voice or seen his form.* See 1.18; 6.46; see also Ex 20.18–19; 33.18–20. **5.39** *You search* might also be translated as an ironic command, "Search the scriptures." In either case, eternal life is not in the scriptures, but in Jesus, to whom they testify. **5.41** Jesus does not seek *glory* for himself (cf. v. 18) but for God (see vv. 30, 44; 7.18; 8.50, 54; 12.43). **5.42** *Love of God,* probably love for God. **5.43** *In his own name,* perhaps like messianic pretenders. Cf. Mt 24.23–25; Mk 13.21–23. **5.45–47** The point here is like that of vv. 39–40; see also Lk 16.29–31.

Feeding the Five Thousand

6

After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias.[b] [2]A large crowd kept following him, because they saw the signs that he was doing for the sick. [3]Jesus went up the mountain and sat down there with his disciples. [4]Now the Passover, the festival of the Jews, was near. [5]When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" [6]He said this to test him, for he himself knew what he was going to do. [7]Philip answered him, "Six months' wages[c] would not buy enough bread for each of them to get a little."

[8]One of his disciples, Andrew, Simon Peter's brother, said to him, [9]"There is a boy here who has five barley loaves and two fish. But what are they among so many people?" [10]Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they[a] sat down, about five thousand in all. [11]Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. [12]When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." [13]So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. [14]When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world."

15 When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

Jesus Walks on the Water

16 When evening came, his disciples went down to the sea, [17]got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. [18]The sea became rough because a strong wind was blowing. [19]When they had rowed about three or four miles,[b] they saw Jesus walking on the sea and coming near the boat, and they were terrified. [20]But he said to them, "It is I;[c] do not be afraid." [21]Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

The Bread from Heaven

22 The next day the crowd that had stayed on the other side of the sea saw that there had been only one boat there. They also saw that Jesus had not got into the boat with his disciples, but that his disciples had gone away alone. [23]Then some boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks.[d] [24]So when the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus.

25 When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" [26]Jesus answered them, "Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. [27]Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal." [28]Then they said to him, "What must we do

to perform the works of God?” 29Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” 30So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing? 31Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” 32Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. 33For the bread of God is that which[e] comes down from heaven and gives life to the world.” 34They said to him, “Sir, give us this bread always.”

35 Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. 36But I said to you that you have seen me and yet do not believe. 37Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; 38for I have come down from heaven, not to do my own will, but the will of him who sent me. 39And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.”

41 Then the Jews began to complain about him because he said, “I am the bread that came down from heaven.” 42They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven’?” 43Jesus answered them, “Do not complain among yourselves. 44No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. 45It is written in the prophets, ‘And they shall all be taught by God.’ Everyone who has heard and learned from the Father comes to me. 46Not that anyone has seen the Father except the one who is from God; he has seen the Father. 47Very truly, I tell you, whoever believes has eternal life. 48I am the bread of life. 49Your ancestors ate the manna in the wilderness, and they died. 50This is the bread that comes down from heaven, so that one may eat of it and not die. 51I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.”

52 The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” 53So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54Those who eat my flesh and drink my blood have eternal life, and I will raise

them up on the last day; [55]for my flesh is true food and my blood is true drink. [56]Those who eat my flesh and drink my blood abide in me, and I in them. [57]Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. [58]This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever." [59]He said these things while he was teaching in the synagogue at Capernaum.

The Words of Eternal Life

60 When many of his disciples heard it, they said, "This teaching is difficult; who can accept it?" [61]But Jesus, being aware that his disciples were complaining about it, said to them, "Does this offend you? [62]Then what if you were to see the Son of Man ascending to where he was before? [63]It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. [64]But among you there are some who do not believe." For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. [65]And he said, "For this reason I have told you that no one can come to me unless it is granted by the Father."

66 Because of this many of his disciples turned back and no longer went about with him. [67]So Jesus asked the twelve, "Do you also wish to go away?" [68]Simon Peter answered him, "Lord, to whom can we go? You have the words of eternal life. [69]We have come to believe and know that you are the Holy One of God."[a] [70]Jesus answered them, "Did I not choose you, the twelve? Yet one of you is a devil." [71]He was speaking of Judas son of Simon Iscariot,[b] for he, though one of the twelve, was going to betray him.

6.1–71 On the order of the chapters, see note on 5.1–7.52. **6.1–15** Cf. this story with the feeding of the five thousand in Mt 14.13–21; Mk 6.32–44; Lk 9.10–17; and the four thousand in Mt 15.32–39; Mk 8.1–10. John's version has some features that seem to come from a tradition independent of the other Gospels. **6.2** These *signs* may include those in 4.43–54 and others not narrated by John; see note on 2.11; cf. Mt 14.13; Lk 9.11. **6.3** *Mountain,* perhaps a particular unnamed mountain or "the hill country" more generally. **6.4** *Passover* (see also 2.13) is associated with unleavened bread and with the exodus, and thus with manna (vv. 31–35). Since Jesus' Last Supper was at or near Passover, the Christian Lord's Supper is also associated with Passover (see v. 11; "Jewish Festivals in the Gospel of John, p. 1820). **6.5** *Philip.* See note on 1.43. *Where are we to buy bread?* Cf. Num 11.13. **6.6** *He himself knew.* Cf. 11.42. **6.8** *Andrew.*

See notes on 1.40; 1.43. **6.9** *Barley loaves.* Cf. 2 Kings 4.42–44. **6.11** *Given thanks* translates the Greek word that is also the source of the term "Eucharist" (the Lord's Supper); cf. Jesus' actions here with those in Lk 22.19; 1 Cor 11.23–24. See also vv. 52–58; 21.13. **6.14–15** In the first century CE, a number of leaders who claimed to be the *prophet* (see note on 1.21) or the messianic *king* promised to do *signs* to prove that God had sent them to bring about the liberation of Israel from Roman control; see also 7.31; 9.17; 11.47–48; Acts 5.36–37; 21.38. **6.16–21** Jesus' walking on the sea is also connected with the feeding miracle in Mt 14.22–33; Mk 6.45–52. **6.18** Sudden violent storms are not uncommon on the Sea of Galilee. **6.20** *It is I* translates the same Greek words as *I am he* elsewhere in John; see note on 8.24. **6.22–24** A transitional passage. **6.23–24** *Tiberias* was on the southwest shore and *Capernaum* near the northern end of the Sea of Galilee. **6.25–34** From the very beginning of the discourse on the Bread of Life, Jesus seems critical of his audience. **6.26** *Not because you saw signs.* Cf. vv. 2, 14, 30, 36; see note on 2.11. **6.27–29** On *food* and *work,* see 4.32–34. **6.27** *Do not work for the food that perishes.* Cf. Mt 6.19–20. *His seal,* i.e., a mark of approval that sets the Son apart. **6.30–35** See the similar dialogue in 4.11–15 contrasting what Jesus gives with what the ancestors had. **6.31** *Manna.* See Ex 16. *Bread from heaven.* See Ex 16.4; Ps 78.23–25. Jesus' comments in what follows offer an interpretation of the scriptural verse applied to himself.

6.35–40 The ideas of *coming* to Jesus, *seeing* him and *believing* in him, and being *given* to him by God are closely associated in this passage. They are related to the situation of the early Christian community within the synagogue, where only some were coming to join those who believed that Jesus was the Messiah (see Introduction). **6.35** *Bread of life,* like the *living water* (cf. 4.10, 14; 7.37–39), here symbolizes Jesus as the object of belief. **6.36** *I said to you,* perhaps a reference to v. 26; see also 3.12. On *seeing* and *believing,* see also vv. 30, 40. **6.37** *Everything…the Father gives me.* Cf. vv. 44–45; 10.28–29; 17.2, 6, 9. **6.38** *Not…my own will.* See 4.34; 5.30; 12.27; Lk 22.42. **6.39** *Raise it up on the last day.* Cf. 5.21–29; 11.23–26. **6.41–47** As in 3.1–15; 9.24–34, people resist the idea that God may act in an unexpected way (cf. v. 29); hence, as in vv. 35–40, it is those who are willing to hear and learn who are drawn by God. **6.41** The OT story of the manna (vv. 31, 49) is surrounded by incidents in which the people *complain* (Ex 15.22–17.7). **6.42** For the family of Jesus, see Mk 6.1–6; cf. Jn 7.27–28. **6.44** *Drawn.* See note on 6.35–40; cf. 12.32. **6.45** For the quotation, see Isa 54.13; see also Jer 31.34. The citation is part of the explication Ps 78 in v. 31, making clear that "eating" the bread from heaven is a metaphor for being *taught.* **6.46** *Seen the Father.* See 1.18; 3.13; 5.37; 1 Jn 4.12. **6.47** See

v. 40; see also 3.16. **6.48–51** A summary of the discourse on the bread of life, emphasizing Jesus' role as the true giver of life. **6.49** See v. 31. *They died.* See Num 11.33; 14.26–35; Ps 78.30–31. **6.51** *My flesh,* both Jesus' sacrifice of his body on the cross, which is the heart of Jesus' wisdom, and the Lord's Supper, to which the language of "eating" will now refer. **6.52–58** John does not include Jesus' establishment of the Lord's Supper in ch. 13, where it would be expected. These verses, however, seem to refer to it and contain similarities to the words of Jesus at the Last Supper in chs. 14–17. Some scholars hold that the obvious sacramentalism of these verses contradicts the emphasis on belief in what preceded and v. 63 and therefore must be a later addition; others find the emphasis quite consistent with the Gospel's basic claim that *the Word became flesh* (1.14). **6.52–53** Cf. the form of these verses with 3.4–5 and with the "misunderstandings" discussed in the note on 7.33–36. **6.53** Jesus' *flesh* and *blood* are the bread and wine of the Lord's Supper. **6.54** *Eat,* here a more graphic verb (Greek *trogo*) than was used previously in the chapter. *The last day.* See vv. 39–40, 44. **6.55** *True food.* See also v. 27. **6.56** *Abide in me* introduces a key motif of the Last Supper discourses. See note on 14.20. **6.57** On living *because of* Jesus, see 14.19. On the parallel between God's relationship to Jesus and Jesus' relationship to the disciples, see 15.9; 17.18; 20.21. **6.58** See vv. 31, 49–50. **6.59** *Capernaum.* See note on 2.12. **6.61** *Complaining.* See note on 6.41. **6.62** *Ascending.* See 3.13; note on 1.51. **6.63** On worship in *spirit,* cf. 4.23. *The flesh is useless.* The verse stands in tension with vv. 51, 53, although the emphasis on Jesus' *words* reinforces the importance of what he taught (cf. v. 45). **6.64** *One that would betray him,* i.e., Judas Iscariot; see note on 6.71. **6.65** See v. 44. **6.67–69** Cf. Mk 8.27–29. **6.71** *Judas.* See 12.4–6; 13.2, 11, 18, 21–30; 18.2–5.

The Unbelief of Jesus' Brothers

7

After this Jesus went about in Galilee. He did not wish[c] to go about in Judea because the Jews were looking for an opportunity to kill him. [2]Now the Jewish festival of Booths[d] was near. [3]So his brothers said to him, "Leave here and go to Judea so that your disciples also may see the works you are doing; [4]for no one who wants[e] to be widely known acts in secret. If you do these things, show yourself to the world." [5] (For not even his brothers believed in him.) [6]Jesus said to them, "My time has not yet come, but your time is always here. [7]The world

cannot hate you, but it hates me because I testify against it that its works are evil. 8Go to the festival yourselves. I am not[f] going to this festival, for my time has not yet fully come." 9After saying this, he remained in Galilee.

Jesus at the Festival of Booths

10 But after his brothers had gone to the festival, then he also went, not publicly but as it were[g] in secret. 11The Jews were looking for him at the festival and saying, "Where is he?" 12And there was considerable complaining about him among the crowds. While some were saying, "He is a good man," others were saying, "No, he is deceiving the crowd." 13Yet no one would speak openly about him for fear of the Jews.

14 About the middle of the festival Jesus went up into the temple and began to teach. 15The Jews were astonished at it, saying, "How does this man have such learning,[h] when he has never been taught?" 16Then Jesus answered them, "My teaching is not mine but his who sent me. 17Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own. 18Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.

19 "Did not Moses give you the law? Yet none of you keeps the law. Why are you looking for an opportunity to kill me?" 20The crowd answered, "You have a demon! Who is trying to kill you?" 21Jesus answered them, "I performed one work, and all of you are astonished. 22Moses gave you circumcision (it is, of course, not from Moses, but from the patriarchs), and you circumcise a man on the sabbath. 23If a man receives circumcision on the sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man's whole body on the sabbath? 24Do not judge by appearances, but judge with right judgment."

Is This the Christ?

25 Now some of the people of Jerusalem were saying, "Is not this the man whom they are trying to kill? 26And here he is, speaking openly, but they say nothing to him! Can it be that the authorities really know that this is the Messiah?[a] 27Yet we know where this man is from; but when the Messiah [a] comes, no one will know where he is from." 28Then Jesus cried out as he was teaching in the temple, "You know me, and you know where I am from. I have not come on my own. But the

one who sent me is true, and you do not know him. [29]I know him, because I am from him, and he sent me." [30]Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come. [31]Yet many in the crowd believed in him and were saying, "When the Messiah [a] comes, will he do more signs than this man has done?"[b]

Officers Are Sent to Arrest Jesus

32 The Pharisees heard the crowd muttering such things about him, and the chief priests and Pharisees sent temple police to arrest him. [33]Jesus then said, "I will be with you a little while longer, and then I am going to him who sent me. [34]You will search for me, but you will not find me; and where I am, you cannot come." [35]The Jews said to one another, "Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? [36]What does he mean by saying, 'You will search for me and you will not find me' and 'Where I am, you cannot come'?"

Rivers of Living Water

37 On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me, [38]and let the one who believes in me drink. As[c] the scripture has said, 'Out of the believer's heart[d] shall flow rivers of living water.'" [39]Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit,[a] because Jesus was not yet glorified.

Division among the People

40 When they heard these words, some in the crowd said, "This is really the prophet." [41]Others said, "This is the Messiah."[b] But some asked, "Surely the Messiah[b] does not come from Galilee, does he? [42]Has not the scripture said that the Messiah[b] is descended from David and comes from Bethlehem, the village where David lived?" [43]So there was a division in the crowd because of him. [44]Some of them wanted to arrest him, but no one laid hands on him.

The Unbelief of Those in Authority

45 Then the temple police went back to the chief priests and Pharisees, who asked them, "Why did you not arrest him?" [46]The police answered, "Never has anyone spoken like this!" [47]Then the Pharisees replied, "Surely you have not

been deceived too, have you? [48]Has any one of the authorities or of the Pharisees believed in him? [49]But this crowd, which does not know the law—they are accursed." [50]Nicodemus, who had gone to Jesus[c] before, and who was one of them, asked, [51]"Our law does not judge people without first giving them a hearing to find out what they are doing, does it?" [52]They replied, "Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee."

7.1–52 On the order of the chapters, see note on 5.1–7.52. **7.1–10** Jesus' puzzling words and actions here may be meant to portray him as coming and going only when he is ready, since only he knows his *time* (vv. 6, 8), or *hour* (v. 30). **7.1** *Jews,* perhaps "Judeans," but more likely the Jewish authorities (see note on 7.13). On the Jews' efforts *to kill him,* see 5.18. **7.2** The *festival of Booths,* or Tabernacles (Hebrew Sukkoth), was a seven-day harvest festival observed in October (Lev 23.34–43; Deut 16.13–17; Neh 8.14–18; see "Jewish Festivals in the Gospel of John," p. 1820). The whole of chs. 7–8 is set during this festival, which drew many pilgrims to Jerusalem in the first century CE. It also included ceremonies involving the pouring out of water (see vv. 37–38) and the lighting of great lights (see 8.12) in the temple. **7.6** Jesus' *time,* his *hour* in (see note on) 7.30. **7.7** *The world…hates.* See 3.19–21; 15.18–19, 24–25. **7.8** It is conceivable that *not going* (lit. "not going up") *to this festival* also means that Jesus is not "going up" (i.e., returning to God; see 20.17) at this festival, because his *time has not yet fully come* (see notes on 7.6; 7.30). **7.10** *In secret.* See also v. 1; Jesus' hiding in 8.59; 11.54; 12.36. **7.11–15** Jesus' arrival at the festival causes division and uncertainty. **7.12** *Complaining,* or "whispering." Note the similar divisions among the crowds in vv. 30–31, 40–44; 8.30;9.16; 10.19–21. **7.13** *For fear of the Jews.* See 9.22;19.38; 20.19 (also 12.42). In all these places (as in 7.1, 11, 15, 35) *the Jews* means the authorities, since the people who are afraid are Jewish themselves. See also Introduction. **7.15** *Never been taught.* Cf. Acts 4.13. **7.16–24** This section has many parallels with ch. 5: cf. 7.16–17 with 5.19, 30; 7.18 with 5.31, 41–44; 7.19–23 with 5.16–18. **7.16–17** On the source of Jesus' *teaching,* see 5.19–24; 8.26–28; note on 14.10. **7.18** On seeking *glory,* see 12.43. **7.20** The *crowd* (also vv. 12, 31, 40–44, 49) seems to be identical with neither the Jews (see note on 7.13) nor the people of Jerusalem (vv. 25–30). *You have a demon.* In ancient times insanity was often understood as demonic possession. Thus the crowd is claiming that Jesus is "out of his mind." See also 8.48–52; 10.20–21. **7.21** *One work,* i.e., the healing narrated in 5.1–9. *Astonished.* See 5.20; Hab 1.5. **7.22** *Moses gave you circumcision.* See Gen 17.9–14; Lev 12.3. Rules and procedures for circumcising on the *sabbath* had been developed in

Jewish tradition. **7.23** For a similar defense of healing on the *sabbath,* cf. Mt 12.5. On controversies over the issue, see note on 5.1–18; see also 9.13–17. **7.24** Cf. 8.15. **7.25–44** Throughout the Festival of Booths Jesus' words continue to cause disputes among his hearers, and there are repeated attempts to arrest him. **7.26** *The authorities.* See v. 48. **7.27–29** *Where this man is from,* an important subject in John. The world's claim to know Jesus' origin (cf. vv. 41–42; see also 6.42) is in fact false (see 8.14; 9.29; cf. 3.8; 19.9). Jesus' retort (vv. 28–29) is therefore ironic or sarcastic. **7.28** *I have not come on my own.* See v. 17; see also 5.30; 8.28, 42;12.49–50; note on 14.10. *You do not know him.* See 8.19, 55; 15.21; 16.3; 17.25. **7.30–31** On the division of opinions here, see note on 7.12. **7.30** Jesus' *hour* is that of his death and glorification (see note on 12.23; see also notes on 4.23; 16.25). Until that hour, no one can harm him (see vv. 6, 8, 44; see also 2.4; 8.20, 59; 10.31, 39). **7.31** *Signs.* See notes on 2.11; 6.14–15. **7.32** The combination *chief priests and Pharisees* refers to the Sanhedrin, or governing council (11.47), which had at its disposal a small force of *police,* mainly for keeping order in the temple (see 18.3). **7.33–36** This kind of misunderstanding (see also 8.21–22), which ironically proves to be more true than the speaker knows, is common in John (see 6.52; 8.53, 57; 11.51–52; 19.14; note on 3.4). **7.33** *A little while.* See also 14.19; 16.16. *Going to him who sent me.* See 13.1–3; 20.17. **7.34** See 8.21; 13.33. **7.35** *The Greeks* points to the later success of the Christian mission among Gentiles (cf. 12.20). **7.37** *Festival.* See note on 7.2. On Jesus' satisfaction of *thirst,* see 4.13–14; 6.35. **7.38** The *scripture* intended is uncertain; cf. Isa 44.2–3; Zech 14.8 (Zech 14 is read at the Festival of Booths). *Out of the believer's heart,* lit. *out of his belly* (see text note *d* on p. 1829). *His* here may refer to Jesus rather than to the believer as the source of *living water;* see 4.10; 19.34. **7.39** *There was no Spirit,* i.e., no outpouring of the Spirit in the Christian community. *Glorified.* See note on 12.23. **7.40–41** *The prophet, the Messiah.* See notes on 1.21;6.14–15. **7.42** *Bethlehem.* See 1 Sam 16.1–13; 2 Sam 7.12–16; Pss 89.3–4; 132.11–12; Mic 5.2. If John accepts the story of Jesus' birth in Bethlehem (Mt 2.1–12; Lk 2.4), the opponents' ignorance of Jesus' origin ironically fulfills their expectations (v. 27). **7.43** *Division.* See note on 7.12. **7.44** See note on 7.30. **7.45–52** The authorities, unable to arrest Jesus, ridicule those who believe in him. **7.47** *Deceived too.* See v. 12. **7.48–52** The question in v. 48 is intended to be ironic, but *Nicodemus,* who was *one of them,* i.e., an authority (leader) and a Pharisee, has shown tentative interest in Jesus (3.1–21). Whether John presents Nicodemus as one who truly believed in him, however, is in doubt. Here Nicodemus begins to defend Jesus but goes no further than an appeal to the law (i.e., the Pharisees' law). See also notes on 3.1–21; 12.42–43; 19.39. **7.52** *Galilee* was regarded by many Pharisees as religiously

lax; see also 1.46. *Search,* i.e., the scriptures. *No prophet is to arise,* or, with some manuscripts, “the prophet is not to arise” (see vv. 40–41).

7.53–8.11 On the basis of the best manuscripts and other ancient evidence (see text note *f*), scholars generally agree that this story was not originally part of the Gospel of John. It may, however, be based on early oral traditions about Jesus. **8.1–2** Cf. Lk 21.37–38. **8.3** Though the *scribes* are often named alongside the Pharisees in the other Gospels, they are not mentioned elsewhere in John. **8.5** *Such women.* In contrast, Lev 20.10; Deut 22.22 require that both offending parties be put to death. **8.6** *To test him.* See Mk 10.2; 12.14–15. What Jesus *wrote* (see also v. 8) is not known, despite many guesses. **8.7** Deut 17.7 requires that the witnesses be the first to stone a condemned person (cf. Acts 7.58). **8.9** *The elders,* or “the oldest.” **8.11** *Do not sin again.* See also 5.14. **8.12–20** On the themes of judgment and testimony that are prominent here, see esp. 5.22, 30–38; see also 12.47–49; 19.35; 21.24. **8.12** *Light, darkness.* See 1.4–5, 9; 3.19; 9.4–5; 11.9–10;12.35–36, 46; cf. Mt 5.14; 1 Jn 1.5–7; 2.8–11. Originally (without 7.53–8.11), the author may have intended a connection between *light* here and *Galilee* in 7.52, based on Isa 9.1–2. See also Zech 14.7; notes on Jn 7.2; 7.37; 7.38. **8.13** See note on 5.31. **8.14** *Where I have come from.* See note on 7.27–29; cf. 3.8. **8.15** Cf. 7.24. **8.17** *Two* or more *witnesses* are required for a capital offense according to Num 35.30; Deut 17.6; Deut 19.15 also speaks of criminal charges. Here the principle of multiple witnesses is extended to another type of testimony. **8.18** On the testimony of the Father, see also 1 Jn 5.10. **8.19** *You know…Father.* See note on 7.28. *If you knew…Father also.* See 14.7–9. **8.20** *His hour.* See note on 7.30. **8.21–30** A dialogue in which Jesus’ hearers repeatedly fail to understand his mysterious words; yet at the end, many believe in him. **8.21–22** On the ironic misunderstanding here, see note on 7.33–36. Jesus is not *going to kill himself,* but he is going to give up his life, and John makes clear that his death is fully under his control (10.17–18; 15.13;18.4–8; 19.28–30). **8.23** *I am from above.* See also 3.3, 31; 19.11. *I am not of this world.* See also 18.36; note on 17.14–16. **8.24** *I am he* (lit. *I am*), part of Jesus’ revelation of his divine identity in John. It functions virtually as a divine name, based on OT assertions of God’s identity (see, e.g., Ex 3.14; Isa 43.10–11, 25; 51.12). Sometimes other predicates (such as *light* or *bread*) are added to the *I am.* See 4.26; 6.20, 35; 8.12, 28, 58; 10.11;11.25; 13.19; 14.6; 15.1; 18.5–6. **8.26** *The one who sent me is true.* See 7.28–29. **8.28** *Lifted up,* i.e., both crucified and glorified; see notes on 3.14; 12.32; 12.34. *I am he.* See note on 8.24. *I speak…as the Father instructed me.* See v. 38; see also 3.11, 34; 5.19–20; 12.49–50.

The Woman Caught in Adultery

8

⟦ 53Then each of them went home, 1while Jesus went to the Mount of Olives.
2Early in the morning he came again to the temple. All the people came to him
and he sat down and began to teach them. 3The scribes and the Pharisees brought
a woman who had been caught in adultery; and making her stand before all of
them, 4they said to him, “Teacher, this woman was caught in the very act of
committing adultery. 5Now in the law Moses commanded us to stone such
women. Now what do you say?” 6They said this to test him, so that they might
have some charge to bring against him. Jesus bent down and wrote with his
finger on the ground. 7When they kept on questioning him, he straightened up
and said to them, “Let anyone among you who is without sin be the first to throw
a stone at her.” 8And once again he bent down and wrote on the ground.[d] 9When
they heard it, they went away, one by one, beginning with the elders; and Jesus
was left alone with the woman standing before him. 10Jesus straightened up and
said to her, “Woman, where are they? Has no one condemned you?” 11She said,
“No one, sir.”[e] And Jesus said, “Neither do I condemn you. Go your way, and
from now on do not sin again.”[f] ⟧

Jesus the Light of the World

12 Again Jesus spoke to them, saying, “I am the light of the world. Whoever
follows me will never walk in darkness but will have the light of life.” 13Then
the Pharisees said to him, “You are testifying on your own behalf; your
testimony is not valid.” 14Jesus answered, “Even if I testify on my own behalf,
my testimony is valid because I know where I have come from and where I am
going, but you do not know where I come from or where I am going. 15You
judge by human standards;[a] I judge no one. 16Yet even if I do judge, my
judgment is valid; for it is not I alone who judge, but I and the Father[b] who sent
me. 17In your law it is written that the testimony of two witnesses is valid. 18I
testify on my own behalf, and the Father who sent me testifies on my behalf.”
19Then they said to him, “Where is your Father?” Jesus answered, “You know
neither me nor my Father. If you knew me, you would know my Father also.”
20He spoke these words while he was teaching in the treasury of the temple, but
no one arrested him, because his hour had not yet come.

Jesus Foretells His Death

21 Again he said to them, “I am going away, and you will search for me, but you will die in your sin. Where I am going, you cannot come.” 22Then the Jews said, “Is he going to kill himself? Is that what he means by saying, ‘Where I am going, you cannot come’?” 23He 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 that you would die in your sins, for you will die in your sins unless you believe that I am he.”[c] 25They said to him, “Who are you?” Jesus said to them, “Why do I speak to you at all?[d] 26I have much to say about you and much to condemn; but the one who sent me is true, and I declare to the world what I have heard from him.” 27They did not understand that he was speaking to them about the Father. 28So Jesus said, “When you have lifted up the Son of Man, then you will realize that I am he,[c] and that I do nothing on my own, but I speak these things as the Father instructed me. 29And the one who sent me is with me; he has not left me alone, for I always do what is pleasing to him.” 30As he was saying these things, many believed in him.

True Disciples

31 Then Jesus said to the Jews who had believed in him, “If you continue in my word, you are truly my disciples; 32and you will know the truth, and the truth will make you free.” 33They answered him, “We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, ‘You will be made free’?”

34 Jesus answered them, “Very truly, I tell you, everyone who commits sin is a slave to sin. 35The slave does not have a permanent place in the household; the son has a place there forever. 36So if the Son makes you free, you will be free indeed. 37I know that you are descendants of Abraham; yet you look for an opportunity to kill me, because there is no place in you for my word. 38I declare what I have seen in the Father’s presence; as for you, you should do what you have heard from the Father.”[a]

Jesus and Abraham

39 They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would be doing[b] what Abraham did, 40but now you are trying to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. 41You are indeed doing what your father does.” They said to him, “We are not illegitimate children; we have one father,

God himself." [42]Jesus said to them, "If God were your Father, you would love me, for I came from God and now I am here. I did not come on my own, but he sent me. [43]Why do you not understand what I say? It is because you cannot accept my word. [44]You are from your father the devil, and you choose to do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. [45]But because I tell the truth, you do not believe me. [46]Which of you convicts me of sin? If I tell the truth, why do you not believe me? [47]Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God."

48 The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" [49]Jesus answered, "I do not have a demon; but I honor my Father, and you dishonor me. [50]Yet I do not seek my own glory; there is one who seeks it and he is the judge. [51]Very truly, I tell you, whoever keeps my word will never see death." [52]The Jews said to him, "Now we know that you have a demon. Abraham died, and so did the prophets; yet you say, 'Whoever keeps my word will never taste death.' [53]Are you greater than our father Abraham, who died? The prophets also died. Who do you claim to be?" [54]Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, he of whom you say, 'He is our God,' [55]though you do not know him. But I know him; if I would say that I do not know him, I would be a liar like you. But I do know him and I keep his word. [56]Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad." [57]Then the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?"[c] [58]Jesus said to them, "Very truly, I tell you, before Abraham was, I am." [59]So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

8.31–59 This increasingly hostile dialogue involves Jews who had believed in Jesus (see Introduction). Jesus' word plays an important role throughout it; see also 14.23–24; 15.7. **8.32** *The truth,* Jesus himself (14.6); also that to which Jesus testifies (18.37), God's word, which he makes known (17.14, 17). See also 1 Jn 2.21; 2 Jn 1. **8.33** *Never been slaves.* By contrast, in Deuteronomy the people are frequently urged to remember that they were slaves in Egypt (Deut 6.20–21;15.12–15; 16.12; 24.17–22). Many Jews in the first century also regarded Roman rule as a kind of slavery. **8.34** *A slave to sin.* See Rom 6.15–23; 2 Pet 2.19. **8.35** See Gen 21.9–10; Gal 4.1–7; Heb 3.5–6 (cf. Num 12.7). **8.37** *Look for an opportunity to kill me.* See 5.18;7.1, 19. **8.38** *I declare…in the*

Father's presence. See note on 8.28. *You should do what you have heard from the Father,* or "You are doing what you have heard from your father" (see text note *a;* vv. 41, 44). **8.39** *Abraham is our father.* Cf. Mt 3.9; Rom 4.1; Gal 3.16. **8.41** *Your father.* The identity of this "father" is indicated in v. 44. *Illegitimate children.* See Hos 1.2; 2.4. The language may reflect charges that Jesus was illegitimate. *One father, God himself.* See Ex 4.22; Deut 32.6; Isa 63.16; 64.8; Jer 3.4; 31.9, 20; Hos 11.1; Mal 2.10. **8.42** *I did not come on my own.* See 7.28. **8.43** *Accept my word.* See also 6.60. **8.44** *Your father the devil.* Cf. 1 Jn 3.8–15. This harsh language indicates the intensity of the conflict between the Jewish Christian community for which John was written and the synagogue authorities (see Introduction). **8.46** *Which of you convicts me of sin?* Cf. 2 Cor 5.21; Heb 4.15; 1 Jn 3.5. **8.47** Cf. 1 Jn 4.6. **8.48** *Samaritan.* See note on 4.9. *Demon.* See note on 7.20. **8.49** *You dishonor me.* See 5.23. **8.50** Seeking someone's *glory* is closely related to honoring them (v. 49). God seeks Jesus' glory by granting eternal life to those who keep his word (v. 51). See also 5.41–44; 7.18; 12.43. **8.51** See 5.24; 11.25–26; see also Deut 30.15–20. **8.53** *Are you greater?* Cf. 4.12. **8.55** *You do not know him.* See v. 19; note on 7.28. **8.56** There is no reference in Genesis to Abraham's vision of the Messiah. Heb 11.13 refers to Abraham's understanding of God's promises, and Heb 11.19 takes the binding of Isaac (Gen 22) as a prototype of resurrection. Similar traditions may be at work here. On Isaiah, cf. Jn 12.41. **8.57** *Not yet fifty years old.* This does not mean that Jesus was near fifty (Lk 3.23 suggests that he was in fact in his thirties), only that he was too young to have known Abraham. **8.58** *I am.* See note on 8.24. **8.59** On the attempt to *stone* Jesus, see 10.31; note on 7.30. *Hid himself.* See also 7.1, 10; 11.54; 12.36.

A Man Born Blind Receives Sight

9

As he walked along, he saw a man blind from birth. [2]His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" [3]Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. [4]We[a] must work the works of him who sent me[b] while it is day; night is coming when no one can work. [5]As long as I am in the world, I am the light of the world." [6]When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, [7]saying to him, "Go, wash in the pool of Siloam"(which means Sent). Then he

went and washed and came back able to see. 8The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” 9Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” 10But they kept asking him, “Then how were your eyes opened?” 11He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” 12They said to him, “Where is he?” He said, “I do not know.”

The Pharisees Investigate the Healing

13 They brought to the Pharisees the man who had formerly been blind. 14Now it was a sabbath day when Jesus made the mud and opened his eyes. 15Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” 16Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. 17So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

18 The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight 19and asked them, “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 we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” 22His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus[c] to be the Messiah[d] would be put out of the synagogue. 23Therefore his parents said, “He is of age; ask him.”

24 So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” 25He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” 26They said to him, “What did he do to you? How did he open your eyes?” 27He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” 28Then they reviled him, saying, “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,

“Here is an astonishing thing! You do not know where he comes from, and yet
he opened my eyes. 31We know that God does not listen to sinners, but he does
listen to one who worships him and obeys his will. 32Never since the world
began has it been heard that anyone opened the eyes of a person born blind. 33If
this man were not from God, he could do nothing.” 34They answered him, “You
were born entirely in sins, and are you trying to teach us?” And they drove him
out.

Spiritual Blindness

35 Jesus heard that they had driven him out, and when he found him, he said,
“Do you believe in the Son of Man?”[a] 36He answered, “And who is he, sir?[b] Tell
me, so that I may believe in him.” 37Jesus said to him, “You have seen him, and
the one speaking with you is he.” 38He said, “Lord,[b] I believe.” And he
worshiped him. 39Jesus said, “I came into this world for judgment so that those
who do not see may see, and those who do see may become blind.” 40Some of
the Pharisees near him heard this and said to him, “Surely we are not blind, are
we?” 41Jesus said to them, “If you were blind, you would not have sin. But now
that you say, ‘We see,’ your sin remains.

9.1–41 The blind man in this story may represent the Christian community in its struggle with the synagogue authorities (see Introduction). Like the Samaritan woman in 4.1–42, but unlike the sick man in 5.2–15, the blind man increasingly recognizes Jesus’ identity (vv. 11, 17, 33, 38). The question of who is a sinner also runs through the entire chapter (see vv. 2–3, 16, 24–25, 31–33, 34, 41). **9.2** Cf. 5.14. Punishment of children for their *parents’* sins is spoken of in Ex 20.5; 34.7; Ps 109.13–15; Isa 65.6–7. In Ezek 18, on the other hand, the idea is condemned. **9.3** *He was born blind,* not actually in the Greek text of Jesus’ reply. The point seems to be not to find a cause or a purpose for the man’s blindness but to present it as an occasion for doing *God’s works* of healing (see 4.34; 5.17–21, 36; 10.32–38; 14.10–12; 17.4). **9.4–5** *The works of him who sent me.* See 4.34. *Day, night, light.* See note on 8.12. *Night…when no one can work.* On one level, this refers to the end of Jesus’ own life (v. 5), but the use of *we* (v. 4) extends it to Jesus’ followers, who do even greater works than he (14.12) in the time available to them. See also 11.9–10; 12.35–36. **9.6** See also Mk 8.23. **9.7** *The pool of Siloam* was fed by the waters of the spring Gihon running beneath the city of Jerusalem through a tunnel built by King Hezekiah (see 2 Kings 20.20; 2 Chr 32.30; Isa 22.11). Remains of the pool have been discovered recently in Jerusalem. **9.12** Cf. 5.12–13. **9.13–17** On controversies over healing

on the *sabbath,* see note on 5.1–18; see also 7.21–24. **9.16** *Divided.* See note on 7.12. **9.17** *He is a prophet.* See note on 6.14–15. **9.18–23** The blind man's parents betray him to a fate they themselves fear; see also Lk 12.53; 21.16. **9.18** *The Jews,* here the same as the Pharisees in vv. 13–17, i.e., the synagogue authorities (see Introduction). **9.22** *Afraid of the Jews.* See note on 7.13. Jewish Christians were not *put out of the synagogue* until after Jesus' lifetime, perhaps the 80s CE; see 12.42; 16.2; Introduction. **9.24–34** The blind man's fearlessness is comparable to Jesus' own (see 18.19–24; cf. 18.15–18, 25–27). **9.24** *Give glory to God,* a command to tell the truth (Josh 7.19) but also related to ideas about martyrdom (see 21.19; note on 12.23). *This man is a sinner.* Cf.v. 16. **9.29** *Where he comes from.* See 8.14; note on 7.27–29. **9.31** *God does not listen to sinners.* See Pss 34.15; 66.18; Prov 15.29; Jas 5.16; 1 Jn 3.21–22. **9.34** *Born entirely in sins.* Cf. vv. 2–3. **9.35–41** Cf. 5.14–18. **9.37** See also 4.26. **9.38** *Worshiped him,* i.e., bowed down before him. **9.39** *I came into this world for judgment.* See 5.22, 27, 30; cf. 3.17; 8.15–16; 12.47. *So that those…become blind.* See also 12.39–40; Isa 6.9–10; Isa 35.5–6; 42.6–7, 16–20; Mt 11.25; 19.30. **9.41** *If you were…sin.* Cf. vv. 2–3; see also 15.22–24.

Jesus the Good Shepherd

10

"Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. [2]The one who enters by the gate is the shepherd of the sheep. [3]The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. [4]When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. [5]They will not follow a stranger, but they will run from him because they do not know the voice of strangers." [6]Jesus used this figure of speech with them, but they did not understand what he was saying to them.

7 So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. [8]All who came before me are thieves and bandits; but the sheep did not listen to them. [9]I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. [10]The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

11 "I am the good shepherd. The good shepherd lays down his life for the sheep. [12]The hired hand, who is not the shepherd and does not own the sheep,

sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. [13]The hired hand runs away because a hired hand does not care for the sheep. [14]I am the good shepherd. I know my own and my own know me, [15]just as the Father knows me and I know the Father. And I lay down my life for the sheep. [16]I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. [17]For this reason the Father loves me, because I lay down my life in order to take it up again. [18]No one takes [a] it 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 up again. I have received this command from my Father."

19 Again the Jews were divided because of these words. [20]Many of them were saying, "He has a demon and is out of his mind. Why listen to him?" [21]Others were saying, "These are not the words of one who has a demon. Can a demon open the eyes of the blind?"

Jesus Is Rejected by the Jews

22 At that time the festival of the Dedication took place in Jerusalem. It was winter, [23]and Jesus was walking in the temple, in the portico of Solomon. [24]So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Messiah,[b] tell us plainly." [25]Jesus answered, "I have told you, and you do not believe. The works that I do in my Father's name testify to me; [26]but you do not believe, because you do not belong to my sheep. [27]My sheep hear my voice. I know them, and they follow me. [28]I give them eternal life, and they will never perish. No one will snatch them out of my hand. [29]What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand.[c][30]The Father and I are one."

31 The Jews took up stones again to stone him. [32]Jesus replied, "I have shown you many good works from the Father. For which of these are you going to stone me?" [33]The Jews answered, "It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God." [34]Jesus answered, "Is it not written in your law,[d] 'I said, you are gods'? [35]If those to whom the word of God came were called 'gods'—and the scripture cannot be annulled—[36]can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, 'I am God's Son'? [37]If I am not doing the works of my Father, then do not believe me. [38]But if I do them, even though you do not believe me, believe the works, so that

you may know and understand[e] that the Father is in me and I am in the Father."
39Then they tried to arrest him again, but he escaped from their hands.

40 He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there. 41Many came to him, and they were saying, "John performed no sign, but everything that John said about this man was true." 42And many believed in him there.

10.1–21 Jesus is apparently still speaking to the Pharisees (see 9.40). **10.1–5** This is the closest thing to a parable in the Gospel of John. It seems to present a highly realistic picture of Palestinian sheepherding in ancient times, and it hints at a plotline. The "parable" focuses first on the gate (vv. 1–2) and then on the shepherd (vv. 3–5). For another possible parabolic image, see ch. 15. **10.1** *Sheepfold,* an enclosure, often with stone walls, where several shepherds could bring their flocks for safety at night. **10.3–4** Cf. Num 27.17. **10.6** *They did not understand.* Cf. Mt 13.13–15; Mk 4.11–12. **10.7–18** The explanation, like the "parable" itself, focuses first on Jesus as the gate (vv. 7–10) and then on Jesus as the shepherd (vv. 11–18). **10.8** Leaders of anti-Roman revolutionary movements, who sometimes made messianic claims (see note on 6.14–15), were occasionally called *bandits.* **10.10** *I came that they may have life,* a characteristic statement of Jesus' mission as John presents it; see v. 28; see also 3.16–17;4.14; 5.21–29; 6.35; 11.25–26. **10.11–13** Cf. the *good shepherd* and the *hired hand* with OT images of God or the Messiah as good shepherd and Israel's leaders as bad shepherds (Jer 23.1–6; Ezek 34.1–16, 23–24; see also Isa 40.10–11; Zech 11.4–17). See Jn 21.15–17; Acts 20.28–29. **10.11** *The good shepherd lays down his life.* Cf. 1 Sam 17.34–35. On the significance of this expression in John, see note on 15.13. **10.14–15** On the parallel between God's relationship to Jesus and Jesus' relationship to the disciples, see 14.20; 15.9–10; 17.21;20.17. **10.16** *Other sheep,* probably the Gentiles; see 7.35; 11.52; 12.20–21, 32. *I must bring them.* Cf. Ezek 34.11–13. *Listen to my voice.* See vv. 3–5, 27; 18.37. *One shepherd.* Cf. Ezek 34.23; 37.24. **10.17** *The Father loves me.* See 15.10. **10.18** *No one takes it from me.* See note on 8.21–22; see also 15.13; 18.4–8; 19.28–30. **10.19** On the *division* among the Jews, see note on 7.12. **10.20** *Demon.* See note on 7.20. **10.21** *Open the eyes of the blind,* the healing in ch. 9. **10.22–39** Jesus' last controversy with "the Jews" in John. As elsewhere, this debate reflects the beliefs of the Christian community in its conflict with the synagogue authorities (see Introduction). **10.22** The last indication of *time* was in 7.37. The *festival of the Dedication* (Hebrew Hanukkah) takes place in December. It commemorates the rededication of the temple by Judas Maccabeus in 164 BCE (1 Macc 4.36–59; see "Jewish Festivals in the Gospel of John," p. 1820). **10.23** *Portico of*

Solomon, a covered walkway on the eastern side of the temple area. There were similar porticoes around the other three sides of the Court of the Gentiles, a rectangular area that surrounded the sanctuary itself. **10.24** *If you are the Messiah.* See 4.25–26; 7.25–31, 40–44; 9.22;11.27; 12.34. **10.25** *I have told you.* Jesus has not explicitly told the Jews that he is the Messiah (though see 4.26; see also 8.25, text note *d*). He has, however, spoken of the works that attest his identity (5.36). *You do not believe.* See 6.36. **10.27** *Hear my voice.* See vv. 3–4, 16; 18.37. **10.29** On those *given* by the Father, see note on 6.35–40; 6.44–45; 17.2, 6, 9, 12. **10.30** *The Father and I are one.* See v. 38; see also 1.1; note on 14.10. On the other hand, 14.28; 20.17 suggest the Father's superiority to Jesus. **10.31** See 8.59; note on 7.30. **10.32** *Many good works from the Father.* See v. 25; see also 4.34; 5.20; 9.4. **10.33** In the other Gospels the accusation of *blasphemy* against Jesus appears at his trial (e.g., Mk 14.64). *Making yourself God.* See 5.18. **10.34** Jesus quotes Ps 82.6. *Law,* used loosely for the Jewish scriptures in general; also in 12.34; 15.25. **10.36** *Sanctified.* See 17.17–19. **10.37** *The works of my Father.* See notes on 10.25; 10.32. **10.38** On *works* and *belief,* see 14.10–11, which also speaks of Jesus being *in the Father* and vice versa, as do 14.20; 17.21. **10.39** See note on 7.30; 7.44. **10.40–42** Jesus withdraws, as in 7.1; 8.59; 11.54; 12.36. **10.40** *Where John had been baptizing earlier,* i.e., Bethany *across the Jordan* (1.28), not John's later location at Aenon (3.23). **10.41** *Everything that John said.* See 1.19–34; 3.27–30.

The Death of Lazarus

11

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. [2]Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. [3]So the sisters sent a message to Jesus,[a]"Lord, he whom you love is ill." [4]But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." [5]Accordingly, though Jesus loved Martha and her sister and Lazarus, [6]after having heard that Lazarus[b] was ill, he stayed two days longer in the place where he was.

7 Then after this he said to the disciples, "Let us go to Judea again." [8]The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" [9]Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the

light of this world. [10]But those who walk at night stumble, because the light is not in them." [11]After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." [12]The disciples said to him, "Lord, if he has fallen asleep, he will be all right." [13]Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. [14]Then Jesus told them plainly, "Lazarus is dead. [15]For your sake I am glad I was not there, so that you may believe. But let us go to him." [16]Thomas, who was called the Twin,[c] said to his fellow disciples, "Let us also go, that we may die with him."

Jesus the Resurrection and the Life

17 When Jesus arrived, he found that Lazarus[b] had already been in the tomb four days. [18]Now Bethany was near Jerusalem, some two miles[d] away, [19]and many of the Jews had come to Martha and Mary to console them about their brother. [20]When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. [21]Martha said to Jesus, "Lord, if you had been here, my brother would not have died. [22]But even now I know that God will give you whatever you ask of him." [23]Jesus said to her, "Your brother will rise again." [24]Martha said to him, "I know that he will rise again in the resurrection on the last day." [25]Jesus said to her, "I am the resurrection and the life.[a] Those who believe in me, even though they die, will live, [26]and everyone who lives and believes in me will never die. Do you believe this?" [27]She said to him, "Yes, Lord, I believe that you are the Messiah,[b] the Son of God, the one coming into the world."

Jesus Weeps

28 When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." [29]And when she heard it, she got up quickly and went to him. [30]Now Jesus had not yet come to the village, but was still at the place where Martha had met him. [31]The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. [32]When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." [33]When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. [34]He said, "Where have you laid him?" They said to him, "Lord, come and see." [35]Jesus began to weep. [36]So the

Jews said, “See how he loved him!” [37]But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

Jesus Raises Lazarus to Life

38 Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. [39]Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” [40]Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” [41]So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. [42]I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” [43]When he had said this, he cried with a loud voice, “Lazarus, come out!” [44]The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

The Plot to Kill Jesus

45 Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. [46]But some of them went to the Pharisees and told them what he had done. [47]So the chief priests and the Pharisees called a meeting of the council, and said, “What are we to do? This man is performing many signs. [48]If we let him go on like this, everyone will believe in him, and the Romans will come and destroy both our holy place[c] and our nation.” [49]But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all! [50]You do not understand that it is better for you to have one man die for the people than to have the whole nation destroyed.” [51]He did not say this on his own, but being high priest that year he prophesied that Jesus was about to die for the nation, [52]and not for the nation only, but to gather into one the dispersed children of God. [53]So from that day on they planned to put him to death.

54 Jesus therefore no longer walked about openly among the Jews, but went from there to a town called Ephraim in the region near the wilderness; and he remained there with the disciples.

55 Now the Passover of the Jews was near, and many went up from the country to Jerusalem before the Passover to purify themselves. [56]They were looking for Jesus and were asking one another as they stood in the temple,

“What do you think? Surely he will not come to the festival, will he?” [57]Now the chief priests and the Pharisees had given orders that anyone who knew where Jesus[a] was should let them know, so that they might arrest him.

11.1–44 Having spoken of himself as the good shepherd who lays down his life for the sheep (10.11–18), Jesus now risks his life to give life to his friend Lazarus (vv. 7–16; cf. 15.13). The result of this life-giving is Jesus’ own death (vv. 45–53). Thus the story of the raising of Lazarus prepares readers for the passion narrative (chs. 18–19). **11.1** *Bethany,* not the same as Bethany across the Jordan, where John had baptized (see 1.28; note on 10.40). This Bethany lay just east of Jerusalem (v. 18), across the Kidron Valley and on the eastern side of the Mount of Olives. *Mary and her sister Martha,* perhaps the same women referred to in Lk 10.38–42, but this is uncertain. **11.2** *Anointed.* See 12.1–8. **11.4** *It is for God’s glory.* Cf. 9.3. *Glory, glorified.* See v. 40; see also 2.11; 13.31–32; 14.13; 17.1. **11.6** Jesus seems deliberately to let Lazarus die (see also vv. 14–15, 21, 32, 37). Lazarus, however, might already have been dead by the time the message arrived, and Jesus’ delay would have timed his arrival in Bethany after the finality of Lazarus’s death had been confirmed (see note on 11.17). As elsewhere (2.3–4; 7.1–10), Jesus acts at his own time. **11.8** *The Jews were…trying to stone you.* See 10.31; see also 8.59. *Jews,* possibly “Judeans” here and elsewhere in ch. 11. On the general issue of “the Jews” in John, see Introduction. **11.9** *Twelve hours of daylight.* Jesus apparently knows that his *hour* has not yet come (see note on 7.30), so that he can safely travel to Judea. *The light of this world.* See 8.12; 9.4–5; 12.35–36. **11.11** *Fallen asleep,* a common euphemism for death (see Mt 27.52; 1 Cor 15.6, text note *e* on p. 1952). **11.12–13** On the disciples’ misunderstanding, see notes on 3.4; 7.33–36. **11.15** *I am glad I was not there.* See note on 11.6. **11.16** *Thomas.* See 14.5; 20.24–29; 21.2. *Die with him.* Cf. 13.36–38. **11.17** *In the tomb four days.* Jewish custom at that time required that burial take place the day of death, if possible. Jewish belief also held that the soul lingered near the body for three days, so that death was truly final on the fourth day. Jesus’ two-day delay, plus one day’s travel each way between Bethany and Jesus’ location across the Jordan (10.40), would make four days if Lazarus died and was buried on the same day the messenger left Bethany to report his illness (see vv. 3–6). **11.18** *Bethany.* See note on 11.1. **11.20** *She went and met him.* People in mourning normally did not leave the house during the first seven days except to go to the tomb to grieve for the deceased (see note on 11.31).

11.21 See note on 11.6. **11.22** *Whatever you ask.* See also 14.13–14; 15.7, 16; 16.23–24. **11.23–27** Cf. 4.25–26. **11.24** Many Jews of that time believed that

there would be a final *resurrection,* though others denied this (see Dan 12.2; Mk 12.18–27; Acts 23.6–8; 24.15, 21). **11.25–26** The difficulty of the logic in these verses may be deliberate; this is not a "logical" subject. As elsewhere (5.24–29; 6.40, 54; 8.51), Jesus brings the future *resurrection* and eternal *life* into the present. **11.27** Martha responds with belief not in Jesus' statement or its logic but in Jesus himself, and it is this belief that brings life (20.31). **11.31** *Going to the tomb.* See note on 11.20. *Weep,* not just tears, but wailing and lamentation for the dead person. **11.32** See note on 11.6. **11.33** *Disturbed…deeply moved.* A fully human Jesus experiences deep emotions. **11.37** *Opened the eyes of the blind man,* the healing event in ch. 9. **11.38** A *cave* with a *stone* over the entrance was a common burial place (see 20.1; Mk 15.46). **11.39** *Four days.* See note on 11.17. **11.40** Cf. the order of *believing* and *seeing* with that in v. 45; see also 4.48; 6.30; 20.24–29; note on 2.11. *Glory of God.* See note on 11.4. **11.42** Jesus also explains why things are said in 5.34;12.30; see also 6.6. *So that…sent me.* See also 17.21. **11.43–44** Cf. 5.25, 28–29. *Binding* and *wrapping* were part of the Jewish burial customs of the day; see 20.6–7. *Let him go,* i.e., "let him walk." **11.45–53** The decision to put Jesus to death results from his giving life to Lazarus; cf. Mk 14.1–2. **11.46** See also 5.15. **11.47–48** *The council,* i.e., the Sanhedrin, the highest Jewish court and governing body (see note on 7.32). A man doing *signs* might intend to challenge the rule of the *Romans* and so bring on an attack; see note on 6.14–15. A generation after Jesus' time, the Jewish revolt of 66–70 CE resulted in the destruction of Jerusalem, including the temple (*holy place*), and in the death or captivity of thousands of Jews. **11.49** *That year.* The high-priesthood was theoretically a hereditary lifetime position (Num 25.10–13), but in the first century CE the office holder was subject to approval by the Roman governor and the position changed hands frequently. *Caiaphas* in fact held office for eighteen years (18–36/7 CE); see 18.13; Mt 26.3; Lk 3.2; Acts 4.6. The high priest was a political as well as a religious leader and thus headed the Sanhedrin. See also 1 Macc 12.6;14.41–45; Mk 14.60–64; Acts 5.17, 21; 23.1–5. **11.50** A cynical political judgment ironically contains a profound theological truth. **11.51** *He prophesied.* The high-priesthood was not generally regarded as carrying prophetic powers. John's point is that Caiaphas prophesied unconsciously; like other opponents of Jesus, he spoke more truly than he knew (see notes on 7.33–36; 19.14). **11.52** *To gather into one.* See also 10.16; 17.21. **11.54–57** Jesus in hiding; see also 7.1, 10;8.59; 12.36. **11.54** *Ephraim.* Location uncertain. It may be the town mentioned in 2 Sam 13.23; 1 Macc 11.34 (Aphairema), perhaps near Bethel. **11.55** *Passover.* See notes on 2.13; 6.4. The last indication of time was in 10.22. *Purify themselves.* Num 9.10–11 requires those who are unclean to celebrate Passover a month late (cf. 18.28). **11.56** Cf.

7.11.

Mary Anoints Jesus

12

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom
he had raised from the dead. [2]There they gave a dinner for him. Martha served,
and Lazarus was one of those at the table with him. [3]Mary took a pound of costly
perfume made of pure nard, anointed Jesus' feet, and wiped them[b] with her hair.
The house was filled with the fragrance of the perfume. [4]But Judas Iscariot, one
of his disciples (the one who was about to betray him), said, [5]"Why was this
perfume not sold for three hundred denarii[c] and the money given to the poor?" [6]
(He said this not because he cared about the poor, but because he was a thief; he
kept the common purse and used to steal what was put into it.) [7]Jesus said,
"Leave her alone. She bought it[d] so that she might keep it for the day of my
burial. [8]You always have the poor with you, but you do not always have me."

The Plot to Kill Lazarus

9 When the great crowd of the Jews learned that he was there, they came not
only because of Jesus but also to see Lazarus, whom he had raised from the
dead. [10]So the chief priests planned to put Lazarus to death as well, [11]since it
was on account of him that many of the Jews were deserting and were believing
in Jesus.

Jesus' Triumphal Entry into Jerusalem

12 The next day the great crowd that had come to the festival heard that Jesus
was coming to Jerusalem. [13]So they took branches of palm trees and went out to
meet him, shouting,

> "Hosanna!
> Blessed is the one who comes in the name of
> the Lord—the King of Israel!"

[14]Jesus found a young donkey and sat on it; as it is written:

> [15] "Do not be afraid, daughter of Zion.

Look, your king is coming,
sitting on a donkey's colt!"

16His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. 17So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify.[a] 18It was also because they heard that he had performed this sign that the crowd went to meet him. 19The Pharisees then said to one another, "You see, you can do nothing. Look, the world has gone after him!"

Some Greeks Wish to See Jesus

20 Now among those who went up to worship at the festival were some Greeks. 21They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." 22Philip went and told Andrew; then Andrew and Philip went and told Jesus. 23Jesus answered them, "The hour has come for the Son of Man to be glorified. 24Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. 25Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. 26Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

Jesus Speaks about His Death

27 "Now my soul is troubled. And what should I say—'Father, save me from this hour'? No, it is for this reason that I have come to this hour. 28Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." 29The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." 30Jesus answered, "This voice has come for your sake, not for mine. 31Now is the judgment of this world; now the ruler of this world will be driven out. 32And I, when I am lifted up from the earth, will draw all people[b] to myself." 33He said this to indicate the kind of death he was to die. 34The crowd answered him, "We have heard from the law that the Messiah[c] remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?" 35Jesus said to them, "The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going.

36While you have the light, believe in the light, so that you may become children of light.”

The Unbelief of the People

After Jesus had said this, he departed and hid from them. 37Although he had performed so many signs in their presence, they did not believe in him. 38This was to fulfill the word spoken by the prophet Isaiah:

> “Lord, who has believed our message,
> and to whom has the arm of the Lord been revealed?”

39And so they could not believe, because Isaiah also said,

> 40 “He has blinded their eyes
> and hardened their heart,
> so that they might not look with their eyes,
> and understand with their heart and turn—
> and I would heal them.”

41Isaiah said this because[a] he saw his glory and spoke about him. 42Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue; 43for they loved human glory more than the glory that comes from God.

Summary of Jesus’ Teaching

44 Then Jesus cried aloud: “Whoever believes in me believes not in me but in him who sent me. 45And whoever sees me sees him who sent me. 46I have come as light into the world, so that everyone who believes in me should not remain in the darkness. 47I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. 48The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, 49for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. 50And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.”

12.1–8 The anointing at Bethany is also found in Mk 14.3–9. A similar story is placed earlier in Jesus’ career in Lk 7.37–38. **12.1** *Passover.* See note on 2.13. *Bethany.* See note on 11.1. *Lazarus…raised from the dead.* See 11.1–44. **12.2–3** *Martha, Mary.* See 11.1. **12.3** The Roman *pound* was about 12 ounces, or 340 grams. *Nard,* a perfumed ointment imported from the Himalayas; see Song 1.12;

4.13–14. **12.4** *Judas Iscariot.* See 13.2, 26–30; 18.2–5. **12.6** *Common purse,* actually a box in which Jesus and his disciples kept their shared funds. **12.7** This anointing of Jesus may foreshadow his impending death. Jewish *burial* customs included anointing the body with perfumed oil (see Lk 23.56). **12.9–11** Lazarus is also endangered because Jesus gave him life; see 11.45–53. **12.9** *Crowd.* See note on 2.13. **12.11** *Deserting,* or simply "going." **12.12–19** The triumphal entry. See Mt 21.1–11; Mk 11.1–10; Lk 19.28–40. **12.12** *Crowd.* See note on 2.13. **12.13** Only John mentions *branches of palm.* The words of the crowd come from Ps 118.25–26, and both palm branches and this psalm were used at the Festival of Booths (see note on 7.2). *Hosanna,* Hebrew, "Save us, we beseech you!" **12.15** Zech 9.9. **12.16** *Did not understand…at first.* See also 2.17, 22; 20.9. John acknowledges that Christian ideas about Jesus developed after his resurrection (see also 14.25–26; 16.12–13). *Glorified.* See note on 12.23. **12.17–18** See 11.45–46;12.9–11. Cf. the response to the feeding miracle in 6.26. **12.19** *The world has gone after him.* Cf. 11.48. **12.20–36** Jesus' last public dialogue in John, focused on his impending death. **12.20** *Greeks,* perhaps symbolic of the future mission of Christianity to the Gentiles (see 7.35–36), to take place after Jesus has been glorified (see vv. 23, 32). **12.22** *Philip.* See note on 1.43. *Andrew.* See notes on 1.40; 1.43. **12.23** The *hour* when Jesus is to be *glorified* is the hour of his death, resurrection, and ascension (see v. 32), which also glorifies God's name (v. 28) and provides a model for his followers (v. 26). See v. 16; see also 7.39; 13.1, 31–32; 17.1, 4–5; notes on 4.23; 7.30;16.25. **12.24** Cf. 1 Cor 15.36–38. **12.25** See Mt 10.39; Mk 8.35; Lk 17.33. **12.26** *Whoever serves…follow me.* See also 13.14–16; 15.18–16.4. Cf. Mk 8.34. *There will my servant be also.* See also 14.3; 17.24. **12.27** In the other Gospels, similar words are spoken in the garden of Gethsemane just before Jesus' arrest (e.g., Mk 14.33–36). **12.30** Jesus also explains why things are said in 5.34;11.42. **12.31** *Ruler of this world,* i.e., the devil; see 14.30;16.11. **12.32** *Lifted up from the earth,* both Jesus' crucifixion (v. 33) and his resurrection and ascension; see 3.14; 8.28 (cf. Isa 52.13). *Draw all people.* Cf. 6.44; 12.20. **12.34** *Law.* See note on 10.24. *The Messiah remains forever.* See Pss 89.3–4, 19–21, 28–29, 35–37; 110.4; Isa 9.6–7; Ezek 37.24–25; Dan 7.13–14. **12.35** *Light, darkness.* See 3.19–21; 8.12; 9.4–5; 11.9–10; 12.46. **12.36b** *Hid.* See also 7.10; 8.59; 11.54. **12.37–43** A reflection on the response to Jesus at the close of his public work. For a similar reflection, see 3.31–36. **12.37** On *signs* and *believing,* see note on 2.11. **12.38** The quotation is from Isa 53.1 (see also Rom 10.16). **12.40** The quotation is from Isa 6.10 (see also Mt 13.15; Mk 4.12). **12.41** *Saw his glory* may refer to Isa 6.1–4 (see also Jn 8.56–58). **12.42–43** See Introduction. Nicodemus may be an example of such fearful believers; see notes on 3.1–21; 7.48–52; 19.38; 19.39. *Put out of the synagogue.*

See notes on 9.22; 16.2. *Human glory.* See 5.41–44. **12.44–50** This somewhat detached speech serves to summarize and conclude all that Jesus has said in his public work. Hence it has many similarities to sayings earlier in John. **12.44–45** See 5.23; 13.20; 14.7–9; see also Mt 10.40; Mk 9.37; Lk 10.16. **12.46** See 8.12; see also 3.19–21; 9.4–5; 11.9–10; 12.35–36. **12.47–48** On Jesus and judgment, see 3.17–18; 5.24, 30, 45; 8.15–16, 50; 9.39. **12.49–50** See 3.31–34; 5.19, 30; 7.16–17, 28–29; 8.26–28, 38–42.

Jesus Washes the Disciples' Feet

13

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. [2]The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper [3]Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, [4]got up from the table,[b] took off his outer robe, and tied a towel around himself. [5]Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. [6]He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" [7]Jesus answered, "You do not know now what I am doing, but later you will understand." [8]Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." [9]Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" [10]Jesus said to him, "One who has bathed does not need to wash, except for the feet,[a] but is entirely clean. And you[b] are clean, though not all of you." [11]For he knew who was to betray him; for this reason he said, "Not all of you are clean."

12 After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? [13]You call me Teacher and Lord—and you are right, for that is what I am. [14]So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. [15]For I have set you an example, that you also should do as I have done to you. [16]Very truly, I tell you, servants[c] are not greater than their master, nor are messengers greater than the one who sent them. [17]If you know these things, you are blessed if you do them. [18]I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread[d] has

lifted his heel against me.’ [19]I tell you this now, before it occurs, so that when it does occur, you may believe that I am he.[e] [20]Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.”

Jesus Foretells His Betrayal

21 After saying this Jesus was troubled in spirit, and declared, “Very truly, I tell you, one of you will betray me.” [22]The disciples looked at one another, uncertain of whom he was speaking. [23]One of his disciples—the one whom Jesus loved—was reclining next to him; [24]Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. [25]So while reclining next to Jesus, he asked him, “Lord, who is it?” [26]Jesus answered, “It is the one to whom I give this piece of bread when I have dipped it in the dish.”[f] So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot.[g] [27]After he received the piece of bread,[h] Satan entered into him. Jesus said to him, “Do quickly what you are going to do.” [28]Now no one at the table knew why he said this to him. [29]Some thought that, because Judas had the common purse, Jesus was telling him, “Buy what we need for the festival” or, that he should give something to the poor. [30]So, after receiving the piece of bread, he immediately went out. And it was night.

The New Commandment

31 When he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. [32]If God has been glorified in him,[i] God will also glorify him in himself and will glorify him at once. [33]Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ [34]I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. [35]By this everyone will know that you are my disciples, if you have love for one another.”

Jesus Foretells Peter’s Denial

36 Simon Peter said to him, “Lord, where are you going?” Jesus answered, “Where I am going, you cannot follow me now; but you will follow afterward.” [37]Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” [38]Jesus answered, “Will you lay down your life for me? Very truly,

I tell you, before the cock crows, you will have denied me three times.

13.1–17.26 The story of the Last Supper in John is unlike that in any of the other Gospels. In them this supper is the Jewish Passover meal (Mt 26.17–19; Mk 14.12–16; Lk 22.7–13); in John the Passover was to be eaten on the following evening, after Jesus' crucifixion (13.1; 18.28; 19.14). Jesus' final words to the disciples in chs. 13–16 are also unique to John. A few sayings have parallels in the other Gospels, but not at the Last Supper. The lengthy prayer in ch. 17 has no equivalent in the other Gospels. Most scholars conclude that these "farewell discourses," like the rest of John, reflect the understanding of Jesus developed in the Christian community for which John was written (see note on 14.25–26). The discourses also fit the category of "last words" or "testament," words of consolation and admonition spoken by a leader before dying (see also Gen 48–49; Deut 33; Josh 23–24; Acts 20.17–38; *Testaments of the Twelve Patriarchs*). **13.1–5** The story of Jesus washing the disciples' feet is found in no other Gospel. **13.1** An introduction to the final chapters of John. *Passover.* See notes on 2.13; 6.4. *Jesus knew.* See 18.4; 19.28. On Jesus' *hour,* see 17.1; notes on 7.30;12.23. *He loved them to the end.* See v. 34; 15.12–13. **13.2** See vv. 26–30; Lk 22.3–4. **13.3** *He had come…to God.* See 16.28. **13.4–5** To offer guests water to wash their feet after a journey in sandals on dusty roads (Lk7.44) was ordinary hospitality. A host was not expected to wash his guests' feet for them, but a slave might be assigned this task, or disciples might wash their teacher's feet. **13.6–11** This dialogue may transform the foot washing into a symbol of baptism. Or the foot washing may represent Jesus' death for the disciples, so that Peter's objection is similar to that in Mk 8.31–33. **13.7** See v. 36; see also 2.22; 12.16. **13.10** *Bathed,* possibly the Jewish ritual of purification (cf. 2.6); if this were done at home one would be *clean* and need only foot washing upon arriving for dinner. *You are clean.* See 15.3. **13.10–11** *Not all of you.* See vv. 18, 21–30; see also 6.64, 70–71; 17.12. **13.12–20** These verses both interpret the foot washing and introduce themes treated later in chs. 13–17. **13.14–15** It is not known whether the Christian community for which this Gospel was written practiced foot washing in the literal sense. If so, they probably also understood the action and this text as symbolizing humble service in love toward one another; see v. 34; 15.12–13. **13.15** *Do as I have done.* See also 14.12; 17.18; 20.21. **13.16** See 15.20; see also Mt 10.24–25. *Messengers,* or "apostles." **13.17** Cf. Jas 1.22–25. **13.18** *I am not speaking of all of you.* See note on 13.10–11. *Scripture,* i.e., Ps 41.9. *Ate my bread.* See v. 26. **13.19** See 14.29; 16.4, 33. *I am he.* See note on 8.24. **13.20** See also Mt 10.40 (Lk 10.16); Mk 9.37 (Lk9.48). Similar relationships are spoken of in v. 34;14.20; 15.9–12, 21, 23; 17.18; 20.21. **13.21–30** John's story of Jesus' final meal does not contain the institution of the

Lord's Supper; cf. Mt 26.20–29; Lk 22.14–23. For Johannine reflection on the Eucharist, see 6.52–59. **13.23** *The one whom Jesus loved.* This beloved disciple is also mentioned in 19.26–27; 20.1–10; 21.7, 20–24. He may be referred to in 19.35 as well (and, although less likely, in 1.35–40; 18.15–16). He may symbolize the Christian community for which John was written or embody characteristics of an ideal follower of Jesus. See also Introduction. *Reclining.* On special occasions, meals were eaten while lying on couches around a low central table. Diners lay on their left sides; the disciple reclining *next to* Jesus would thus be to Jesus' right. **13.25** *While reclining next to Jesus,* lit. "while leaning on Jesus' chest" see note on 13.23. **13.26** See v. 18. **13.27** *Satan entered into him.* Cf. v. 2. **13.29** *Common purse.* See note on 12.6. **13.30** *Night.* See 3.2; 9.4; 11.10; 12.35–36. **13.31–38** The beginning of John's "farewell discourses" (see note on 13.1–17.26) about Jesus' death and departure and their meaning for the disciples. **13.31–32** *Glorified.* See note on 12.23. The hour (see note on 7.30) is truly under way. **13.33** *As I said to the Jews.* See 7.34; 8.21. **13.34–35** *A new commandment.* Cf. Mk 12.28–34, which quotes Lev 19.18. Cf. also Rom 13.9. In contrast to Mt 5.43–48; Lk 6.27–36, the love commandment in John is restricted to *one another,* i.e., the community of Jesus' *disciples. As I have loved you.* See v. 1;15.12–13. **13.36–37** Precisely because they cannot in fact *lay down their lives* like Jesus (cf. 10.11–18; 15.13), the disciples *cannot follow* where he is going now. *Afterward.* See also v. 7. **13.38** The denial predicted here (cf. Mk 14.27–31; Lk 22.31–34) takes place in 18.15–18, 25–27.

Jesus the Way to the Father

14

"Do not let your hearts be troubled. Believe[a] in God, believe also in me.[2]In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?[b] [3]And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. [4]And you know the way to the place where I am going."[c][5]Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" [6]Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. [7]If you know me, you will know[d] my Father also. From now on you do know him and have seen him."

8 Philip said to him, "Lord, show us the Father, and we will be satisfied." [9]Jesus said to him, "Have I been with you all this time, Philip, and you still do

not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? 10Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. 11Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. 12Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. 13I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14If in my name you ask me[e] for anything, I will do it.

The Promise of the Holy Spirit

15 “If you love me, you will keep[f] my commandments. 16And I will ask the Father, and he will give you another Advocate,[g] to be with you forever. 17This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in[a] you.

18 “I will not leave you orphaned; I am coming to you. 19In a little while the world will no longer see me, but you will see me; because I live, you also will live. 20On that day you will know that I am in my Father, and you in me, and I in you. 21They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.” 22Judas (not Iscariot) said to him, “Lord, how is it that you will reveal yourself to us, and not to the world?” 23Jesus answered him, “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. 24Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

25 “I have said these things to you while I am still with you. 26But the Advocate,[b] the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have 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 hearts be troubled, and do not let them be afraid. 28You heard me say to you, ‘I am going away, and I am coming to you.’ If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. 29And now I have told you this before it occurs, so that when it does occur, you may believe. 30I will no longer talk much with you, for the ruler of this world is

coming. He has no power over me; [31]but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

14.1–3 Following the disturbing message in 13.36–38, these verses are comforting, for they introduce the subject of Jesus' return, which is then taken up and interpreted in several ways in the rest of ch. 14. Some scholars see these different conceptions as the work of different writers or editors. In any case, they render the actual second coming of Jesus, so important elsewhere in the NT, less significant in John. **14.3** *Where I am, there you may be also.* See also 12.26; 13.36. **14.4–11** The disciples' failure to know Jesus. **14.5** *Thomas.* See 11.16; 20.24–29; 21.2. **14.6** *Truth.* See also 6.55;8.31–32; 17.17; 18.37. *Life.* See 6.35, 48; 11.25. **14.7** *If you know me, you will know.* The reading found in other manuscripts, *If you had known me, you would have known* (see text note *d*), may correspond better to the disciples' lack of understanding (vv. 5, 8–11), which can only now, at Jesus' glorification, be cleared up. See also 7.28–29; 8.19; 15.21; 16.3. **14.9** *Whoever…the Father.* See 1.18; 6.46; 8.19; 12.44–45. **14.10** *I am in the Father and the Father is in me* (also v. 20;10.30, 38; 17.11, 21–23), *I do not speak on my own* but speak the Father's words (also v. 24; 5.19–23, 30; 6.38;7.16–18; 8.15–16, 28–29, 38; 12.49; 15.15; 17.7–8), two of Jesus' most characteristic claims in John. **14.11** *Believe…works themselves.* See 5.36; 10.37–38. **14.12–14** Believers are Jesus' successors and Jesus "returns" through their work (see note on 14.1–3). **14.13** *Whatever you ask in my name.* See 15.7–8, 16;16.23–24; see also Mt 7.7–11; 18.19; 21.21–22; 1 Jn 3.22; 5.14–15. **14.15–17** The Holy Spirit is also Jesus' successor and in a sense represents his "return" (see note on 14.1–3). **14.15** *Keep my commandments.* See 15.9–15. **14.16** *Advocate* (Greek *paraclete,* also "Helper" or "Comforter"), i.e., the equivalent of a defense lawyer. Only John uses this term to speak of the Holy Spirit (see v. 26; 15.26; 16.7; cf. 1 Jn 2.1). **14.17** *Spirit of truth,* another term for the Holy Spirit unique to John in the NT (see 15.26; 16.13), though it is used in the Dead Sea Scrolls. *The world cannot receive* or *know* the Spirit of truth because the Spirit is associated with Jesus (who is the truth; v. 6), whom the world also does not receive (1.11–12) or know (7.28;8.19; 16.3). **14.18–24** Jesus' return as his abiding presence in the believers (see note on 14.1–3). For similar statements made about the Spirit, see vv. 15–17. **14.19** Or "In a little while the world will no longer see me; but you will see me, because I live and you will live." See also 6.57. *In a little while…see me.* See 7.33;16.10, 16–22; cf. 14.17. **14.20** *I am in my Father.* See note on 14.10. *You in me, and I in you.* See 6.56; 14.23;15.4–7; 17.21–23, 26; note on 1 Jn 2.6. **14.22** *Judas* (*not Iscariot*), probably Judas son of James mentioned in Lk 6.16; Acts 1.13. **14.23** *Keep my word.* See 8.31, 43, 51, 55; 12.47; 15.7, 20; 17.6. **14.24** *The word…not mine.* See note on 14.10. **14.25–**

26 The work of the Holy Spirit, implying, as in 16.12–15, that the Spirit will lead the Christian community beyond Jesus' own teaching (see also note on 12.16; Introduction). **14.27–31** Conclusion. This rounds off the discourse in ch. 14 by echoing the words of vv. 1–3 and points forward to Jesus' arrest. **14.27** *Peace.* See 16.33; 20.19–21. **14.28** *The Father is greater than I.* See 20.17; also cf. 1.1; 10.30. **14.29** See 13.19; 16.4, 33. **14.30** *Ruler of this world,* i.e., the devil (see 12.31; 16.11; see also 13.2, 26–27). **14.31** Or "but this is so that the world may know that I love the Father, and do as the Father has commanded me. Rise…way." *I do as the Father has commanded me.* See also 8.29; 10.17–18; 12.49–50; 15.10.

Jesus the True Vine

15

"I am the true vine, and my Father is the vinegrower. [2]He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes[c] to make it bear more fruit. [3]You have already been cleansed[c] by the word that I have spoken to you. [4]Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. [5]I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. [6]Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. [7]If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. [8]My Father is glorified by this, that you bear much fruit and become[a] my disciples. [9]As the Father has loved me, so I have loved you; abide in my love. [10]If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. [11]I have said these things to you so that my joy may be in you, and that your joy may be complete.

12 "This is my commandment, that you love one another as I have loved you. [13]No one has greater love than this, to lay down one's life for one's friends. [14]You are my friends if you do what I command you. [15]I do not call you servants[b] any longer, because the servant[c] does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. [16]You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that

the Father will give you whatever you ask him in my name. [17]I am giving you these commands so that you may love one another.

The World's Hatred

18 "If the world hates you, be aware that it hated me before it hated you. [19]If you belonged to the world,[d] the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. [20]Remember the word that I said to you, 'Servants[e] are not greater than their master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. [21]But they will do all these things to you on account of my name, because they do not know him who sent me. [22]If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. [23]Whoever hates me hates my Father also. [24]If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. [25]It was to fulfill the word that is written in their law, 'They hated me without a cause.'

26 "When the Advocate[f] comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. [27]You also are to testify because you have been with me from the beginning.

15.1–17.26 The command *Rise, let us be on our way* in 14.31 and the statement that Jesus *will no longer talk much* in 14.30 lead most scholars to conclude that ch. 18 directly followed ch. 14 in the original edition of John and that chs. 15–17 were added later, either by the same author or by an editor from the same community. These chapters often take up themes from chs. 13–14 and develop them further. **15.1–6** In the OT the grapevine is a metaphor for Israel; God is the vinegrower, who tends it carefully but burns and destroys it if it is unfaithful. See Ps 80.8–16; Isa 5.1–7; 27.2–6; Jer 2.21; Ezek 15.1–6; 17.5–10; 19.10–14. **15.2–3** *Pruning* (the Greek root basically means *cleanse*) vine branches involves cutting back to the bare stem. *You have already been cleansed.* See also 13.10. **15.4–6** *Abide in me.* See note on 14.20. **15.7–17** Abiding in Jesus is discussed in relation to two themes, bearing fruit (vv. 7–8) and abiding in his love by keeping his commandments (vv. 9–15), which are summed up in vv. 16–17. **15.7–8** See note on 14.12–14. **15.7** *My words abide in you.* Cf. 5.38; 8.31, 51; 14.23–24. **15.8** *Become my disciples.* See 13.35. **15.9** *As the Father…loved you.* See note on 13.20. **15.10** *Keep my commandments.* See v. 14; see also 14.15, 21–24. *Kept my Father's commandments.* See note on 14.31. **15.11** *That your joy may be complete.* See 3.29; 16.24; 17.13; 1 Jn 1.4; 2 Jn 12. **15.12** See

13.34. **15.13** *Lay down one's life,* an expression found only in the Gospel and Letters of John in the NT (see Jn 10.11, 15, 17; 13.37–38; 1 Jn 3.16). On the meaning of this expression within the Christian community, see 16.2. **15.15** *Everything…my Father.* See note on 14.10. **15.16** See vv. 7–8; note on 14.12–14. **15.17** Or "I am giving you this command, that you love one another" see v. 12; see also 13.34. **15.18–16.4a** This section on persecution is closely connected to the conflict between the synagogue authorities and the Christian community for which John was written (see Introduction). It is also similar at a number of points to sayings found in Mt 10; Mk 13. **15.18** See Mt 10.22; Mk 13.13. **15.19** *Not belong to the world.* See note on 17.14–16. **15.20** *Servants…master.* See 13.16; cf. Mt 10.24–25. *Kept my word.* See note on 14.23. **15.21** *Do not know him who sent me.* See 7.28–29; 8.19, 54–55; 16.3; note on 13.20. **15.22–24** Cf. 9.39–41. **15.23** See note on 13.20; see esp. Lk 10.16. *Hates me.* See also 3.20; 7.7. **15.24** *They have seen…my Father.* See note on 14.9. **15.25** Jesus quotes from Pss 35.19; 69.4. *Law.* See note on 10.34. **15.26–27** Cf. 16.7–11. **15.26** *Advocate.* See note on 14.16. *Spirit of truth.* See note on 14.17. *Testifying* under persecution is also mentioned in relation to the Spirit in Mt 10.17–20; Mk 13.9–11. **15.27** Cf. Acts 1.21–22. **16.1** *Stumbling,* or "falling away" cf. Mt 24.9–10. **16.2** *Put you out of the synagogues.* See 9.22; 12.42; see also Mt 10.17; Mk 13.9. *An hour is coming.* See note on 16.25. *Kill you.* See Mt 10.21; Mk 13.12. See also Jn 15.13. **16.3** See 7.28–29; 8.19, 54–55; 14.9; 15.21. **16.4a** *I have said these things to you.* See 13.19; 14.29;16.33.

16

"I have said these things to you to keep you from stumbling. [2]They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. [3]And they will do this because they have not known the Father or me. [4]But I have said these things to you so that when their hour comes you may remember that I told you about them.

The Work of the Spirit

"I did not say these things to you from the beginning, because I was with you. [5]But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' [6]But because I have said these things to you, sorrow has filled your hearts. [7]Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate[a] will not come to you; but if I go, I will

send him to you. [8]And when he comes, he will prove the world wrong about[b] sin and righteousness and judgment: [9]about sin, because they do not believe in me; [10]about righteousness, because I am going to the Father and you will see me no longer; [11]about judgment, because the ruler of this world has been condemned.

12 “I still have many things to say to you, but you cannot bear them now. [13]When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. [14]He will glorify me, because he will take what is mine and declare it to you. [15]All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

Sorrow Will Turn into Joy

16 “A little while, and you will no longer see me, and again a little while, and you will see me.” [17]Then some of his disciples said to one another, “What does he mean by saying to us, ‘A little while, and you will no longer see me, and again a little while, and you will see me’ and ‘Because I am going to the Father’?” [18]They said, “What does he mean by this ‘a little while’? We do not know what he is talking about.” [19]Jesus knew that they wanted to ask him, so he said to them, “Are you discussing among yourselves what I meant when I said, ‘A little while, and you will no longer see me, and again a little while, and you will see me’? [20]Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. [21]When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. [22]So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. [23]On that day you will ask nothing of me.[c] Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you.[d] [24]Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

Peace for the Disciples

25 “I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. [26]On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; [27]for the Father himself loves you, because you have

loved me and have believed that I came from God.[a] 28I came from the Father and have come into the world; again, I am leaving the world and am going to the Father."

29 His disciples said, "Yes, now you are speaking plainly, not in any figure of speech! 30Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God." 31Jesus answered them, "Do you now believe? 32The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. 33I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!"

16.4b–15 Further reflections on the work of the Spirit after Jesus' departure; cf. 14.16–17, 25–26; 15.26; see note on 15.1–17.26. **16.5** *None of you asks me.* Cf. 13.36; 14.5. **16.7** *Advocate.* See note on 14.16. **16.9** See 8.24; 15.22. **16.10** *Righteousness,* possibly that of Jesus, proven by his *going to the Father. See me no longer.* See vv. 16–22; see also 14.19. **16.11** *Judgment* and *condemned* come from the same Greek root (cf. 3.17–18 with 5.24; 12.47–48). *Ruler of this world,* i.e., the devil. See 12.31; 14.30. **16.12–15** See note on 14.25–26. **16.13** *Will speak whatever he hears,* just as Jesus spoke only what he had heard from the Father (see 8.26–28; 12.49; 14.10; 15.15; 17.7–8). **16.15** *All that…mine.* See also 17.10. **16.16–33** The disciples' pain and confusion at Jesus' departure are contrasted with the joy and clarity of the Christian community at his return. The disciples speak here for the first time since ch. 14, in which these themes are also addressed. **16.16–17** See vv. 5, 10; see also 7.33; 13.33; 14.19. **16.18** The question about the meaning of *a little while* may indicate debates within the Johannine community about Jesus' eschatological promises. **16.20** Cf. Mt 5.4; Lk 6.21. **16.21** Women's *labor* pains are frequently used by the OT prophets as a metaphor for times of crisis and trouble (Isa 13.7–8; 21.3; 26.17–18; Hos 13.13; Mic 4.9–10) and by the NT writers as a metaphor for the crisis of the end time (Mk 13.8; 1 Thess 5.3; Rev 12.1–6; cf. Rom 8.18–25). Here the metaphor applies to the experience of persecution by the community. **16.22** *I will see you again,* perhaps at both Jesus' resurrection and his second coming; see note on 14.1–3. **16.23–27** *On that day,* here apparently Jesus' resurrection (see 14.20), though elsewhere in the NT it refers to his second coming on the last day (Mt 7.22; Lk 10.12;17.31; 2 Thess 1.10; 2 Tim 1.18; 4.8). After Jesus' resurrection, God answers prayers in Jesus' *name* (see 15.16; cf. 14.13–14). **16.24** *Ask and you will receive.* See Mt 7.7–8; Lk 11.9–10; note on 14.12–14. *Joy may be complete.* See note on 15.11. **16.25** John often speaks of an *hour* that *is coming*

and has already come (see v. 32; notes on 4.23; 7.30; 12.23). Only here and in vv. 2–4 is there mention of an hour that is coming, but has not yet come. These passages therefore must be referring to a different "hour," the time of the Christian community after Jesus' death and resurrection. On the relation of speaking *plainly* to the coming of the Spirit, see vv. 12–15; see also 14.25–26. **16.27–28** *I came from God.* See 3.2; 8.42; 13.3; 17.8. **16.29–30** The disciples are overconfident (as in 13.36–38), thinking mistakenly that *now* is the hour when Jesus will speak plainly (see note on 16.25) and they will *believe.* **16.32** *Scattered, each one to his home.* See also Zech 13.7; Mk 14.27, 50. *I am not alone.* See 8.29. **16.33** *I have said this to you.* See also 13.19; 14.29; 16.4. *Peace.* See 14.27. *In the world you face persecution.* See 15.18–16.4a. *I have conquered the world.* See 1 Jn 5.4–5.

Jesus Prays for His Disciples

17

After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, [2]since you have given him authority over all people,[b] to give eternal life to all whom you have given him. [3]And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. [4]I glorified you on earth by finishing the work that you gave me to do. [5]So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

6 "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. [7]Now they know that everything you have given me is from you; [8]for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. [9]I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. [10]All mine are yours, and yours are mine; and I have been glorified in them. [11]And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. [12]While I was with them, I protected them in your name that[c] you have given me. I guarded them, and not one of them was lost except the one destined to be lost,[d] so that the scripture might be fulfilled. [13]But now I am coming to you, and I speak these things in the world so that they may have my

joy made complete in themselves.[a] 14I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. 15I am not asking you to take them out of the world, but I ask you to protect them from the evil one.[b] 16They do not belong to the world, just as I do not belong to the world. 17Sanctify them in the truth; your word is truth. 18As you have sent me into the world, so I have sent them into the world. 19And for their sakes I sanctify myself, so that they also may be sanctified in truth.

20 "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, 21that they may all be one. As you, Father, are in me and I am in you, may they also be in us,[c] so that the world may believe that you have sent me. 22The glory that you have given me I have given them, so that they may be one, as we are one, 23I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. 24Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

25 "Righteous Father, the world does not know you, but I know you; and these know that you have sent me. 26I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

17.1–26 Jesus' final prayer before his crucifixion (there is no prayer in the garden of Gethsemane in John). It has often been called a "high-priestly prayer," but it makes little reference to Jesus' sacrifice. Rather, it shows how the Savior might intercede for his disciples before his departure. There are some parallels to the Lord's Prayer (see notes on 17.11; 17.15; 17.17). **17.1–5** A summary of Jesus' mission and his relationship to God. **17.1** *The hour…glorify you.* See note on 12.23. **17.2** *To give eternal life…given him.* See 4.14; 6.27, 37–40; 10.28–29. **17.3** See 3.16; 5.24; 20.31. **17.4** *Finishing…to do.* See 4.34; 5.36. **17.5** *Before the world existed.* See v. 24. **17.6–19** Jesus' prayer for the unity of his disciples in a hostile world. Though these verses speak only of the disciples of Jesus' lifetime, v. 20 suggests that the later Christian community saw itself in this prayer as well. **17.6** *I have made your name known,* because Jesus himself bears the divine name *I am* (see note on 8.24); see also vv. 11–12, 26. For other reflections on the special divine "name" that Christ bears, see Phil 2.9; Heb 1.5; Rev 19.12. The second-century *Gospel of Truth* develops an elaborate reflection on the theme. *Those…you gave me.* See vv. 2, 9; see also 10.29; note on 6.35–40. *Kept your word.* See 8.31, 51, 55. **17.8** *The words…I have given to them.* See

note on 17.18. *I came from you.* See 13.3; 16.28–30. *Believed that you sent me.* Cf. vv. 21–23, 25; see also 11.42. **17.9** *Not asking on behalf of the world.* See note on 17.14–16. **17.10** *Yours are mine.* See 16.15. **17.11** *Holy Father…your name.* Cf. the Lord's Prayer (Mt 6.9; Lk 11.2). Since Jesus has God's *name* (see note on 17.6), he and God are *one* (see 10.30; note on 14.10), a unity based also on God's love (see 17.23–26). *So that they…one.* See vv. 21–23. **17.12** *One destined to be lost,* i.e., Judas; see 13.11. *Scripture…fulfilled.* In regard to Judas, see 13.18; Acts 1.16–20. Fulfillment of scripture is also a significant theme in the passion narrative (see 19.24, 28, 36–37). **17.13** *Joy made complete.* See note on 15.11. **17.14–16** *They do not belong to the world.* Despite 3.16, those in the Christian community for whom John was written seem to have felt alienated from the world. Their conflict with the synagogue authorities convinced them that *the world hated them* and that Jesus also *did not belong to the world* (3.31;8.23). Indeed, John regards the *evil one* as the *ruler of this world* (12.31; 14.30; 16.11; 1 Jn 5.19). Despite this, they, like Jesus, are sent into the world (17.18), though they do not use the world's methods (18.36). The *world* refers not to the creation as such but to the human world that rejected God and the one whom God sent (see 1.10–11). See also 15.18–16.4a; Introduction. **17.15** *Protect…from the evil one.* Cf. the Lord's Prayer, Mt 6.13. **17.17** *Sanctify,* the same term as "hallow" in the Lord's Prayer (Mt 6.9; Lk 11.2); see also 10.36. *The truth* is God's *word,* but is also identified with Jesus himself in 14.6. **17.18** See 20.21; see also 3.17; 12.47; 13.20. **17.20–24** The prayer for the disciples is extended to the church beyond them, suggesting that the preceding prayer applies to that church as well. Cf. the *other sheep* of 10.16. **17.20** *Believe…word.* See also 4.39; 20.29. **17.21–23** See v. 11. *In me…in you…in us* (v. 21), *in them* (v. 23). See notes on 14.10; 14.20. **17.21** *So that the world…sent me.* See vv. 8, 25. **17.22** *Glory* implies the presence of God; see vv. 5, 24; note on 1.14. *As we are one.* See v. 11. **17.23** *Have loved them.* See v. 26; see also 14.21, 23; 16.27. **17.24** *Be with me where I am.* See 12.26; 14.3. *To see my glory.* See 1.14; 2.11. *Before the foundation of the world.* See v. 5; see also 1 Pet 1.20. **17.25–26** A concluding summary. **17.25** *The world does not know you.* See notes on 7.28;17.14–16. **17.26** *I made your name known to them.* See vv. 6, 11–12. *The love…loved me.* See 15.9. *I in them.* See note on 14.20.

The Betrayal and Arrest of Jesus

18

After Jesus had spoken these words, he went out with his disciples across the

Kidron valley to a place where there was a garden, which he and his disciples entered. 2Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 3So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. 4Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” 5They answered, “Jesus of Nazareth.”[d] Jesus replied, “I am he.”[e] Judas, who betrayed him, was standing with them. 6When Jesus[f] said to them, “I am he,”[f] they stepped back and fell to the ground. 7Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.”[g] 8Jesus answered, “I told you that I am he.[e] So if you are looking for me, let these men go.” 9This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” 10Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. 11Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

Jesus before the High Priest

12 So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. 13First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. 14Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Peter Denies Jesus

15 Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, 16but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. 17The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” 18Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

The High Priest Questions Jesus

19 Then the high priest questioned Jesus about his disciples and about his teaching. 20Jesus answered, “I have spoken openly to the world; I have always

taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. [21]Why do you ask me? Ask those who heard what I said to them; they know what I said." [22]When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" [23]Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" [24]Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

25 Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." [26]One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" [27]Again Peter denied it, and at that moment the cock crowed.

Jesus before Pilate

28 Then they took Jesus from Caiaphas to Pilate's headquarters.[a] It was early in the morning. They themselves did not enter the headquarters,[a] so as to avoid ritual defilement and to be able to eat the Passover. [29]So Pilate went out to them and said, "What accusation do you bring against this man?" [30]They answered, "If this man were not a criminal, we would not have handed him over to you." [31]Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." [32] (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

33 Then Pilate entered the headquarters[a] again, summoned Jesus, and asked him, "Are you the King of the Jews?" [34]Jesus answered, "Do you ask this on your own, or did others tell you about me?" [35]Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" [36]Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." [37]Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." [38]Pilate asked him, "What is truth?"

Jesus Sentenced to Death

After he had said this, he went out to the Jews again and told them, “I find no
case against him. [39]But you have a custom that I release someone for you at the
Passover. Do you want me to release for you the King of the Jews?” [40]They
shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

18.1–19.42 The passion narrative, i.e., the story of Jesus’ trial and crucifixion. For John, this is the final act of the world’s rejection of its redeemer (1.10–11;3.19–21), yet it is also Jesus’ glorification, his return to God (see note on 12.23). **18.1–11** The arrest (cf. Mt 26.30, 36, 47–56; Mk 14.26, 32, 43–52; Lk 22.39, 47–53). In John, Jesus virtually directs his own arrest; see 10.17–18. **18.1** The *Kidron valley* lies east of Jerusalem; by crossing it, one comes to the Mount of Olives. **18.3** *Detachment,* lit. “cohort,” a unit of six hundred men, though it is debatable whether all of them would have been present. Only John mentions the presence of Roman soldiers at Jesus’ arrest. He is also the only one to mention the *Pharisees* (on Pharisees, *chief priests,* and *police,* see note on 7.32). **18.4** *Knowing all…to him.* See 13.1–3; 19.28. *Whom are you looking for?* Cf. 20.15. **18.5–6** *I am he* is a divine revelation (see note on 8.24); hence they *fall to the ground.* **18.9** See 17.12; see also 6.39. **18.11** *Cup.* See Mk 14.36. **18.12–27** Jesus before the Jewish authorities (cf. Mt 26.57–75; Mk 14.53–72; Lk 22.54–71). Unlike the other Gospels, John does not have a trial before the Jewish Sanhedrin (see notes on 7.32; 11.47–48), perhaps because “the Jews” have already heard and condemned Jesus (see 10.24, 33). **18.12** *Officer,* lit. “tribune,” commander of a Roman cohort (see note on 18.3; see also Acts 21.31–33; 22.22–29). **18.13** *Annas* had been high priest himself (6–15 CE) and remained influential. His sons also held the office, both before and after Caiaphas (see also Lk 3.2; Acts 4.6). *Caiaphas…high priest that year.* See note on 11.49. **18.14** See 11.50. **18.15** *Another disciple,* often identified with the disciple whom Jesus loved (see note on 13.23), though this is not certain. **18.18** The story of Peter’s denial is continued in vv. 25–27. **18.19** *High priest,* apparently Annas, who retains the title in an honorary way (see note on 18.13). **18.20** See also Mk 14.49. **18.22–23** Cf. Acts 23.2–5. **18.27** *The cock crowed.* See 13.38.

18.28–19.16a Jesus’ trial before Pilate (cf. Mt 27.1–31; Mk 15.1–20; Lk 23.1–25). This story is carefully arranged into seven scenes alternating between Pilate’s dialogues with the Jewish leaders outside his headquarters and episodes involving Jesus inside them. In the trial scenes John emphasizes more than the other Gospels the political accusation that Jesus claims to be a king, in opposition to the Roman emperor. **18.28–32** Scene One: Jesus is handed over to Pilate (see note on 18.28–19.16a). **18.28** *Headquarters,* the praetorium, which

included the governor's residence, military barracks, and an outdoor courtyard used as a court of judgment (19.13). The Roman governor of Judea resided in Caesarea, but because of the large crowds at Passover he came up to Jerusalem to help keep order. *To avoid ritual defilement.* Entering the house of a Gentile, where the law was never kept, would make a Jewish person religiously "unclean" and so unable to eat the *Passover* meal (see note on 11.55). **18.29** Pontius *Pilate,* the Roman governor of Judea 26–36 CE. Ancient Jewish authors, such as Josephus (*War* 2.169–180), represent him as harsh and unjust. Pilate is often thought of as willing to release Jesus but too weak to do so, but in John, Pilate's treatment of Jesus seems designed to ridicule Jewish kingship and to harass the Jews into accepting the emperor as their king. **18.31** *Not permitted to put…to death.* Opinions differ, but it is probable that the Romans seldom permitted the Jewish authorities to carry out death sentences. **18.32** See 12.32–33. **18.33–38a** Scene Two: Pilate's first interview with Jesus (see note on 18.28–19.16a). **18.33** On Pilate's question and Jesus' reply (v. 37), cf. Mk 15.2. On the significance of kingship, see note on 6.14–15. **18.36** *Kingdom,* or "kingship." *Not from this world,* i.e., "from above" (see 8.23; 19.11; note on 17.14–16). **18.37** *Listens to my voice.* See also 10.3–5, 16, 27. **18.38b–40** Scene Three: Barabbas is released instead of Jesus (cf. Mk 15.6–11; see note on 18.28–19.16a). **18.39** No mention of this *custom* has been found outside the Gospels. **18.40** *Bandit.* See note on 10.8. **19.1–3** Scene Four: Pilate's soldiers flog and mock Jesus (see note on 8.28–19.16a).

19

Then Pilate took Jesus and had him flogged. [2]And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. [3]They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. [4]Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." [5]So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" [6]When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." [7]The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

8 Now when Pilate heard this, he was more afraid than ever. [9]He entered his headquarters[a] again and asked Jesus, "Where are you from?" But Jesus gave him

no answer. 10Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” 11Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” 12From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

13 When Pilate heard these words, he brought Jesus outside and sat[a] on the judge’s bench at a place called The Stone Pavement, or in Hebrew[b] Gabbatha. 14Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” 15They cried out, “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 the emperor.” 16Then he handed him over to them to be crucified.

The Crucifixion of Jesus

So they took Jesus; 17and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew[b] is called Golgotha. 18There they crucified him, and with him two others, one on either side, with Jesus between them. 19Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth,[c] 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,[b] in Latin, and in Greek. 21Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” 22Pilate answered, “What I have written I have written.” 23When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. 24So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says,

> “They divided my clothes among themselves,
> and for my clothing they cast lots.”

25And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. 26When Jesus saw his mother and the disciple whom he loved standing beside her, he said to

his mother, “Woman, here is your son.” 27Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

28 After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” 29A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. 30When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

Jesus’ Side Is Pierced

31 Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. 32Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. 33But when they came to Jesus and saw that he was already dead, they did not break his legs. 34Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. 35 (He who saw this has testified so that you also may believe. His testimony is true, and he knows[a] that he tells the truth.) 36These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” 37And again another passage of scripture says, “They will look on the one whom they have pierced.”

The Burial of Jesus

38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. 39Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. 40They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 41Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. 42And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

19.1 In Roman practice a prisoner was *flogged* only after he had been condemned to death (see Mt 27.26–31; Mk 15.15–20). Flogging whips often had bits of metal attached to them, producing severe wounds that sometimes proved fatal. Thus Jesus already has received a condemned person’s beating (19.14–15)

when he is presented by Pilate as King of the Jews, wearing the *purple robe* that was a symbol of royalty (see vv. 2, 5; see also Lk 23.11). Therefore, Pilate's declarations that Jesus is innocent may contain irony or sarcasm (see 18.38; 19.4, 6). See also note on 18.29. **19.4–7** Scene Five: Pilate presents Jesus to the Jewish authorities (cf. Mk 15.12–14; see note on 18.28–19.16a). **19.6** *Take him… and crucify him.* See note on 18.31. **19.7** See 10.33–38. **19.8–11** Scene Six: Pilate's second interview with Jesus (see note on 18.28–19.16a). **19.8** *More afraid than ever.* Pilate has not yet shown any fear; the Greek might also be translated "he became fearful instead." **19.9** *Where are you from?* See also 7.27–29; 8.14; 9.29. *Jesus gave him no answer.* See also Mk 15.3–5; Lk 23.8–9. **19.11** *From above,* i.e., from God; see also 3.3, 31; 8.23. **19.12–16a** Scene Seven: Jesus is condemned to be crucified (see note on 18.28–19.16a). **19.12** *Friend of the emperor,* an official title that Pilate possibly had or desired. **19.13** The Aramaic name *Gabbatha* is not a translation of *Stone Pavement;* its precise meaning is uncertain. **19.14** On *the day of Preparation for the Passover* at *noon* the Passover lambs began to be slaughtered in the temple (since the large number of Passover pilgrims prevented Ex 12.6 from being followed literally). See notes on 1.29; 19.36. *Here is your King.* Like other characters in John, Pilate speaks more truly than he realizes (see notes on 7.33–36; 11.51). See also notes on 18.29; 19.1. **19.15** *No king but the emperor.* One of the hymns of Passover declares to God, "We have no king but you" a similar motto was used by Jewish anti-Roman revolutionaries. **19.16a** *Them,* i.e., the Roman soldiers.

19.16b–30 The crucifixion (cf. Mt 27.32–56; Mk 15.21–41; Lk 23.26–49). Many of John's details are not found in the other Gospels. John shows a special interest here in the fulfillment of scripture (vv. 24, 28, 36–37). **19.17** *Carrying the cross by himself.* Cf. Mk 15.21. Only the crossbar was actually carried, the upright stake being already in place. *Golgotha,* Aramaic for "skull," so called, perhaps, because of the shape of the hill. **19.19** Roman authorities commonly displayed an *inscription* stating the charges against crucified criminals (though not usually on the cross itself). John's wording, *Jesus of Nazareth, the King of the Jews,* differs slightly from that in the other Gospels. The Latin version of it (*Iesus Nazarenus Rex Iudaeorum*) is the source of the acronym INRI commonly seen in paintings of the crucifixion. **19.20** *Greek* was widely used, alongside *Hebrew* (or Aramaic), spoken by Jews, and *Latin,* spoken by Romans. **19.22** On Pilate's declarations, see notes on 18.29; 19.14. **19.23** *Clothes,* i.e., the outer garment, a single long piece wrapped around one's body, which could be torn into pieces that could be used for something else. The *tunic* was an ankle-length, T-shaped garment, woven as a single piece and hemmed up the sides, which would be useless if torn. **19.24** *Scripture,* i.e., Ps 22.18. **19.25** Though the

grammar is not precise, *Mary the wife of Clopas* is probably different from Jesus' *mother's sister.* **19.26–27** Jesus' *mother* is also mentioned in 2.1–5, 12; 6.42 (John never gives her name). *The disciple whom he loved.* See note on 13.23. Many suggestions have been made for a symbolic meaning for this incident (e.g., the church takes in the heritage of Israel; the church, or Mary herself, is mother to the Christian; there should be loving care within the church). None of them, however, can be confirmed with certainty. Whatever the symbolism, the scene accords a special status to the beloved disciple, who is now an adopted member of Jesus' family. **19.28** *When Jesus knew.* See 13.1–3; 18.4. *To fulfill the scripture.* See also 13.18; 17.12. The scripture referred to here is Ps 69.21. **19.29** *Sour wine,* i.e., wine vinegar, perhaps diluted in a drink popular among soldiers. *Hyssop,* a shrub whose branches are too short and flexible for the purpose named (see 1 Kings 4.33). Its use in purification rites (Lev 14.4–6, 49–52; Num 19.6, 18; Ps 51.7) and especially its connection with Passover (see Ex 12.22) may suggest a symbolic meaning. **19.30** *Finished,* i.e., "completed" see 4.34; 5.36; 17.4. **19.31–37** Events after the death of Jesus. **19.31–33** *The day of Preparation,* i.e., for the sabbath. In contrast to the other Gospels, in John this sabbath was also Passover day (see notes on 19.14; 13.1–17.26). Lest the crucified men die on that sabbath, which would begin at sundown, and also because Deut 21.22–23 forbids hanged bodies to remain overnight, the Jews desired to hasten the men's death. Death by crucifixion could take several days. *Breaking the legs* prevented victims from pushing up to get their breath and led to swift suffocation. There was no need to break Jesus' legs, since *he was already dead.* **19.34** Why the soldier would *pierce* Jesus' *side* is not clear. Various suggestions have been made regarding the biological significance of the *blood and water,* but John's interest is theological, not medical. The flow of blood and water may be meant to demonstrate Jesus' true physical humanity (cf. 1 Jn 5.6) or, less probably, to symbolize the Lord's Supper and baptism. Whatever the symbolism, the "water" that Jesus refers to (cf. 3.5; 4.14; 7.37–38) is now intimately bound up with the blood of the cross. **19.35** See also 21.24. The witness referred to here may be the "beloved disciple" (see v. 26; note on 13.23). **19.36** *Scripture,* possibly a combination of Ps 34.20 with Ex 12.46; Num 9.12. By referring to the last two, John presents Jesus as symbolizing the Passover lamb (see notes on 1.29;19.14). **19.37** The quotation is from Zech 12.10. **19.38–42** The burial of Jesus. Cf. Mt 27.57–61; Mk 15.42–47; Lk 23.50–56. **19.38** *Arimathea,* a town about twenty miles northwest of Jerusalem. *A secret one…Jews.* See 9.22; 12.42–43; 20.19; note on 7.13; Introduction. **19.39** Only John associates *Nicodemus* with Joseph (see notes on 3.1–21; 7.48–52). The *myrrh and aloes* (the latter is an aromatic wood) would have been in powdered form and were meant to reduce the odor of

decay. The *hundred* (Roman) *pounds* (about 75 English pounds or 34 kilograms) of burial spices is much more than was necessary. It may represent either great honor or inadequate faith in Jesus' resurrection. **19.41** The passion narrative ends, as it began, in a *garden* (18.1), which may also evoke the garden that began the story of human sin (Gen 2.8). **19.42** *Day of Preparation.* See note on 19.31–33.

The Resurrection of Jesus

20

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. 2So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." 3Then Peter and the other disciple set out and went toward the tomb. 4The two were running together, but the other disciple outran Peter and reached the tomb first. 5He bent down to look in and saw the linen wrappings lying there, but he did not go in. 6Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, 7and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. 8Then the other disciple, who reached the tomb first, also went in, and he saw and believed; 9for as yet they did not understand the scripture, that he must rise from the dead. 10Then the disciples returned to their homes.

Jesus Appears to Mary Magdalene

11 But Mary stood weeping outside the tomb. As she wept, she bent over to look[a] into the tomb; 12and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. 13They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." 14When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. 15Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." 16Jesus said to her, "Mary!" She turned and said to him in Hebrew,[b]

“Rabbouni!” (which means Teacher). [17]Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” [18]Mary Magdalene went and announced to the disciples, “I have seen the Lord” and she told them that he had said these things to her.

Jesus Appears to the Disciples

19 When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” [20]After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. [21]Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” [22]When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. [23]If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

Jesus and Thomas

24 But Thomas (who was called the Twin[c]), one of the twelve, was not with them when Jesus came. [25]So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.”

26 A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” [27]Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” [28]Thomas answered him, “My Lord and my God!” [29]Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

The Purpose of This Book

30 Now Jesus did many other signs in the presence of his disciples, which are not written in this book. [31]But these are written so that you may come to believe[a] that Jesus is the Messiah,[b] the Son of God, and that through believing you may have life in his name.

20.1–31 The resurrection. Comparison with Mt 28; Mk 16; Lk 24 suggests that John has combined several sources, some of which may be related to

sources used by the other Gospel writers. Mary Magdalene becomes a central figure. Her concern about where Jesus has been laid (vv. 2, 13, 15) connects different parts of the story; no one gives her any help but Jesus. **20.1–2** Mary discovers the empty tomb (cf. Mk 16.1–4). **20.1** *Mary Magdalene* (see also 19.25) is described only in Lk 8.2 (there is no reason to identify her with the woman in Lk 7.36–50). "Magdalene" probably means she came from the town of Magdala on the western shore of the Sea of Galilee. The *stone* was not mentioned in 19.38–42; see note on 11.38. **20.2** On *the disciple…Jesus loved,* see note on 13.23. **20.3–10** Two disciples come to the tomb (cf. Lk 24.12). **20.5** *Linen wrappings.* See 19.40. **20.7** *The cloth…on Jesus' head.* Cf. 11.44. **20.9** Cf. 2.22; 12.16; Lk 24.25–27, 45–46. **20.11–13** Mary sees two angels in the tomb (cf. Mt 28.2–8; Mk 16.5–8; Lk 24.4–11). **20.14–18** Mary meets the risen Jesus (cf. Mt 28.9–10). **20.15** *Whom are you looking for?* See also 1.38; 18.4, 7. **20.16** Jesus' calling her by name, *Mary,* evokes the image of the good shepherd. Cf. 10.3, 14. *Rabbouni,* a variation on *rabbi,* which John uses elsewhere (e.g., 1.38). **20.17** *My Father and your Father.* See 1.12. *My God and your God.* Cf. the statements about Jesus' oneness with God in 1.1; 10.30, 38; 14.9–10; 20.28. **20.19–23** Jesus appears to the disciples (cf. Lk 24.36–49). **20.19** The disciples *fear…the Jews* like people of inadequate faith (see note on 7.13) despite having heard Mary's message of the resurrection (v. 18). *Peace be with you.* See also 14.27. **20.20** *Hands.* The Greek word can also include the forearm, where the nails were often driven in crucifixions. **20.21** *As the Father…send you.* Cf. 3.17; 6.57; 13.20;17.18. **20.22** *He breathed on them.* See also Gen 2.7. *Receive the Holy Spirit.* See 14.15–17, 25–26; 15.26; 16.7–15. **20.23** Cf. Mt 16.19; 18.18. Here John indicates that the church's power to forgive and retain sins is part of its being "sent" as Jesus was and is related to its reception of the Spirit; cf. 1.29; 8.21, 24; 9.41; 15.22–24; 16.8–9. **20.24–29** The story of Jesus' appearance to Thomas has no parallels in the other Gospels. **20.24** *Thomas (the Twin).* See 11.16; 14.5; 21.2. **20.25** *Hands.* See note on 20.20. **20.28** *My God.* See 1.1. **20.29** *Have not seen and yet…believe.* See also 17.20. **20.30–31** Probably the original conclusion of the book; see note on 21.1–25. **20.30** The reference to *signs* is sometimes thought to have come from one of John's sources (see note on 2.11). **20.31** *You,* plural. *Come to believe.* The alternate reading *continue to believe* (see text note *a*) may better reflect the purpose of the Gospel According to John as it stands, to strengthen the faith of an existing Christian community.

Jesus Appears to Seven Disciples

21

After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. [2]Gathered there together were Simon Peter, Thomas called the Twin,[c] Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. [3]Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

4 Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. [5]Jesus said to them, “Children, you have no fish, have you?” They answered him, “No.” [6]He said to them, “Cast the net to the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in because there were so many fish. [7]That disciple whom Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. [8]But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards[d] off.

9 When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. [10]Jesus said to them, “Bring some of the fish that you have just caught.” [11]So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. [12]Jesus said to them, “Come and have breakfast.” Now none of the disciples dared to ask him, “Who are you?” because they knew it was the Lord. [13]Jesus came and took the bread and gave it to them, and did the same with the fish. [14]This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

Jesus and Peter

15 When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” [16]A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” [17]He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. [18]Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out

your hands, and someone else will fasten a belt around you and take you where you do not wish to go.” 19 (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.”

Jesus and the Beloved Disciple

20 Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, “Lord, who is it that is going to betray you?” 21When Peter saw him, he said to Jesus, “Lord, what about him?” 22Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow me!” 23So the rumor spread in the community[a] that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If it is my will that he remain until I come, what is that to you?”[b]

24 This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. 25But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

21.1–25 Differences in the language and style of ch. 21 and the fact that 20.30–31 sounds like the end of a book lead most scholars to believe that this chapter is an appendix or epilogue added on to the Gospel, perhaps by another member of the same Christian community and based on existing traditions. In Jn 20, as in Lk 24, all the appearances of Jesus were near Jerusalem; here, as in Mt 28.16–20; Mk 16.7, an appearance occurs in Galilee. **21.1–14** Jesus appears to the disciples by the Sea of Galilee. **21.1** *Sea of Tiberias.* See 6.1. **21.2** *Thomas… the Twin.* See 11.16; 14.5; 20.24–29. *Nathanael.* See 1.45–51. *The sons of Zebedee,* i.e., James and John (cf. Mk 1.19–20; 3.17; 10.35–45), not mentioned elsewhere in the Gospel of John. John the son of Zebedee has traditionally been identified with the disciple whom Jesus loved (vv. 7, 20–24; see note on 13.23). **21.3–11** On the miraculous catch of fish, cf. Lk 5.1–11. **21.4** *Did not know that it was Jesus.* Cf. Lk 24.15–16. **21.7** *That disciple whom Jesus loved.* See note on 13.23. *Put on some clothes,* or perhaps “belted his outer garment.” *Naked.* Peter was perhaps wearing only a loincloth or a loose-fitting work smock and nothing else. **21.9** *Fish, bread.* Cf. 6.9. **21.11** *A hundred fifty-three.* Many suggestions have been made for a symbolic interpretation of this number, often centering on the fact that 153 is the sum of all numbers from 1 through 17. At any rate the large number may be meant to symbolize the expansion of the church. **21.13** See note on 6.11. **21.15–23** Jesus’ dialogue with Peter. **21.15–17** Peter’s threefold profession of his *love* parallels his threefold denial (18.15–18, 25–27). The first

two times Jesus asks the question, the Greek verb for “love” is *agapan,* used, e.g., in 3.16; 13.34; 15.12. The third time, and in all of Peter’s replies, the Greek verb for “love” is *philein,* sometimes said to represent a lesser type of love. The two may, however, be interchangeable: cf. 11.5; 14.21; 15.9;21.7 (*agapan*) with 5.20; 11.3; 16.27; 20.2 (*philein*). *Feed my lambs,* and the variations on it, refer to Peter’s leadership in the early church. **21.15** *Simon son of John.* See 1.42. **21.18–19** On the prediction of Peter’s martyrdom, cf. 13.36–38. **21.18** *Stretch out your hands,* probably in death by crucifixion. **21.19** *Indicate the kind of death.* See 12.33; 18.32. *Glorify God.* See note on 12.23. *Follow me.* See also 12.25–26; Mk 1.17; Lk 5.11. **21.20** See 13.23–25. **21.23** According to legend, the apostle John (often identified with the disciple whom Jesus loved) lived to a great age. **21.24–25** The final verses address the writing of the Gospel. **21.24** See also 19.35. *Has written,* in Greek not necessarily “written with one’s own hand.” Thus the verse may mean only that the beloved disciple was responsible for the tradition on which this written Gospel is based (especially since v. 23 may imply that he was now dead). **21.25** *Many other things that Jesus did.* See also 20.30. On *the books that would be written,* cf. Eccl 12.12.

THE ACTS *of the Apostles*

THE OPENING WORDS of the Acts of the Apostles (“In the first book”) signal its uniqueness in the NT. Only here do we have a companion volume (to the Gospel of Luke), and only Acts contains stories about the early church. The traditional title inaccurately represents the content of Acts, since few of the apostles play prominent roles in the story; the most prominent figure is Paul, who is not an apostle by Luke’s definition (see 1.21–22). Nevertheless, the title indicates the shift in content from Luke’s Gospel, which is about Jesus, to Acts, which concerns the life and work of the church as it is brought into being and sustained by God.

Genre

PRECISELY BECAUSE IT DOES CONTAIN STORIES about the church, Acts is often referred to as a book of history. That identification, however, overlooks the number of genres within Acts, such as biography, homily, letter, and apology. To think of Acts exclusively as history can also obscure the way in which the author’s theological convictions shape the story that unfolds. For these reasons, Acts is best regarded under the general category of theological narrative.

Authorship

EARLY CHURCH TRADITION ATTRIBUTES the writing of both the Third Gospel and Acts to Luke, a physician and associate of Paul (Col 4.14; 2 Tim 4.11; Philem 24). The dedications to Theophilus (Lk 1.3; Acts 1.1), a uniform literary style, and the shared perspectives of the two volumes make the common authorship of Luke and Acts certain. However, neither volume identifies an author, no physician or disciple named Luke appears in Acts, and such medical language as is employed reflects widespread convention rather than technical training. The author remains anonymous, although he will be referred to as

“Luke” in deference to tradition. From indications within the two volumes, it appears that Luke may be a gentile Christian who has received a good education and has made careful study of Jewish scriptures.

Audience

LUKE ADDRESSES BOTH VOLUMES to Theophilus (in Greek, “Lover of God”), which has led readers to conclude that Acts is written for an individual, perhaps a recent convert asking for instruction or a Roman official whose tolerance the church seeks. Dedicating books was a common practice, however, even books intended for a wide audience, and Luke may well have offered the dedication in the hope that Theophilus would support the copying and distribution of the volumes.

Date and Location of Composition

LUKE PROBABLY WROTE BOTH VOLUMES between 80 and 90 CE, although no precision is possible on this question. Acts must have been written after the appointment of Festus as procurator, ca. 59 (Acts 24.27), and probably after the destruction of the Jerusalem temple in 70 (Lk 19.41–44; 21.20–24). Quotations from and allusions to Acts appear in Christian writings by the middle of the second century, which means it must have been completed before that time. Little in Acts helps to identify its place of composition, although various locations have been suggested, including Achaia, Macedonia, Antioch, Ephesus, Caesarea, and Rome.

Sources

IDENTIFYING THE NATURE AND EXTENT OF SOURCES Luke may have used in writing Acts is difficult. The existence of multiple Gospels enables readers to study their extensive similarities and draw tentative conclusions regarding their sources, but Acts stands without such parallels. Even the evidence that Luke possessed written sources for the composition of his Gospel does not require the assumption that he also had written sources for Acts. The sections of Acts written in the first-person plural (“we”) often prompt the suggestion that Luke had a journal (his own or that of another of Paul’s companions), but the use of the first-person plural may simply be a stylistic device. Stories about given locales, such as Antioch or Caesarea, have led to

theories that Luke had access to written traditions of churches in those cities; the unity of theme and style throughout Acts makes identification of sources impossible, however. Whatever sources Luke used, written or oral, they lie beyond recovery.

Style and Language

GRIPPING INCIDENTS AND VIVID CHARACTERIZATIONS, including the dramatic punishment of Ananias and Sapphira (5.1–11), the speech of Paul before King Agrippa (26.2–23), and Paul's later adventure on the high seas (27.1–44), make Acts inviting reading. Luke's sophisticated use of the Greek language reflects the literary standards of his day. He also adjusts his style to make it suitable to particular contexts. In chs. 1–2, where he stresses the continuity of the church with Israel, he adopts a style imitative of the Septuagint, a Greek translation of the OT. When describing Paul's speech before the sophisticated Athenians (17.16–31), Luke refers to the pertinent philosophical schools and depicts the citizens in ways his contemporaries would have recognized. He often employs irony, as in his contrast between Peter, locked in prison by King Herod and yet freed by an angel, and Herod, free and yet destroyed by his own false pride (12.1–25).

Continuity with Luke's Gospel

BECAUSE THE GOSPELS WERE GROUPED together in the canon, Acts stands separate from Luke. Yet readers of Acts will be helped if they bear in mind its many connections with the Third Gospel. Among the most important Lukan themes is the fulfillment of God's promises in the ministry of Jesus and the life of the church. From the annunciation to Mary (Lk 1.35) to the mission of the church (Acts 1.8) to Paul's journey to Rome (Acts 27.24), Luke underscores the absolute reliability of God's word. Another overriding theme is the work of the Holy Spirit, which plays a prominent role in Jesus' ministry (Lk 4.1), in the empowering of the church (Acts 2.1–13), and in guiding the church's witness (15.28; 16.6–7). A third connection between the two volumes is that important figures in Acts duplicate aspects of Jesus' life, as when Peter raises the dead (Acts 9.36–43; cf. Lk 7.11–17) or when Paul's final journey to Jerusalem and Rome echoes that of Jesus to Jerusalem (Acts 19.21; cf. Lk 9.51–52). [BEVERLY ROBERTS GAVENTA]

The Promise of the Holy Spirit

1

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning [2]until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. [3]After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. [4]While staying[a] with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. “This,” he said, “is what you have heard from me; [5]for John baptized with water, but you will be baptized with[b] the Holy Spirit not many days from now.”

The Ascension of Jesus

6 So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” [7]He replied, “It is not for you to know the times or periods that the Father has set by his own authority. [8]But 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.” [9]When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. [10]While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. [11]They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Matthias Chosen to Replace Judas

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away. [13]When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of[c] James. [14]All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

15 In those days Peter stood up among the believers[a] (together the crowd numbered about one hundred twenty persons) and said, [16]“Friends,[b] the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus—[17]for he was

numbered among us and was allotted his share in this ministry.” [18] (Now this man acquired a field with the reward of his wickedness; and falling headlong,[c] he burst open in the middle and all his bowels gushed out. [19]This became known to all the residents of Jerusalem, so that the field was called in their language Hakeldama, that is, Field of Blood.) [20]“For it is written in the book of Psalms,

> ‘Let his homestead become desolate,
> and let there be no one to live in it’

and

‘Let another take his position of overseer.’ [21]So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, [22]beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection.” [23]So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. [24]Then they prayed and said, “Lord, you know everyone’s heart. Show us which one of these two you have chosen [25]to take the place[d] in this ministry and apostleship from which Judas turned aside to go to his own place.” [26]And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

1.1–11 Acts opens with instruction of the apostles by the risen Jesus and three promises that precede his ascension: the gift of the Holy Spirit, the spread of their witness to the ends of the earth, and the eventual return of Jesus. **1.1** Following a literary custom of his day, Luke gives his work a formal dedication. *Theophilus*, lit. “lover of God” (see also Lk 1.3). **1.2–5** This scene repeats, but also conflicts with, the conclusion of Luke’s Gospel (Lk 24.44–53). **1.3** Only here does the NT refer to a period of forty days between the resurrection and the ascension. In the synoptic Gospels, Jesus preaches about the *kingdom of God* as God’s coming reign (see Lk 4.43; 9.27; 13.29); in Acts the phrase refers to the content of Christian preaching about Jesus (see, e.g., 8.12; 19.8; 28.23, 31). **1.5** *John baptized.* See Lk 3.1–20. **1.6** *Restore the kingdom to Israel,* i.e., restore Israel’s political independence. **1.8** On the witness in *Jerusalem*, see 2.14–36; 3.12–26; in *Judea and Samaria*, see 8.1, 4–25. It is unclear whether *the ends of the earth* refers to the conversion of Gentiles (10.1–11.18), the arrival of Paul in Rome (28.16), or some event beyond the scope of Acts. **1.9** The *cloud* signifies the presence and activity of God (see Ex 24.15–18; Lk 9.34; 21.27). **1.10** *Two men in white robes,* probably to be understood as angels, indicate the importance of this event (see 5.19; Lk 1.11, 19; 24.4). **1.12–26** The apostles and other followers of Jesus return to Jerusalem, as they have been instructed to do (v. 4;

Lk 24.49), and there a replacement for Judas is selected. **1.12** *The mount called Olivet* (the Mount of Olives) is located just east of Jerusalem (cf. Lk 24.50), which places the ascension in Bethany, a village along the eastern side of the mount. *A sabbath day's journey,* about a half mile. **1.13** The list of apostles coincides with the list in Lk 6.14–16 except for the omission of Judas Iscariot. **1.14** Luke frequently refers to *prayer* as an activity of the early church (e.g., 2.42; 6.4, 6; 10.9;13.3; 28.8). This is the last reference to *Mary* in Luke-Acts. James, one of the *brothers* of Jesus, appears later in Acts (12.17; 15.13; 21.18), although Luke does not identify him as such (cf. Gal 1.19). **1.16** *The scripture had to be fulfilled.* For similar emphasis on divine necessity, see, e.g., 3.21; 9.16; Lk 24.44. It is not clear whether Luke refers to a specific passage of scripture or to scripture in a general sense. **1.18–19** On Judas's death, cf. Mt 27.3–10. *Hakeldama* transliterates an Aramaic expression. **1.20** The first quotation is adapted from Ps 69.25; the second from Ps 109.8. **1.21–22** In Luke's view, an apostle had to have been with Jesus *beginning from the baptism of John,* which means that Paul will not acquire that title (except in 14.14). The apostle's primary task is to *witness with us to his resurrection;* see, e.g., 2.32; 3.15; 4.33. **1.23** Neither *Justus* nor *Matthias* appears elsewhere in the NT. **1.26** On *casting lots* to determine God's will, see Prov 16.33.

The Coming of the Holy Spirit

2

When the day of Pentecost had come, they were all together in one place. [2]And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. [3]Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. [4]All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

5 Now there were devout Jews from every nation under heaven living in Jerusalem. [6]And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. [7]Amazed and astonished, they asked, "Are not all these who are speaking Galileans? [8]And how is it that we hear, each of us, in our own native language? [9]Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, [10]Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, [11]Cretans and Arabs

—in our own languages we hear them speaking about God's deeds of power." [12]All were amazed and perplexed, saying to one another, "What does this mean?" [13]But others sneered and said, "They are filled with new wine."

Peter Addresses the Crowd

14 But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. [15]Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. [16]No, this is what was spoken through the prophet Joel:

> [17] 'In the last days it will be, God declares,
> that I will pour out my Spirit upon all flesh,
> and your sons and your daughters shall prophesy,
> and your young men shall see visions,
> and your old men shall dream dreams.
> [18] Even upon my slaves, both men and women,
> in those days I will pour out my Spirit;
> and they shall prophesy.
> [19] And I will show portents in the heaven above
> and signs on the earth below,
> blood, and fire, and smoky mist.
> [20] The sun shall be turned to darkness
> and the moon to blood,
> before the coming of the Lord's
> great and glorious day.
> [21] Then everyone who calls on the name of
> the Lord shall be saved.'

22 "You that are Israelites,[a] listen to what I have to say: Jesus of Nazareth,[b] a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—[23]this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. [24]But God raised him up, having freed him from death,[c] because it was impossible for him to be held in its power. [25]For David says concerning him,

> 'I saw the Lord always before me,
> for he is at my right hand so that I will not be shaken;
> [26] therefore my heart was glad, and my tongue rejoiced;

moreover my flesh will live in hope.
27 For you will not abandon my soul to Hades,
or let your Holy One experience corruption.
28 You have made known to me the ways of life;
you will make me full of gladness with your presence.’

29 “Fellow Israelites,[d] I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. 30Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. 31Foreseeing this, David[e] spoke of the resurrection of the Messiah,[f] saying,

‘He was not abandoned to Hades,
nor did his flesh experience corruption.’

32This Jesus God raised up, and of that all of us are witnesses. 33Being therefore exalted at[g] the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. 34For David did not ascend into the heavens, but he himself says,

‘The Lord said to my Lord,
“Sit at my right hand,
35 until I make your enemies your footstool.”’

36Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah,[h] this Jesus whom you crucified.”

The First Converts

37 Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers,[d] what should we do?” 38Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. 39For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.” 40And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” 41So those who welcomed his message were baptized, and that day about three thousand persons were added. 42They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.

Life among the Believers

43 Awe came upon everyone, because many wonders and signs were being done
by the apostles. 44All who believed were together and had all things in common;
45they would sell their possessions and goods and distribute the proceeds[a] to all,
as any had need. 46Day by day, as they spent much time together in the temple,
they broke bread at home[b] and ate their food with glad and generous[c] hearts,
47praising God and having the goodwill of all the people. And day by day the
Lord added to their number those who were being saved.

2.1–13 The coming of the Holy Spirit has been anticipated by promises made in Lk 24.49; Acts 1.4–5. **2.1** The Jewish festival of *Pentecost* (lit. "fiftieth") derives its name from the fifty days that separate it from Passover (Lev 23.15–21). *All together in one place* may imply the presence of the full 120 mentioned in 1.15; Luke often refers to *all* believers being *together,* underscoring the unity of the community (e.g., v. 44; 4.24;5.12). **2.3** On seeing *tongues, as of fire,* see Isa 5.24; *1 Enoch* 14.8–25; 71.5. Elsewhere in scripture fire accompanies the divine presence (Ex 19.18; Isa 66.15–16) and divine judgment (2 Thess 1.8). **2.4** *Other languages,* as the story that follows explains, refers to the gift of speaking in languages other than one's own and contrasts with the ecstatic speech to which Paul refers in 1 Cor 14.1–25 and which requires inspired interpretation. **2.5** *Devout Jews from every nation,* Jews from the Diaspora who either have come for Passover or have long-term business that keeps them in Jerusalem. Since the inclusion of Gentiles within the church comes only with the conversion of Cornelius in 10.1–11.18, those present at Pentecost are carefully identified as Jewish. Nevertheless, *every nation* hints at the larger reach of the gospel that is on the horizon. **2.9–11** The list of countries represented probably derives from similar lists found in ancient histories and geographies (e.g., Gen 10.2–31; *Sibylline Oracles* 3.156–95; 205–9; Philo, *Embassy* 281–83; *Flaccus* 45–46); it omits some locales that figure prominently in Acts, such as Macedonia and Achaia. **2.12–13** As in the Gospels, miraculous events prompt amazement and questioning; see, e.g., Lk 4.36–37; 5.17–26. *Wine* was sometimes viewed as an enhancement to prophetic speech; see Plutarch, *Oracles at Delphi* 406b; *Obsolescence of Oracles* 437d–e. **2.14–36** Peter's Pentecost speech signals the beginning of the Christian witness that was promised in 1.8; Lk 24.47–48. **2.14** *Men of Judea* and *all who live in Jerusalem* are not mutually exclusive groups; the repetition is for rhetorical effect. Similarly, *raised his voice, let this be known to you,* and *listen to what I say* are all solemn assertions that underscore the importance of the speech that follows. **2.15** Several of the speeches of Acts have as their pretext a defense against some charge, in this case drunkenness in mid-morning; see also 4.5–12; 7.1–53; 11.2–

18. **2.17–21** A quotation from the Septuagint of Joel 2.28–32, with small but significant alterations. Most important is the change from “afterward” (Joel 2.28) to *in the last days* (v. 17), emphasizing the eschatological context of the church. In v. 18, Luke adds the phrase *and they shall prophesy,* making explicit what the text of Joel implies. **2.23** Luke consistently affirms both human responsibility for the death of Jesus and the inevitability of that death in God’s plan; see, e.g., 3.14–18; 4.27–28; see also Lk 24.26, 44–48. The existence of a divine *plan* for all is a prominent theme in Luke-Acts (e.g., Acts 4.28; 20.27). **2.25a** *David* serves a dual role in the speech: psalms ascribed to him become prophecies of Jesus, and he is the figure with whom Jesus is compared. The resurrection signals Jesus’ superiority to David, whose tomb was thought to be well known (see Josephus, *War* 1.61; *Antiquities* 7.393; 13.249). **2.25b–28** Peter quotes Ps 16.8–11. **2.29** Since David’s death is certain and even his burial place is known (Neh 3.16), the psalm cannot refer to him. **2.30** On God’s *oath* to David, see Ps 132.11. **2.31** Peter quotes Ps 16.10. **2.32** Luke views *witnessing* as a defining characteristic of the apostolic task; see 1.22; 3.15; 4.33; 5.32;10.41; 13.31. **2.33** Here the Holy Spirit is poured out by the ascending Jesus, but earlier it is identified as God’s promise (1.4–5). **2.34–35** Peter quotes Ps 110.1; see also 1 Cor 15.25. **2.36** The speech culminates in the sharp contrast between human action (*this Jesus whom you crucified*) and that of God (*God has made him both Lord and Messiah*); see also vv. 23–24; 3.15; 4.10. **2.37–47** The response to Peter’s speech introduces central Lukan themes regarding the church’s life. **2.37** Speeches in Acts are frequently interrupted at their climax (see, e.g., 10.44; 17.32; 22.22). **2.38** The desired response to Christian proclamation includes repentance, baptism, forgiveness of sins, and reception of the Holy Spirit; these elements appear elsewhere in Acts, although not always in the same order (cf. 8.16; 10.44–48; 19.1–6). **2.39** The *promise* extends to those distant in time (*your children*) and in place (*all who are far away;* see 22.21; Isa 57.19; Sir 24.32). What is promised is, first of all, *the gift of the Holy Spirit* (v. 38; cf. 1.4–5;2.33), but also more generally the salvation promised to Israel (cf. 26.6) and offered by Jesus (13.23). **2.40** *Corrupt generation.* See Deut 32.5; Ps 78.8; Phil 2.15. **2.42–47** The first of several summaries in which Luke characterizes the life of the earliest Christian community as a fellowship involving worship, study, and shared possessions (see also 4.32–37;5.12–16). Other ancient texts contain similar descriptions as demonstrations of the close friendships formed in philosophical or religious groups (Plato, *Republic* 449C; *Laws* 5.739C; Philo, *Abraham* 235; Seneca, *Epistles* 90.3; Strabo, *Geography* 7.3.9). **2.46** The *temple* continues as a place in which Christians worship; see also Lk 24.53. **2.47** Consistently Luke emphasizes the growth and divine guidance of the church;

see, e.g., 6.7; 9.15–17, 31; 11.1–21; 12.24;14.1).

The Fulfillment of Acts 1.8 in the Following Narrative

"you will receive power when the Holy Spirit has come upon you"
At Pentecost the gift of the Holy Spirit fulfills this promise (2.1–13).

"you will be my witnesses in Jerusalem"
The preaching of Peter and others in Jerusalem brings about the witness there (2.14–8.3).

"in all Judea and Samaria"
Persecution in Jerusalem forces Christians out into Judea; the Samaritan mission follows (8.4–25).

"and to the ends of the earth"
The "ends of the earth" may refer to the Ethiopian, who comes from a great distance (8.26–40), or to Cornelius, the first acknowledged gentile convert (10.1–11.18), or to the arrival of Paul in Rome (28.14). It may even refer to some event beyond the scope of the narrative in Acts.

Peter Heals a Crippled Beggar

3

One day Peter and John were going up to the temple at the hour of prayer, at three o'clock in the afternoon. [2]And a man lame from birth was being carried in. People would lay him daily at the gate of the temple called the Beautiful Gate so that he could ask for alms from those entering the temple. [3]When he saw Peter and John about to go into the temple, he asked them for alms. [4]Peter looked intently at him, as did John, and said, "Look at us." [5]And he fixed his attention on them, expecting to receive something from them. [6]But Peter said, "I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth,[d]stand up and walk." [7]And he took him by the right hand and raised

him up; and immediately his feet and ankles were made strong. 8Jumping up, he stood and began to walk, and he entered the temple with them, walking and leaping and praising God. 9All the people saw him walking and praising God, 10and they recognized him as the one who used to sit and ask for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

Peter Speaks in Solomon's Portico

11 While he clung to Peter and John, all the people ran together to them in the portico called Solomon's Portico, utterly astonished. 12When Peter saw it, he addressed the people, "You Israelites,[e] why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? 13The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant[f] Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. 14But you rejected the Holy and Righteous One and asked to have a murderer given to you, 15and you killed the Author of life, whom God raised from the dead. To this we are witnesses. 16And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus[a] has given him this perfect health in the presence of all of you.

17 "And now, friends,[b] I know that you acted in ignorance, as did also your rulers. 18In this way God fulfilled what he had foretold through all the prophets, that his Messiah[c] would suffer. 19Repent therefore, and turn to God so that your sins may be wiped out, 20so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah[d] appointed for you, that is, Jesus, 21who must remain in heaven until the time of universal restoration that God announced long ago through his holy prophets. 22Moses said, 'The Lord your God will raise up for you from your own people[b] a prophet like me. You must listen to whatever he tells you. 23And it will be that everyone who does not listen to that prophet will be utterly rooted out of the people.' 24And all the prophets, as many as have spoken, from Samuel and those after him, also predicted these days. 25You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, 'And in your descendants all the families of the earth shall be blessed.' 26When God raised up his servant,[e] he sent him first to you, to bless you by turning each of you from your wicked ways."

3.1–10 This healing, which follows the same general pattern as healings in

the Gospels, illustrates the *wonders and signs* done by the apostles (2.43) and prompts another speech by Peter. **3.1** It was customary to speak of *going up* when going to the temple (2 Kings 19.14; 20.5; Lk 18.10). *Three o'clock in the afternoon,* a regular time of prayer and the hour of the afternoon sacrifice (Dan 9.21; Jdt 9.1; Josephus, *Antiquities* 14.65; 3.237). **3.2** *Beautiful Gate,* puzzling, since ancient descriptions of the temple use no such title; it is generally identified with the Nicanor Gate, a gate made of bronze (Josephus, *War* 5.201; *Mishnah Middot* 1.4; 2.3). **3.4** *Looked intently.* See 13.9; 14.9. **3.6** Just as Peter urged repentance and baptism *in the name of Jesus* (2.38), so now the name is invoked and becomes the center of controversy when Peter and John are called before the council (4.5–20). **3.11–26** Peter's speech at the temple repeats themes of the Pentecost speech (2.14–36) concerning Jesus' place in Israel's history. **3.11** *The people,* Luke's characteristic way of referring to Israel (see v. 9; 4.10; 5.34; 10.41; Lk 2.10, 32; 7.29). *Solomon's Portico,* a colonnade on the east side of the temple enclosure. **3.12** As at Pentecost, the speech begins by addressing a misunderstanding; see 2.14–15. **3.13** *God of Abraham,…Isaac,…Jacob.* Luke connects God's action in Jesus to God's action in all of Israel's history (see Ex 3.6, 15–16; Lk 20.37). *His servant* (or child) *Jesus* recalls the servant of Isa 52.13–53.12 (see also Acts 4.27). On *Pilate*'s judgment, see Lk 23.13–16. **3.14** Calling Jesus *the Holy and Righteous One* (see also 7.52; 22.14; Lk 23.47) underscores the moral contrast between him and the people, who preferred to have Pilate release the murderer Barabbas (Lk 23.18–19). **3.16** In the Gospels, the faith associated with healing is that of the person in need of healing (e.g., Mk 1.40–45; 10.46–52) or a bystander (Mk 5.22–43; 9.14–29). In this instance, the faith involved is that of the apostles themselves. **3.17–18** See note on 2.23. **3.20** *Times of refreshing,* either periods of relief during eschatological distress or the final restoration (see v. 21). **3.21** *Universal restoration,* not the restoration of Israel's kingdom (cf. 1.6), but roughly the equivalent of salvation itself. **3.22–23** See Deut 18.15–20. **3.25** See Gen 22.18; 26.4. **3.26** *First to you* underscores the priority of Israel (see 13.46) and anticipates another stage of proclamation, that to the Gentiles; see also Rom 1.16.

Peter and John before the Council

4

While Peter and John[f] were speaking to the people, the priests, the captain of the temple, and the Sadducees came to them,

[2]much annoyed because they were teaching the people and proclaiming that

in Jesus there is the resurrection of the dead. [3]So they arrested them and put them in custody until the next day, for it was already evening. [4]But many of those who heard the word believed; and they numbered about five thousand.

5 The next day their rulers, elders, and scribes assembled in Jerusalem, [6]with Annas the high priest, Caiaphas, John,[g] and Alexander, and all who were of the high-priestly family. [7]When they had made the prisoners[h] stand in their midst, they inquired, “By what power or by what name did you do this?” [8]Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, [9]if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, [10]let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth,[i]whom you crucified, whom God raised from the dead. [11]This Jesus[j] is

> ‘the stone that was rejected by you, the builders;
> it has become the cornerstone.’[a]

[12]There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.”

13 Now when they saw the boldness of Peter and John and realized that they were uneducated and ordinary men, they were amazed and recognized them as companions of Jesus. [14]When they saw the man who had been cured standing beside them, they had nothing to say in opposition. [15]So they ordered them to leave the council while they discussed the matter with one another. [16]They said, “What will we do with them? For it is obvious to all who live in Jerusalem that a notable sign has been done through them; we cannot deny it. [17]But to keep it from spreading further among the people, let us warn them to speak no more to anyone in this name.” [18]So they called them and ordered them not to speak or teach at all in the name of Jesus. [19]But Peter and John answered them, “Whether it is right in God’s sight to listen to you rather than to God, you must judge; [20]for we cannot keep from speaking about what we have seen and heard.” [21]After threatening them again, they let them go, finding no way to punish them because of the people, for all of them praised God for what had happened. [22]For the man on whom this sign of healing had been performed was more than forty years old.

The Believers Pray for Boldness

23 After they were released, they went to their friends[b] and reported what the

chief priests and the elders had said to them. [24]When they heard it, they raised their voices together to God and said, “Sovereign Lord, who made the heaven and the earth, the sea, and everything in them, [25]it is you who said by the Holy Spirit through our ancestor David, your servant:[c]

> ‘Why did the Gentiles rage,
> and the peoples imagine vain things?
> [26] The kings of the earth took their stand,
> and the rulers have gathered together against the Lord and against his Messiah.’[d]

[27]For in this city, in fact, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, gathered together against your holy servant[c] Jesus, whom you anointed, [28]to do whatever your hand and your plan had predestined to take place. [29]And now, Lord, look at their threats, and grant to your servants[e] to speak your word with all boldness, [30]while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant[c] Jesus.” [31]When they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness.

The Believers Share Their Possessions

32 Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. [33]With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. [34]There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. [35]They laid it at the apostles’ feet, and it was distributed to each as any had need. [36]There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means “son of encouragement”). [37]He sold a field that belonged to him, then brought the money, and laid it at the apostles’ feet.

4.1–22 In contrast to the popular positive reaction to Peter’s Pentecost speech (2.37–42), the speech at the temple (3.12–26) prompts the first official resistance to Christian preaching and sets the stage for Peter’s defense (4.8–12). **4.1–2** Luke distinguishes *the people,* whom Peter and John address and who receive them gladly, from their rulers, who are hostile to the gospel. The *captain of the temple* (see 5.24, 26; Lk 22.52) maintained order in the temple precinct

and ranked just below the high priest in authority. In Acts, the *Sadducees* serve as foils for Christian preaching because they did not believe in the *resurrection of the dead* (see 23.6–10). Little information is available about this Jewish sect; sources consistently associate it with the aristocracy and temple priesthood (Josephus, *Antiquities* 13.297–298; 18.16–17; *War* 2.164–65), yet it did not have any particular authority in the area of the temple itself. **4.4** *Five thousand,* literally the number of males, suggesting that the number of believers was even larger. Since Luke often uses hyperbole for rhetorical impact (see, e.g., v. 16), any assessment of the accuracy of such figures is impossible. **4.6** *Annas,* high priest in 6–15 CE, well before the time of this story, probably included because of his prominence. *Caiaphas,* son-in-law to Annas and high priest in 18–36/7 CE; *John, Alexander,* otherwise unknown. **4.8** *Filled with the Holy Spirit* recalls Lk 12.11–12; Peter speaks not his own words but those given him by the Spirit. **4.10** Again Luke contrasts the responses to Jesus: the leaders crucified him, but God raised him from the dead (see 2.36). **4.11** See Ps 118.22 and its use in Lk 20.17; Mt 21.42; 1 Pet 2.7. **4.12** *Salvation,* both the physical healing of the lame man and salvation from judgment or from the service of false gods (see 13.26;16.17). **4.13** Luke understands *boldness,* or forthright speech, to be a hallmark of the apostles (see vv. 29–31;18.26; 28.31). **4.16** *All who live in Jerusalem,* exaggeration to dramatize the authorities' dilemma. **4.19–20** For comparable assertions about the necessity of obedience to God, see Plato, *Apology* 29D; 2 Macc 7.2; 4 Macc 5.16–38; Josephus, *Antiquities* 17.158–59. **4.22** The subject's age underscores the significance of the healing. **4.23–31** The community responds with prayer to persecution and the release of Peter and John. **4.24** *Sovereign Lord.* See 3 Macc 2.2; Lk 2.29 (translated "Master"); Rev 6.10. *Who made…everything in them.* See 14.15; 17.24; see also Ex 20.11; Ps 146.6; Isa 37.16. **4.25b–26** Ps 2.1–2. Connecting the psalm both to Jesus' death (v. 27) and to the persecution of the church (v. 29) allows Luke to assert that both events serve God's plan. **4.27** Cf. Lk 23.6–16, where *Herod* and *Pilate* seek to release Jesus. Perhaps they are included here as counterparts to the psalm's *kings* and *rulers* (v. 26). **4.29** *Servants,* here those enslaved, a different Greek word (*doulos*) than in vv. 25, 27, 30 (*pais*). **4.31** That the place itself *was shaken* signals God's presence (Ex 19.18; 2 Esd 6.14–15, 29; Josephus, *Antiquities* 4.51). *All filled with the Holy Spirit.* See 2.4. *Boldness.* See v. 13; 9.27–28; 13.46; 28.31. **4.32–37** This second summary of the common life of believers (cf. 2.42–47) emphasizes the sharing of property in a way consistent with the Hellenistic ideal of friendship. **4.34** See Deut 15.4. **4.35** That money from donated property is placed at the *apostles' feet* (see also v. 37; 5.2) suggests their authority over community life. **4.36** Whether *Barnabas* actually means "*son of*

encouragement” is doubtful, but Barnabas’s major role in Acts is encouraging the work of Paul (see, e.g., 9.27; 11.22–30). **4.37** This incident concretely illustrates the community’s sharing of property and contrasts with the story that follows.

Ananias and Sapphira

5

But a man named Ananias, with the consent of his wife Sapphira, sold a piece of property; [2]with his wife’s knowledge, he kept back some of the proceeds, and brought only a part and laid it at the apostles’ feet. [3]“Ananias,” Peter asked, “why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? [4]While it remained unsold, did it not remain your own? And after it was sold, were not the proceeds at your disposal? How is it that you have contrived this deed in your heart? You did not lie to us[a] but to God!” [5]Now when Ananias heard these words, he fell down and died. And great fear seized all who heard of it. [6]The young men came and wrapped up his body,[b] then carried him out and buried him.

7 After an interval of about three hours his wife came in, not knowing what had happened. [8]Peter said to her, “Tell me whether you and your husband sold the land for such and such a price.” And she said, “Yes, that was the price.” [9]Then Peter said to her, “How is it that you have agreed together to put the Spirit of the Lord to the test? Look, the feet of those who have buried your husband are at the door, and they will carry you out.” [10]Immediately she fell down at his feet and died. When the young men came in they found her dead, so they carried her out and buried her beside her husband. [11]And great fear seized the whole church and all who heard of these things.

The Apostles Heal Many

12 Now many signs and wonders were done among the people through the apostles. And they were all together in Solomon’s Portico. [13]None of the rest dared to join them, but the people held them in high esteem. [14]Yet more than ever believers were added to the Lord, great numbers of both men and women, [15]so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter’s shadow might fall on some of them as he came by. [16]A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured.

The Apostles Are Persecuted

17 Then the high priest took action; he and all who were with him (that is, the
sect of the Sadducees), being filled with jealousy, 18arrested the apostles and put
them in the public prison. 19But during the night an angel of the Lord opened the
prison doors, brought them out, and said, 20"Go, stand in the temple and tell the
people the whole message about this life." 21When they heard this, they entered
the temple at daybreak and went on with their teaching.

When the high priest and those with him arrived, they called together the
council and the whole body of the elders of Israel, and sent to the prison to have
them brought. 22But when the temple police went there, they did not find them in
the prison; so they returned and reported, 23"We found the prison securely
locked and the guards standing at the doors, but when we opened them, we
found no one inside." 24Now when the captain of the temple and the chief priests
heard these words, they were perplexed about them, wondering what might be
going on. 25Then someone arrived and announced, "Look, the men whom you
put in prison are standing in the temple and teaching the people!" 26Then the
captain went with the temple police and brought them, but without violence, for
they were afraid of being stoned by the people.

27 When they had brought them, they had them stand before the council.
The high priest questioned them, 28saying, "We gave you strict orders not to
teach in this name,[a] yet here you have filled Jerusalem with your teaching and
you are determined to bring this man's blood on us." 29But Peter and the apostles
answered, "We must obey God rather than any human authority.[b] 30The God of
our ancestors raised up Jesus, whom you had killed by hanging him on a tree.
31God exalted him at his right hand as Leader and Savior that he might give
repentance to Israel and forgiveness of sins. 32And we are witnesses to these
things, and so is the Holy Spirit whom God has given to those who obey him."

33 When they heard this, they were enraged and wanted to kill them. 34But a
Pharisee in the council named Gamaliel, a teacher of the law, respected by all the
people, stood up and ordered the men to be put outside for a short time. 35Then
he said to them, "Fellow Israelites,[c] consider carefully what you propose to do to
these men. 36For some time ago Theudas rose up, claiming to be somebody, and
a number of men, about four hundred, joined him; but he was killed, and all who
followed him were dispersed and disappeared. 37After him Judas the Galilean
rose up at the time of the census and got people to follow him; he also perished,
and all who followed him were scattered. 38So in the present case, I tell you,

keep away from these men and let them alone; because if this plan or this undertaking is of human origin, it will fail; [39]but if it is of God, you will not be able to overthrow them—in that case you may even be found fighting against God!”

They were convinced by him, [40]and when they had called in the apostles, they had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go. [41]As they left the council, they rejoiced that they were considered worthy to suffer dishonor for the sake of the name. [42]And every day in the temple and at home[d] they did not cease to teach and proclaim Jesus as the Messiah.[e]

5.1–11 The story of the otherwise unknown Ananias and Sapphira underscores the importance of the community and especially of Peter, but the real focus here is on the lie to God involved in their actions; see Josh 7. **5.3** As with the betrayal of Jesus by Judas (Lk 22.3, 31), this event occurs at *Satan*’s instigation; nevertheless, Ananias and Sapphira are held responsible for their actions. **5.5** *He…died.* Following immediately on Peter’s pronouncement that Ananias lied to God, this death enacts God’s judgment. **5.7–11** The fact that Luke describes Sapphira’s death separately reflects both the significance of the story and Luke’s customary attention to female characters; see, e.g., 9.36–43; 16.11–15; Lk 1.5–58; 2.36–38; 7.11–17, 36–50; 8.1–3, 43–48. **5.11** *Fear,* or awe, often accompanies the divine presence (see 2.43; 5.5; 9.31; 19.17; Lk 1.12; 2.9; 5.26; 7.16; 8.37; 21.26). The word *church* appears here for the first time in Luke-Acts. **5.12–16** The third summary of community life (see 2.42–47; 4.32–37) emphasizes the healings accomplished by the apostles in answer to the prayer of 4.30. **5.12** *Solomon’s Portico.* See note on 3.11. **5.15** Like the fringe of Jesus’ clothing (Lk 8.44) or Paul’s handkerchief (19.12), even *Peter’s shadow* can heal. **5.17–42** The series of miracles, speeches, and confrontations that begins in 3.1 culminates in this dramatic confrontation with the authorities. **5.17** *Sadducees.* See note on 4.1–2. **5.18** By characterizing this as a public act, Luke underscores the authorities’ desire to intimidate and silence. **5.28–29** See 4.17–20. **5.34** Within the crowd of Sadducees (v. 17) the Pharisee Gamaliel seems to be a minority. In Acts, the *Pharisees* appear as natural allies of Christians because of their shared belief in resurrection (see 23.6–10). *Gamaliel,* referred to in Jewish writings as Gamaliel I or the Elder, is later identified as Paul’s teacher (22.3), but little is known about him. Luke describes him favorably. **5.36** According to Josephus (*Antiquities* 20.97–98), *Theudas* declared himself a prophet and led a large group of people to the Jordan River, which he declared would part at his order. He was executed by the Romans ca. 44 CE, well after the time of Judas

the Galilean (see v. 37) and after the time of Gamaliel's speech. Either Luke and Josephus refer to different persons, which seems unlikely, or one of them is incorrect. **5.37** *Judas the Galilean* led a revolt against the census of Quirinius ca. 6 CE. **5.41–42** The rejoicing of the apostles and their continued preaching indicates already that persecution will not silence them; thus Gamaliel's warning in vv. 38–39 already proves prophetic.

Seven Chosen to Serve

6

Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. 2And the twelve called together the whole community of the disciples and said, "It is not right that we should neglect the word of God in order to wait on tables.[a] 3Therefore, friends,[b] select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, 4while we, for our part, will devote ourselves to prayer and to serving the word." 5What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. 6They had these men stand before the apostles, who prayed and laid their hands on them.

7 The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

The Arrest of Stephen

8 Stephen, full of grace and power, did great wonders and signs among the people. 9Then some of those who belonged to the synagogue of the Freedmen (as it was called), Cyrenians, Alexandrians, and others of those from Cilicia and Asia, stood up and argued with Stephen. 10But they could not withstand the wisdom and the Spirit[c] with which he spoke. 11Then they secretly instigated some men to say, "We have heard him speak blasphemous words against Moses and God." 12They stirred up the people as well as the elders and the scribes; then they suddenly confronted him, seized him, and brought him before the council. 13They set up false witnesses who said, "This man never stops saying things against this holy place and the law; 14for we have heard him say that this Jesus

of Nazareth[d] will destroy this place and will change the customs that Moses handed on to us." [15]And all who sat in the council looked intently at him, and they saw that his face was like the face of an angel.

6.1–7 This conflict between the Hellenists and the Hebrews raises a number of historical questions, since neither the groups nor their conflict has previously entered Luke's story. Luke appears less concerned with historical detail than with describing the way in which the church addresses a threat to its unity. **6.1** *Disciples,* the first use of the term since Lk 22.45; in Acts it refers to believers in general rather than to the apostles (e.g., 9.10; 15.10; 16.1). *Hellenists,* probably Jewish Christians from the Diaspora whose native language was Greek and who spoke little or no Aramaic. *Hebrews,* by contrast, Christians from among those Jews who spoke only or primarily Aramaic. Conflict could arise from their social and cultural differences and spill over into the *daily distribution of food* (see 4.35). In a culture that allowed women little economic independence, widows, especially those of immigrants, would be among the most disadvantaged. This scene recalls the commands that Israel care for widow and orphan (Deut 14.28–29; 24.17–21; 26.12–13) as well as the sharp rebuke that follows when widow and orphan are neglected (Isa 10.1–3; Zech 7.10–12). **6.2** Luke only here refers to the apostles as *the twelve* (but cf. Lk 6.13; 1 Cor 15.5). Although the seven are assigned to *wait on tables,* Acts nowhere depicts them doing so. **6.5** All of the seven have Greek names, consistent with their identification with the Hellenists. Only *Stephen* (6.8–8.1) and *Philip* (8.4–13, 26–40; 21.8) enter the story again. That *Nicolaus* is identified as a proselyte, or convert, suggests that the others were born into Jewish families. **6.6** For the laying on of *hands* as a ritual of empowerment, see Num 27.23; 1 Tim 4.14; 5.22; 2 Tim 1.6. **6.7** *The word of God continued to spread,* one of several statements showing the church's growth in the face of dire threats, internal and external (see 5.14;9.31; 11.21; 12.24; 16.5; 19.20). *Many of the priests,* a surprise, given the resistance of the chief priests in 4.5;5.17. **6.8–15** Stephen's arrest expands the persecution of Christians to include diaspora Jews living in Jerusalem and escalates the actions beyond beating and imprisonment (5.17–42) to death. **6.8** Luke's emphasis on Stephen's holiness (see also vv. 5, 10, 15;7.55–60) makes his persecution and death appear more heinous. **6.9** Probably persons from at least two synagogues are involved in the dispute with Stephen: one group of *Freedmen* (i.e., former slaves) from Africa (Cyrene and Alexandria) and another group from Asia Minor (Cilicia and Asia). This is the first time diaspora Jews have been involved in resistance to Christian preaching. **6.11–14** The charges against Stephen are more specific than earlier charges against the

apostles; he stands accused of threatening the temple and Mosaic law (cf. 21.28; 25.8). For similar charges against Jesus, see Mt 26.59–61; Mk 14.55–58; cf. Jn 2.19–22. **6.12** For the first time in Acts, the *people* side with the authorities against the church (cf. 2.47; 4.1–2). **6.15** That Stephen's face appears *like the face of an angel* confirms his innocence and anticipates the vision of 7.55–56.

Stephen's Speech to the Council

7

Then the high priest asked him, "Are these things so?" [2]And Stephen replied:

"Brothers[e] and fathers, listen to me. The God of glory appeared to our ancestor Abraham when he was in Mesopotamia, before he lived in Haran, [3]and said to him, 'Leave your country and your relatives and go to the land that I will show you.' [4]Then he left the country of the Chaldeans and settled in Haran. After his father died, God had him move from there to this country in which you are now living. [5]He did not give him any of it as a heritage, not even a foot's length, but promised to give it to him as his possession and to his descendants after him, even though he had no child. [6]And God spoke in these terms, that his descendants would be resident aliens in a country belonging to others, who would enslave them and mistreat them during four hundred years. [7]'But I will judge the nation that they serve,' said God, 'and after that they shall come out and worship me in this place.' [8]Then he gave him the covenant of circumcision. And so Abraham[a] became the father of Isaac and circumcised him on the eighth day; and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

9 "The patriarchs, jealous of Joseph, sold him into Egypt; but God was with him, [10]and rescued him from all his afflictions, and enabled him to win favor and to show wisdom when he stood before Pharaoh, king of Egypt, who appointed him ruler over Egypt and over all his household. [11]Now there came a famine throughout Egypt and Canaan, and great suffering, and our ancestors could find no food. [12]But when Jacob heard that there was grain in Egypt, he sent our ancestors there on their first visit. [13]On the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh. [14]Then Joseph sent and invited his father Jacob and all his relatives to come to him, seventy-five in all; [15]so Jacob went down to Egypt. He himself died there as well as our ancestors, [16]and their bodies[b] were brought back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in

Shechem.

17 “But as the time drew near for the fulfillment of the promise that God had made to Abraham, our people in Egypt increased and multiplied 18until another king who had not known Joseph ruled over Egypt. 19He dealt craftily with our race and forced our ancestors to abandon their infants so that they would die. 20At this time Moses was born, and he was beautiful before God. For three months he was brought up in his father’s house; 21and when he was abandoned, Pharaoh’s daughter adopted him and brought him up as her own son. 22So Moses was instructed in all the wisdom of the Egyptians and was powerful in his words and deeds.

23 “When he was forty years old, it came into his heart to visit his relatives, the Israelites.[c] 24When he saw one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian. 25He supposed that his kinsfolk would understand that God through him was rescuing them, but they did not understand. 26The next day he came to some of them as they were quarreling and tried to reconcile them, saying, ‘Men, you are brothers; why do you wrong each other?’ 27But the man who was wronging his neighbor pushed Moses[d] aside, saying, ‘Who made you a ruler and a judge over us? 28Do you want to kill me as you killed the Egyptian yesterday?’ 29When he heard this, Moses fled and became a resident alien in the land of Midian. There he became the father of two sons.

30 “Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning bush. 31When Moses saw it, he was amazed at the sight; and as he approached to look, there came the voice of the Lord: 32‘I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.’ Moses began to tremble and did not dare to look. 33Then the Lord said to him, ‘Take off the sandals from your feet, for the place where you are standing is holy ground. 34I have surely seen the mistreatment of my people who are in Egypt and have heard their groaning, and I have come down to rescue them. Come now, I will send you to Egypt.’

35 “It was this Moses whom they rejected when they said, ‘Who made you a ruler and a judge?’ and whom God now sent as both ruler and liberator through the angel who appeared to him in the bush. 36He led them out, having performed wonders and signs in Egypt, at the Red Sea, and in the wilderness for forty years. 37This is the Moses who said to the Israelites, ‘God will raise up a prophet for you from your own people[a] as he raised me up.’ 38He is the one who was in the

congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our ancestors; and he received living oracles to give to us. [39]Our ancestors were unwilling to obey him; instead, they pushed him aside, and in their hearts they turned back to Egypt, [40]saying to Aaron, ‘Make gods for us who will lead the way for us; as for this Moses who led us out from the land of Egypt, we do not know what has happened to him.’ [41]At that time they made a calf, offered a sacrifice to the idol, and reveled in the works of their hands. [42]But God turned away from them and handed them over to worship the host of heaven, as it is written in the book of the prophets:

> ‘Did you offer to me slain victims and sacrifices
> forty years in the wilderness, O house of Israel?
> [43] No; you took along the tent of Moloch,
> and the star of your god Rephan, the images that you made to worship;
> so I will remove you beyond Babylon.’

44 “Our ancestors had the tent of testimony in the wilderness, as God[b] directed when he spoke to Moses, ordering him to make it according to the pattern he had seen. [45]Our ancestors in turn brought it in with Joshua when they dispossessed the nations that God drove out before our ancestors. And it was there until the time of David, [46]who found favor with God and asked that he might find a dwelling place for the house of Jacob.[c] [47]But it was Solomon who built a house for him. [48]Yet the Most High does not dwell in houses made with human hands;[d] as the prophet says,

> [49] ‘Heaven is my throne,
> and the earth is my footstool.
> What kind of house will you build for me, says the Lord,
> or what is the place of my rest?
> [50] Did not my hand make all these things?’

51 “You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do. [52]Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers. [53]You are the ones that received the law as ordained by angels, and yet you have not kept it.”

7.1–53 Stephen’s speech offers little direct response to the high priest’s question, although it does deal at length with the topics of Moses and the temple.

Rather than defend himself, Stephen recounts Israel's history, focusing on the figures of Abraham, Joseph, and Moses; for similar recitals, see Josh 24.2–13; Neh 9.6–37; Pss 78; 105; 106; 135. **7.2–8** The story of *Abraham* is here confined to God's actions of call, promise, and covenant, with little attention to the theme of Abraham's obedience and no reference to Sarah. **7.2** *The God of glory.* See Ps 29.3; cf. *the glory of God* in Acts 7.55. According to Gen 11.31, Abraham already lived in *Haran* when God called him. **7.3** The quotation is from Gen 12.1. **7.5** See Gen 13.15; 17.8; 48.4. **7.6–7** See Gen 15.13–14; see also Ex 2.22. **7.8** *Isaac* and *Jacob* receive scant attention here as Stephen moves quickly to Joseph (see Gen 21.1–4; 25.26; 29.31–30.24). **7.9–16** With *Joseph,* Stephen develops the theme of God's use of unlikely instruments for the salvation of Israel and Israel's rejection of those instruments. On Joseph's betrayal by his brothers, see Gen 37.11, 18–36. **7.14** *Seventy-five* agrees with the Septuagint text of Gen 46.27 over against the Hebrew text, which reads "seventy." **7.16** This account of the burial of the patriarchs conflicts at several points with Genesis; see Gen 23.1–20; 25.9; 33.18–19; 50.13–14; Josh 24.32. *Shechem* may anticipate the inclusion of the Samaritans in 8.4–25, since Shechem was the center of Samaritan territory. **7.17–43** As the servant of God who is rejected by Israel, *Moses* receives the most detailed attention in Stephen's speech. **7.17–19** See Ex 1.7–10. **7.20–22** See Ex 2.2–10. **7.22** Luke's emphasis on Moses' *wisdom, power,* and role in God's plan (see v. 25) ties him to John the Baptist and Jesus (see Lk 1.68–80; 2.29–32, 40, 52) as well as to Stephen himself (6.5, 8, 10). **7.23–29** See Ex 2.11–22, where it is Pharaoh's anger that prompts Moses' flight. **7.30–34** See Ex 3.1–10. **7.35–43** Israel's rejection of Moses, and indeed of God, dominates Stephen's summary of the exodus and wilderness years as the account moves toward an indictment of Israel. **7.35** See Ex 2.14. **7.37** See Deut 18.15. **7.40** See Ex 32.1, 23. **7.42–43** See Am 5.25–27 (Septuagint). See also Rom 1.24, 26, 28, where God is said to have "given up" (or *handed…over*) humanity to sin because of its failure to acknowledge God. **7.44–53** The speech's final segment turns from key figures in Israel's history to the tent and temple as places of worship. **7.44** *Tent of testimony.* See Ex 33.7. On the *pattern* shown to Moses, see Ex 25.8–9. **7.45** See Josh 3.14–17. **7.46** On God's *favor* toward David, see 1 Sam 13.14; 2 Sam 15.25. On what David *asked* of God, see 2 Sam 7. **7.47** See 1 Kings 6. **7.48** That God does not dwell *in houses made with human hands* may be found already in 1 Kings 8.27–30, and Stephen's audience would have agreed. **7.49–50** Having explained that God commanded the making of the tabernacle (v. 44) and having recalled Solomon's building of the temple (v. 47), Stephen, quoting from Isa 66.1–2, rejects not the temple as such but the assumption that humans have authority over it. See Jer 7.1–4; Mic 3.9–12. **7.51**

Stiff-necked people. See Ex 33.3, 5. *Uncircumcised in heart and ears.* See Deut 10.16; Jer 6.10. *Forever opposing the Holy Spirit.* See 5.3; Isa 63.10; Lk 12.10. **7.52** The charge that the people of Jerusalem killed Jesus (see 2.23; 3.14–15; 4.10; 5.30) is here placed in the context of Israel's persecution of God's prophets, a claim hyperbolically asserted in v. 52a. **7.53** Paul employs the same tradition about *angels* to argue the law's inferiority (Gal 3.19; cf. Heb 2.2); here the angels confirm the law's importance. The tradition may be derived from Deut 33.2; cf. *Jubilees* 1.27, 29; 2.1; Josephus, *Antiquities* 15.136. **7.54–8.1a** The narrative of Stephen's death dramatically contrasts Stephen with his attackers by emphasizing his innocence and their rage. The introduction of Saul, who becomes the ardent enemy of the church, completes the contrast. **7.54** *Ground their teeth,* a common depiction of God's enemies in the OT. See Lk 13.28; see also Job 16.9; Ps 35.16; 112.10. **7.55** The presence of the Holy Spirit and the vision of God's glory and of Jesus testify to Stephen's innocence (see also Lk 9.32). **7.56** Stephen's vision of the *Son of Man* recalls Jesus' earlier words to the council (see Lk 22.69; cf. Ps 110.1; Dan 7.13), although here the Son of Man is not seated but standing. **7.58** On *stoning* outside the city, see Lev 24.10–23; Num 15.32–36. Here again Stephen's story conforms to that of Jesus (Lk 4.28–29). *Saul* (or Paul; see 13.9) appears here for the first time and will shortly return as persecutor of the church (8.3); later he becomes a central figure in the church's mission (chs. 13–28). **7.59** *Lord…receive my spirit.* Cf. Jesus' words in Lk 23.46; see also Ps 31.5. **7.60** *Do not hold this sin against them.* Cf. Jesus' words in Lk 23.34.

The Stoning of Stephen

8

54 When they heard these things, they became enraged and ground their teeth at Stephen.[a] 55But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. 56"Look," he said, "I see the heavens opened and the Son of Man standing at the right hand of God!" 57But they covered their ears, and with a loud shout all rushed together against him. 58Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. 59While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." 60Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.[b] 1And Saul approved of their killing him.

Saul Persecutes the Church

That day a severe persecution began against the church in Jerusalem, and all except the apostles were scattered throughout the countryside of Judea and Samaria. [2]Devout men buried Stephen and made loud lamentation over him. [3]But Saul was ravaging the church by entering house after house; dragging off both men and women, he committed them to prison.

Philip Preaches in Samaria

4 Now those who were scattered went from place to place, proclaiming the word. [5]Philip went down to the city[c] of Samaria and proclaimed the Messiah[d] to them. [6]The crowds with one accord listened eagerly to what was said by Philip, hearing and seeing the signs that he did, [7]for unclean spirits, crying with loud shrieks, came out of many who were possessed; and many others who were paralyzed or lame were cured. [8]So there was great joy in that city.

9 Now a certain man named Simon had previously practiced magic in the city and amazed the people of Samaria, saying that he was someone great. [10]All of them, from the least to the greatest, listened to him eagerly, saying, “This man is the power of God that is called Great.” [11]And they listened eagerly to him because for a long time he had amazed them with his magic. [12]But when they believed Philip, who was proclaiming the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. [13]Even Simon himself believed. After being baptized, he stayed constantly with Philip and was amazed when he saw the signs and great miracles that took place.

14 Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. [15]The two went down and prayed for them that they might receive the Holy Spirit [16] (for as yet the Spirit had not come[a] upon any of them; they had only been baptized in the name of the Lord Jesus). [17]Then Peter and John[b] laid their hands on them, and they received the Holy Spirit. [18]Now when Simon saw that the Spirit was given through the laying on of the apostles’ hands, he offered them money, [19]saying, “Give me also this power so that anyone on whom I lay my hands may receive the Holy Spirit.” [20]But Peter said to him, “May your silver perish with you, because you thought you could obtain God’s gift with money! [21]You have no part or share in this, for your heart is not right before God. [22]Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. [23]For I see that you are in the gall of bitterness and the chains of

wickedness.” 24Simon answered, “Pray for me to the Lord, that nothing of what you[c] have said may happen to me.”

25 Now after Peter and John[d] had testified and spoken the word of the Lord, they returned to Jerusalem, proclaiming the good news to many villages of the Samaritans.

Philip and the Ethiopian Eunuch

26 Then an angel of the Lord said to Philip, “Get up and go toward the south[e] to the road that goes down from Jerusalem to Gaza.”(This is a wilderness road.) 27So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship 28and was returning home; seated in his chariot, he was reading the prophet Isaiah. 29Then the Spirit said to Philip, “Go over to this chariot and join it.” 30So Philip ran up to it and heard him reading the prophet Isaiah. He asked, “Do you understand what you are reading?” 31He replied, “How can I, unless someone guides me?” And he invited Philip to get in and sit beside him. 32Now the passage of the scripture that he was reading was this:

> “Like a sheep he was led to the slaughter,
> and like a lamb silent before its shearer,
> so he does not open his mouth.
> 33 In his humiliation justice was denied him.
> Who can describe his generation?
> For his life is taken away from the earth.”

34The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?” 35Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. 36As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?”[a] 38He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip[b] baptized him. 39When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. 40But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

8.1a Saul’s approval of Stephen’s death sets the stage for the great

persecution in Jerusalem (vv. 1b–3) and for Saul's persecution of Christians beyond Jerusalem (9.1–2).

8.1b–3 Persecution of the church provides an impetus to its growth as it forces the church into new territory. **8.1b** Since Acts has referred only to *the church in Jerusalem,* this reference to Jerusalem is superfluous except that, with the references to *Judea and Samaria,* it recalls the promise of 1.8. That *all* Christians *except the apostles* left Jerusalem seems highly improbable in view of later references to the Jerusalem church (11.2, 22). More likely, Jewish Christians from the Diaspora fled Jerusalem, leaving the Jerusalem church in the hands of local residents (see the *Hebrews* in 6.1–6). Luke's portrait of the flight of all except the apostles, who have already resisted persecution, underscores their importance for the Jerusalem community. **8.2** The *devout men* who bury Stephen may be Christians; given the flight described in v. 1, however, they could be non-Christian Jews who recognize the presence of God's activity in Stephen (by contrast with Saul). **8.4–25** Preaching in Samaria fulfills 1.8 and constitutes a significant movement in the church's development because of the long-standing animosity between Jews and Samaritans (see Lk 9.51–56; 10.29–37; Jn 4.1–42). **8.5** *Philip.* See 6.5. *The city of Samaria,* probably either Sebaste or Shechem (see 7.16). **8.6–8** The response in Samaria parallels the initial responses in Jerusalem (see 5.12–16). **8.9** *Simon* enters the story as the antithesis of Philip. That he *practiced magic* signals his corruption, since Jews were strictly forbidden any connection with magical practices (Lev 19.31, 20.6, 27; Deut 18.10–12). He appears in later Christian literature as Simon Magus (Magus is a title, derived from a Persian word for a priest, used in Greek for people who practiced "magic"), the archheretic. **8.10** Luke associates *the power of God* with Jesus and the work of the church. To equate Simon with this power constitutes blasphemy (see also 12.22–23). **8.13** Simon's *baptism* signals the superiority of Philip's ministry, although vv. 18–19 demonstrate that Simon's conversion is incomplete. **8.18** The gift of the *Spirit* does not depend on the *laying on of the apostles' hands* (see 9.17; 10.44), but the apostles' presence signals their cooperation with Philip's ministry and sets the stage for the confrontation between Peter and Simon. Magicians were widely viewed as people who plied their trade for *money;* Simon ascribes his own attitude to Peter. By contrast, Luke consistently depicts concern over money as threatening faith (e.g., Judas in 1.18; Ananias and Sapphira in 5.1–11; the owners of the girl with the gift of divination in 16.16–18; Demetrius the silversmith in 19.24–27). **8.23** *Gall of bitterness.* See Deut 29.18–20. **8.24** Ironically, the one earlier called *the power of God* (v. 10) now must seek Peter's intercession. **8.26–40** The conversion of the Ethiopian eunuch, from a region vastly removed from Jerusalem, signals the

fulfillment of the promise to all those who are *far away* (2.39). The eunuch's receptivity (vv. 31, 34, 36, 39) exemplifies the attitude toward the gospel that Luke regards as appropriate for all. **8.26** Philip receives orders from *an angel,* underscoring that the initiative comes from God. He is to go *toward the south,* or *at noon* (see text note *e*); the Greek may be translated either way (see 26.13, where Paul's conversion occurs at noon). **8.27** *Ethiopian,* in Luke's world anyone with dark skin, particularly persons from territories south of Egypt. Various ancient writers depict Ethiopia as the equivalent of the end of the world and its inhabitants as handsome people (e.g., Esth 1.1; 8.9; Ezek 29.10; Zeph 3.10; Homer, *Odyssey* 1.22–23; Herodotus, *History* 3.17–20; Strabo, *Geography* 17.2. 1–3). As a *eunuch,* he could not be a Jew or a proselyte to Judaism (Lev 21.20; Deut 23.1; Josephus, *Antiquities* 4.290–91; but cf. Isa 56.3–5; Wis 3.14), and thus his conversion foreshadows that of Cornelius (10.1–11.18), which formally opens the Christian mission to Gentiles. *Candace,* the title traditionally given to the queen of Meroe (a Nubian realm along the Upper Nile), making the eunuch's position one of considerable power. That he has been *to Jerusalem to worship* indicates his interest in Israel's religion, as does his reading of Isaiah. Gentiles could worship in the temple enclosure, although only in the outer court; see note on 21.28. **8.28** *Reading* was a customary activity during travel; here it sets the stage for Philip's approach. **8.29** The prompting of *the Spirit* suggests that God stands behind this overture (see 8.26). **8.32–33** The passage quoted is Isa 53.7–8. **8.35** Cf. Lk 24.27, where Jesus explains "things about himself" from scripture. **8.39** Later church tradition holds that the eunuch became the first Christian missionary to Africa, but Luke says nothing about his activity beyond *rejoicing* (see also 13.48; 15.31). **8.40** *Azotus,* a city about twenty-two miles north of Gaza near the Mediterranean coast. On Philip at *Caesarea,* see 21.8.

The Conversion of Saul

9

Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest [2]and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. [3]Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. [4]He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" [5]He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. [6]But get up and enter the city, and you will be told

what you are to do.” 7The men who were traveling with him stood speechless because they heard the voice but saw no one. 8Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. 9For three days he was without sight, and neither ate nor drank.

10 Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, “Ananias.” He answered, “Here I am, Lord.” 11The Lord said to him, “Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, 12and he has seen in a vision[a] a man named Ananias come in and lay his hands on him so that he might regain his sight.” 13But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; 14and here he has authority from the chief priests to bind all who invoke your name.” 15But the Lord said to him, “Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; 16I myself will show him how much he must suffer for the sake of my name.” 17So Ananias went and entered the house. He laid his hands on Saul[b] and said, “Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit.” 18And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, 19and after taking some food, he regained his strength.

Saul Preaches in Damascus

For several days he was with the disciples in Damascus, 20and immediately he began to proclaim Jesus in the synagogues, saying, “He is the Son of God.” 21All who heard him were amazed and said, “Is not this the man who made havoc in Jerusalem among those who invoked this name? And has he not come here for the purpose of bringing them bound before the chief priests?” 22Saul became increasingly more powerful and confounded the Jews who lived in Damascus by proving that Jesus[c] was the Messiah.[d]

Saul Escapes from the Jews

23 After some time had passed, the Jews plotted to kill him, 24but their plot became known to Saul. They were watching the gates day and night so that they might kill him; 25but his disciples took him by night and let him down through

an opening in the wall,[e] lowering him in a basket.

Saul in Jerusalem

26 When he had come to Jerusalem, he attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple. 27But Barnabas took him, brought him to the apostles, and described for them how on the road he had seen the Lord, who had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. 28So he went in and out among them in Jerusalem, speaking boldly in the name of the Lord. 29He spoke and argued with the Hellenists; but they were attempting to kill him. 30When the believers[a] learned of it, they brought him down to Caesarea and sent him off to Tarsus.

31 Meanwhile the church throughout Judea, Galilee, and Samaria had peace and was built up. Living in the fear of the Lord and in the comfort of the Holy Spirit, it increased in numbers.

The Healing of Aeneas

32 Now as Peter went here and there among all the believers,[b] he came down also to the saints living in Lydda. 33There he found a man named Aeneas, who had been bedridden for eight years, for he was paralyzed. 34Peter said to him, “Aeneas, Jesus Christ heals you; get up and make your bed!” And immediately he got up. 35And all the residents of Lydda and Sharon saw him and turned to the Lord.

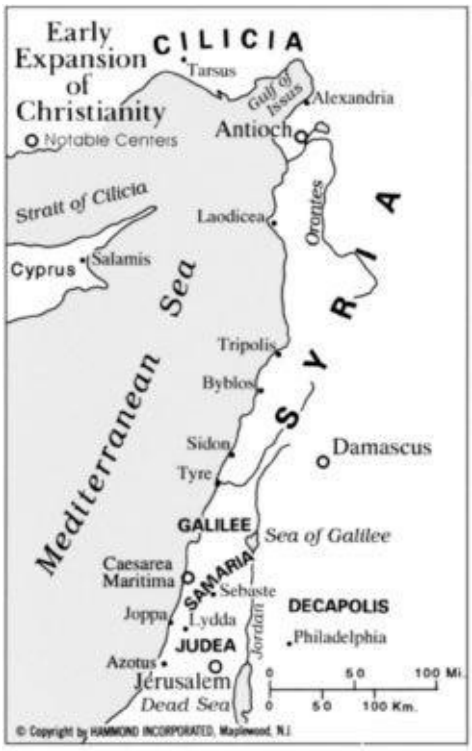
Peter in Lydda and Joppa

36 Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas.[c]She was devoted to good works and acts of charity. 37At that time she became ill and died. When they had washed her, they laid her in a room upstairs. 38Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, “Please come to us without delay.” 39So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. 40Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, “Tabitha, get up.” Then she opened her eyes, and seeing Peter, she sat up. 41He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. 42This became known throughout Joppa, and many believed in the Lord. 43Meanwhile he stayed in Joppa for some time with a

certain Simon, a tanner.

9.1–31 The conversion of Saul, the church's most ardent enemy, involves both an encounter with the risen Lord (vv. 3–6) and divine direction (vv. 10–16). Luke narrates this event again in 22.1–21; 26.2–23, indicating its importance for him. **9.1–2** *Breathing threats and murder* fulfills Stephen's words in 7.51–52 (and see 3 Macc 2.24; 5.18, 33; 4 Macc 4.8). The report of Saul's proposed trip to *Damascus,* about sixty miles northeast of the Sea of Galilee, assumes that Christianity has spread there; it also moves the persecution of the church well beyond Jerusalem. Historically, it is unclear how the *high priest* in Jerusalem would have had authority over *synagogues at Damascus,* which suggests that Luke may be exaggerating Paul's activity for dramatic effect. For other references to Paul's persecution, see also 22.4–5; 26.9–11; 1 Cor 15.9; Gal 1.13–14; Phil 3.6. *The Way,* the Christian faith; see 18.25–26; 19.9, 23; 22.4; 24.14, 22. **9.3–4** Saul's encounter contains several features often associated with divine appearances and commissions: *light* (4 Macc 4.10); falling *to the ground* (Ezek 1.28; Dan 10.9); the use of the double vocative, as in *Saul, Saul* (Gen 22.11;46.2; Ex 3.4; 1 Sam 3.4, 10). *Why do you persecute me?* identifies Saul's persecution of disciples as persecution of Jesus himself (see Lk 10.16). In Acts, the verb *persecute* seldom appears except in reference to Saul (22.4, 7, 8; 26.11, 14, 15; see also 7.52; Lk 11.49; 21.12). **9.5** Saul's address of Jesus as *Lord* does not necessarily imply faith, since the Greek word *kyrios* can also function as the respectful address "sir." **9.8** Saul's blindness is consistent with Luke's use of sight and its absence elsewhere (see Lk 2.30; 4.18; 24.16, 31; Acts 13.11;28.27). **9.10** Here Luke describes *Ananias* simply as *a disciple* (cf. 22.12); Saul will be aided by one of the disciples he set out to persecute (see 9.1). In Acts, surprising changes in mission are often set in motion by *visions* (e.g., 10.3; 16.9–10; 18.9–10; cf. 2.17). *Here I am, Lord.* See Gen 22.1; 1 Sam 3.6, 8. **9.11** *Straight* street was the major east-west corridor. For the first time, Saul is identified as being from *Tarsus,* the capital of the Roman province of Cilicia (see v. 30; note on 21.39). **9.12** Cf. the interconnected visions of Ananias and Saul with those of Cornelius and Peter in 10.1–16. **9.13–14** Ananias's resistance reinforces the identification of Saul as persecutor and prompts the new identification in vv. 15–16. **9.15** Paul's later audience does encompass *Gentiles* (17.22–31), *kings* (26.2–32), and *Israel* (13.16–41; 22.1–21). **9.16** *He must suffer for the sake of my name* (see 5.41; 15.26; 21.13) exactly reverses Ananias's statement regarding Saul in vv. 13–14. On the *name,* see 2.38; 3.6; 4.10; 5.28. **9.17** *Who appeared to you,* language elsewhere associated with the Easter appearances (see 1 Cor 15.5–8). **9.18** *Something like scales.* See Tob 3.17; 11.13. **9.19a** As in other miracles, the episode concludes with a demonstration of the healing, here through *taking some*

food (see Lk 8.55). **9.19b–25** Saul's preaching provides further demonstration of his conversion. His increasing power as a proclaimer and the hostility toward him mirror vv. 1–2, where his power was directed against the church. **9.20** *Son of God* appears only here in Acts, but see 13.33; Lk 1.32, 35;3.22; 4.3, 9, 41; 22.70. **9.25** Cf. 2 Cor 11.32–33, where Paul says he fled from the governor's attempt to seize him (see also Josh 2.15). **9.26–31** This incident is difficult to reconcile with Gal 1.18–24, where Paul insists that he saw only Cephas (Peter) and James, although his reputation as a persecutor is a factor in both texts (Gal 1.23). **9.27** How *Barnabas* knows about Saul's preaching remains unclear, but here he fulfills the name attributed to him in 4.36 (*son of encouragement*). **9.28** On *speaking boldly* as a characteristic of Christian proclamation, see note on 4.13. **9.29** The *Hellenists* are apparently Greek-speaking Jews who have not converted, but the same term is used of Christians in 6.1. **9.31** On the growth of the church, see note on 6.7. *Church* usually refers to a gathering in a single location (8.1; 13.1; 20.17), but here it refers to an entire region. *Galilee,* which has not been mentioned since 1.11, is striking, since nothing has been said in Acts about a mission there. **9.32–43** Two brief stories reintroduce Peter, recall the healings of Elijah, Elisha, and Jesus, and also prepare for the conversion of the first Gentile in 10.1–11.18. Lydda and Joppa (vv. 32, 26), towns west of Jerusalem, signal the movement of the gospel westward; it has already moved north as far as Damascus (v. 2). Luke does not indicate how the gospel came to these towns, but they could have been on Philip's route from Azotus to Caesarea (8.40). **9.34** Earlier Peter heals in Jesus' name (3.6), but here he asserts that it is actually Jesus who carries out the healing. **9.35** *Sharon,* the plain on which *Lydda* was situated. *Turned to the Lord,* converted, most often used of Gentiles who turn to faith in the one God (see 11.21; 14.15;15.19; 26.18, 20; Gal 4.9; 1 Thess 1.9). **9.36–43** Parallels to earlier stories concerning Elijah (1 Kings 17.17–24), Elisha (2 Kings 4.18–37), and Jesus (Lk 7.11–17; 8.41–42, 49–56) identify the prophetic power of the church with that of Israel's prophets and Jesus. **9.36** Only here in Acts is a woman explicitly called a *disciple;* the feminine noun for *disciple* appears nowhere else in the NT. **9.39** *Widows.* See 6.1; 1 Tim 5.3–16.



The spread of Christianity as described in Acts 1–8 was northward from Jerusalem through Judea and Samaria (see Acts 1.8). Early in the narrative Christians are found in urban centers like Damascus (9.1–22) and Joppa (10.5), and the establishing of Christianity in Caesarea Maritima (ch. 10) and Antioch (11.19–30) is described in some detail.

Peter and Cornelius

10

In Caesarea there was a man named Cornelius, a centurion of the Italian Cohort,
as it was called. [2]He was a devout man who feared God with all his household;
he gave alms generously to the people and prayed constantly to God. [3]One
afternoon at about three o’clock he had a vision in which he clearly saw an angel

of God coming in and saying to him, “Cornelius.” [4]He stared at him in terror and said, “What is it, Lord?” He answered, “Your prayers and your alms have ascended as a memorial before God. [5]Now send men to Joppa for a certain Simon who is called Peter; [6]he is lodging with Simon, a tanner, whose house is by the seaside.” [7]When the angel who spoke to him had left, he called two of his slaves and a devout soldier from the ranks of those who served him, [8]and after telling them everything, he sent them to Joppa.

9 About noon the next day, as they were on their journey and approaching the city, Peter went up on the roof to pray. [10]He became hungry and wanted something to eat; and while it was being prepared, he fell into a trance. [11]He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. [12]In it were all kinds of four-footed creatures and reptiles and birds of the air. [13]Then he heard a voice saying, “Get up, Peter; kill and eat.” [14]But Peter said, “By no means, Lord; for I have never eaten anything that is profane or unclean.” [15]The voice said to him again, a second time, “What God has made clean, you must not call profane.” [16]This happened three times, and the thing was suddenly taken up to heaven.

17 Now while Peter was greatly puzzled about what to make of the vision that he had seen, suddenly the men sent by Cornelius appeared. They were asking for Simon’s house and were standing by the gate. [18]They called out to ask whether Simon, who was called Peter, was staying there. [19]While Peter was still thinking about the vision, the Spirit said to him, “Look, three[a] men are searching for you. [20]Now get up, go down, and go with them without hesitation; for I have sent them.” [21]So Peter went down to the men and said, “I am the one you are looking for; what is the reason for your coming?” [22]They answered, “Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say.” [23]So Peter[b] invited them in and gave them lodging.

The next day he got up and went with them, and some of the believers[c] from Joppa accompanied him. [24]The following day they came to Caesarea. Cornelius was expecting them and had called together his relatives and close friends. [25]On Peter’s arrival Cornelius met him, and falling at his feet, worshiped him. [26]But Peter made him get up, saying, “Stand up; I am only a mortal.” [27]And as he talked with him, he went in and found that many had assembled; [28]and he said to

them, “You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean. 29So when I was sent for, I came without objection. Now may I ask why you sent for me?”

30 Cornelius replied, “Four days ago at this very hour, at three o’clock, I was praying in my house when suddenly a man in dazzling clothes stood before me. 31He said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. 32Send therefore to Joppa and ask for Simon, who is called Peter; he is staying in the home of Simon, a tanner, by the sea.’ 33Therefore I sent for you immediately, and you have been kind enough to come. So now all of us are here in the presence of God to listen to all that the Lord has commanded you to say.”

Gentiles Hear the Good News

34 Then Peter began to speak to them: “I truly understand that God shows no partiality, 35but in every nation anyone who fears him and does what is right is acceptable to him. 36You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. 37That message spread throughout Judea, beginning in Galilee after the baptism that John announced: 38how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. 39We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; 40but God raised him on the third day and allowed him to appear, 41not to all the people but to us who were chosen by God as witnesses, and 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 ordained by God as judge of the living and the dead. 43All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

Gentiles Receive the Holy Spirit

44 While Peter was still speaking, the Holy Spirit fell upon all who heard the word. 45The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, 46for they heard them speaking in tongues and extolling God. Then Peter said, 47“Can anyone withhold the water for baptizing these people who have received the

Holy Spirit just as we have?” [48]So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

10.1–11.18 The story of the conversion of Cornelius and the church’s acceptance of that event is narrated with considerable detail because it signals the opening of the mission to the Gentiles. (See note on 8.27.) The visions of both Cornelius and Peter (10.11–16), the repeated references to these visions (10.17, 19, 28, 30), and direct instructions from divine agents (10.7, 22, 32) demonstrate that this event occurs solely at God’s initiative and under God’s direction (as the Jerusalem community concludes in 11.18). **10.1** *Caesarea* Maritima, a largely gentile city north of Jerusalem on the Mediterranean coast, was the location of the Roman government of Judea. *Centurion,* a Roman army officer in charge of one hundred men. *Italian Cohort,* a unit of the Roman army, possibly anachronistic, since its presence is first attested in Syria only ca. 69 CE, well after the time of this incident. **10.2** Although a Gentile, Cornelius is here described so as to emphasize his piety and make him a sympathetic character. Luke several times refers to Gentiles who *fear,* or worship, *God* (13.16, 26; 16.14; 18.7; see also Lk 7.1–9); it remains disputed whether this was a distinct group of Gentiles who worshiped God without becoming proselytes. *With all his household.* As the head of the household, Cornelius establishes the religious practices of his extended family, his slaves, and their families. *The people.* See note on 3.11. **10.3** *About three o’clock,* a traditional time for prayer; see 3.1. Like the preceding stories of the Ethiopian and Saul, this one also features a divine agent, *an angel of God.* **10.4** *As a memorial.* God has remembered Cornelius’s piety (Ex 17.14; Tob 12.12; Sir 35.20–22). **10.5** For the first time in Acts, Peter is called *Simon* (see Lk 4.38; 5.3–5, 8;6.14), perhaps to distinguish him from Simon the tanner (Acts 9.43). **10.6** *Whose house is by the seaside.* References to houses and hospitality abound in this story (vv. 17, 22–23, 30, 32, 33, 48), probably because Luke understands the gentile mission to include social interchange between Jews and Gentiles. **10.9–16** Since Peter’s vision concerns food rather than people, it is sometimes suggested that the vision is an independent story about dietary restrictions inserted into an earlier story about Cornelius. In both the Bible and Hellenistic writings, however, narratives employ dreams that become meaningful only in retrospect (e.g., Gen 41.1–57; Dan 2.31–45; 4.1–27; 5.5–28; Plutarch, *Brutus* 20; *Cicero* 44). **10.11** *The heaven opened,* suggesting God’s presence or some revelation from God (Ps 78.23; Isa 24.18; 64.1; Ezek 1.1; Mt 3.16; Lk 3.21; Rev 19.11). **10.12** A conventional classification of animals; see Gen 1.24; 6.20; Lev 11.46–47; Rom 1.23. A variety of animals is present; some but not all would be prohibited under Jewish dietary laws. **10.14–15** See Ezek 4.14. The dialogue concerns not Peter’s practice, but

his assumption that he knows what is *profane or unclean.* **10.22** *The whole Jewish nation,* an additional testimony to Cornelius's righteousness; see v. 2. **10.25** *Falling at his feet,* a sign of respect or obeisance (Lk 5.12; Jn 11.32), would be highly unusual behavior for a Roman centurion meeting a local resident in occupied territory. **10.26** On Peter's response, see 14.15; cf. 12.22–23. **10.28** Peter's statement that Jews were not allowed to *associate with…a Gentile* sharply exaggerates Jewish law, which, if observed, could render social interaction with Gentiles difficult but not impossible. Especially in the Diaspora, many Jews and Gentiles would have had extensive contact. Peter's conclusion that no one should be called *profane or unclean* solves the riddle of his dream (vv. 9–16) and paves the way for his sermon (vv. 34–43) and for the practice of full hospitality toward Gentiles. **10.34–43** Peter's speech succinctly summarizes the gospel in the context of his new understanding of God's impartiality, suggesting that Peter's conversion to the gentile mission is as central here as is Cornelius's conversion to Christian faith. **10.34** *That God shows no partiality,* an established concept meaning that God does not favor the rich or the powerful (see Lev 19.15; Deut 10.17–18; 2 Chr 19.7; Sir 35.15–16); here it takes on new meaning in the emergence of a gentile mission conducted without regard to social barriers (see also Rom 2.11). **10.35** See Ps 15.1–2. Cornelius has already been described as fearing God and doing right (see vv. 2, 22). **10.36** The message of *peace* was first proclaimed at Jesus' birth (Lk 1.79; also 2.14; Acts 9.31). *Lord of all,* elsewhere used of Zeus and Osiris (Plutarch, *Isis and Osiris* 355e); in the Septuagint the God of Israel is also declared "Lord of all the earth" (Josh 3.11, 13; Ps 97.5; Zech 6.5; Wis 6.7; 8.3). **10.37–43** This summation of Jesus' ministry replays some key Lukan themes: the ministry of John, the Spirit's presence in Jesus, the apostles as witnesses, the death and resurrection of Jesus, Jesus' postresurrection appearance to the apostles, the prophetic witness, and the forgiveness of sins. **10.44–48** The gift of the *Holy Spirit* provides final and irrefutable evidence that the inclusion of the Gentiles is indeed God's will. See also 11.15–18. **10.45–46** As at Pentecost, the Holy Spirit is *poured out* (see 2.17–18), accompanied by *speaking in tongues* (see 2.4–11) and prompting astonishment (see 2.12). **10.47–48** The normal order of baptism with water and then the Spirit is reversed, as the gift of the Holy Spirit justifies baptism with water (cf. 2.38). **10.48** *Invited him…several days.* The hospitality extended to Peter and his companions completes the breaking down of social barriers and prompts the investigation of 11.3.

Peter's Report to the Church at Jerusalem

11

Now the apostles and the believers [a]who were in Judea heard that the Gentiles had also accepted the word of God. [2]So when Peter went up to Jerusalem, the circumcised believers[b] criticized him, [3]saying, “Why did you go to uncircumcised men and eat with them?” [4]Then Peter began to explain it to them, step by step, saying, [5]“I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me. [6]As I looked at it closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air. [7]I also heard a voice saying to me, ‘Get up, Peter; kill and eat.’ [8]But I replied, ‘By no means, Lord; for nothing profane or unclean has ever entered my mouth.’ [9]But a second time the voice answered from heaven, ‘What God has made clean, you must not call profane.’ [10]This happened three times; then everything was pulled up again to heaven. [11]At that very moment three men, sent to me from Caesarea, arrived at the house where we were. [12]The Spirit told me to go with them and not to make a distinction between them and us.[c] These six brothers also accompanied me, and we entered the man’s house. [13]He told us how he had seen the angel standing in his house and saying, ‘Send to Joppa and bring Simon, who is called Peter; [14]he will give you a message by which you and your entire household will be saved.’ [15]And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. [16]And I remembered the word of the Lord, how he had said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ [17]If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?” [18]When they heard this, they were silenced. And they praised God, saying, “Then God has given even to the Gentiles the repentance that leads to life.”

The Church in Antioch

19 Now those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. [20]But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists[d] also, proclaiming the Lord Jesus. [21]The hand of the Lord was with them, and a great number became believers and turned to the Lord. [22]News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. [23]When he came

and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; [24]for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord. [25]Then Barnabas went to Tarsus to look for Saul, [26]and when he had found him, he brought him to Antioch. So it was that for an entire year they met with[a] the church and taught a great many people, and it was in Antioch that the disciples were first called "Christians."

27 At that time prophets came down from Jerusalem to Antioch. [28]One of them named Agabus stood up and predicted by the Spirit that there would be a severe famine over all the world; and this took place during the reign of Claudius. [29]The disciples determined that according to their ability, each would send relief to the believers[b] living in Judea; [30]this they did, sending it to the elders by Barnabas and Saul.

11.1–18 The focus here is on the endorsement of Peter's actions by the Jerusalem community, while Peter recapitulates the Cornelius episode from his perspective. **11.2–3** *The circumcised believers* are mentioned not as a faction (cf. 15.5) but by contrast with the *uncircumcised men* to whom they object. *Why did you…eat with them?* The objection focuses on social interaction. **11.14** *By which you…will be saved.* Only here is Peter's message characterized as a means to salvation; cf. 10.4–5, 22, 31–33. **11.16** See Lk 3.16. In 10.44–48 no reference to John is made. **11.18** *The repentance that leads to life.* See 2.38; 5.31; 26.20. Nothing here restricts the inclusion of Gentiles to admirable people such as Cornelius. **11.19–30** Luke connects Antioch with the first intentional mission among Gentiles, the beginning of Saul's witness among Gentiles, the designation of believers as Christians, and the first Christian benevolence to Christians in other regions. Historically, the relationship between the origin of the gentile mission as portrayed here and as portrayed in 10.1–11.18 is probably beyond recovery. **11.19** *The persecution.* See 8.1b. The movement here is northward on the Mediterranean coast to *Phoenicia,* then northwest to the island of *Cyprus,* and finally northeast to *Antioch* on the Orontes, third largest city in the Roman world and seat of the Roman government in Syria, which contained a large and strong Jewish community. Luke does not distinguish this Antioch from the several other cities of the same name, probably because he assumed its prominence. **11.20** *Men of Cyprus and Cyrene,* thus probably Hellenistic Christians, consistent with the suggestion that this is the group that fled Jerusalem (see 6.1–6;8.1). Early manuscripts conflict here, with some reading *Hellenists* (i.e., probably Greek-speaking Jews; see 6.1), others *Greeks* (i.e., Gentiles); see text note *d.* Whatever the earliest reading, the context requires that

the group at least include Gentiles even if it is not exclusively gentile. **11.21** See note on 6.7. *Turned to the Lord.* See note on 9.35. **11.22** As in Samaria (8.14) and the Cornelius episode (11.1–3), the *church in Jerusalem* investigates developments in the mission, even when the initiative arises elsewhere. For Luke, Jerusalem's continuing authority is important, and he may well exaggerate its actual role in the gentile mission. *Barnabas,* already introduced in connection with the sale of his property (4.36–37) and with the support of Saul (9.27), now enters as a major figure in the gentile mission. **11.25** *Tarsus.* See 9.30. **11.26** Reconciling this account with Paul's words in Gal 1–2 is exceedingly difficult. *Christians,* possibly derogatory, indicating that outsiders see believers as a group that is somehow distinguished from other forms of Judaism. **11.27–30** Just as Christians in Jerusalem generously support those in need (see 2.45; 4.32–37), Christians in Antioch send relief to those in Judea. **11.28** *Agabus.* See 21.10. Josephus reports a famine in Judea ca. 45–48 CE (*Antiquities* 20.51–53, 101), and there are indications of food shortages in Rome during Claudius's rule, although a *famine over all the world* seems exaggerated, and relief sent from Antioch to Jerusalem would be curious in that case. Luke may use Antioch's gift to signal both the church's charity and its indebtedness to Jerusalem. *Claudius,* Roman emperor 41–54 CE. **11.30** *Barnabas and Saul* are here confirmed as central figures in the Antiochene church. Correlating this trip with Paul's report in Gal 1.11–2.14 is extremely difficult.

James Killed and Peter Imprisoned

12

About that time King Herod laid violent hands upon some who belonged to the church. [2]He had James, the brother of John, killed with the sword. [3]After he saw that it pleased the Jews, he proceeded to arrest Peter also. (This was during the festival of Unleavened Bread.) [4]When he had seized him, he put him in prison and handed him over to four squads of soldiers to guard him, intending to bring him out to the people after the Passover. [5]While Peter was kept in prison, the church prayed fervently to God for him.

Peter Delivered from Prison

6 The very night before Herod was going to bring him out, Peter, bound with two chains, was sleeping between two soldiers, while guards in front of the door were keeping watch over the prison. [7]Suddenly an angel of the Lord appeared and a light shone in the cell. He tapped Peter on the side and woke him, saying,

“Get up quickly.” And the chains fell off his wrists. [8]The angel said to him, “Fasten your belt and put on your sandals.” He did so. Then he said to him, “Wrap your cloak around you and follow me.” [9]Peter[a] went out and followed him; he did not realize that what was happening with the angel’s help was real; he thought he was seeing a vision. [10]After they had passed the first and the second guard, they came before the iron gate leading into the city. It opened for them of its own accord, and they went outside and walked along a lane, when suddenly the angel left him. [11]Then Peter came to himself and said, “Now I am sure that the Lord has sent his angel and rescued me from the hands of Herod and from all that the Jewish people were expecting.”

12 As soon as he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many had gathered and were praying. [13]When he knocked at the outer gate, a maid named Rhoda came to answer. [14]On recognizing Peter’s voice, she was so overjoyed that, instead of opening the gate, she ran in and announced that Peter was standing at the gate. [15]They said to her, “You are out of your mind!” But she insisted that it was so. They said, “It is his angel.” [16]Meanwhile Peter continued knocking; and when they opened the gate, they saw him and were amazed. [17]He motioned to them with his hand to be silent, and described for them how the Lord had brought him out of the prison. And he added, “Tell this to James and to the believers.”[b] Then he left and went to another place.

18 When morning came, there was no small commotion among the soldiers over what had become of Peter. [19]When Herod had searched for him and could not find him, he examined the guards and ordered them to be put to death. Then he went down from Judea to Caesarea and stayed there.

The Death of Herod

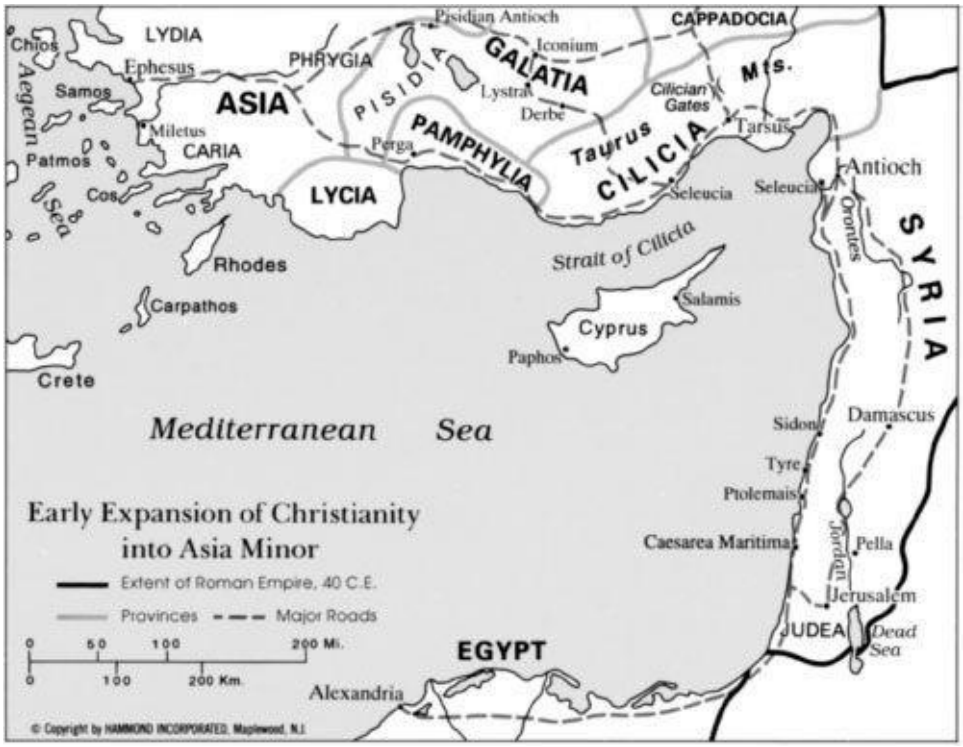
20 Now Herod[c] was angry with the people of Tyre and Sidon. So they came to him in a body; and after winning over Blastus, the king’s chamberlain, they asked for a reconciliation, because their country depended on the king’s country for food. [21]On an appointed day Herod put on his royal robes, took his seat on the platform, and delivered a public address to them. [22]The people kept shouting, “The voice of a god, and not of a mortal!” [23]And immediately, because he had not given the glory to God, an angel of the Lord struck him down, and he was eaten by worms and died.

24 But the word of God continued to advance and gain adherents. [25]Then after completing their mission Barnabas and Saul returned to[a] Jerusalem and

brought with them John, whose other name was Mark.

12.1–25 Luke here drops the story of Antioch and returns to Jerusalem, vividly depicting a clash between the Christians (Peter) and their ostensibly powerful enemy (Herod). **12.1** *King Herod,* i.e., Herod Agrippa I, grandson of Herod the Great. In 37 CE he inherited the territory of Philip in the northern Transjordan (see Lk 3.1), but at his death (44 CE) he controlled a region almost as extensive as that of Herod the Great. (See "The Herods: A Simplified Family Tree, p. 1672.) **12.2** *James.* See Lk 5.10; 9.54. **12.3** *The Jews.* For the first time in Acts, resistance comes from the larger population rather than the Sadducees or temple officials (e.g., 4.1–4; 5.17; cf. 6.12). That these events occur during *the festival of Unleavened Bread,* just before Passover, recalls the arrest of Jesus at the same season (Lk 22.1, 7) and connects this incident with Jesus' own arrest and execution. **12.4** *Four squads of soldiers,* one for each watch of the night. **12.6–11** For other miraculous releases from captivity, see 5.17–21; 16.23–29; see also 26.17, 22. Features of this escape (the awakening, the chains falling off, and gates opening automatically) are also found in other ancient literature. **12.7** On *angels* as agents of rescue, see 5.19; 1 Kings 19.5; Dan 3.19–28; Mt 18.10; cf. Acts 8.26; 10.3, 7, 22; 11.13; 27.23. The wording here is very close to that of Lk 2.9. *Light* accompanies the divine presence; see 9.3; 26.13. **12.11** For God's role in such rescues, see Ex 18.4; Dan 6.23; see also Acts 7.9–10, 34; 26.17. **12.12** *Mary, the mother of John…Mark.* Both persons are referred to here for the first time. Luke often introduces new characters with this sort of brief notice. The reference to Mary's home may indicate that she is unmarried. On John Mark, see v. 25; 15.37, 39. Later traditions identify him as the author of the Second Gospel. **12.13–16** An iron gate did not prevent Peter's escape from Herod, but incredulity nearly prevents his welcome by those who are praying for him. **12.17** *James,* the brother of Jesus, introduced here (see notes on 1.14; 12.12) and mentioned again in 15.13; 21.18. *Went to another place,* i.e., left safely (see vv. 18–19). **12.18–19** Cf. 5.21–24. *No small commotion,* i.e., a large commotion; a figure of speech, litotes, in which an assertion is made by negating its opposite (see also 15.2; 19.23, 24; 20.12; 27.20). Herod's treatment of the guards conforms to Roman law, according to which guards were responsible for their captives (see 16.27–28). **12.20–23** According to Josephus, Herod Agrippa I was greeted as a god, did not reject the title, and immediately saw an owl, which prompted him to recall earlier predictions about his death. He then declared his imminent death to be God's will, succumbed to severe abdominal pain, and died five days later (*Antiquities* 19.343–52). **12.21** Agrippa is said to have worn *royal robes* made entirely of silver; see Josephus, *Antiquities* 19.343–44. **12.22** See Ezek 28.2, 6, 9. **12.23** Unlike Peter, who praises God for his rescue (v. 11),

Herod fails to praise God and is struck down. On death for blasphemy, see Sir 48.21; 1 Macc 7.41; on death *by worms,* see Jdt 16.17; 2 Macc 9.9. **12.24** This typical Lukan summary (see note on 6.7) contrasts with the outcome of Herod's story to comment wryly on the fate of the church's enemies. **12.25** A transitional verse prepares for the Antiochene mission and connects Antioch with Jerusalem by means of John Mark. Although the story requires that Barnabas and Saul return to Antioch from *Jerusalem* (see text note *a*), important early manuscripts read the opposite (*to* or in Jerusalem), creating logical confusion (cf. 11.29–30). Another suggested translation: "Barnabas and Saul returned, after completing their mission in Jerusalem."



According to Acts the church in Antioch on the Orontes became an important base for Paul's missionary journeys westward through Asia Minor and into Europe (13.1–3; 14.24–28; 15.22–35; 18.22–23).

Barnabas and Saul Commissioned

13

Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the ruler,[b] and Saul. 2While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” 3Then after fasting and praying they laid their hands on them and sent them off.

The Apostles Preach in Cyprus

4 So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they sailed to Cyprus. 5When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John also to assist them. 6When they had gone through the whole island as far as Paphos, they met a certain magician, a Jewish false prophet, named Bar-Jesus. 7He was with the proconsul, Sergius Paulus, an intelligent man, who summoned Barnabas and Saul and wanted to hear the word of God. 8But the magician Elymas (for that is the translation of his name) opposed them and tried to turn the proconsul away from the faith. 9But Saul, also known as Paul, filled with the Holy Spirit, looked intently at him 10and said, “You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord? 11And now listen—the hand of the Lord is against you, and you will be blind for a while, unable to see the sun.” Immediately mist and darkness came over him, and he went about groping for someone to lead him by the hand. 12When the proconsul saw what had happened, he believed, for he was astonished at the teaching about the Lord.

Paul and Barnabas in Antioch of Pisidia

13 Then Paul and his companions set sail from Paphos and came to Perga in Pamphylia. John, however, left them and returned to Jerusalem; 14but they went on from Perga and came to Antioch in Pisidia. And on the sabbath day they went into the synagogue and sat down. 15After the reading of the law and the prophets, the officials of the synagogue sent them a message, saying, “Brothers, if you have any word of exhortation for the people, give it.” 16So Paul stood up and with a gesture began to speak:

“You Israelites,[a] and others who fear God, listen. 17The God of this people
Israel chose our ancestors and made the people great during their stay in the land
of Egypt, and with uplifted arm he led them out of it. 18For about forty years he
put up with[b] them in the wilderness. 19After he had destroyed seven nations in
the land of Canaan, he gave them their land as an inheritance 20for about four
hundred fifty years. After that he gave them judges until the time of the prophet
Samuel. 21Then they asked for a king; and God gave them Saul son of Kish, a
man of the tribe of Benjamin, who reigned for forty years. 22When he had
removed him, he made David their king. In his testimony about him he said, ‘I
have found David, son of Jesse, to be a man after my heart, who will carry out
all my wishes.’ 23Of this man’s posterity God has brought to Israel a Savior,
Jesus, as he promised; 24before his coming John had already proclaimed a
baptism of repentance to all the people of Israel. 25And as John was finishing his
work, he said, ‘What do you suppose that I am? I am not he. No, but one is
coming after me; I am not worthy to untie the thong of the sandals[a] on his feet.’

26 “My brothers, you descendants of Abraham’s family, and others who fear
God, to us[b] the message of this salvation has been sent. 27Because the residents
of Jerusalem and their leaders did not recognize him or understand the words of
the prophets that are read every sabbath, they fulfilled those words by
condemning him. 28Even though they found no cause for a sentence of death,
they asked Pilate to have him killed. 29When they had carried out everything that
was written about him, they took him down from the tree and laid him in a tomb.
30But God raised him from the dead; 31and for many days he appeared to those
who came up with him from Galilee to Jerusalem, and they are now his
witnesses to the people. 32And we bring you the good news that what God
promised to our ancestors 33he has fulfilled for us, their children, by raising
Jesus; as also it is written in the second psalm,

> ‘You are my Son;
> today I have begotten you.’

34As to his raising him from the dead, no more to return to corruption, he has
spoken in this way,

> ‘I will give you the holy promises made to David.’

35Therefore he has also said in another psalm,

> ‘You will not let your Holy One experience corruption.’

[36]For David, after he had served the purpose of God in his own generation, died,[c] was laid beside his ancestors, and experienced corruption; [37]but he whom God raised up experienced no corruption. [38]Let it be known to you therefore, my brothers, that through this man forgiveness of sins is proclaimed to you; [39]by this Jesus[d] everyone who believes is set free from all those sins[e] from which you could not be freed by the law of Moses. [40]Beware, therefore, that what the prophets said does not happen to you:

> [41] 'Look, you scoffers!
> Be amazed and perish,
> for in your days I am doing a work,
> a work that you will never believe, even if someone tells you.'"

42 As Paul and Barnabas[f] were going out, the people urged them to speak about these things again the next sabbath. [43]When the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

44 The next sabbath almost the whole city gathered to hear the word of the Lord.[g] [45]But when the Jews saw the crowds, they were filled with jealousy; and blaspheming, they contradicted what was spoken by Paul. [46]Then both Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles. [47]For so the Lord has commanded us, saying,

> 'I have set you to be a light for the Gentiles,
> so that you may bring salvation to the ends of the earth.'"

48 When the Gentiles heard this, they were glad and praised the word of the Lord; and as many as had been destined for eternal life became believers. [49]Thus the word of the Lord spread throughout the region. [50]But the Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their region. [51]So they shook the dust off their feet in protest against them, and went to Iconium. [52]And the disciples were filled with joy and with the Holy Spirit.

13.1–12 The mission of the Antiochene church, like that of the Jerusalem church, begins with a confrontation with Satan in the form of his agent, a magician (see 8.4–25). **13.1** *Prophets and teachers.* See Rom 12.6–7; 1 Cor 12.28. *A member of the court of Herod the ruler,* i.e., a close friend of Herod

Antipas. Herod Antipas is *the ruler* (or *tetrarch;* see text note *b*, as distinct from Herod Agrippa I, the *king* (see 12.1; also Lk 1.5). **13.2** Initiative for the new mission, here as elsewhere in Acts, comes from the *Spirit* rather than from human beings; this passage is distinctive in that only here does the Spirit direct the church collectively rather than individually (e.g., 8.29; 10.19–20; 21.11). **13.3** See 6.6, where prayer and the laying on of hands accompany the appointment of the Seven (see also 14.23). **13.4** *Seleucia,* seaport of Antioch. **13.5** *Salamis,* eastern port of the island of Cyprus (see 4.36; 11.19–20; 21.16). *John* Mark's role is presented as marginal; he is not identified with Barnabas and Saul when the Holy Spirit commissions them (vv. 2–3), and he soon returns to Jerusalem (v. 13; see also 15.37–38). **13.6** *Paphos,* on the southwest coast of the island of Cyprus. *A certain magician, a Jewish false prophet,* an identification revealing his character; not only is he a magician serving Satan, he is an apostate Jew (see note on 8.9). **13.7** *Sergius Paulus,* the *proconsul* or governor of the province, would have been a citizen of considerable standing. **13.8** *Elymas* does not translate Bar-Jesus. **13.9** *Saul, also known as Paul.* From this point on Luke employs only the Roman form of his name (except in 22.7, 13;26.14), probably because the gentile mission predominates. *Filled with the Holy Spirit,* as were Peter (4.8) and Stephen (6.5). **13.10** *Making crooked the straight paths of the Lord* contrasts the false prophet (v. 6) with the true prophet, John (see Lk 3.4). Once again, as earlier in 5.3, resistance to God is identified with Satan. **13.11** Paul's blinding of Bar-Jesus proves the power of God over Satan, enacts the punishment for idolatry (Deut 28.28–29), and recalls Paul's own conversion (9.8). *Darkness,* the realm of separation from God (see 26.18; Lk 22.53). **13.12** *The teaching about the Lord* here concerns the power of God over Satan. **13.13–52** Pisidian Antioch provides the venue for Paul's first speech in Acts. **13.13** Following the important victory over Satan's agent, Luke usually places Paul's name first (see vv. 43, 46, 50) rather than the earlier pattern of *Barnabas and Saul* (11.30; 12.25; 13.2, 7; but cf. 14.12, 14; 15.12), indicating that Paul has become the central figure. *Perga in Pamphylia.* The movement is north to the mainland of Asia Minor. **13.14** Pisidian *Antioch,* north of Perga (to be distinguished from Syrian Antioch, mentioned in v. 1; see note on 11.19). According to Luke, Paul's usual missionary practice is to go first to the *synagogue* (see, e.g., 14.1; 17.1–2; 18.4), although Paul's Letters do not suggest this pattern. **13.15** *Word of exhortation,* possibly a technical term for a sermon. Cf. Heb 13.22. **13.16a** The posture and gesture are those of a Greco-Roman orator. **13.16b–41** Paul's speech recalls earlier speeches in Acts; the speech traces God's saving actions on Israel's behalf and places Jesus in that tradition, concluding with a call to forgiveness. **13.16b–25** The first section moves from

the exodus and conquest to the establishment of the kingship, identifying Jesus with the Davidic line. **13.16b** *Others who fear God,* i.e., Gentiles (see 10.2; 16.14; cf. 2.14;3.12; 7.2). **13.17** On God's *choosing* of Israel, see Deut 4.37; 10.15. *With uplifted arm.* See Ex 6.1; Deut 4.34;5.15. **13.18** The difference between *put up with* and *cared for* (see text note *b*) is one Greek letter. In the Septuagint of Deut 1.31, which is echoed here, the same text-critical problem exists. The evidence is so evenly divided that making a judgment is very difficult. **13.19** *Seven nations.* See Deut 7.1. On the *land as an inheritance,* see Josh 14.1–2. **13.20** *Four hundred fifty years,* apparently including the four hundred years prior to the exodus (Gen 15.13). **13.21** On the request for and granting of a *king,* see 1 Sam 8.5, 10; 10.21, 24. *Forty years.* See also Josephus, *Antiquities* 6.378; cf. 1 Sam 13.1. **13.22** See 1 Sam 13.14; 15.23; 16.1, 12–13. Jesus stands in David's line by virtue of both physical descent and obedience. **13.23** The connection between David and Jesus runs throughout Luke's story; see 2.30; 13.34–37; Lk 1.32; 2.4. **13.25** See Lk 3.16. John's ministry connects David and Jesus, but Luke carefully places John the Baptist offstage when Jesus' ministry begins (see Lk 3.18–23; 16.16). **13.26–37** Direct address (*my brothers*) begins the second part of the speech, which interprets the death of Jesus as the fulfillment of scripture (vv. 27, 29) and God's promises (vv. 32–33). **13.26** *Others who fear God.* See v. 16. **13.27** Ironically, the ignorance of Jerusalem's residents brings about the fulfillment of scripture; see 3.17–18. **13.28** See 3.13–14; Lk 23.13–25. **13.29** In Luke, it is not the general populace that places Jesus in the tomb, but Joseph of Arimathea (Lk 23.50–53; see also Mt 27.57–60; Mk 15.42–47; Jn 19.38–42). **13.31** The apostles' primary task is to *witness;* see 1.8; Lk 24.48. **13.32** *We bring you the good news.* Even if Paul and Barnabas do not technically qualify as apostolic witnesses (see 1.21–22), they nevertheless function as proclaimers alongside the others. **13.33** The quotation from Ps 2.7 could imply that Jesus becomes God's Son by virtue of his resurrection (see also 2.36; Rom 1.4), but cf. Lk 3.22. **13.34–37** For a similar contrast between David and Jesus, see 2.29–36. **13.34** The quotation is from Isa 55.3 (Septuagint). **13.35** Ps 16.10 is quoted; see also Acts 2.27, 31. **13.38** *Let it be known to you.* See note on 2.14. *My brothers.* Direct address marks the movement to the concluding call for repentance. *Forgiveness of sins.* See 2.38; 5.31; 10.43. **13.39** The implicit claim that Jesus brings freedom from the Mosaic law is new here in Acts and echoes themes from Paul's Letters (see, e.g., Gal 3.23–35; Rom 3.28; 8.3). **13.40–41** The prophetic warning, drawn from Hab 1.5, anticipates the Jews' rejection in vv. 44–47 (see also 28.23–28) and recalls the final words of Stephen's speech (7.51–53). **13.42–43** Like the initial preaching in Jerusalem, Paul's speech draws a receptive response; see 2.37–42. **13.44–52** For the first

time, the theme of Jewish rejection of the gospel is joined with that of the gentile mission. **13.45** Jewish response here fulfills Paul's prophetic words in vv. 40–41. **13.46** *Boldly.* See note on 4.13. The geographical order of 1.8 also suggests that preaching moves from a Jewish audience (Jerusalem) *to the Gentiles* (*the ends of the earth*, v. 47). **13.47** Isa 49.6 is quoted, recalling Simeon's words in Lk 2.32 and anticipating the statement in Paul's climactic speech before Agrippa (Acts 26.17–18). **13.48** The response of the *Gentiles* matches that of the Ethiopian eunuch (see 8.39). *Destined for eternal life.* See Lk 10.20; see also Ex 32.32–33; Ps 69.28; Isa 4.3; Dan 12.1. **13.51** *They shook the dust off.* See Lk 9.5;10.11. *Iconium*, provincial capital of the district of Lycaonia, southeast of Pisidian Antioch.



Acts 13–14 describes a missionary expedition by Paul and companions by way of Cyprus into Pamphylia and Pisidia.

Paul and Barnabas in Iconium

14

The same thing occurred in Iconium, where Paul and Barnabas[a] went into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks became believers. [2]But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers. [3]So they remained for a long time,

speaking boldly for the Lord, who testified to the word of his grace by granting signs and wonders to be done through them. 4But the residents of the city were divided; some sided with the Jews, and some with the apostles. 5And when an attempt was made by both Gentiles and Jews, with their rulers, to mistreat them and to stone them, 6the apostles[a] learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country; 7and there they continued proclaiming the good news.

Paul and Barnabas in Lystra and Derbe

8 In Lystra there was a man sitting who could not use his feet and had never walked, for he had been crippled from birth. 9He listened to Paul as he was speaking. And Paul, looking at him intently and seeing that he had faith to be healed, 10said in a loud voice, “Stand upright on your feet.” And the man[b] sprang up and began to walk. 11When the crowds saw what Paul had done, they shouted in the Lycaonian language, “The gods have come down to us in human form!” 12Barnabas they called Zeus, and Paul they called Hermes, because he was the chief speaker. 13The priest of Zeus, whose temple was just outside the city,[c] brought oxen and garlands to the gates; he and the crowds wanted to offer sacrifice. 14When the apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd, shouting, 15“Friends,[d] why are you doing this? We are mortals just like you, and we bring you good news, that you should turn from these worthless things to the living God, who made the heaven and the earth and the sea and all that is in them. 16In past generations he allowed all the nations to follow their own ways; 17yet he has not left himself without a witness in doing good—giving you rains from heaven and fruitful seasons, and filling you with food and your hearts with joy.” 18Even with these words, they scarcely restrained the crowds from offering sacrifice to them.

19 But Jews came there from Antioch and Iconium and won over the crowds. Then they stoned Paul and dragged him out of the city, supposing that he was dead. 20But when the disciples surrounded him, he got up and went into the city. The next day he went on with Barnabas to Derbe.

The Return to Antioch in Syria

21 After they had proclaimed the good news to that city and had made many disciples, they returned to Lystra, then on to Iconium and Antioch. 22There they strengthened the souls of the disciples and encouraged them to continue in the faith, saying, “It is through many persecutions that we must enter the kingdom of

God.” [23]And after they had appointed elders for them in each church, with prayer and fasting they entrusted them to the Lord in whom they had come to believe.

24 Then they passed through Pisidia and came to Pamphylia. [25]When they had spoken the word in Perga, they went down to Attalia. [26]From there they sailed back to Antioch, where they had been commended to the grace of God for the work[a] that they had completed. [27]When they arrived, they called the church together and related all that God had done with them, and how he had opened a door of faith for the Gentiles. [28]And they stayed there with the disciples for some time.

14.1–7 Despite what 13.47 might lead one to expect, this brief transitional scene demonstrates that both Jews and Gentiles are among those who accept and who reject the Christian gospel. **14.1** *Greeks,* i.e., either proselytes to Judaism or Gentiles attracted to the synagogue (see note on 10.2). **14.2** Luke places responsibility for resistance on *Jews.* **14.3** *Speaking boldly.* See note on 4.13. *Signs and wonders,* a distinguishing characteristic of the Christian community; see 2.19, 22, 43; 4.30; 5.12; 6.8; 15.12; 2 Cor 12.12. **14.4** Only here and in v. 14 are Paul and Barnabas referred to as *apostles* (see note on 1.21–22). *Apostles* does not appear in the Greek text of 14.6. **14.6** *Lystra*, southwest of Iconium; *Derbe,* southeast of Lystra. **14.8–20** As at the outset of the Jerusalem mission, so also among Gentiles a miraculous event prompts misunderstanding, which then requires an explanation (see 2.1–4, 12–15; 3.1–13). **14.8** Lystra, popularly identified as a rustic and gullible backwater, is an ideal setting for this story. The detailed description of the man’s disability enhances the miracle that follows; see also 3.2. **14.9** *Looking at him intently.* See 3.4; 13.9. *Faith to be healed.* See Lk 5.20. **14.11–12** The amazement typically generated by a miracle (see, e.g., Lk 5.26) here becomes blatant misunderstanding; cf. Ovid, *Metamorphoses* 8.611–725, where the gods *Zeus* and *Hermes* (Jupiter and Mercury) appear in the guise of two men. **14.14** The vehement rejection of this misunderstanding is fundamental to the service of God (cf. 12.22–23). Tearing of the clothing signals grief, as in Gen 37.29, 34; 2 Sam 1.2, 11; Jdt 14.16, 19; 1 Macc 2.14. **14.15–17** A brief speech provides the essentials of early Christian preaching to Gentiles (see also 17.22–31). The venue makes it meaningless to identify Jesus relative to Israel’s history, so Paul and Barnabas begin with *the living God.* **14.15** *We are mortals.* See 10.26; Wis 7.1; Jas 5.17. *Turn…to the living God.* See note on 9.35. *Who made the heaven…in them.* See note on 4.24. **14.17** For a similar view that God should have been known from observation of the natural world, see Wis 13.1–9; Rom 1.20. **14.18–19** The fickleness of the crowd comes to light when it

moves to sacrifice to Paul and Barnabas one moment and then attempts to stone Paul in the next. On *stoning,* see 2 Cor 11.25. **14.20** *Derbe.* See note on 14.6. **14.21–28** Paul and Barnabas return to Antioch, stopping along the way to encourage new believers and establish leaders in each congregation. **14.22** *To continue in the faith.* See 11.23. On *persecution* as an expected result of Christian faith, see 20.23; Mt 7.14; Phil 1.29; 1 Thess 3.3. **14.23** *Elders,* originally the title of important Jewish leaders (see Lk 7.3; 9.22), also figure in the Jerusalem church (see, e.g., 11.30; 15.1–6) and in the churches of the Pauline circle (1 Tim 5.17; Titus 1.5), although they are not mentioned in the undisputed Pauline Letters. *With prayer and fasting.* See 13.3. **14.24–26** The route leads southward to the harbor of *Attalia* and then back to Syrian *Antioch.* **14.27** Consistent with the narrative throughout Acts, *God* is credited with the success of the gentile mission (see, e.g., 11.18; 13.47; 15.7–8). *A door of faith.* See 1 Cor 16.9; 2 Cor 2.12.

The Council at Jerusalem

15

Then certain individuals came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” [2]And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders. [3]So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers.[b] [4]When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them. [5]But some believers who belonged to the sect of the Pharisees stood up and said, “It is necessary for them to be circumcised and ordered to keep the law of Moses.”

6 The apostles and the elders met together to consider this matter. [7]After there had been much debate, Peter stood up and said to them, “My brothers,[a] you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. [8]And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; [9]and in cleansing their hearts by faith he has made no distinction between them and us. [10]Now therefore why are

you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear? [11]On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will."

12 The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles. [13]After they finished speaking, James replied, "My brothers,[a] listen to me. [14]Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name. [15]This agrees with the words of the prophets, as it is written,

> [16] 'After this I will return,
> and I will rebuild the dwelling of David, which has fallen;
> from its ruins I will rebuild it, and I will set it up,
> [17] so that all other peoples may seek the Lord—
> even all the Gentiles over whom my name has been called.
> Thus says the Lord, who has been making these things [18]known from long ago.'[b]

[19]Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, [20]but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled[c] and from blood. [21]For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues."

The Council's Letter to Gentile Believers

22 Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members[a] and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers, [23]with the following letter: "The brothers, both the apostles and the elders, to the believers[b] of Gentile origin in Antioch and Syria and Cilicia, greetings. [24]Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds,[c] [25]we have decided unanimously to choose representatives[d] and send them to you, along with our beloved Barnabas and Paul, [26]who have risked their lives for the sake of our Lord Jesus Christ. [27]We have therefore sent Judas and Silas, who themselves will tell you the same things

by word of mouth. [28]For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: [29]that you abstain from what has been sacrificed to idols and from blood and from what is strangled[e] and from fornication. If you keep yourselves from these, you will do well. Farewell."

30 So they were sent off and went down to Antioch. When they gathered the congregation together, they delivered the letter. [31]When its members[f] read it, they rejoiced at the exhortation. [32]Judas and Silas, who were themselves prophets, said much to encourage and strengthen the believers.[b] [33]After they had been there for some time, they were sent off in peace by the believers[b] to those who had sent them.[g] [35]But Paul and Barnabas remained in Antioch, and there, with many others, they taught and proclaimed the word of the Lord.

Paul and Barnabas Separate

36 After some days Paul said to Barnabas, "Come, let us return and visit the believers[b] in every city where we proclaimed the word of the Lord and see how they are doing." [37]Barnabas wanted to take with them John called Mark. [38]But Paul decided not to take with them one who had deserted them in Pamphylia and had not accompanied them in the work. [39]The disagreement became so sharp that they parted company; Barnabas took Mark with him and sailed away to Cyprus. [40]But Paul chose Silas and set out, the believers[b] commending him to the grace of the Lord. [41]He went through Syria and Cilicia, strengthening the churches.

15.1–35 The Jerusalem council presents the final defense of the gentile mission and resolves a bitter dispute concerning whether gentile Christians must conform to Mosaic law. The difficulty of reconciling Acts 15 with Paul's comments in Gal 2.1–14 suggests that Luke has shaped the story to reflect his own understanding of the emerging church. **15.1–5** For the first time in Acts, the question arises whether Gentiles who become Christians must be *circumcised* and keep Mosaic law. On circumcision, see Gen 17.9–14; Lev 12.3; cf. Rom 2.25–29; Gal 5.2–12. **15.1** Circumcision originates with God's command to Abraham, not with Mosaic law. See 7.8; Gen 17.9–14. **15.2** *No small dissension.* See note on 12.18–19. **15.3** *Phoenicia* has not previously been mentioned as a location of disciples. *Samaria.* See 8.1–24. **15.4** *All that God had done,* i.e., to effect the conversion of the Gentiles. See 14.27; 15.12;21.19. **15.5** The demand to *keep the law of Moses* considerably expands the conflict beyond the issue of circumcision (see v. 1). **15.6–11** Peter's speech, the last reference to him in Acts (except for v. 14), appeals to the church's experience with the gentile mission

and to an understanding of grace. **15.7** *Much debate* reveals the intense involvement of both parties. *In the early days.* See 10.1–11.18; whether Peter historically carried out this role is unclear (see 8.26–40; 11.19–26; Gal 2.7–8). **15.9** *No distinction.* See also Rom 3.22;10.12. **15.10** *Putting God to the test.* See 5.9; Ex 17.2; Ps 78.41. Jewish writers sometimes spoke of the law as a *yoke* to be chosen (*Mishnah Avot* 3.5; *Berakot* 2.2; cf. Mt 11.29–30). **15.11** This statement reinterprets the conversion of Cornelius as a message not simply about the salvation of Gentiles, but also about the way in which salvation comes to all persons; see also Rom 3.24; 4.16; 5.21. **15.12–21** The report of Barnabas and Paul precedes James's speech, which interprets the gentile mission on the basis of scripture. **15.12** *Signs and wonders.* See note on 14.3. **15.13** *James* (the brother of Jesus) here reenters the narrative, having been referred to briefly in 12.17 (see 21.18). **15.14** *Simeon,* apparently Peter, although only here does Luke refer to him this way (cf. *Simon* in, e.g., 10.5; 11.13; Lk 22.31; but see also 2 Pet 1.1). *A people for his name.* The term reserved for Israel (see note on 3.11) now includes Gentiles also. **15.16–18** James quotes Am 9.11–12 to demonstrate that the inclusion of Gentiles has long been within God's plan. The quotation comes from the Greek Septuagint, the use of which is incongruous with the portrait of James as the leader of Jerusalem Christianity, who would presumably speak Aramaic in this setting. *I will rebuild.* God is the one who restores Israel. See Lk 1.32–33; Acts 1.6. Instead of Israel constructing a house for God (7.47, 49), now God alone builds a house for all. **15.19** *Turning to God.* See note on 9.35. **15.20** See also v. 29; 21.25. In Lev 17.8–18.30 these regulations govern both Israel and outsiders who live within Israel; thus James proposes a law for gentile Christians in keeping with Mosaic law but without imposing circumcision (cf. Philo, *Migration of Abraham* 89–94; Josephus, *Antiquities* 20.38–48). *Things polluted by idols* include meat from animals sacrificed to idols; see Ex 34.15–16; 1 Cor 10.7, 14–22. *Fornication.* See Lev 18.6–30; 1 Cor 6.18. *Whatever has been strangled,* i.e., animals not slaughtered in accordance with Lev 17.3; 19.26; Deut 12.16, 23–27. *From blood.* See Lev 3.17; 17.10–14. All these prohibitions are associated with idolatry, directly or otherwise. **15.21** *Moses,* i.e., Mosaic law. See Josephus, *Antiquities* 16.43; *Against Apion* 2.175; Philo, *Special Laws* 2.61–64. **15.22–29** Including this letter from Jerusalem allows Luke to repeat the content of the agreement and emphasize the unanimity of the Jerusalem church. **15.22** *Judas called Barsabbas,* mentioned nowhere else. *Silas* accompanies Paul in 15.40–18.5 (Silas is probably "Silvanus" in 2 Cor 1.19; 1 Thess 1.1; 2 Thess 1.1). **15.24** *Though with no instructions from us* carefully distances the Jerusalem council from the demands for circumcision and law observance (see v. 1). **15.27** *By word of mouth.* The oral report of Judas and Silas, who accompany

Paul and Barnabas as they deliver the letter, again reinforces the importance of this message. **15.28** Luke often highlights the role of the *Holy Spirit* (see, e.g., 2.1–13; 4.8, 31; 10.44–48). **15.29** See note on 15.20. **15.31** The Gentiles receive the church's decision with rejoicing, as they earlier received the gospel itself (see 13.48). **15.33** Silas later leaves with Paul (v. 40), as though this departure had not occurred (see text note *g*).

15.36–16.10 With new colleagues and after a false start, Paul is summoned to Macedonia and a significant new witness there. **15.36–41** What later develops into a major mission trip begins with the simple plan to revisit the cities of their earlier preaching. **15.37–39** For another possible reason for the conflict between Paul and Barnabas, see Gal 2.11–14. **15.38** On John Mark's *desertion,* see 13.13. **15.40** *Silas.* See notes on 15.22;15.33. **16.1–5** The addition of Timothy completes the team.

Timothy Joins Paul and Silas

16

Paul[h] went on also to Derbe and to Lystra, where there was a disciple named Timothy, the son of a Jewish woman who was a believer; but his father was a Greek. [2]He was well spoken of by the believers[b] in Lystra and Iconium. [3]Paul wanted Timothy to accompany him; and he took him and had him circumcised because of the Jews who were in those places, for they all knew that his father was a Greek. [4]As they went from town to town, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. [5]So the churches were strengthened in the faith and increased in numbers daily.

Paul's Vision of the Man of Macedonia

6 They went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. [7]When they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them; [8]so, passing by Mysia, they went down to Troas. [9]During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." [10]When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

The Conversion of Lydia

11 We set sail from Troas and took a straight course to Samothrace, the
following day to Neapolis, 12and from there to Philippi, which is a leading city
of the district[a] of Macedonia and a Roman colony. We remained in this city for
some days. 13On the sabbath day we went outside the gate by the river, where we
supposed there was a place of prayer; and we sat down and spoke to the women
who had gathered there. 14A certain woman named Lydia, a worshiper of God,
was listening to us; she was from the city of Thyatira and a dealer in purple
cloth. The Lord opened her heart to listen eagerly to what was said by Paul.
15When she and her household were baptized, she urged us, saying, “If you have
judged me to be faithful to the Lord, come and stay at my home.” And she
prevailed upon us.

Paul and Silas in Prison

16 One day, as we were going to the place of prayer, we met a slave-girl who
had a spirit of divination and brought her owners a great deal of money by
fortune-telling. 17While she followed Paul and us, she would cry out, “These
men are slaves of the Most High God, who proclaim to you[b] a way of salvation.”
18She kept doing this for many days. But Paul, very much annoyed, turned and
said to the spirit, “I order you in the name of Jesus Christ to come out of her.”
And it came out that very hour.

19 But when her owners saw that their hope of making money was gone,
they seized Paul and Silas and dragged them into the marketplace before the
authorities. 20When they had brought them before the magistrates, they said,
“These men are disturbing our city; they are Jews 21and are advocating customs
that are not lawful for us as Romans to adopt or observe.” 22The crowd joined in
attacking them, and the magistrates had them stripped of their clothing and
ordered them to be beaten with rods. 23After they had given them a severe
flogging, they threw them into prison and ordered the jailer to keep them
securely. 24Following these instructions, he put them in the innermost cell and
fastened their feet in the stocks.

25 About midnight Paul and Silas were praying and singing hymns to God,
and the prisoners were listening to them. 26Suddenly there was an earthquake, so
violent that the foundations of the prison were shaken; and immediately all the
doors were opened and everyone’s chains were unfastened. 27When the jailer
woke up and saw the prison doors wide open, he drew his sword and was about

to kill himself, since he supposed that the prisoners had escaped. [28]But Paul shouted in a loud voice, “Do not harm yourself, for we are all here.” [29]The jailer[a] called for lights, and rushing in, he fell down trembling before Paul and Silas. [30]Then he brought them outside and said, “Sirs, what must I do to be saved?” [31]They answered, “Believe on the Lord Jesus, and you will be saved, you and your household.” [32]They spoke the word of the Lord[b] to him and to all who were in his house. [33]At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. [34]He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

35 When morning came, the magistrates sent the police, saying, “Let those men go.” [36]And the jailer reported the message to Paul, saying, “The magistrates sent word to let you go; therefore come out now and go in peace.” [37]But Paul replied, “They have beaten us in public, uncondemned, men who are Roman citizens, and have thrown us into prison; and now are they going to discharge us in secret? Certainly not! Let them come and take us out themselves.” [38]The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens; [39]so they came and apologized to them. And they took them out and asked them to leave the city. [40]After leaving the prison they went to Lydia’s home; and when they had seen and encouraged the brothers and sisters[c] there, they departed.

16.1 *Derbe, Lystra.* See note on 14.6. *Timothy.* See 17.14–15; 18.5; 19.22; 20.4. Paul’s Letters give him a more substantial role in Paul’s work than Luke indicates (see Rom 16.21; 1 Cor 4.17; 16.10; 2 Cor 1.1, 19; Phil 1.1; 2.19–22; 1 Thess 1.1; 3.2, 6; Philem 1). **16.3** By *circumcising* Timothy, Paul shows his awareness of Jewish sensitivities (see 21.17–26; 22.3; 24.14; 26.5; but cf. Gal 2.3). **16.5** See note on 6.7. **16.6–10** Consistent with the picture elsewhere in Acts, a new phase in the mission arises only with divine guidance (see, e.g., 8.26;10.9–16). Here Luke reinforces that theme by showing the rejection of human initiatives. **16.6–8** *Phrygia and Galatia.* The route is to the northwest, toward *Mysia,* the region abutting the Hellespont. Not permitted to go either south to *Asia* Minor or north to *Bithynia,* the group arrives by default in the harbor city of *Troas.* Probably the change from *the Holy Spirit* to the *Spirit of Jesus,* a phrase used nowhere else in Acts, reflects stylistic variation rather than a theological distinction. **16.9** On *visions* or dreams as a means of guidance, see 9.10–12; 10.3–6, 10–16; 11.5–10; 18.9–10. *Macedonia,* a Roman province in the northern region of the Greek peninsula. **16.10** The shift here to the first-person

plural narration (*we*) extends through v. 17 (see also 20.5–15; 21.1–18; 27.1–28.16). The change may result from stylistic considerations, or from the use of travel diaries only loosely reworked by Luke, or from the author's presence during this part of the journey. Given the uncertainty, little can be deduced from it regarding the historical accuracy of Acts or the identity of Luke. **16.11–40** Philippi signals an important new stage in the witness. **16.11–15** The mission in Philippi begins and ends with references to *Lydia* (see v. 40). **16.11–12** *Samothrace,* an island about halfway between Troas and *Neapolis,* port city of *Philippi.* **16.12** *Philippi,* a city in one of four districts within the province of *Macedonia* (see text note *a*). In this context, where Paul's status as a Roman citizen first appears (vv. 37–38), Luke identifies Philippi as a *Roman colony.* Pisidian Antioch (13.14), Lystra (14.6), Troas (16.8), and Corinth (18.1) were all colonies as well. **16.13** *A place of prayer,* either a synagogue or an informal place of worship. **16.14** *A worshiper of God,* i.e., a Gentile who worshiped Israel's God (see note on 10.2). *Thyatira* was in the district of Lydia, which had long been a center for the production of purple dye, a luxury good (Lk 16.19), although it is not clear that Lydia herself was wealthy. **16.15** References to the *household* of Lydia (her name is the same as that of the district) suggest that she is unmarried. Mistress of her own household and possibly a merchant, she may have had relatively high social and economic status. On the *baptism* of a household, see 10.24, 44–48; 11.14; 16.31–34. **16.16–24** As earlier in Acts (3.1–26; 14.8–18), a healing leads to a public confrontation. **16.16** *Spirit of divination,* lit. "a spirit of the Python," which was associated with the Delphic oracle. **16.17** *A way of salvation,* not only a major Lukan theme (see, e.g., 2.40; Lk 3.6), but also a preview of what will happen to both the slave-girl and the jailer. **16.18** On healing *in the name of Jesus Christ,* see 3.6, 16; 4.10. **16.19** See also note on 8.18. Cf. 19.25, where Luke draws attention to the economic motives of other potential competitors. Here the theme is underscored by false charges against Paul and Silas. **16.20** *Magistrates,* a popular designation for the chief officials of a Roman colony. **16.21** The charge against Paul and Silas manipulates opinion by characterizing them as outsiders. **16.22–24** See 2 Cor 11.23–25. **16.25–34** Unlike the two previous stories of prison release in Acts (5.19–21;12.6–11), this one occasions a conversion. **16.27** See 12.19, where the guards are executed following Peter's miraculous escape. **16.30** *What must I do to be saved?* See 2.37. **16.32–34** As in the cases of Lydia (v. 15) and Cornelius (10.2, 24, 44; 11.14), this conversion involves the entire household. **16.37** *Beaten…in public.* Such treatment of a Roman citizen was against Roman law, but violations of this law occurred (see, e.g., Josephus, *War* 2.308). **16.40** See vv. 14–15.



Acts 16 narrates the important expansion of the Pauline mission into Europe.

The Uproar in Thessalonica

17

After Paul and Silas[d] had passed through Amphipolis and Apollonia, they came
to Thessalonica, where there was a synagogue of the Jews. 2And Paul went in, as
was his custom, and on three sabbath days argued with them from the scriptures,
3explaining and proving that it was necessary for the Messiah[e] to suffer and to
rise from the dead, and saying, “This is the Messiah,[a] Jesus whom I am
proclaiming to you.” 4Some of them were persuaded and joined Paul and Silas,
as did a great many of the devout Greeks and not a few of the leading women.
5But the Jews became jealous, and with the help of some ruffians in the
marketplaces they formed a mob and set the city in an uproar. While they were
searching for Paul and Silas to bring them out to the assembly, they attacked
Jason’s house. 6When they could not find them, they dragged Jason and some
believers[b] before the city authorities,[c] shouting, “These people who have been
turning the world upside down have come here also, 7and Jason has entertained
them as guests. They are all acting contrary to the decrees of the emperor, saying
that there is another king named Jesus.” 8The people and the city officials were
disturbed when they heard this, 9and after they had taken bail from Jason and the

others, they let them go.

Paul and Silas in Beroea

10 That very night the believers[b] sent Paul and Silas off to Beroea; and when
they arrived, they went to the Jewish synagogue. 11These Jews were more
receptive than those in Thessalonica, for they welcomed the message very
eagerly and examined the scriptures every day to see whether these things were
so. 12Many of them therefore believed, including not a few Greek women and
men of high standing. 13But when the Jews of Thessalonica learned that the
word of God had been proclaimed by Paul in Beroea as well, they came there
too, to stir up and incite the crowds. 14Then the believers[b] immediately sent Paul
away to the coast, but Silas and Timothy remained behind. 15Those who
conducted Paul brought him as far as Athens; and after receiving instructions to
have Silas and Timothy join him as soon as possible, they left him.

Paul in Athens

16 While Paul was waiting for them in Athens, he was deeply distressed to see
that the city was full of idols. 17So he argued in the synagogue with the Jews and
the devout persons, and also in the marketplace[d] every day with those who
happened to be there. 18Also some Epicurean and Stoic philosophers debated
with him. Some said, “What does this babbler want to say?” Others said, “He
seems to be a proclaimer of foreign divinities.” (This was because he was telling
the good news about Jesus and the resurrection.) 19So they took him and brought
him to the Areopagus and asked him, “May we know what this new teaching is
that you are presenting? 20It sounds rather strange to us, so we would like to
know what it means.” 21Now all the Athenians and the foreigners living there
would spend their time in nothing but telling or hearing something new.

22 Then Paul stood in front of the Areopagus and said, “Athenians, I see
how extremely religious you are in every way. 23For as I went through the city
and looked carefully at the objects of your worship, I found among them an altar
with the inscription, ‘To an unknown god.’ What therefore you worship as
unknown, this I proclaim to you. 24The God who made the world and everything
in it, he who is Lord of heaven and earth, does not live in shrines made by
human hands, 25nor is he served by human hands, as though he needed anything,
since he himself gives to all mortals life and breath and all things. 26From one
ancestor[a] he made all nations to inhabit the whole earth, and he allotted the times

of their existence and the boundaries of the places where they would live, [27]so that they would search for God[b] and perhaps grope for him and find him—though indeed he is not far from each one of us. [28]For ‘In him we live and move and have our being’ as even some of your own poets have said,

‘For we too are his offspring.’ [29]Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. [30]While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, [31]because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.”

32 When they heard of the resurrection of the dead, some scoffed; but others said, “We will hear you again about this.” [33]At that point Paul left them. [34]But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

17.1–15 The conflicting responses to Christian preaching in two cities prepare for Paul’s important speech in Athens. **17.1** Paul and Silas travel the Via Egnatia, the main east-west road across Macedonia. *Thessalonica,* headquarters for the Roman governor and the leading city of the province of Macedonia. **17.2** *As was his custom.* In every city Paul goes first to Jews (see note on 13.14). *From the scriptures.* See Lk 4.16–21; 24.27, 32, 45, where Jesus interprets scripture about himself. **17.3** *It was necessary.* Luke often draws attention to divine necessity (see, e.g., 1.16; 3.21; 9.16; Lk 2.49; 24.7, 26, 46). **17.4–5** As earlier (13.43, 50; 14.1–2), both Jews and Greeks are among those who respond to the gospel and among those who reject it. The *ruffians* who are deployed here reveal the irony of the charge that it is Paul and Silas who are disturbing the peace. **17.6** *Turning the world upside down,* i.e., disturbing the peace, a highly inflammatory charge in the context of the Roman Empire (see also 16.20; 24.5, 12). **17.7** *Contrary to the decrees of the emperor.* See also 16.21. *Another king named Jesus.* See Lk 23.2–3, 37–38. **17.10** *Beroea,* a city south of the Via Egnatia (see note on 17.1). **17.15** *Athens,* a highly significant cultural center, offers an appropriate context for presenting Luke’s understanding of a typical sermon to Gentiles. **17.16–34** Paul’s speech at Athens, the only major speech in Acts to a pagan audience (although see 14.15–17), echoes important Lukan themes even as it differs from earlier speeches. References to the history of Israel are omitted here as meaningless to an audience composed entirely of Gentiles. **17.16** *The city was full of idols.* Ancient historians provide similar descriptions of the religious fervor of Athens. *Idols,* a derogatory term that

exposes Luke's thoroughly monotheistic perspective. **17.17** *In the synagogue.* See note on 13.14. **17.18** *Epicureans* ridiculed religious enthusiasm and argued against a fear of death and divine judgment. *Stoics* urged living in accord with nature, which they understood to be ruled by the divine *Logos.* In order to achieve this goal, they advocated the importance of reason and self-control. *Babbler,* lit. "one who picks up seeds," i.e., a person who gathers new ideas indiscriminately. *A proclaimer of foreign divinities,* a charge leveled also against Socrates (Plato, *Apology* 24B–C). *The resurrection* may have been understood by the Athenians as Resurrection, a female deity, Jesus' companion goddess. **17.19** *Areopagus,* either a place, the Hill of Ares, or an administrative council whose name derived from its location. **17.21** Ancient writers describe the Athenians in similar terms. See Sophocles, *Oedipus Coloneus* 260; Pausanias, *Description of Greece* 1.17.1; Josephus, *Against Apion* 2.130; Strabo, *Geography* 9.1.16; Livy, *History* 45.27.11). **17.22–31** Paul's speech begins with an acknowledgment of the religiosity of the Athenians (vv. 22–23), moves to a sympathetic critique of idolatry (vv. 24–29), and concludes with a call for repentance (vv. 30–31). **17.22** *Extremely religious,* either in the pejorative sense of "superstitious" or as a straightforward description. Since speeches customarily began by praising the audience (see 26.2–3), the latter is preferable. **17.23** *To an unknown God.* No known inscription corresponds exactly to this one, but there is evidence of altars to unknown gods. **17.24–25** On God as creator, see 4.24;14.15. That God does not live in buildings is a theme also of Stephen's speech; see 7.48. This philosophically inclined audience would have agreed. **17.26** *One ancestor.* See Lk 3.38, where Jesus' genealogy is traced back to Adam. *He allotted the times.* See 14.17. **17.27** On the notion that pagans *search for God,* see Wis 13.6. *He is not far from…us.* On God's nearness, see Ps 145.18; Jer 23.23; Josephus, *Antiquities* 8.108; Dio Chrysostom, *Discourses* 12, 28. **17.28** *In him we…have our being.* If a quotation (Greek uses no quotation marks), its source is unknown. *For we too are his offspring* is from Aratus (*Phaenomena* 5), a third-century BCE poet. **17.29** A conventional piece of Jewish polemic against idolatry; see 7.41–43; Isa 44.9–20; Wis 13.10; Rom 1.23. **17.30** Both Jewish and pagan *ignorance* is overlooked; see 3.17;13.27. The call to *repent* is now universal; see 2.38; 3.19;8.22; 11.18; 26.20. **17.31** Only here does the speech refer to Jesus. *Judged.* See 10.42; Rom 2.16. **17.32–34** As elsewhere in Acts, the speech is interrupted when it reaches its climactic point; see note on 2.37. Compared with earlier speeches, the response (both positive and negative) is mild (cf., e.g., 2.41; 13.43, 45).

Paul in Corinth

18

After this Paul[c] left Athens and went to Corinth. [2]There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul[d] went to see them, [3]and, because he was of the same trade, he stayed with them, and they worked together—by trade they were tentmakers. [4]Every sabbath he would argue in the synagogue and would try to convince Jews and Greeks.

5 When Silas and Timothy arrived from Macedonia, Paul was occupied with proclaiming the word,[e] testifying to the Jews that the Messiah[f] was Jesus. [6]When they opposed and reviled him, in protest he shook the dust from his clothes[a] and said to them, “Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles.” [7]Then he left the synagogue[b] and went to the house of a man named Titius[c] Justus, a worshiper of God; his house was next door to the synagogue. [8]Crispus, the official of the synagogue, became a believer in the Lord, together with all his household; and many of the Corinthians who heard Paul became believers and were baptized. [9]One night the Lord said to Paul in a vision, “Do not be afraid, but speak and do not be silent; [10]for I am with you, and no one will lay a hand on you to harm you, for there are many in this city who are my people.” [11]He stayed there a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal. [13]They said, “This man is persuading people to worship God in ways that are contrary to the law.” [14]Just as Paul was about to speak, Gallio said to the Jews, “If it were a matter of crime or serious villainy, I would be justified in accepting the complaint of you Jews; [15]but since it is a matter of questions about words and names and your own law, see to it yourselves; I do not wish to be a judge of these matters.” [16]And he dismissed them from the tribunal. [17]Then all of them[d] seized Sosthenes, the official of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of these things.

Paul’s Return to Antioch

18 After staying there for a considerable time, Paul said farewell to the believers[e] and sailed for Syria, accompanied by Priscilla and Aquila. At Cenchreae he had his hair cut, for he was under a vow. [19]When they reached Ephesus, he left them there, but first he himself went into the synagogue and had

a discussion with the Jews. [20]When they asked him to stay longer, he declined; [21]but on taking leave of them, he said, "I[f] will return to you, if God wills." Then he set sail from Ephesus.

22 When he had landed at Caesarea, he went up to Jerusalem[g] and greeted the church, and then went down to Antioch. [23]After spending some time there he departed and went from place to place through the region of Galatia[h] and Phrygia, strengthening all the disciples.

Ministry of Apollos

24 Now there came to Ephesus a Jew named Apollos, a native of Alexandria. He was an eloquent man, well-versed in the scriptures. [25]He had been instructed in the Way of the Lord; and he spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John. [26]He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the Way of God to him more accurately. [27]And when he wished to cross over to Achaia, the believers[a] encouraged him and wrote to the disciples to welcome him. On his arrival he greatly helped those who through grace had become believers, [28]for he powerfully refuted the Jews in public, showing by the scriptures that the Messiah[b] is Jesus.

18.1–17 Four brief scenes (vv. 1–4, 5–8, 9–11, 12–17) portray Paul's extended endeavors in Corinth. **18.1** *Corinth,* the Roman capital of Achaia, was well situated for commerce. **18.2** *Aquila* and *Priscilla* ("Prisca" in the Pauline Letters) are identified as Jews in order to explain the impact of Claudius's edict on them; evidently both converted to Christianity before Paul reached Corinth (see also Rom 16.3–4; 1 Cor 16.19). *Claudius,* Roman emperor 41–54 CE. *Ordered all Jews to leave Rome.* Since other sources indicate that a disturbance over Christian preaching caused this expulsion, it may well have targeted Jews who preached and taught about Jesus. **18.3** *Tentmakers,* the first reference in Acts to Paul's labor (but see 1 Cor 4.12), probably refers to leather working in general. **18.4** As elsewhere, Paul begins *in the synagogue;* see note on 13.14. **18.5** On the itinerary of Silas and Timothy, see 17.14. **18.6** *Shook the dust* recalls 13.51; Lk 9.5. *Your blood be on your own heads!* See also 5.28; 2 Sam 1.16; Ezek 33.4–5; cf. Mt 27.25. This is the second of three passages (13.46; 28.28) in which Paul announces that he is going to the *Gentiles.* **18.7–8** Unlike earlier departures from the synagogue, Paul does not leave the area but remains very close by. Presumably *Titius Justus,* a Gentile who nevertheless worships God

(see note on 10.2), has become a Christian. The conversion of *Crispus* (see 1 Cor 1.14) indicates that Paul continues to preach among Jews, despite v. 6, and that his proclamation meets with success even among synagogue leaders. On the conversion of *households*, see note on 10.2. **18.9** On *visions* as a means of divine guidance, see note on 9.10. **18.10** *I am with you.* See also Josh 1.9; Isa 41.10; 43.5; Jer 1.8, 19. *People* usually refers in Luke-Acts to Israel (see note on 3.11), but here, as in 15.14, it includes Gentiles as well. **18.12** An inscription at Delphi referring to *Gallio* allows his proconsulate in Corinth to be dated ca. 51–52 CE and thus may indicate that Paul began the church in Corinth during that period. Luke may have consolidated several of Paul's journeys to Corinth, however, making the connection between the reference to Gallio and Paul's activities uncertain. **18.13** The ambiguous charge could refer to either Jewish (see 6.13) or Roman law (16.21; 17.7). **18.14–15** Gallio's response, that this is an inter-Jewish quarrel, vindicates Paul and coheres with later claims (24.14–15; 25.19; 26.2–3). **18.17** Paul refers to a *Sosthenes* in 1 Cor 1.1, but identifying the two with one another seems unlikely since it is not clear that this Sosthenes is a Christian, much less a co-worker of Paul. Gallio's lack of concern about Jewish debates extends to a lack of concern when Sosthenes is beaten. **18.18–19.22** The mission in Ephesus is prepared for by Paul's travel (v. 19) and again in the story of Apollos (vv. 24–28). **18.18** *Priscilla and Aquila.* Placing the woman's name first is unusual and could suggest that Priscilla has a higher social or economic standing than Aquila (see v. 26; Rom 16.3; cf. 18.2; 1 Cor 16.19). *Cenchreae,* the eastern port of Corinth. On the Nazirite *vow,* see Num 6.1–21, although the requirement is that the hair not be cut until the end of the vow. As in 21.20–26, this action conveys continuity with Jewish practice. **18.19** *Ephesus,* a port in western Asia Minor, at this time the fourth largest city of the Roman Empire and capital of Asia. On Paul's practice of visiting *synagogues* first, see note on 13.14. **18.22–23** This sketchy description sets the stage for Paul's return to Ephesus (19.1) and reconnects Paul with the two central communities, Jerusalem and Antioch. **18.24** The description of *Apollos* is consistent with his origin in *Alexandria,* the literary center of the Hellenistic world and home to a large Jewish population. **18.25** Where and how Apollos was converted is less important than the fact that his knowledge, though accurate, was incomplete. *The Way.* See note on 9.1–2. *With burning enthusiasm,* or "burning with the Spirit," which would explain how Apollos differs from the disciples in 19.1–7, who must be baptized and receive the Holy Spirit. **18.26** Speaking *boldly* further identifies Apollos with Christian preachers, even if he still requires instruction (see note on 4.13). *Priscilla and Aquila.* See notes on 18.2; 18.18; by their instruction of Apollos, they become the forerunners of Paul's Ephesian mission. *The Way.* See

note on 9.1–2. **18.28** Like his predecessors in mission, Apollos argues from scripture (see, e.g., 8.35;17.2–3; see also Lk 24.26–27, 45–46) about the messiahship of Jesus.

Paul in Ephesus

19

While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. [2]He said to them, “Did you receive the Holy Spirit when you became believers?” They replied, “No, we have not even heard that there is a Holy Spirit.” [3]Then he said, “Into what then were you baptized?” They answered, “Into John’s baptism.” [4]Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.” [5]On hearing this, they were baptized in the name of the Lord Jesus. [6]When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied—[7]altogether there were about twelve of them.

8 He entered the synagogue and for three months spoke out boldly, and argued persuasively about the kingdom of God. [9]When some stubbornly refused to believe and spoke evil of the Way before the congregation, he left them, taking the disciples with him, and argued daily in the lecture hall of Tyrannus.[c] [10]This continued for two years, so that all the residents of Asia, both Jews and Greeks, heard the word of the Lord.

The Sons of Sceva

11 God did extraordinary miracles through Paul, [12]so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits came out of them. [13]Then some itinerant Jewish exorcists tried to use the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by the Jesus whom Paul proclaims.” [14]Seven sons of a Jewish high priest named Sceva were doing this. [15]But the evil spirit said to them in reply, “Jesus I know, and Paul I know; but who are you?” [16]Then the man with the evil spirit leaped on them, mastered them all, and so overpowered them that they fled out of the house naked and wounded. [17]When this became known to all residents of Ephesus, both Jews and Greeks, everyone was awestruck; and the name of the Lord Jesus was praised. [18]Also many of those

who became believers confessed and disclosed their practices. [19]A number of those who practiced magic collected their books and burned them publicly; when the value of these books[a] was calculated, it was found to come to fifty thousand silver coins. [20]So the word of the Lord grew mightily and prevailed.

The Riot in Ephesus

21 Now after these things had been accomplished, Paul resolved in the Spirit to go through Macedonia and Achaia, and then to go on to Jerusalem. He said, "After I have gone there, I must also see Rome." [22]So he sent two of his helpers, Timothy and Erastus, to Macedonia, while he himself stayed for some time longer in Asia.

23 About that time no little disturbance broke out concerning the Way. [24]A man named Demetrius, a silversmith who made silver shrines of Artemis, brought no little business to the artisans. [25]These he gathered together, with the workers of the same trade, and said, "Men, you know that we get our wealth from this business. [26]You also see and hear that not only in Ephesus but in almost the whole of Asia this Paul has persuaded and drawn away a considerable number of people by saying that gods made with hands are not gods. [27]And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis will be scorned, and she will be deprived of her majesty that brought all Asia and the world to worship her."

28 When they heard this, they were enraged and shouted, "Great is Artemis of the Ephesians!" [29]The city was filled with the confusion; and people[b] rushed together to the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's travel companions. [30]Paul wished to go into the crowd, but the disciples would not let him; [31]even some officials of the province of Asia,[c] who were friendly to him, sent him a message urging him not to venture into the theater. [32]Meanwhile, some were shouting one thing, some another; for the assembly was in confusion, and most of them did not know why they had come together. [33]Some of the crowd gave instructions to Alexander, whom the Jews had pushed forward. And Alexander motioned for silence and tried to make a defense before the people. [34]But when they recognized that he was a Jew, for about two hours all of them shouted in unison, "Great is Artemis of the Ephesians!" [35]But when the town clerk had quieted the crowd, he said, "Citizens of Ephesus, who is there that does not know that the city of the Ephesians is the temple keeper of the great Artemis and of the statue that fell from heaven?[a] [36]Since these things cannot be denied, you ought to be quiet and do nothing rash.

[37]You have brought these men here who are neither temple robbers nor blasphemers of our[b] goddess. [38]If therefore Demetrius and the artisans with him have a complaint against anyone, the courts are open, and there are proconsuls; let them bring charges there against one another. [39]If there is anything further[c] you want to know, it must be settled in the regular assembly. [40]For we are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion." [41]When he had said this, he dismissed the assembly.

19.1–7 Paul's first encounter in Ephesus is with disciples who have been influenced by John the Baptist. **19.1** *Apollos…in Corinth.* See 1 Cor 1.12;3.4–6, 22; 4.6; 16.12. *Some disciples,* Christians, but with incomplete education and experience. **19.2** *Receive the Holy Spirit.* See 1.5; 2.4; 8.17; 9.17; 10.44; Lk 3.16. **19.4** Cf. John's words in Lk 3.16–17. **19.5** On baptism *in the name,* see 2.38; 8.16; 10.48. **19.6** Peter and John conveyed the *Holy Spirit* to the Samaritans in this same way; see 8.17. On speaking *in tongues,* see 2.4, 11; 10.46. **19.8** On *bold* speech, see note on 4.13. *Kingdom of God.* See note on 1.3. **19.9** As in Corinth (18.4–7), Paul's synagogue preaching is not well received. *The Way.* See note on 9.1–2. For the first time, Luke specifies that Paul takes believers with him when he separates from the synagogue. *The lecture hall of Tyrannus,* possibly a guild center or a place for philosophical instruction. Nothing is known of the individual after whom it is named. **19.10** *All the residents of Asia* surely exaggerates in order to underscore the importance of the Ephesian mission, which reaches *both Jews and Greeks* outside the synagogue; cf., e.g., 14.1;17.1–4; 18.7, where Gentiles are reached within the synagogue setting. **19.11–12** Like those of his predecessors Peter (5.12–16) and Philip (8.4–8), Paul's ministry includes healing and exorcism; see also 2 Cor 12.12. **19.13–16** The humorous account of the defeat of seven exorcists contrasts sharply with the report of Paul's successful healings and exorcisms in 19.11–12. **19.13** *Jewish exorcists.* See Josephus, *Antiquities* 8.45–49; see also Acts 13.6–11; cf. Deut 18.10–14. It was a widespread assumption that having the *name* of a spirit allowed one to compel that spirit to act. **19.14** No high priest by the name of *Sceva* is known; a Latin name, it would have been most remarkable for a high priest. **19.15** *Jesus I know.* See Jas 2.19. **19.17** As with the defeat of Bar-Jesus, the defeat of the seven prompts faith (see 13.6–11). **19.19** *Burned them publicly.* See the prohibitions in Deut 18.10–14. *Fifty thousand silver coins.* Because their possessors used them for financial gain, such books would command a high price. **19.20** See note on 6.7. **19.21** Unlike 16.6–8, where Paul's own mission initiatives are thwarted, here he makes his decision with the *Spirit*'s aid. The

motif of Paul's journey to *Jerusalem* and *Rome* recurs throughout the remainder of Acts (see 20.22; 21.13;25.9–12; 28.14) and parallels Lk 9.51, where Jesus determines to go to Jerusalem. Paul *must also see Rome* because it is divine necessity; see note on 1.16; see also Rom 1.10, 15; 15.22–32. **19.22** *Timothy,* last referred to in 18.5; for references to Timothy's visit to Corinth, see 1 Cor 4.17; 16.10. An *Erastus* is mentioned in Rom 16.23; 2 Tim 4.20, but the name was common, making identification of these three persons with one another uncertain. **19.23–41** Paul's mission in Ephesus culminates in a riot and in Paul's public vindication. **19.23** *No little disturbance.* See note on 12.18–19. *The Way.* See note on 9.1–2. **19.24** *Silver shrines of Artemis,* miniature versions of the temple of Artemis. *Artemis of the Ephesians* (vv. 28, 34), an ancient mother goddess widely worshiped in the Hellenistic world. Her temple in Ephesus, one of the Seven Wonders of the World, functioned as a cultural and financial center of Asia. *No little business.* See note on 12.18–19. **19.25** As in 16.16–21, Luke draws attention to the profit motive of competing groups. **19.26** See note on 17.29. **19.27** See 21.28 for parallel fears in Jerusalem regarding the people and the temple. **19.28** *Artemis of the Ephesians.* See v. 24. **19.29** See 7.57, where the crowd rushes against Stephen, and 21.30–31, where riot breaks out in Jerusalem. *Gaius.* See 20.4; see also Rom 16.23; 1 Cor 1.14; 3 Jn 1. *Aristarchus.* See 20.4; 27.2; Col 4.10; Philem 24. **19.33** Whether *Alexander* is a Christian is unclear. **19.35** *Temple keeper,* a title given cities that maintained temples honoring the emperor, but the term is also used of temples honoring gods or goddesses. *The statue that fell from heaven* refers to a legend about Artemis and counters Paul's assertion in v. 26. **19.37** Josephus says that Jews are not to blaspheme or destroy the gods of others (*Antiquities* 4.207; *Against Apion* 2.237); see also Rom 2.22; but cf. Deut 7.25. **19.38–40** By announcing that no formal charges have been made and that proper procedures have not been used, the town clerk offers an indirect defense of the Christian mission.

Paul Goes to Macedonia and Greece

20

After the uproar had ceased, Paul sent for the disciples; and after encouraging them and saying farewell, he left for Macedonia. [2]When he had gone through those regions and had given the believers[d] much encouragement, he came to Greece, [3]where he stayed for three months. He was about to set sail for Syria when a plot was made against him by the Jews, and so he decided to return through Macedonia. [4]He was accompanied by Sopater son of Pyrrhus from

Beroea, by Aristarchus and Secundus from Thessalonica, by Gaius from Derbe, and by Timothy, as well as by Tychicus and Trophimus from Asia. [5]They went ahead and were waiting for us in Troas; [6]but we sailed from Philippi after the days of Unleavened Bread, and in five days we joined them in Troas, where we stayed for seven days.

Paul's Farewell Visit to Troas

7 On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight. [8]There were many lamps in the room upstairs where we were meeting. [9]A young man named Eutychus, who was sitting in the window, began to sink off into a deep sleep while Paul talked still longer. Overcome by sleep, he fell to the ground three floors below and was picked up dead. [10]But Paul went down, and bending over him took him in his arms, and said, "Do not be alarmed, for his life is in him." [11]Then Paul went upstairs, and after he had broken bread and eaten, he continued to converse with them until dawn; then he left. [12]Meanwhile they had taken the boy away alive and were not a little comforted.

The Voyage from Troas to Miletus

13 We went ahead to the ship and set sail for Assos, intending to take Paul on board there; for he had made this arrangement, intending to go by land himself. [14]When he met us in Assos, we took him on board and went to Mitylene. [15]We sailed from there, and on the following day we arrived opposite Chios. The next day we touched at Samos, and[a] the day after that we came to Miletus. [16]For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; he was eager to be in Jerusalem, if possible, on the day of Pentecost.

Paul Speaks to the Ephesian Elders

17 From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. [18]When they came to him, he said to them:

"You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, [19]serving the Lord with all humility and with tears, enduring the trials that came to me through the plots of the Jews. [20]I did not shrink from doing anything helpful, proclaiming the message to you and teaching you publicly and from house to house, [21]as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus. [22]And

now, as a captive to the Spirit,[b] I am on my way to Jerusalem, not knowing what will happen to me there, [23]except that the Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me. [24]But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God's grace.

25 "And now I know that none of you, among whom I have gone about proclaiming the kingdom, will ever see my face again. [26]Therefore I declare to you this day that I am not responsible for the blood of any of you, [27]for I did not shrink from declaring to you the whole purpose of God. [28]Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God[c] that he obtained with the blood of his own Son.[d] [29]I know that after I have gone, savage wolves will come in among you, not sparing the flock. [30]Some even from your own group will come distorting the truth in order to entice the disciples to follow them. [31]Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears. [32]And now I commend you to God and to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified. [33]I coveted no one's silver or gold or clothing. [34]You know for yourselves that I worked with my own hands to support myself and my companions. [35]In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive.'"

36 When he had finished speaking, he knelt down with them all and prayed. [37]There was much weeping among them all; they embraced Paul and kissed him, [38]grieving especially because of what he had said, that they would not see him again. Then they brought him to the ship.

20.1–16 Paul's final trip to Jerusalem begins with pastoral visits to several cities. **20.1–2** *Encouragement* of believers is a constant refrain in Paul's journeys; see 14.22; 15.36, 41; 16.40. On the decision to go to *Macedonia* and *Greece*, see 19.21. **20.3** For earlier *plots*, see 9.24;13.50; 14.5; 17.5, 13; 18.12–13; see also Lk 6.11; 19.47;22.2. **20.4** *Sopater* and *Secundus*, mentioned only here. *Aristarchus.* See note on 19.29. Although in 19.29 *Gaius* is said to be a Macedonian, here he is said to be *from Derbe*, which is in Asia Minor. *Timothy.* See note on 16.3. *Tychicus.* See Eph 6.21; Col 4.7; 2 Tim 4.12; Titus 3.12. *Trophimus.* See 21.29; 2 Tim 4.20. **20.5** The use of the first-person plural narration (*us, we*) resumes here and continues through 21.18, except for the speech in 20.17–38 (see note on 16.10). *Troas.* See 16.8–10. **20.6** *The days of*

Unleavened Bread, originally a harvest festival, was combined with Passover; see Lk 22.1, which begins Jesus' passion narrative with the same reference. **20.7** *On the first day of the week,* i.e., the day after the sabbath. See Mark 16.2; 1 Cor 16.2. This is the first reference to *breaking bread* since 2.42, 46, and may recall Jesus' breaking bread just before his arrest (Lk 22.19). **20.8** *The room upstairs.* See 1.13. The rare detail about the *lamps* burning at midnight reflects Luke's frequent contrast between darkness and light, blindness and sight. See Lk 2.29–32; Acts 9.1–19; 13.4–12; 26.18. **20.9** *Eutychus* means "good fortune." On inappropriate sleepiness and the need for watchfulness, see v. 31; Lk 9.32; 12.35–38; 22.45–46. **20.10** Like Peter (9.36–42), Paul is here identified with Jesus' power to raise the dead (Lk 7.11–17; 8.41–42, 49–56). **20.12** *Not a little.* See note on 12.18–19. **20.13** *Assos,* a seaport in Mysia on the northwest coast of Asia Minor. **20.14** *Mitylene,* harbor of the island of Lesbos in the Aegean. **20.15** *Chios,* an island in the Aegean south of Lesbos. *Samos,* an island in the Aegean southeast of Lesbos. *Miletus,* a large seaport in Ionia, on the southwest coast of Asia Minor. **20.16** On Paul's mission in *Ephesus,* see 18.18–19.41. See 19.21 for Paul's need to go to *Jerusalem. Pentecost* suggests Paul continues to observe Jewish customs. **20.17–38** Paul's farewell speech is his only speech to a Christian audience and his last speech prior to his arrest in Jerusalem. **20.17** *Elders of the church.* See 11.30; 14.23; 15.2; 16.4. **20.18–19** *Serving the Lord,* lit. "serving as a slave to the Lord." Paul describes his life among the Ephesians; see 19.1–41. **20.19** On *plots* against Paul, see note on 20.3. **20.20–21** A concise summary of Paul's mission. **20.22–23** Here *Jerusalem* appears for the first time to be a place of danger for Paul; cf. 19.21. Paul's imprisonment, like his ministry, occurs under the *Spirit*'s guidance; see, e.g., 16.6–10; 19.21. *Imprisonment and persecutions.* See 9.16; 21.11, 33. **20.24** On Paul's willingness to die, see 21.13. The conversion accounts (see 9.1–31; 22.3–21; 26.2–29) explain how Paul *received* his ministry. **20.25** The first clear indication that this is a farewell speech. **20.26** See note on 18.6. **20.28** *Overseers,* or "bishops" (see Phil 1.1; 1 Tim 3.1–7; Titus 1.7), but an activity, not an office, seems intended here. That the church came about through Jesus' *blood* is a new theme in Acts, but see Heb 9.12. **20.29–30** The threat of false teaching, whether from outside or inside the church, is a new theme in Acts, but see, e.g., Mt 7.15; 1 Tim 1.3–7; 4.1–3; 2 Tim 2.14–18. **20.29** In Lk 12.32, the disciples are the *flock;* cf. Jn 21.15–17; 1 Pet 5.2. **20.33** By contrast with others (e.g., 16.19; 19.25), Paul has no profit motive (see also 1 Cor 9). **20.34** On Paul's labor, see 18.2; his Letters reflect the same practice (1 Cor 4.12; 1 Thess 2.9). **20.35** *Support the weak* recalls 2.45; 4.32–35;6.1–6. *It is more blessed to give than to receive.* The saying itself does not appear in the Gospels, but see Lk 6.38; see also Sir 4.31. Close parallels appear

in Thucydides, *History of the Peloponnesian War* 2.97.4; Plutarch, *Moralia* 173d. **20.36–38** The emotional farewell further anticipates Paul's death (see vv. 23–25). On the community at prayer, see 1.14; 2.42;4.24–31; 13.3.

Paul's Journey to Jerusalem

21

When we had parted from them and set sail, we came by a straight course to Cos, and the next day to Rhodes, and from there to Patara.[a] 2When we found a ship bound for Phoenicia, we went on board and set sail. 3We came in sight of Cyprus; and leaving it on our left, we sailed to Syria and landed at Tyre, because the ship was to unload its cargo there. 4We looked up the disciples and stayed there for seven days. Through the Spirit they told Paul not to go on to Jerusalem. 5When our days there were ended, we left and proceeded on our journey; and all of them, with wives and children, escorted us outside the city. There we knelt down on the beach and prayed 6and said farewell to one another. Then we went on board the ship, and they returned home.

7 When we had finished[b] the voyage from Tyre, we arrived at Ptolemais; and we greeted the believers[c] and stayed with them for one day. 8The next day we left and came to Caesarea; and we went into the house of Philip the evangelist, one of the seven, and stayed with him. 9He had four unmarried daughters[d] who had the gift of prophecy. 10While we were staying there for several days, a prophet named Agabus came down from Judea. 11He came to us and took Paul's belt, bound his own feet and hands with it, and said, "Thus says the Holy Spirit, 'This is the way the Jews in Jerusalem will bind the man who owns this belt and will hand him over to the Gentiles.'" 12When we heard this, we and the people there urged him not to go up to Jerusalem. 13Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound but even to die in Jerusalem for the name of the Lord Jesus." 14Since he would not be persuaded, we remained silent except to say, "The Lord's will be done."

15 After these days we got ready and started to go up to Jerusalem. 16Some of the disciples from Caesarea also came along and brought us to the house of Mnason of Cyprus, an early disciple, with whom we were to stay.

Paul Visits James at Jerusalem

17 When we arrived in Jerusalem, the brothers welcomed us warmly. 18The next

day Paul went with us to visit James; and all the elders were present. [19]After greeting them, he related one by one the things that God had done among the Gentiles through his ministry. [20]When they heard it, they praised God. Then they said to him, “You see, brother, how many thousands of believers there are among the Jews, and they are all zealous for the law. [21]They have been told about you that you teach all the Jews living among the Gentiles to forsake Moses, and that you tell them not to circumcise their children or observe the customs. [22]What then is to be done? They will certainly hear that you have come. [23]So do what we tell you. We have four men who are under a vow. [24]Join these men, go through the rite of purification with them, and pay for the shaving of their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself observe and guard the law. [25]But as for the Gentiles who have become believers, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols and from blood and from what is strangled[a] and from fornication.” [26]Then Paul took the men, and the next day, having purified himself, he entered the temple with them, making public the completion of the days of purification when the sacrifice would be made for each of them.

Paul Arrested in the Temple

27 When the seven days were almost completed, the Jews from Asia, who had seen him in the temple, stirred up the whole crowd. They seized him, [28]shouting, “Fellow Israelites, help! This is the man who is teaching everyone everywhere against our people, our law, and this place; more than that, he has actually brought Greeks into the temple and has defiled this holy place.” [29]For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. [30]Then all the city was aroused, and the people rushed together. They seized Paul and dragged him out of the temple, and immediately the doors were shut. [31]While they were trying to kill him, word came to the tribune of the cohort that all Jerusalem was in an uproar. [32]Immediately he took soldiers and centurions and ran down to them. When they saw the tribune and the soldiers, they stopped beating Paul. [33]Then the tribune came, arrested him, and ordered him to be bound with two chains; he inquired who he was and what he had done. [34]Some in the crowd shouted one thing, some another; and as he could not learn the facts because of the uproar, he ordered him to be brought into the barracks. [35]When Paul[b] came to the steps, the violence of

the mob was so great that he had to be carried by the soldiers. [36]The crowd that followed kept shouting, “Away with him!”

Paul Defends Himself

37 Just as Paul was about to be brought into the barracks, he said to the tribune, “May I say something to you?” The tribune[c] replied, “Do you know Greek? [38]Then you are not the Egyptian who recently stirred up a revolt and led the four thousand assassins out into the wilderness?” [39]Paul replied, “I am a Jew, from Tarsus in Cilicia, a citizen of an important city; I beg you, let me speak to the people.” [40]When he had given him permission, Paul stood on the steps and motioned to the people for silence; and when there was a great hush, he addressed them in the Hebrew[a] language, saying:

21.1–16 New anticipations of Paul’s arrest mark the final stages of his journey to Jerusalem. **21.1–3** The route is around the southwestern perimeter of Asia Minor and then southeast to Tyre. *We.* See note on 16.10. **21.4** Nothing has been said of a mission in Tyre to account for the *disciples,* but see 11.19; 12.20; Lk 6.17; 10.13–14. Since Paul’s decision to go to Jerusalem also came *through the Spirit* (19.21), this warning presumably reflects a fearful misinterpretation of the Spirit’s message. **21.5–6** Cf. the farewell scene in 20.36–38. **21.7** *Ptolemais,* a major port city south of Tyre. Although nothing has been said of a mission there, see 11.19. **21.8** *Caesarea,* a port city south of Ptolemais, was the location of Cornelius’s conversion (10.1, 24; 11.11; see also 9.30; 18.22). This is the first appearance of *Philip* since the conversion of the Ethiopian (8.26–40). **21.9** The detail about Philip’s *daughters* is unusual, since they play no role in the story, but it recalls 2.17–18, the promise that both women and men would prophesy. **21.10–11** *Agabus.* See 11.28; his dramatic action here recalls those of earlier prophets (see, e.g., Isa 20.2; Jer 13.1–11; Ezek 4.1–8). This prophecy contributes to the expectation that the trip to Jerusalem will have dire consequences for Paul (see note on 20.22–23). **21.13** On the trip to *Jerusalem,* see note on 19.21. Paul’s declaration that he is prepared for death *for the name* recalls 9.16 as well as 2.21, 38; 3.6, 16; 4.7, 10; 5.41. **21.17–26** Paul receives a warm reception in Jerusalem, but also news of ominous charges against him that anticipate the fulfillment of 20.22–25, 38; 21.4, 11, 13. **21.18** The first reference to *James* since the Jerusalem council (15.13–21). **21.19** Luke consistently attributes the church’s mission to *God;* see notes on 2.47; 8.26; 8.29; 10.1–11.18. **21.20–25** This brief speech prescribes a course of conduct to avert the charges against Paul. The charges themselves recall earlier charges against Stephen (6.11–14). **21.20** Paul here finds himself in conflict with Jewish Christians (cf. earlier conflicts with

Jews and Gentiles; e.g., 13.45; 14.2; 16.20–21; 19.25–27). *Zealous for the law.* See 22.3; 1 Macc 2.27; Rom 10.2; Gal 1.14. **21.21** Unlike the dispute in Jerusalem, which concerned the demand that Gentiles obey the law, Jewish Christians claim that Paul dissuades Jews from observing the law. Although Paul's behavior in Acts does not support this claim, the question of Jewish-Christian law observance would inevitably arise as churches in the Diaspora incorporated both Jews and Gentiles (see note on 10.28). **21.23–24** Paul's own observance of the law, already established in the narrative (see 16.3; 18.18; 20.16), will serve as his defense. **21.25** See 15.20, 29. It is strange that the church leaders remind Paul of this decree, since he was present in Jerusalem, but repetition may remind Luke's audience that gentile Christians were liable to only a fraction of the law. **21.26** The *public* fulfillment of the vow enacts Paul's respect for Mosaic traditions, but it also sets the stage for the reaction that follows. **21.27–36** The events leading to Paul's arrest are not instigated by Jewish Christians, despite v. 20, but by *the Jews from Asia.* **21.28** The charges recall those against Stephen (6.13) and even those against Jesus (Mt 26.59–61; Mk 14.55–58; cf. Acts 18.13; 25.8). A Gentile who went beyond the temple's outer court could be put to death (Josephus, *War* 5.193–94; 6.124–26; *Antiquities* 15.417; Philo, *Embassy to Gaius* 212). The charge that Paul *brought Greeks into the temple* combines all the earlier charges (people, place, and law). **21.30–31** The mob's action recalls 7.57; 19.28–29, 32. The exaggerated references to *all the city* and *all Jerusalem* portray the danger. *Tribune of the cohort,* the military officer in charge. **21.33** *Two chains.* See 12.6; 21.11. The need to identify *what he had done* recurs in 22.30; 25.26. For the remainder of Acts, Paul will be in custody. **21.34** On the crowd's confusion, see 19.32. **21.36** *Away with him!* See also 22.22; Lk 23.18; Jn 19.15.

21.37–22.21 A brief exchange with the tribune clarifies Paul's identity as an educated Jew and introduces his defense. **21.37** *Do you know Greek?* betrays the tribune's assumption that Paul is uneducated, since Greek was the *lingua franca*. **21.38** *The Egyptian,* the leader of a revolt against Rome ca. 52–59 CE; although the rebellion was quelled, the Egyptian leader escaped. Egyptians were often viewed with suspicion and condescension. See Strabo, *Geography* 17.1.12; Philo, *Dreams* 1.240; 2.255; *Allegorical Interpretation* 2.84;3.13, 37–38, 81. **21.39** *I am…from Tarsus.* See note on 9.11; 22.3. It was possible to be a citizen of two cities, and Luke portrays Paul as a citizen of both Tarsus and Rome (see 16.37–38; 22.25). *The people.* See note on 3.11. **21.40** Motioning for *silence* is a characteristic gesture of an orator; see, e.g., 12.17; 13.16; 26.1. *In the Hebrew language,* i.e., in the Aramaic dialect. Paul's use of Aramaic signals his identification with this Jewish audience.

22

“Brothers and fathers, listen to the defense that I now make before you.”

2 When they heard him addressing them in Hebrew,[a] they became even more quiet. Then he said:

3 “I am a Jew, born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated strictly according to our ancestral law, being zealous for God, just as all of you are today. 4I persecuted this Way up to the point of death by binding both men and women and putting them in prison, 5as the high priest and the whole council of elders can testify about me. From them I also received letters to the brothers in Damascus, and I went there in order to bind those who were there and to bring them back to Jerusalem for punishment.

Paul Tells of His Conversion

6 “While I was on my way and approaching Damascus, about noon a great light from heaven suddenly shone about me. 7I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ 8I answered, ‘Who are you, Lord?’ Then he said to me, ‘I am Jesus of Nazareth[b] whom you are persecuting.’ 9Now those who were with me saw the light but did not hear the voice of the one who was speaking to me. 10I asked, ‘What am I to do, Lord?’ The Lord said to me, ‘Get up and go to Damascus; there you will be told everything that has been assigned to you to do.’ 11Since I could not see because of the brightness of that light, those who were with me took my hand and led me to Damascus.

12 “A certain Ananias, who was a devout man according to the law and well spoken of by all the Jews living there, 13came to me; and standing beside me, he said, ‘Brother Saul, regain your sight!’ In that very hour I regained my sight and saw him. 14Then he said, ‘The God of our ancestors has chosen you to know his will, to see the Righteous One and to hear his own voice; 15for you will be his witness to all the world of what you have seen and heard. 16And now why do you delay? Get up, be baptized, and have your sins washed away, calling on his name.’

Paul Sent to the Gentiles

17 “After I had returned to Jerusalem and while I was praying in the temple, I fell into a trance 18and saw Jesus[c] saying to me, ‘Hurry and get out of Jerusalem quickly, because they will not accept your testimony about me.’ 19And I said,

‘Lord, they themselves know that in every synagogue I imprisoned and beat those who believed in you. [20]And while the blood of your witness Stephen was shed, I myself was standing by, approving and keeping the coats of those who killed him.’ [21]Then he said to me, ‘Go, for I will send you far away to the Gentiles.’”

Paul and the Roman Tribune

22 Up to this point they listened to him, but then they shouted, “Away with such a fellow from the earth! For he should not be allowed to live.” [23]And while they were shouting, throwing off their cloaks, and tossing dust into the air, [24]the tribune directed that he was to be brought into the barracks, and ordered him to be examined by flogging, to find out the reason for this outcry against him. [25]But when they had tied him up with thongs,[a] Paul said to the centurion who was standing by, “Is it legal for you to flog a Roman citizen who is uncondemned?” [26]When the centurion heard that, he went to the tribune and said to him, “What are you about to do? This man is a Roman citizen.” [27]The tribune came and asked Paul,[b] “Tell me, are you a Roman citizen?” And he said, “Yes.” [28]The tribune answered, “It cost me a large sum of money to get my citizenship.” Paul said, “But I was born a citizen.” [29]Immediately those who were about to examine him drew back from him; and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

Paul before the Council

30 Since he wanted to find out what Paul[c] was being accused of by the Jews, the next day he released him and ordered the chief priests and the entire council to meet. He brought Paul down and had him stand before them.

22.1–21 This account of Paul’s conversion explains events from his own perspective (cf. 9.1–31) and, as part of his defense against Jewish accusers, Paul depicts himself as a loyal Jew who remains obedient to the God of Israel. **22.1** *Brothers and fathers* captures the audience’s attention by signaling Paul’s relationship to them (see 2.29; 7.2; 13.26; 15.7, 13). **22.2** *Hebrew.* See note on 21.40. **22.3** Paul identifies himself in terms congenial to this audience. *Born in Tarsus.* See notes on 9.11; 21.39. *Gamaliel.* See note on 5.34. *Zealous.* See note on 21.20. **22.4** *This Way.* See note on 9.1–2. **22.5** Cf. 9.2, which does not mention the *elders.* **22.6–11** See notes on 9.3–4; 9.5. **22.6** *About noon,* hence the light Paul saw was extremely bright (see 26.13; cf. 9.3). **22.9** Cf. 9.7, where Paul’s companions do hear the voice; 26.14 could imply that they did not. **22.10**

See 9.6; cf. 26.16–18, where the commission is more elaborate. **22.12–16** Ananias's objection to Paul, reported in 9.10–16, disappears here in favor of an additional statement concerning Paul's mission. **22.12** Paul describes Ananias in terms designed to appeal to a Jewish audience; cf. 9.10. **22.14** Even the expressions used for God and Jesus are calculated to win Jewish sympathy: *the God of our ancestors* (see Gen 43.23; 46.1; Ex 3.13; Deut 1.11) and *the Righteous One* (see 3.14; 7.52). **22.15** On *witness* as a prime characteristic of the church's activity, see note on 1.21–22. **22.16** See 2.38; cf. 9.18–19. **22.17–21** This scene, which appears in neither 9.1–31 nor 26.2–23, provides important confirmation of Paul's Jewish loyalty by situating him at prayer in the temple. **22.17** See 10.9–10, where Peter's vision comes while he is *praying*. **22.19** On Paul's activity as a persecutor, see 8.3; 9.1–2; 26.9–11. **22.20** See 7.58; 8.1. **22.21** For the first time the speech moves beyond the realm of the Jewish people and refers explicitly to Paul's mission among Gentiles (but see v. 15). **22.22–29** Apparently the reference to Gentiles (v. 21) triggers the repetition here of the cry in 21.36, this time intensified by the demand for Paul's death. **22.23** See 7.58; 22.20. **22.25** Paul dramatically invokes his *Roman* citizenship to prevent being flogged, but he also lays the foundation for his eventual confinement in Rome (see 25.10–12). Paul's question is rhetorical, as both Paul and the soldiers would have known the answer (see 16.37–39). **22.26–28** These exchanges reiterate Paul's status as a Roman citizen. **22.29** See 16.38.

22.30–23.11 Another attempt by the tribune to determine charges against Paul sets the stage for Paul's further defense of his Jewishness in his final speech in Jerusalem. **22.30** On the need to identify charges, see note on 21.33. That the tribune takes Paul before Jewish officials in order to arrive at charges suggests that the dispute is over internal Jewish concerns and not of interest to Rome (see 18.14–15; 26.30–31). There is little evidence on whether the tribune would have had authority to convene the chief priests and council, but the scene places Paul before both Roman and Jewish audiences.

23

While Paul was looking intently at the council he said, "Brothers,[d] up to this day
I have lived my life with a clear conscience before God." [2]Then the high priest
Ananias ordered those standing near him to strike him on the mouth. [3]At this
Paul said to him, "God will strike you, you whitewashed wall! Are you sitting
there to judge me according to the law, and yet in violation of the law you order
me to be struck?" [4]Those standing nearby said, "Do you dare to insult God's
high priest?" [5]And Paul said, "I did not realize, brothers, that he was high priest;

for it is written, ‘You shall not speak evil of a leader of your people.’”

6 When Paul noticed that some were Sadducees and others were Pharisees,
he called out in the council, “Brothers, I am a Pharisee, a son of Pharisees. I am
on trial concerning the hope of the resurrection[e] of the dead.” 7When he said
this, a dissension began between the Pharisees and the Sadducees, and the
assembly was divided. 8 (The Sadducees say that there is no resurrection, or
angel, or spirit; but the Pharisees acknowledge all three.) 9Then a great clamor
arose, and certain scribes of the Pharisees’ group stood up and contended, “We
find nothing wrong with this man. What if a spirit or an angel has spoken to
him?” 10When the dissension became violent, the tribune, fearing that they
would tear Paul to pieces, ordered the soldiers to go down, take him by force,
and bring him into the barracks.

11 That night the Lord stood near him and said, “Keep up your courage! For
just as you have testified for me in Jerusalem, so you must bear witness also in
Rome.”

The Plot to Kill Paul

12 In the morning the Jews joined in a conspiracy and bound themselves by an
oath neither to eat nor drink until they had killed Paul. 13There were more than
forty who joined in this conspiracy. 14They went to the chief priests and elders
and said, “We have strictly bound ourselves by an oath to taste no food until we
have killed Paul. 15Now then, you and the council must notify the tribune to
bring him down to you, on the pretext that you want to make a more thorough
examination of his case. And we are ready to do away with him before he
arrives.”

16 Now the son of Paul’s sister heard about the ambush; so he went and
gained entrance to the barracks and told Paul. 17Paul called one of the centurions
and said, “Take this young man to the tribune, for he has something to report to
him.” 18So he took him, brought him to the tribune, and said, “The prisoner Paul
called me and asked me to bring this young man to you; he has something to tell
you.” 19The tribune took him by the hand, drew him aside privately, and asked,
“What is it that you have to report to me?” 20He answered, “The Jews have
agreed to ask you to bring Paul down to the council tomorrow, as though they
were going to inquire more thoroughly into his case. 21But do not be persuaded
by them, for more than forty of their men are lying in ambush for him. They
have bound themselves by an oath neither to eat nor drink until they kill him.
They are ready now and are waiting for your consent.” 22So the tribune

dismissed the young man, ordering him, “Tell no one that you have informed me of this.”

Paul Sent to Felix the Governor

23 Then he summoned two of the centurions and said, “Get ready to leave by
nine o’clock tonight for Caesarea with two hundred soldiers, seventy horsemen,
and two hundred spearmen. 24Also provide mounts for Paul to ride, and take him
safely to Felix the governor.” 25He wrote a letter to this effect:

26 “Claudius Lysias to his Excellency the governor Felix, greetings. 27This
man was seized by the Jews and was about to be killed by them, but when I had
learned that he was a Roman citizen, I came with the guard and rescued him.
28Since I wanted to know the charge for which they accused him, I had him
brought to their council. 29I found that he was accused concerning questions of
their law, but was charged with nothing deserving death or imprisonment.
30When I was informed that there would be a plot against the man, I sent him to
you at once, ordering his accusers also to state before you what they have against
him.[a]”

31 So the soldiers, according to their instructions, took Paul and brought him
during the night to Antipatris. 32The next day they let the horsemen go on with
him, while they returned to the barracks. 33When they came to Caesarea and
delivered the letter to the governor, they presented Paul also before him. 34On
reading the letter, he asked what province he belonged to, and when he learned
that he was from Cilicia, 35he said, “I will give you a hearing when your
accusers arrive.” Then he ordered that he be kept under guard in Herod’s
headquarters.[a]

23.1 A concise summary of Paul’s speech in 22.2–21. See 26.19; Phil 3.6. **23.2** *Ananias,* high priest beginning about 48 CE; he was assassinated at the outset of the Jewish revolt in 66 CE. **23.3** *Whitewashed wall.* See Ezek 13.10–16; Mt 23.27. Deut 19.16–19 requires that an accused person be confronted by an accuser directly and in the presence of a judge (see also Lev 19.15; Deut 1.16–17). **23.4–5** *I did not realize…he was high priest.* How Paul could have avoided recognizing the high priest is difficult to imagine. The question of v. 24 seems to dare Paul to speak openly of his contempt for the leadership, but he takes it instead as an opportunity to demonstrate his respect for scripture (he cites Ex 22.28). **23.6** That the council contained both *Sadducees* and *Pharisees* Paul would have known, but reference to this composition prompts a new phase in Paul’s defense. Luke refers here for the first time to Paul’s alignment with the

Pharisees (see Phil 3.5); as in 5.33–39, they figure positively in the treatment of Christians. On one level, Paul's invoking Pharisaic belief in *the resurrection of the dead* (see v. 8) is a ploy that creates sympathy for himself; on a deeper level, however, reference to the resurrection is central to Christian preaching, and Paul introduces it as common ground. **23.8** Josephus confirms the dispute about resurrection but says nothing of a quarrel about the existence of angels or spirits (*War* 2.163–66; *Antiquities* 18.12–17). **23.11** *Jerusalem* and *Rome.* See note on 19.21. **23.12–35** Although there have been other plots against Paul (9.23–25, 29–30; 20.3, 19), this one is the most detailed, both in its planning and in the steps taken to overturn it. **23.16–22** Luke's elaboration of this scene (the report to Paul, calling the centurion, the full report to the tribune) enhances its dramatic impact. **23.16** Nothing else is known of the *son of Paul's sister,* nor is it clear how he might have been privy to the plot. **23.23** *Caesarea* is not only the capital of Judea but was prominent earlier in Acts. See 8.40; 10.1–11.18; 12.19; 21.8, 16. *Two hundred soldiers…horsemen, and…spearmen.* This delegation, probably half the men at the tribune's command, seems improbably large, but tensions in first-century Palestine ran high. See Josephus, *Life* 200; *War* 2.224–31, 417–24; 4.128–34, 326–33; *Antiquities* 20.108–17. **23.24** *Felix the governor,* i.e., Antonius Felix, a freedman who governed Judea ca. 52–59 CE. Contemporary historians comment on his cruelty and immorality. See Tacitus, *History* 5.9. **23.26** *Claudius Lysias,* the tribune who has been unnamed to this point, delicately omits his involvement in Paul's mistreatment (see 21.31–38;22.24–29). Although Lysias is protecting Paul from his enemies, he is also protecting himself. **23.28** On establishing the *charge* against Paul, see note on 21.33. **23.34** On *Cilicia* as Paul's home, see 22.3. **23.35** *Herod's headquarters,* i.e., the praetorium, the headquarters of the principal administrator of a region.

Paul before Felix at Caesarea

24

Five days later the high priest Ananias came down with some elders and an attorney, a certain Tertullus, and they reported their case against Paul to the governor. [2]When Paul[b] had been summoned, Tertullus began to accuse him, saying:

"Your Excellency,[c] because of you we have long enjoyed peace, and reforms have been made for this people because of your foresight. [3]We welcome this in every way and everywhere with utmost gratitude. [4]But, to detain you no further, I beg you to hear us briefly with your customary graciousness. [5]We have, in fact,

found this man a pestilent fellow, an agitator among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.[d] 6He even tried to profane the temple, and so we seized him.[e] 8By examining him yourself you will be able to learn from him concerning everything of which we accuse him."

9 The Jews also joined in the charge by asserting that all this was true.

Paul's Defense before Felix

10 When the governor motioned to him to speak, Paul replied:

"I cheerfully make my defense, knowing that for many years you have been a judge over this nation. 11As you can find out, it is not more than twelve days since I went up to worship in Jerusalem. 12They did not find me disputing with anyone in the temple or stirring up a crowd either in the synagogues or throughout the city. 13Neither can they prove to you the charge that they now bring against me. 14But this I admit to you, that according to the Way, which they call a sect, I worship the God of our ancestors, believing everything laid down according to the law or written in the prophets. 15I have a hope in God—a hope that they themselves also accept—that there will be a resurrection of both[f] the righteous and the unrighteous. 16Therefore I do my best always to have a clear conscience toward God and all people. 17Now after some years I came to bring alms to my nation and to offer sacrifices. 18While I was doing this, they found me in the temple, completing the rite of purification, without any crowd or disturbance. 19But there were some Jews from Asia—they ought to be here before you to make an accusation, if they have anything against me. 20Or let these men here tell what crime they had found when I stood before the council, 21unless it was this one sentence that I called out while standing before them, 'It is about the resurrection of the dead that I am on trial before you today.'"

22 But Felix, who was rather well informed about the Way, adjourned the hearing with the comment, "When Lysias the tribune comes down, I will decide your case." 23Then he ordered the centurion to keep him in custody, but to let him have some liberty and not to prevent any of his friends from taking care of his needs.

Paul Held in Custody

24 Some days later when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him speak concerning faith in Christ Jesus. 25And as he discussed justice, self-control, and the coming judgment, Felix became frightened and said, "Go away for the present; when I have an opportunity, I will

send for you.” [26]At the same time he hoped that money would be given him by Paul, and for that reason he used to send for him very often and converse with him.

27 After two years had passed, Felix was succeeded by Porcius Festus; and since he wanted to grant the Jews a favor, Felix left Paul in prison.

24.1–27 In a formal trial setting, Paul continues the defense begun in 22.3–21 by affirming both his innocence and his belief in the resurrection, this time for the Roman governor Felix. **24.1** *Ananias.* See note on 23.2. **24.2–4** Capturing the audience’s attention by flattery was customary, but this introduction exceeds the norm (cf. v. 10; 26.2–3). Negative descriptions of Felix by ancient historians suggest that Tertullus’s praise may be quite false (see note on 23.24). **24.5** Tertullus forcefully expresses charges already brought against Paul in a way calculated to play upon a Roman official’s fear of rebellion (see 16.20; 17.6; 19.40; see also Lk 23.2–5). Only here in the NT are Christians referred to as *Nazarenes,* associating them with Jesus’ home (see, e.g., 2.22; 3.6; 6.14; see also Mt 2.23). **24.6** See 21.28–29 for this erroneous charge. *And so we seized him* omits any reference to the riot in 21.27–36. **24.10–21** Paul’s defense responds directly to the charges before returning to the themes of 22.3–21. **24.10** Like Tertullus, Paul also begins by flattering Felix (see note on 24.2–4). **24.12** On Paul’s behavior in Jerusalem, see 21.17–30. **24.14** *Admit* can refer to a judicial confession or to a confession of faith; here Paul uses that ambiguity by offering what appears to be a confession of wrongdoing and then shifting the topic dramatically. What follows summarizes his remarks in 22.3–21; 23.6. *The Way.* See note on 9.1–2. **24.15** *Resurrection.* See note on 23.6. **24.16** *A clear conscience.* See note on 23.1. **24.17** *Alms to my nation* may allude to the collection Paul gathered for the Jerusalem church (see Rom 15.25–28; 1 Cor 16.1–4; 2 Cor 8–9; Gal 2.10), but this would be an unusual way to describe it. **24.19** *Some Jews from Asia.* See 21.27. **24.21** See note on 23.6. **24.22** Felix’s response seems benign, even generous, although the promised decision is not forthcoming. *The Way.* See note on 9.1–2. *Lysias the tribune.* See note on 23.26. **24.23** Letting *his friends* take *care of his needs* is not an act of generosity, since prisoners routinely relied on outsiders even for basic necessities. **24.24** *Drusilla,* the daughter of Herod Agrippa I, had previously been married to the Syrian Azizus of Emesa but had left him for Felix, who reportedly pursued her for her great beauty. **24.25** Reports concerning Felix’s corruption and immorality suggest why he might have found Paul’s words frightening (see note on 23.24). **24.27** *Porcius Festus* succeeded Felix and governed ca. 59–61 CE (see 25.1–27;26.24–32). Felix not only acts out of greed (v. 26) but grants political *favors* (see also 25.9).

Paul Appeals to the Emperor

25

Three days after Festus had arrived in the province, he went up from Caesarea to Jerusalem [2]where the chief priests and the leaders of the Jews gave him a report against Paul. They appealed to him [3]and requested, as a favor to them against Paul,[a] to have him transferred to Jerusalem. They were, in fact, planning an ambush to kill him along the way. [4]Festus replied that Paul was being kept at Caesarea, and that he himself intended to go there shortly. [5]"So," he said, "let those of you who have the authority come down with me, and if there is anything wrong about the man, let them accuse him."

6 After he had stayed among them not more than eight or ten days, he went down to Caesarea; the next day he took his seat on the tribunal and ordered Paul to be brought. [7]When he arrived, the Jews who had gone down from Jerusalem surrounded him, bringing many serious charges against him, which they could not prove. [8]Paul said in his defense, "I have in no way committed an offense against the law of the Jews, or against the temple, or against the emperor." [9]But Festus, wishing to do the Jews a favor, asked Paul, "Do you wish to go up to Jerusalem and be tried there before me on these charges?" [10]Paul said, "I am appealing to the emperor's tribunal; this is where I should be tried. I have done no wrong to the Jews, as you very well know. [11]Now if I am in the wrong and have committed something for which I deserve to die, I am not trying to escape death; but if there is nothing to their charges against me, no one can turn me over to them. I appeal to the emperor." [12]Then Festus, after he had conferred with his council, replied, "You have appealed to the emperor; to the emperor you will go."

Festus Consults King Agrippa

13 After several days had passed, King Agrippa and Bernice arrived at Caesarea to welcome Festus. [14]Since they were staying there several days, Festus laid Paul's case before the king, saying, "There is a man here who was left in prison by Felix. [15]When I was in Jerusalem, the chief priests and the elders of the Jews informed me about him and asked for a sentence against him. [16]I told them that it was not the custom of the Romans to hand over anyone before the accused had met the accusers face to face and had been given an opportunity to make a

defense against the charge. [17]So when they met here, I lost no time, but on the next day took my seat on the tribunal and ordered the man to be brought. [18]When the accusers stood up, they did not charge him with any of the crimes[a] that I was expecting. [19]Instead they had certain points of disagreement with him about their own religion and about a certain Jesus, who had died, but whom Paul asserted to be alive. [20]Since I was at a loss how to investigate these questions, I asked whether he wished to go to Jerusalem and be tried there on these charges.[b] [21]But when Paul had appealed to be kept in custody for the decision of his Imperial Majesty, I ordered him to be held until I could send him to the emperor." [22]Agrippa said to Festus, "I would like to hear the man myself." "Tomorrow," he said, "you will hear him."

Paul Brought before Agrippa

23 So on the next day Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then Festus gave the order and Paul was brought in. [24]And Festus said, "King Agrippa and all here present with us, you see this man about whom the whole Jewish community petitioned me, both in Jerusalem and here, shouting that he ought not to live any longer. [25]But I found that he had done nothing deserving death; and when he appealed to his Imperial Majesty, I decided to send him. [26]But I have nothing definite to write to our sovereign about him. Therefore I have brought him before all of you, and especially before you, King Agrippa, so that, after we have examined him, I may have something to write—[27]for it seems to me unreasonable to send a prisoner without indicating the charges against him."

25.1–12 The arrival of Festus prompts another plot, another cycle of accusation and defense, and finally Paul's appeal to the emperor. **25.1** By contrast with Felix (24.27), Festus acts promptly to resolve Paul's situation. **25.2–3** This plan replays the plot in 23.12–35. **25.6** *Tribunal,* the judgment seat or bench. **25.7** See the earlier *charges* in 21.28; 24.5–6. **25.8** See Paul's earlier defense in 22.1–21; 23.1, 6; 24.10–21. *Against the emperor* refers to the charge that Paul has threatened the civil order (24.5). **25.9** Like his predecessor, Festus wishes to appease the powerful Jewish leadership (see 24.27). **25.10** The details of the law governing appeals at this time are obscure. Here what is assumed is not the right to appeal a verdict but the right to be moved to another venue. **25.12** The solemn repetition of Paul's appeal underscores its importance. **25.13–27** The arrival of Agrippa and Bernice sets the stage for the climactic defense of Paul

and the pronouncement of his innocence. **25.13** *King Agrippa,* Herod Agrippa II, son of Herod Agrippa I (see note on 12.1; "The Herods: A Simplified Family Tree," p. 1672). Because of his youth, Agrippa II did not succeed his father immediately, but by 50 CE he ruled the small region of Chalcis in Lebanon and later acquired considerable territory. His incestuous relationship with *Bernice,* his sister, was widely reported. Bernice later went to Rome in the company of the emperor Titus. **25.14–21** Festus's statement summarizes the events of 24.27–25.12, although with several changes: he states that the Jews asked for a verdict (25.15; cf. 25.2–3); he concedes the rightness of Paul's defense (25.18–19); and he omits his political reasons for proposing that Paul be tried in Jerusalem (25.20; cf. 25.9). **25.23** The formality of this setting prepares for Paul's final defense speech. **25.24** *The whole Jewish community,* another instance of Lukan hyperbole (see, e.g., 4.4, 16). **25.25** *Nothing deserving death.* See 23.29; 25.18; 26.31; see also Lk 23.15, 22. **25.26–27** On the need for specific *charges,* see note on 21.33.

Paul Defends Himself before Agrippa

26

Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and began to defend himself:

2 "I consider myself fortunate that it is before you, King Agrippa, I am to
make my defense today against all the accusations of the Jews, 3because you are
especially familiar with all the customs and controversies of the Jews; therefore I
beg of you to listen to me patiently.

4 "All the Jews know my way of life from my youth, a life spent from the
beginning among my own people and in Jerusalem. 5They have known for a
long time, if they are willing to testify, that I have belonged to the strictest sect
of our religion and lived as a Pharisee. 6And now I stand here on trial on account
of my hope in the promise made by God to our ancestors, 7a promise that our
twelve tribes hope to attain, as they earnestly worship day and night. It is for this
hope, your Excellency,[c] that I am accused by Jews! 8Why is it thought incredible
by any of you that God raises the dead?

9 "Indeed, I myself was convinced that I ought to do many things against the
name of Jesus of Nazareth.[a] 10And that is what I did in Jerusalem; with authority
received from the chief priests, I not only locked up many of the saints in prison,
but I also cast my vote against them when they were being condemned to death.

11By punishing them often in all the synagogues I tried to force them to
blaspheme; and since I was so furiously enraged at them, I pursued them even to
foreign cities.

Paul Tells of His Conversion

12 “With this in mind, I was traveling to Damascus with the authority and
commission of the chief priests, 13when at midday along the road, your
Excellency,[b] I saw a light from heaven, brighter than the sun, shining around me
and my companions. 14When we had all fallen to the ground, I heard a voice
saying to me in the Hebrew[c] language, ‘Saul, Saul, why are you persecuting me?
It hurts you to kick against the goads.’ 15I asked, ‘Who are you, Lord?’ The Lord
answered, ‘I am Jesus whom you are persecuting. 16But get up and stand on your
feet; for I have appeared to you for this purpose, to appoint you to serve and
testify to the things in which you have seen me[d] and to those in which I will
appear to you. 17I will rescue you from your people and from the Gentiles—to
whom I am sending you 18to open their eyes so that they may turn from darkness
to light and from the power of Satan to God, so that they may receive
forgiveness of sins and a place among those who are sanctified by faith in me.’

Paul Tells of His Preaching

19 “After that, King Agrippa, I was not disobedient to the heavenly vision, 20but
declared first to those in Damascus, then in Jerusalem and throughout the
countryside of Judea, and also to the Gentiles, that they should repent and turn to
God and do deeds consistent with repentance. 21For this reason the Jews seized
me in the temple and tried to kill me. 22To this day I have had help from God,
and so I stand here, testifying to both small and great, saying nothing but what
the prophets and Moses said would take place: 23that the Messiah[e] must suffer,
and that, by being the first to rise from the dead, he would proclaim light both to
our people and to the Gentiles.”

Paul Appeals to Agrippa to Believe

24 While he was making this defense, Festus exclaimed, “You are out of your
mind, Paul! Too much learning is driving you insane!” 25But Paul said, “I am not
out of my mind, most excellent Festus, but I am speaking the sober truth.
26Indeed the king knows about these things, and to him I speak freely; for I am
certain that none of these things has escaped his notice, for this was not done in a
corner. 27King Agrippa, do you believe the prophets? I know that you believe.”

[28]Agrippa said to Paul, “Are you so quickly persuading me to become a Christian?”[f] [29]Paul replied, “Whether quickly or not, I pray to God that not only you but also all who are listening to me today might become such as I am—except for these chains.”

30 Then the king got up, and with him the governor and Bernice and those who had been seated with them; [31]and as they were leaving, they said to one another, “This man is doing nothing to deserve death or imprisonment.” [32]Agrippa said to Festus, “This man could have been set free if he had not appealed to the emperor.”

26.1–32 Paul’s final defense speech, combining themes from the speeches in 22.1–21; 24.10–21, begins with a claim to Jewish loyalty, rehearses once again Paul’s conversion with special emphasis on his commission, and concludes with an assertion of Paul’s obedience. **26.1** *Stretched out his hand,* a conventional orator’s gesture (see 12.17; 13.16; 21.40). **26.2–3** On the tradition of opening a speech with praise for the audience, see note on 24.2–4. **26.4–5** See 22.3; 23.6. *My own people* and *our religion* imply that Paul does not regard Agrippa as one of those people (cf. 22.3). **26.6–8** See 23.6; 24.15. Resurrection is not simply the renewal of individual life but a symbol of all of God’s promises to Israel and thus a theme throughout Luke-Acts. **26.9–11** This final depiction of Paul’s activity as persecutor portrays it in much harsher terms than previously (cf. 8.1, 3; 9.1–2; 22.4–5). **26.13** See 9.3; 22.6. **26.14** *In the Hebrew language,* a detail not present in earlier accounts (cf. 9.4; 22.7). *It hurts you to kick against the goads,* also not present in earlier accounts, is from Euripides (*Bacchae* 794–95), although it had become a conventional proverb. **26.16–18** Here Paul receives his commission directly from Jesus (cf. 9.6, 15–16; 22.14–16). **26.17** *I will rescue you.* See 1 Chr 16.35; Jer 1.8, 19. **26.18** Turning *from darkness to light,* also a conventional expression for gentile conversion (see, e.g., 13.47; Lk 1.79; 2.32; note on 9.35). **26.20** See 9.19–22, 26–30; 13.46–49. **26.21** See 21.27–36. **26.22** Paul here resumes the argument of 26.6–8. **26.23** *The Messiah must suffer.* The necessity of the Messiah’s death and resurrection is a key Lukan theme; see 3.18, 21–25; 8.32–35; Lk 24.26. *Light* plays a prominent role in this speech (vv. 13, 18), as it does elsewhere in Luke-Acts (e.g., 9.3; 12.7; 13.47; Lk 2.32; 8.16; 11.3). **26.24** *You are out of your mind.* Exactly what leads Festus to this conclusion is unclear, but his comment allows for the solemn assertion that follows. **26.26** *Not done in a corner,* i.e., these events have occurred in the open (see note on 12.18–19). **26.28** Agrippa’s statement could be either an ironic insult or a straightforward comment on Paul’s persuasiveness. **26.31** Agrippa, Bernice, and Festus together confirm the conclusion of Lysias (23.29). **26.32** The

details of the law regarding appeals are obscure (see note on 25.10), but this pronouncement determines what lies ahead for Paul.

Paul Sails for Rome

27

When it was decided that we were to sail for Italy, they transferred Paul and some other prisoners to a centurion of the Augustan Cohort, named Julius. [2]Embarking on a ship of Adramyttium that was about to set sail to the ports along the coast of Asia, we put to sea, accompanied by Aristarchus, a Macedonian from Thessalonica. [3]The next day we put in at Sidon; and Julius treated Paul kindly, and allowed him to go to his friends to be cared for. [4]Putting out to sea from there, we sailed under the lee of Cyprus, because the winds were against us. [5]After we had sailed across the sea that is off Cilicia and Pamphylia, we came to Myra in Lycia. [6]There the centurion found an Alexandrian ship bound for Italy and put us on board. [7]We sailed slowly for a number of days and arrived with difficulty off Cnidus, and as the wind was against us, we sailed under the lee of Crete off Salmone. [8]Sailing past it with difficulty, we came to a place called Fair Havens, near the city of Lasea.

9 Since much time had been lost and sailing was now dangerous, because even the Fast had already gone by, Paul advised them, [10]saying, “Sirs, I can see that the voyage will be with danger and much heavy loss, not only of the cargo and the ship, but also of our lives.” [11]But the centurion paid more attention to the pilot and to the owner of the ship than to what Paul said. [12]Since the harbor was not suitable for spending the winter, the majority was in favor of putting to sea from there, on the chance that somehow they could reach Phoenix, where they could spend the winter. It was a harbor of Crete, facing southwest and northwest.

The Storm at Sea

13 When a moderate south wind began to blow, they thought they could achieve their purpose; so they weighed anchor and began to sail past Crete, close to the shore. [14]But soon a violent wind, called the northeaster, rushed down from Crete.[a] [15]Since the ship was caught and could not be turned head-on into the wind, we gave way to it and were driven. [16]By running under the lee of a small island called Cauda[b] we were scarcely able to get the ship’s boat under control. [17]After hoisting it up they took measures[c] to undergird the ship; then, fearing

that they would run on the Syrtis, they lowered the sea anchor and so were driven. 18We were being pounded by the storm so violently that on the next day they began to throw the cargo overboard, 19and on the third day with their own hands they threw the ship's tackle overboard. 20When neither sun nor stars appeared for many days, and no small tempest raged, all hope of our being saved was at last abandoned.

21 Since they had been without food for a long time, Paul then stood up among them and said, "Men, you should have listened to me and not have set sail from Crete and thereby avoided this damage and loss. 22I urge you now to keep up your courage, for there will be no loss of life among you, but only of the ship. 23For last night there stood by me an angel of the God to whom I belong and whom I worship, 24and he said, 'Do not be afraid, Paul; you must stand before the emperor; and indeed, God has granted safety to all those who are sailing with you.' 25So keep up your courage, men, for I have faith in God that it will be exactly as I have been told. 26But we will have to run aground on some island."

27 When the fourteenth night had come, as we were drifting across the sea of Adria, about midnight the sailors suspected that they were nearing land. 28So they took soundings and found twenty fathoms; a little farther on they took soundings again and found fifteen fathoms. 29Fearing that we might run on the rocks, they let down four anchors from the stern and prayed for day to come. 30But when the sailors tried to escape from the ship and had lowered the boat into the sea, on the pretext of putting out anchors from the bow, 31Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." 32Then the soldiers cut away the ropes of the boat and set it adrift.

33 Just before daybreak, Paul urged all of them to take some food, saying, "Today is the fourteenth day that you have been in suspense and remaining without food, having eaten nothing. 34Therefore I urge you to take some food, for it will help you survive; for none of you will lose a hair from your heads." 35After he had said this, he took bread; and giving thanks to God in the presence of all, he broke it and began to eat. 36Then all of them were encouraged and took food for themselves. 37(We were in all two hundred seventy-six[a] persons in the ship.) 38After they had satisfied their hunger, they lightened the ship by throwing the wheat into the sea.

The Shipwreck

39 In the morning they did not recognize the land, but they noticed a bay with a beach, on which they planned to run the ship ashore, if they could. 40So they cast off the anchors and left them in the sea. At the same time they loosened the ropes that tied the steering-oars; then hoisting the foresail to the wind, they made for the beach. 41But striking a reef,[b] they ran the ship aground; the bow stuck and remained immovable, but the stern was being broken up by the force of the waves. 42The soldiers' plan was to kill the prisoners, so that none might swim away and escape; 43but the centurion, wishing to save Paul, kept them from carrying out their plan. He ordered those who could swim to jump overboard first and make for the land, 44and the rest to follow, some on planks and others on pieces of the ship. And so it was that all were brought safely to land.

27.1–44 Paul's long-anticipated journey to Rome (see 19.21; 23.11) contains elements familiar from Greco-Roman literature: travel accounts, storms, shipwrecks, and the resulting preoccupation with safety. **27.1** The use of first-person plural narration (*we*) resumes and continues through 28.16; see note on 16.10. *Augustan Cohort,* named after the emperor Augustus, who died in 14 CE. **27.2** *Adramyttium,* a port on the northwest coast of Asia Minor, in the region of Mysia. *Aristarchus.* See note on 19.29. **27.3** *Sidon,* a Phoenician city north of Caesarea. **27.4** Sailing to the north and east of the island of Cyprus afforded protection from westerly winds. **27.5** The route moves west along the southern districts (Cilicia, Pamphylia, Lycia) of Asia Minor. **27.6** *Ship,* probably a grain ship (see v. 38); Rome imported much grain from Egypt. **27.7** *Cnidus,* a small island off the southwest coast of Asia Minor. *Salmone,* a cape at the northeastern extreme of Crete. **27.8** *Fair Havens* and *Lasea* are on the southern coast of Crete. After this point the ship would be in open waters without the protection of the island. **27.9** *The Fast,* the Day of Atonement, the tenth of Tishri (September/October). Voyages after mid-September were considered unwise because of the increased danger of bad weather. **27.10** It seems improbable that a prisoner would have been included in such deliberations. Together with the difficulties with the winds already noted in vv. 4–8, Paul's advice serves as a prophetic warning. **27.16** *Cauda,* south of Crete to the west of Fair Havens. *The ship's boat,* i.e., the lifeboat. **27.17** It is not clear what *undergirding* entailed. The *Syrtis,* two dangerous bays between Cyrene and Carthage on the northern coast of Africa. **27.20** With *neither sun nor stars,* the ship had no navigational guides. *No small tempest.* See note on 12.18–19. **27.21–26** Paul's brief speech recalls his earlier warning (v. 10) and interprets the ship's eventual safety as part of God's plan for Paul's mission (19.21; 23.11). **27.21** *Without food* refers to seasickness or fasting, as food was available (vv. 33–38). **27.23** *The God…I worship*

identifies God for Paul's gentile fellow passengers. **27.24** *You must stand before the emperor.* See 9.15; 19.21; 23.11. Although Luke does not narrate Paul's trial before Caesar (see note on 28.30–31), he must have known that it occurred. **27.27** *The sea of Adria*, i.e., the Adriatic Sea. **27.33** *Take some food.* See note on 27.21. **27.34** See 1 Sam 14.45; 1 Kings 1.52; Lk 21.18. **27.35–36** There may be echoes of the Eucharist here (see Lk 22.19), although the separate meals of those present make any intentional reference unlikely. **27.39–44** Paul's earlier predictions are realized (see vv. 22, 24, 26, 34).

Paul on the Island of Malta

28

After we had reached safety, we then learned that the island was called Malta. [2]The natives showed us unusual kindness. Since it had begun to rain and was cold, they kindled a fire and welcomed all of us around it. [3]Paul had gathered a bundle of brushwood and was putting it on the fire, when a viper, driven out by the heat, fastened itself on his hand. [4]When the natives saw the creature hanging from his hand, they said to one another, "This man must be a murderer; though he has escaped from the sea, justice has not allowed him to live." [5]He, however, shook off the creature into the fire and suffered no harm. [6]They were expecting him to swell up or drop dead, but after they had waited a long time and saw that nothing unusual had happened to him, they changed their minds and began to say that he was a god.

7 Now in the neighborhood of that place were lands belonging to the leading man of the island, named Publius, who received us and entertained us hospitably for three days. [8]It so happened that the father of Publius lay sick in bed with fever and dysentery. Paul visited him and cured him by praying and putting his hands on him. [9]After this happened, the rest of the people on the island who had diseases also came and were cured. [10]They bestowed many honors on us, and when we were about to sail, they put on board all the provisions we needed.

Paul Arrives at Rome

11 Three months later we set sail on a ship that had wintered at the island, an Alexandrian ship with the Twin Brothers as its figurehead. [12]We put in at Syracuse and stayed there for three days; [13]then we weighed anchor and came to Rhegium. After one day there a south wind sprang up, and on the second day we came to Puteoli. [14]There we found believers[a] and were invited to stay with them

for seven days. And so we came to Rome. 15The believers[a] from there, when they heard of us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul thanked God and took courage.

16 When we came into Rome, Paul was allowed to live by himself, with the soldier who was guarding him.

Paul and Jewish Leaders in Rome

17 Three days later he called together the local leaders of the Jews. When they had assembled, he said to them, “Brothers, though I had done nothing against our people or the customs of our ancestors, yet I was arrested in Jerusalem and handed over to the Romans. 18When they had examined me, the Romans[b] wanted to release me, because there was no reason for the death penalty in my case. 19But when the Jews objected, I was compelled to appeal to the emperor—even though I had no charge to bring against my nation. 20For this reason therefore I have asked to see you and speak with you,[c]since it is for the sake of the hope of Israel that I am bound with this chain.” 21They replied, “We have received no letters from Judea about you, and none of the brothers coming here has reported or spoken anything evil about you. 22But we would like to hear from you what you think, for with regard to this sect we know that everywhere it is spoken against.”

Paul Preaches in Rome

23 After they had set a day to meet with him, they came to him at his lodgings in great numbers. From morning until evening he explained the matter to them, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets. 24Some were convinced by what he had said, while others refused to believe. 25So they disagreed with each other; and as they were leaving, Paul made one further statement: “The Holy Spirit was right in saying to your ancestors through the prophet Isaiah,

> 26 ‘Go to this people and say,
> You will indeed listen, but never understand,
> and you will indeed look, but never perceive.
> 27 For this people’s heart has grown dull,
> and their ears are hard of hearing,
> and they have shut their eyes;
> so that they might not look with their eyes,
> and listen with their ears,

and understand with their heart and turn—
and I would heal them.’

28Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen.”[a]

30 He lived there two whole years at his own expense[b] and welcomed all who came to him, 31proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

28.1–10 On Malta, Paul and his companions find exemplary hospitality and return it by healing the sick. **28.1** *Malta,* an island south of Sicily. **28.4** *Justice,* probably the Greek goddess, Dike, who personifies justice. **28.11–16** The final part of Paul’s journey to Rome recalls the much longer journey to Jerusalem in 20.1–21.17, with its travelogue and visits with believers. **28.11** *Three months later.* Sailing resumed in February or March (see note on 27.9). *An Alexandrian ship.* See note on 27.6. *Twin Brothers,* i.e., Castor and Pollux, sons of Zeus who are associated with safety on the seas. **28.12–13** The route (Syracuse to Rhegium to Puteoli) is along the eastern coast of Sicily and then along the western coast of Italy to the port of Puteoli, west of Naples. **28.14–15** The presence of *believers* in Puteoli and Rome indicates that Paul was not the first to preach the gospel there (see Rom 1.13). **28.15** The *Forum of Appius,* a market town forty-three miles outside Rome. *Three Taverns,* a way station thirty-three miles from Rome along the Appian Way. **28.17–28** The final scene in Acts depicts Paul first defending himself before Roman Jews and then proclaiming to them the gospel. **28.17–20** Paul’s speech recapitulates his earlier defense in Jerusalem: he had not violated the Jewish people or their customs (22.3–21; 24.11–13); he was charged with no capital crime (25.8, 11); he was compelled to appeal to the emperor (25.10–12); he acts only for the sake of Israel’s hope (23.6; 24.14–15, 21; 26.6–8, 23). **28.23** *Kingdom of God.* See note on 1.3. *From the law of Moses and from the prophets* recalls Lk 24.27; see also Lk 24.44; Acts 3.18; 24.14; 26.22. **28.24** As elsewhere, Christian proclamation receives a mixed reaction; see, e.g., 13.43–45; 17.4–5. **28.26–27** See Isa 6.9–10 (Septuagint). **28.28** The announcement of God’s *salvation* recalls the opening of Luke-Acts (Lk 2.30–32; 3.6). This is the third time Paul has announced that the gospel is for the *Gentiles* (see 13.46–48; 18.5–6). Since this final statement comes in the concluding lines of Acts, it may indeed refer to the close of the Jewish mission; on the other hand, the two earlier pronouncements are followed by further preaching among Jews, and v. 30 indicates Paul welcomed all who came to him, leaving open the possibility of further conversation. **28.30–31** Although Luke does not narrate Paul’s trial or death, he has provided ample indication that they lie ahead (see, e.g., 19.21;

20.22–25; 23.11; 26.32; 27.24). He concludes with a brief note about Paul's continued imprisonment, in which the gospel is nevertheless openly proclaimed. **28.31** *Kingdom of God.* See note on 1.3. On *boldness* as a characteristic of Christian witness, see note on 4.13.

Possible Chronology of the Pauline Letters

1 Thessalonians
50–51 CE
[2 Thessalonians]
[50–51, if authentic]
If pseudonymous, in the last decades of the first century.
Philippians
54–55
This dating assumes that the Letter was sent from Ephesus. If from Caesarea, three to four years later, and if from Rome, six to seven years later.
Philemon
54–55
This Letter seems to have been written under the same circumstances as Philippians, and the same uncertainties apply.
Galatians
50–56
Any closer dating depends in part on resolving the question of the location of the addressees.
1 Corinthians
54
2 Corinthians
55–56
It is likely that different portions of the Letter were written and sent at different times within this period.
Romans
56–57
[Colossians]
[57–61, if authentic]
Earlier in this period if from Caesarea, later if from Rome. If pseudonymous, sometime between 70 and 90.
[Ephesians]

[80–95]
Assuming pseudonymity.
[1–2 Timothy, Titus]
[90–110]
Assuming pseudonymity.
Brackets indicate that authorship by Paul is in question.

The Letter of Paul to the ROMANS

BY 58 CE PAUL THOUGHT that his mission in the Aegean region was completed (15.23). Now only one thing remained: going to Jerusalem to deliver funds collected from his churches, as agreed at the Jerusalem council a decade before (Gal 2.1–10). Before leaving Greece he dictated this Letter to Tertius (16.22) and probably asked Phoebe, who was about to leave for Rome (16.1–2), to deliver it. He informed the readers that after going to Jerusalem he would stop in Rome on his way to Spain, where he would begin a new mission. Because of his fore boding about his reception in Jerusalem, he asked the recipients to support him with prayer; he also hinted that he would welcome their financial support for his work in Spain (1.8–15; 15.22–33).

The Roman Church

THE ORIGINS OF CHRISTIANITY in Rome are obscure, though some evidence suggests that it had arrived there by 50 CE. The historian Suetonius reports that in 49 the emperor Claudius expelled Jews from Rome because of disturbances over "Chrestus" (probably a mistake for "Christus," or Christ; *Life of Claudius* 25.3). According to Acts 18.1–3, in Corinth Paul met a Jewish Christian couple, Aquila and Priscilla, who were among those expelled. After the murder of Claudius in 54 CE, presumably the Jews returned, among them Aquila and Prisca (as Paul calls her; see Rom 16.3–4). Acts tells us nothing more about Roman Christianity, except that Christians from Rome met Paul as he neared that city as a prisoner (28.15–16)—the unforeseen result of going to Jerusalem (Acts 21.17–25.12).

Purposes

ALTHOUGH THE LETTER WAS SENT to people mostly still unknown to Paul, it provides clues about Christians in Rome that may indicate something

about his purposes in writing. Apparently there were tensions between the Christian Gentiles and the returned Christian Jews—tensions that would inhibit the desired support for the new mission in Spain. In chs. 14–15 he addresses the "weak in faith" (the scrupulous in observing special days and diets) and "the strong" (the lax in such matters), but he does not say that the former are Jews and the latter Gentiles. So the extent to which Paul's counsels have in view the specific situation in Rome is not clear. More serious theologically was the danger that Paul's whole mission was being misinterpreted, on the one hand by Christian Jews who may have inferred that in going to Gentiles he was turning his back on his own people (see 10.1), and on the other by Christian Gentiles who apparently inferred that, because most Jews were rejecting the gospel, God had rejected the Jews (see 11.1–6). Thus when Paul sent this Letter, he faced opposite misunderstandings of the gospel: in Jerusalem he needed to defend the validity of his predominantly gentile churches, whose money he was bringing and who did not observe the Jewish law; in Rome he needed to defend the continuing validity of Israel in God's purpose (the current Jewish rejection of the gospel did not imply that Israel's election was now annulled, 11.13–24). His Letter, therefore, insists that there is one gospel for all humanity, albeit "to the Jew first" (1.16).

Character of the Letter

ROMANS—PAUL'S MOST SUSTAINED THEOLOGICAL ARGUMENT—is the work of a mature mind. Indeed, it might be the last Letter we have from Paul (assuming Philippians was written earlier and the Pastorals are pseudonymous). Behind it lie over two decades of teaching, preaching, and writing letters to deal with problems that had arisen in the churches he had founded. The Letter to the Galatians is closest to Romans, for it also emphasizes justification by faith, appeals to Abraham, and relies heavily on scripture. But the two Letters treat these topics somewhat differently; in Galatians Paul contends with rival interpretations of the gospel, whereas in Romans he presents the larger rationale of his gospel. Romans is not, however, a summary of Paul's thought. Important themes are either absent (e.g., the Lord's Supper) or mentioned only in passing (e.g., "church" appears only in ch. 16).

The Letter's opening (1.1–7) is followed by the customary paragraph of thanksgiving (1.8–15), which leads into a statement commonly seen as the theological theme (1.16–17). The theological argument (1.18–11.36) has two parts: 1.18–8.39 develops the meaning of God's righteousness, and chs. 9–11 focus on the meaning of Israel. Although chs. 9–11 are a discrete unit, they are

neither an excursus nor an appendage, but an integral part of the argument in which Paul's view of God's righteousness is applied to the election of Israel. The admonitions (12.1–15.13) also have two parts. The first (chs. 12–13) discusses various matters; the second (14.1–15.13) addresses the "weak" and the "strong." The rest of ch. 15 reflects on Paul's work and travel plans. Thus the personal matters discussed in 1.1–15 and in 15.14–33 are a frame around the theological and ethical core (1.16–15.13). Ch. 16 consists mostly of greetings and the concluding doxology. Some have argued that the final chapter was a letter originally sent to Ephesus but later attached to Romans. Indeed, shorter editions of Romans did once exist. Rom 15.33 resembles a conclusion, and one manuscript actually has 16.25–27 at this point, while a number of others have it at the end of ch. 14. Rather than being a later addition, however, ch. 16 is more likely an original part of Romans that was omitted when a few manuscripts abbreviated the Letter for general church use (and omitted the reference to Rome in 1.7).

The study of Romans has concentrated on Paul's ideas (e.g., justification, grace, law), but recent work has turned also to his use of ancient rhetoric and to the ways in which the OT functions in his argument. Just as he uses conventions of ancient letter writing, so he uses Greco-Roman rhetorical techniques and Jewish exegetical methods to develop his argument, which is in effect a discourse intended to be read aloud. What gives Romans its depth and power, however, is the rigor of Paul's own thought, which these conventions help him to express effectively. [LEANDER E. KECK]

Salutation

1

Paul, a servant[a] of Jesus Christ, called to be an apostle, set apart for the gospel of
God, [2]which he promised beforehand through his prophets in the holy scriptures,
[3]the gospel concerning his Son, who was descended from David according to the
flesh [4]and was declared to be Son of God with power according to the spirit[b] of
holiness by resurrection from the dead, Jesus Christ our Lord, [5]through whom
we have received grace and apostleship to bring about the obedience of faith
among all the Gentiles for the sake of his name, [6]including yourselves who are
called to belong to Jesus Christ,

7 To all God's beloved in Rome, who are called to be saints:
Grace to you and peace from God our Father and the Lord Jesus Christ.

Prayer of Thanksgiving

8 First, I thank my God through Jesus Christ for all of you, because your faith is
proclaimed throughout the world. 9For God, whom I serve with my spirit by
announcing the gospel[c] of his Son, is my witness that without ceasing I
remember you always in my prayers, 10asking that by God's will I may
somehow at last succeed in coming to you. 11For I am longing to see you so that
I may share with you some spiritual gift to strengthen you—12or rather so that
we may be mutually encouraged by each other's faith, both yours and mine. 13I
want you to know, brothers and sisters,[d] that I have often intended to come to
you (but thus far have been prevented), in order that I may reap some harvest
among you as I have among the rest of the Gentiles. 14I am a debtor both to
Greeks and to barbarians, both to the wise and to the foolish 15—hence my
eagerness to proclaim the gospel to you also who are in Rome.

The Power of the Gospel

16 For I am not ashamed of the gospel; it is the power of God for salvation to
everyone who has faith, to the Jew first and also to the Greek. 17For in it the
righteousness of God is revealed through faith for faith; as it is written, "The one
who is righteous will live by faith."[e]

The Guilt of Humankind

18 For the wrath of God is revealed from heaven against all ungodliness and
wickedness of those who by their wickedness suppress the truth. 19For what can
be known about God is plain to them, because God has shown it to them. 20Ever
since the creation of the world his eternal power and divine nature, invisible
though they are, have been understood and seen through the things he has made.
So they are without excuse; 21for though they knew God, they did not honor him
as God or give thanks to him, but they became futile in their thinking, and their
senseless minds were darkened. 22Claiming to be wise, they became fools; 23and
they exchanged the glory of the immortal God for images resembling a mortal
human being or birds or four-footed animals or reptiles.

24 Therefore God gave them up in the lusts of their hearts to impurity, to the
degrading of their bodies among themselves, 25because they exchanged the truth
about God for a lie and worshiped and served the creature rather than the
Creator, who is blessed forever! Amen.

26 For this reason God gave them up to degrading passions. Their women

exchanged natural intercourse for unnatural, [27]and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error.

28 And since they did not see fit to acknowledge God, God gave them up to a debased mind and to things that should not be done. [29]They were filled with every kind of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, craftiness, they are gossips, [30]slanderers, God-haters,[a] insolent, haughty, boastful, inventors of evil, rebellious toward parents, [31]foolish, faithless, heartless, ruthless. [32]They know God's decree, that those who practice such things deserve to die—yet they not only do them but even applaud others who practice them.

1.1–7 To introduce himself, Paul expands the conventional salutation (writer, reader, greeting) with a summary of his gospel. **1.1** *Servant* (lit. "slave"). A slave is at the disposition of the owner, here *Christ;* see also 6.16–22; 12.11; 14.18; 16.18; Gal 1.10; Phil 1.1. *Apostle,* an emissary. **1.2** *Prophets,* probably generally the writers of the *scriptures,* which are the OT. **1.3–4** Paul probably quotes a confession, perhaps known in Rome, that viewed Jesus as the Son of David who was installed into the office of Son of God by his resurrection (see Acts 13.33); others think Paul simply uses traditional ideas. Paul himself believed that God's preexisting Son became Jesus; see 2 Cor 8.9; Phil 2.6–11. **1.4** *Spirit of holiness* (a phrase found only here in the NT), probably the Holy Spirit (see text note *b*). **1.5** *Obedience of faith,* obedience grounded in and shaped by faith. See 16.26. On Paul's mission to the *Gentiles,* see v. 13; 11.13; 15.16; Gal 2.1–10. **1.7** In the NT all Christians, not only outstanding ones, are *saints* (lit. "holy ones"). A few manuscripts omit "in Rome" (see Introduction). **1.8–15** A paragraph expressing gratitude to God for some aspect of the readers' faith and life is a standard element in Paul's Letters following the salutation. **1.8** *Faith,* here not the readers' personal trust in God but the presence of Christian faith in Rome. *Throughout the world* should not be taken literally. **1.13** See Acts 19.21–22. **1.14** *Greeks and…barbarians,* a traditional Greek way of classifying people, means all people; *wise and…foolish* means the same. The language should not be pressed; Paul is simply establishing rapport with the readers. **1.16–17** The theme of the Letter. **1.16** *I am not ashamed,* probably a stylistic understatement meaning "I am proud of." On the *power of God,* see v. 20; 9.17; 1 Cor 1.18, 24; 2.5; 6.14. On the special status of *the Jew,* see 2.9–10; 3.1–2; chs. 9–11; cf. 3.9. *First* can refer to either a temporal or a theological priority. **1.17** *The righteousness* (or "justice") *of God,* a key theme in Romans; see 3.21–26; 10.3; see also Pss 31.1;

35.24; 71.2; Isa 45.8, 21; 46.13 (“deliverance”); 51.8. Here Paul understands it to mean the divine rectitude that rectifies (makes right) the relation between the Creator and the unrighteous person who believes the gospel. *Is revealed* (lit. “is being revealed”). The passive voice implies that God, not Paul, is doing the revealing. *Faith,* rendered *faithfulness* in 3.3, so its meaning here is not obvious. Perhaps *through faith* refers to God’s faithfulness and *for faith* to the human response to it. The quotation (Hab 2.4) does not agree exactly with either the Hebrew or the Greek text; it may be Paul’s own rendering (see text note *e*).

1.18–3.20 In this argument, carefully designed to lead up to the conclusion in 3.20, Paul shows that the gospel, which brings salvation to everyone who believes it (v. 16), deals with a dilemma shared by all humans, whether they are Jews or Gentiles (see also 3.23; 10.12). **1.18–32** An indictment of Gentiles. **1.18** *The wrath of God,* God’s rightful response to what humans have done; see also 2.5, 8; 3.5; 4.15; 5.9; 9.22; 12.19; 13.5. *Is revealed.* See note on 1.17. *Ungodliness* refers to the relationship between God and humans, *wickedness* (lit. “unrighteousness”) to human relationships, as in the two tables of the Decalogue (see Ex 20.2–17). The *truth* about God’s identity (see v. 19) is suppressed by wickedness because human behavior reflects what persons take God to be and stand for. **1.19** *Because God has shown it to them* nullifies an excuse of ignorance (v. 20). **1.20** That one could infer the *invisible* Creator from the created world was a familiar idea in Paul’s time; see Wis 13.1–9. **1.21** The refusal to *honor* (lit. “glorify”) God *as God* is humanity’s root sin, the source of the human dilemma; cf. 15.6, 9; 1 Cor 6.20; 2 Cor 9.13. *They became futile,* lit. “they were made futile” (by God). **1.22–32** These verses clearly refer to Gentiles, as seen from the standpoint of Jewish horror of idolatry (Deut 4.16–18), but cf. Ps 106.20; Jer 2.11. **1.22** *They became fools,* lit. “they were made foolish” (by God). **1.24–25** The first of three expositions of the same point (see also vv. 26, 28): from idolatry follow all sorts of moral confusions (see Wis 13–15). *God gave them up* (lit. “handed them over”) to those confusions, i.e., allowed immoralities to gain control. Thus the immoralities are themselves the symptoms of God’s wrath, which is now disclosed by the gospel (see v. 18). **1.26–27** Some think that Paul here condemns homosexual acts by heterosexual people (i.e., *unnatural* means “unnatural for them”); others that he condemns pederasty (sexual activity between adult men and boys). It is questionable whether Paul thought of homosexuality as a condition or a disposition (see also 1 Cor 6.9). The repetition of the word *exchanged* (see v. 25) is deliberate: moral confusion follows idolatry, as Jewish thought had long maintained (see Wis 14.12). **1.28** *They did not see fit…a debased mind.* Paul’s pun resists translation; reading *debased* as “unfit” conveys the idea. **1.29–31** Lists of vices (and of

virtues) were common in Paul's day; see Gal 5.19–23; Col 3.5, 8; 1 Tim 1.9–10; 6.4; 2 Tim 3.2–4; Titus 3.3; 1 Pet 4.3. The order within the list is rhetorical. **1.32** The Greek word translated *decree* suggests "right verdict." On *deserve to die,* see 6.23; see also 5.12–21; Gen 3. Paul is not calling for capital punishment.

The Righteous Judgment of God

2

Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things. [2]You say,[b] "We know that God's judgment on those who do such things is in accordance with truth." [3]Do you imagine, whoever you are, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? [4]Or do you despise the riches of his kindness and forbearance and patience? Do you not realize that God's kindness is meant to lead you to repentance? [5]But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God's righteous judgment will be revealed. [6]For he will repay according to each one's deeds: [7]to those who by patiently doing good seek for glory and honor and immortality, he will give eternal life; [8]while for those who are self-seeking and who obey not the truth but wickedness, there will be wrath and fury. [9]There will be anguish and distress for everyone who does evil, the Jew first and also the Greek, [10]but glory and honor and peace for everyone who does good, the Jew first and also the Greek. [11]For God shows no partiality.

12 All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. [13]For it is not the hearers of the law who are righteous in God's sight, but the doers of the law who will be justified. [14]When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. [15]They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them [16]on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all.

The Jews and the Law

17 But if you call yourself a Jew and rely on the law and boast of your relation to

God [18]and know his will and determine what is best because you are instructed in the law, [19]and if you are sure that you are a guide to the blind, a light to those who are in darkness, [20]a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth, [21]you, then, that teach others, will you not teach yourself? While you preach against stealing, do you steal? [22]You that forbid adultery, do you commit adultery? You that abhor idols, do you rob temples? [23]You that boast in the law, do you dishonor God by breaking the law? [24]For, as it is written, "The name of God is blasphemed among the Gentiles because of you."

25 Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision has become uncircumcision. [26]So, if those who are uncircumcised keep the requirements of the law, will not their uncircumcision be regarded as circumcision? [27]Then those who are physically uncircumcised but keep the law will condemn you that have the written code and circumcision but break the law. [28]For a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. [29]Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal. Such a person receives praise not from others but from God.

2.1–16 An indictment of the person who judges others (cf. 1.32). It is unlikely that here Paul thinks of the Jews, to whom he turns in v. 17. **2.1–5** Paul changes to the diatribe style, writing as if confronting an individual with a truth that demands a response. This was a well-established way of teaching used by philosophical schools as well as by traveling teachers such as Paul himself. **2.1** The judge is *doing the very same things* because all sins, whether gross or minor, express the same root sin (1.21). **2.2** The quotation marks are inferred (see text note *b* on p. 1912). **2.4** One of Paul's rare references to *repentance;* see 2 Cor 7.9–10; 12.21. **2.5** The motif of *the day of wrath* ("the last judgment") is anchored deeply in the Bible; Paul refers to it often (5.9; 12.19; 13.4–5; 14.10; 1 Cor 4.4–5; 11.31–32; 2 Cor 5.10; 1 Thess 1.9–10). God's *judgment will be revealed* as the confirmation and final recompense of the wrath already being revealed (1.18). **2.6–16** Paul returns to the discursive style, which develops an idea in order to persuade. **2.6** This saying appears in various contexts; see Ps 62.12; Prov 24.12; Mt 16.27; 2 Cor 11.15; 2 Tim 4.14. **2.9–10** God will punish *the Jew first* (see also note on 1.16), because with priority in status goes priority in judgment. *The Greek,* i.e., the Gentile. **2.11** The impartiality of God's judgment is basic for the whole argument in 1.18–3.20. **2.12** The difference between *will…perish* and *will be judged* is more stylistic than substantial. Those

who live *under the law* are the Jews. **2.13** To be *righteous in God's sight* and to be *justified* (declared to be in the right) are the same. See note on 3.20. **2.14** *Instinctively* (lit. "by nature") interprets the Greek as the manner in which Gentiles obey the law; the wording more likely reflects the fact that Gentiles do not possess the Jewish law "by nature." **2.15** The idea of a *conscience,* an inner judge of one's deeds, implies a standard, a "law" to which Gentiles are accountable; whether Paul alludes to Jer 31.33 is debated. It is unlikely that here and in v. 14 Paul thinks of the Christian Gentiles. **2.17–29** Not an indictment of Judaism or all Jews, but of the arrogant Jew in vv. 17–24 who does not see the contradiction between privileged status and actual performance. In vv. 17–24 Paul uses the diatribe style. **2.24** See Isa 52.5; Ezek 36.20. **2.25** *Circumcision,* the sign of the Jews' covenant with God (see Gen 17.1–14). According to rabbinic thought, all Jews (except apostates) will share in the "world to come" because God honors the covenant commitment and has provided atonement for sins. God's impartiality (v. 11) underlies the argument in vv. 25–29. **2.29** *Circumcision…of the heart.* See Deut 10.16.

3

Then what advantage has the Jew? Or what is the value of circumcision? 2Much, in every way. For in the first place the Jews[a] were entrusted with the oracles of God. 3What if some were unfaithful? Will their faithlessness nullify the faithfulness of God? 4By no means! Although everyone is a liar, let God be proved true, as it is written,

> "So that you may be justified in your words,
> and prevail in your judging."[b]

5But if our injustice serves to confirm the justice of God, what should we say? That God is unjust to inflict wrath on us? (I speak in a human way.) 6By no means! For then how could God judge the world? 7But if through my falsehood God's truthfulness abounds to his glory, why am I still being condemned as a sinner? 8And why not say (as some people slander us by saying that we say), "Let us do evil so that good may come"? Their condemnation is deserved!

None Is Righteous

9 What then? Are we any better off?[c] No, not at all; for we have already charged that all, both Jews and Greeks, are under the power of sin, 10as it is written:

> "There is no one who is righteous, not even one;

11 there is no one who has understanding,
there is no one who seeks God.
12 All have turned aside, together they have become worthless;
there is no one who shows kindness,
there is not even one.”
13 “Their throats are opened graves;
they use their tongues to deceive.”
“The venom of vipers is under their lips.”
14 “Their mouths are full of cursing and bitterness.”
15 “Their feet are swift to shed blood;
16 ruin and misery are in their paths,
17 and the way of peace they have not known.”
18 “There is no fear of God before their eyes.”

19 Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. 20For “no human being will be justified in his sight” by deeds prescribed by the law, for through the law comes the knowledge of sin.

Righteousness through Faith

21 But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, 22the righteousness of God through faith in Jesus Christ[d] for all who believe. For there is no distinction, 23since all have sinned and fall short of the glory of God; 24they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, 25whom God put forward as a sacrifice of atonement[a] by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; 26it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.[b]

27 Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. 28For we hold that a person is justified by faith apart from works prescribed by the law. 29Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, 30since God is one; and he will justify the circumcised on the ground of faith and the uncircumcised through that same faith. 31Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

3.1–8 Returning to the diatribe style, Paul responds to objections from the

Jew portrayed in vv. 17–24. **3.2** *The oracles of God,* i.e., scripture. See 2.17–18. **3.4** *Everyone is a liar.* See Ps 116.11. The quotation is from Ps 51.4. **3.8** *Some people.* It is not known who is accusing Paul. **3.9–20** Paul concludes the indictment, supporting his claim by citing a chain of OT passages probably collected previously. **3.9** *Are we any better off?* The question paraphrases v. 1, though there is a tension between the answers provided. With the alternate translation (see text note *c*), Paul denies that the Jew is either better or worse off than the Gentile (see vv. 22–23). *Under the power of sin* (lit. "under sin") introduces a view of sin developed in chs. 6–7. **3.10** A paraphrase of Eccl 7.20. **3.11–12** See Ps 14.2–3. **3.13** See Pss 5.9; 140.3. **3.14** See Ps 10.7. **3.15–17** See Isa 59.7–8. **3.18** See Ps 36.1. **3.19** *Under the law.* See 2.12. *So that* expresses result, not intent. *Every mouth may be silenced* includes the Jew in the same situation as the Gentile (vv. 22–23; 10.12). **3.20** *No human…his sight.* See Ps 143.2, here paraphrased (see also Gal 2.16). *Justified,* here vindicated or acquitted, as in a trial. The tension between this verse and 2.13 is more apparent than real, because the fact of universal sin means that no one has the righteousness required by the law. *Knowledge of sin* is explained in 7.7–12; law not only specifies what sin is but makes one aware of failure to achieve what is required. **3.21–31** Having indicted all humanity (1.18–3.20), Paul now states the solution: in Christ, God's righteousness itself rectifies the relationship between God and humans. **3.21–26** This passage is theologically dense and syntactically awkward (smoothed in translation), either because Paul cites and modifies a piece of Christian tradition (variously identified), or because he probably inserts a parenthesis, *For there is no distinction…a gift* (vv. 22–24), designed to recall 1.18–3.20. Apart from the parenthesis, God's righteousness *has been disclosed* (v. 21) in three ways: (a) *through* the faithfulness of Jesus Christ (see text note *d;* v. 22); (b) *through* the redemption (v. 24); (c) *through* ("by") the faithfulness (of Jesus) evidenced in his blood (i.e., his violent death, v. 25). The dual purpose of this disclosure is stated in v. 25 (*show*) and v. 26 (*prove,* lit., "for the demonstration of"). **3.21** *Apart from law* means not according to the reward-and-punishment logic of law. *Attested* (lit. "witnessed") *by the law and the prophets.* See, e.g., 1.2, 17. *The law and the prophets,* OT scripture as a whole. **3.22** *Through faith in Jesus Christ.* The alternate translation (text note *d* on p. 1914) is closer to the Greek, though "faithfulness" is preferable (see note on 1.17; see also note on 3.26). **3.23** In Jewish tradition the *glory of God* was taken from Adam after his sin; Paul implies that future salvation will restore it (see 5.2; 8.18). **3.24** *Redemption,* not a common word in Paul's writings, means the freeing of someone or something from being held hostage; see also Gal 3.13; 4.5. **3.25** *Sacrifice of atonement,* Greek *hilasterion,* rendered "the mercy seat" in

Lev 16.13–15 (Septuagint), hence *place of atonement* in text note *a.* Cf. Heb 9.5. **3.26** *The one who has faith in Jesus,* or "the one who lives by the faithfulness of Jesus" see note on 3.22. **3.27–31** Paul returns to the diatribe style (see 2.1–5). **3.27** *Boasting,* either pride in achieving what the law requires (see 4.1–2) or pride in the possession of the law as a sign of God's favor (2.17, 23). *The law of faith,* the principle or rationale of faith. **3.30** *God is one,* an allusion to Deut 6.4. Given God's impartiality (2.11), the same human plight calls for the same solution. **3.31** That justification by faith actually *upholds* the law (i.e., scripture) is argued in ch. 4.

The Example of Abraham

4

What then are we to say was gained by[c] Abraham, our ancestor according to the flesh? 2For if Abraham was justified by works, he has something to boast about, but not before God. 3For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness." 4Now to one who works, wages are not reckoned as a gift but as something due. 5But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. 6So also David speaks of the blessedness of those to whom God reckons righteousness apart from works:

> 7 "Blessed are those whose iniquities are forgiven,
> and whose sins are covered;
> 8 blessed is the one against whom the Lord will not reckon sin."

9 Is this blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say, "Faith was reckoned to Abraham as righteousness." 10How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, 12and likewise the ancestor of the circumcised who are not only circumcised but who also follow the example of the faith that our ancestor Abraham had before he was circumcised.

God's Promise Realized through Faith

13 For the promise that he would inherit the world did not come to Abraham or
to his descendants through the law but through the righteousness of faith. 14If it
is the adherents of the law who are to be the heirs, faith is null and the promise is
void. 15For the law brings wrath; but where there is no law, neither is there
violation.

16 For this reason it depends on faith, in order that the promise may rest on
grace and be guaranteed to all his descendants, not only to the adherents of the
law but also to those who share the faith of Abraham (for he is the father of all of
us, 17as it is written, “I have made you the father of many nations”)—in the
presence of the God in whom he believed, who gives life to the dead and calls
into existence the things that do not exist. 18Hoping against hope, he believed
that he would become “the father of many nations,” according to what was said,
“So numerous shall your descendants be.” 19He did not weaken in faith when he
considered his own body, which was already[a] as good as dead (for he was about
a hundred years old), or when he considered the barrenness of Sarah’s womb.
20No distrust made him waver concerning the promise of God, but he grew
strong in his faith as he gave glory to God, 21being fully convinced that God was
able to do what he had promised. 22Therefore his faith[b] “was reckoned to him as
righteousness.” 23Now the words, “it was reckoned to him,” were written not for
his sake alone, 24but for ours also. It will be reckoned to us who believe in him
who raised Jesus our Lord from the dead, 25who was handed over to death for
our trespasses and was raised for our justification.

4.1–25 The Abraham story (Gen 12–17) provides evidence that faith justifies, i.e., makes the relation to God right. In vv. 1–12 Abraham exemplifies the thesis stated in 3.28; in vv. 13–25 Paul applies this thesis to all who believe the gospel. **4.1** *Our ancestor* (lit. “father”) *according to the flesh* acknowledges Abraham as the biological starting point of the Jewish people. **4.2** Abraham cannot boast *before God* (in accord with 2.29) because he did not earn his relation to God, which was the result of God’s choice. **4.3** Gen 15.6 (used also in Gal 3.6; Jas 2.23 draws a different conclusion from the quotation). *Believed.* See note on 4.5. **4.4** *Reckoned,* a commercial term suggesting payment, here contrasted with justification as a *gift* (see 3.24). **4.5** *Trusts* renders the same Greek word translated *believed* in v. 3. *Him who justifies* (i.e., “rectifies”) *the ungodly* expresses Paul’s radical understanding of God; the *ungodly* includes everyone (3.19–20, 23). **4.6–8** Like Jewish interpreters who interpreted one passage by citing another using the same key word, here Paul supports his view of Genesis by quoting Ps 32.1–2, which also uses the word *reckon.* **4.9–12** Paul

assumes that what is true of the ancestor is true of the descendants, here *all who believe without being circumcised* (v. 11). **4.9** See Gen 15.6. **4.10** *Before.* Abraham's circumcision is not mentioned until Gen 17.10–27, well after Gen 15.6. **4.13** The idea that Abraham *would inherit the world* reflects Jewish interpretation of Gen 12.6–7. Sir 44.19–21 says he inherited the earth because he kept the law. **4.15** *Wrath.* See note on 1.18. For a different consequence of law, see 3.20. **4.17** *I…nations.* See Gen 17.5. *Who gives life to the dead* alludes to Jesus' resurrection (4.24) and to the birth of Isaac (4.19). *Calls into existence… do not exist.* The belief that God created out of nothing (*creatio ex nihilo*) was common in Hellenistic Judaism. See 2 Macc 7.28. **4.18** See Gen 15.5. **4.20** In giving *glory to God,* Abraham did the opposite of humanity's root sin (1.21). 1 Macc 2.61 also associates strength with trust. **4.22** Another quotation of Gen 15.6 (see vv. 3, 9). **4.25** Perhaps a known formulation in which *who* replaces an original "he."

Results of Justification

5

Therefore, since we are justified by faith, we[c] have peace with God through our Lord Jesus Christ, 2through whom we have obtained access[d] to this grace in which we stand; and we[e] boast in our hope of sharing the glory of God. 3And not only that, but we[f] also boast in our sufferings, knowing that suffering produces endurance, 4and endurance produces character, and character produces hope, 5and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly. 7Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. 8But God proves his love for us in that while we still were sinners Christ died for us. 9Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God.[f] 10For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. 11But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Adam and Christ

12 Therefore, just as sin came into the world through one man, and death came

through sin, and so death spread to all because all have sinned—[13]sin was indeed in the world before the law, but sin is not reckoned when there is no law. [14]Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

15 But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. [16]And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. [17]If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

18 Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. [19]For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. [20]But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, [21]so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification[a] leading to eternal life through Jesus Christ our Lord.

5.1–11 A transitional passage linking 1.18–4.25 to the themes in chs. 6, 8. **5.2** *Boasting,* criticized in 2.17 and excluded by 3.27, is acceptable here because of what God has done; see also v. 11. *Hope* signals the futurity of salvation (see also v. 10), developed in 8.18–25. The *glory of God* is what humanity now lacks; see 3.23. **5.3** *In our sufferings* might mean in the midst of or because of present sufferings or allude to the sufferings expected at the end of history; see also 8.35; 12.12; 2 Cor 11.21–30. **5.5** *Does not disappoint,* lit. "does not make ashamed," i.e., at the final judgment. The *Holy Spirit* (see 1.4) is a major theme in ch. 8. **5.6** *The ungodly.* See note on 4.5. **5.7** *A good person,* or "a good thing." **5.8** Whereas key passages like 1.3–4 and 3.21–26 are complex because Paul may have used (and modified) traditions or traditional expressions, here he states his gospel in a simple sentence. *For us,* for our sakes or for our benefit, not in our place; similarly 5.6. **5.9** *By his blood* views Christ's death as a sacrifice (see 3.25). *The wrath of God* (lit. *the wrath;* see text note *f*). See notes on 1.18; 2.5. **5.10** *Reconciled,* virtually synonymous with "justified" see also 2 Cor 5.18–19. **5.11** *Boast in God,* boast because of God; see note on 5.2. **5.12–21** A discussion of

Adam and Christ as individuals whose acts had opposite consequences for humanity (see v. 18), and who therefore stand at the heads of the old and new creations. Thus the passage prepares for the discussions in chs. 6–8, which emphasize participation in Christ. Paul's interpretation of Gen 3 is similar to those in Wis 2.24; 2 Esd 3.21, 26; *2 Apocalypse of Baruch* 54.15. Paul writes of Adam and Christ somewhat differently in 1 Cor 15.20–24, 42–49. **5.12** *One man.* Paul ignores Eve and infers from Gen 3.3, 19 that Adam's *sin* brought *death,* which *spread,* i.e., became an unavoidable condition; see also 1 Cor 15.21–26. The Greek word here translated *because* was translated by the Vulgate as "in whom," implying "in Adam" that translation became influential for the doctrine of original sin. **5.13** See 4.15. **5.14** *Type,* a person or thing seen—in retrospect—as a pattern or model for later persons or events (see, e.g., 1 Cor 10.6; Phil 3.17). *The one who was to come,* Christ. Adam was in the pattern for Christ insofar as he stood at the head of the old creation, as Christ stands at the head of the new (Gal 6.14–15). **5.15–17** *Not like.* The rest of the passage explains the difference Paul has in view (see esp. v. 16). **5.17** *Death* is a hostile tyrant because, due to Adam's acts, everyone must die; cf. 6.9; 1 Cor 15.54–55. **5.18** *One man's* (Christ's) *act of righteousness* is the same as *one man's obedience* (v. 19) and probably alludes to "the faithfulness of Jesus" in (see notes on) 3.22; 3.26. **5.20** *Law came in.* It entered the world at Sinai (v. 13). *Trespass multiplied* because the law specifies transgressions; see 3.20; 4.15. In 7.7–25, Paul argues that law cannot control sin or overcome it. **5.21** Like death (see v. 14), *sin exercised dominion;* death, sin, and *grace* are domains of power. For Paul, sin is not simply something a person does; rather, sin does something to the person: makes one subject to death (6.23).

Dying and Rising with Christ

6

What then are we to say? Should we continue in sin in order that grace may abound? [2]By no means! How can we who died to sin go on living in it? [3]Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? [4]Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

5 For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. [6]We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no

longer be enslaved to sin. [7]For whoever has died is freed from sin. [8]But if we have died with Christ, we believe that we will also live with him. [9]We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. [10]The death he died, he died to sin, once for all; but the life he lives, he lives to God. [11]So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

12 Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. [13]No longer present your members to sin as instruments[a] of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments[a]of righteousness. [14]For sin will have no dominion over you, since you are not under law but under grace.

Slaves of Righteousness

15 What then? Should we sin because we are not under law but under grace? By no means! [16]Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? [17]But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, [18]and that you, having been set free from sin, have become slaves of righteousness. [19]I am speaking in human terms because of your natural limitations.[b] For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

20 When you were slaves of sin, you were free in regard to righteousness. [21]So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. [22]But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. [23]For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

6.1–14 Participation in Christ's death and resurrection overcomes the tyranny of sin and death. **6.1** Using the diatribe style (see 2.1–5), Paul rejects a misunderstanding of 5.20. *Continue in sin,* i.e., remain within its domain (5.21). **6.2** *Died to sin,* explained in vv. 5–11. *Living in* sin means living within its sphere of power (see v. 14). **6.3** *Do you not know* (see also v. 16; 7.1). Paul appeals to what the Roman Christians already know, that baptism is *into Christ Jesus* (see also 1 Cor 12.13; Gal 3.27). Here Paul emphasizes that baptism is *into*

his death, because this provides the rationale for vv. 5–14. **6.4** Paul distinguishes present solidarity with Christ's death from future solidarity with his resurrection (vv. 5, 8); the former makes possible a new moral life now (see 7.6). *Walk*, i.e., conduct one's life; see Deut 13.4–5; Isa 33.15. **6.5** *If*, "since," expressing not doubt but a fulfilled condition. **6.6** *Crucified with him*, the only explicit reference to Jesus' cross in Romans. *Body of sin. Body* probably means the actual self (as in 12.1), which is *enslaved to sin.* **6.7** This principle, together with v. 9, is essential for Paul's argument. **6.10** *He died to sin.* In death the power of sin was terminated; see v. 7; cf. 7.1–6. *Once for all*, once for all time. See Heb 7.27; 9.26–28. **6.12–14** The first explicit exhortation in the Letter shows that baptism entails a new moral life. **6.13** *Instruments*, or *weapons* (see text note *a*). Like philosophers of his day, Paul often describes the moral life as a military or athletic struggle; see 13.12; 2 Cor 6.7; 10.4; also Eph 6.11–17. **6.14** Everyone is under some *dominion*, either that of *sin* (see v. 6), *death* (see v. 9), and *law* (see 7.6; note on 7.1–6), or that of *grace* (see also 6.16). Paul analyzes *under law* in 7.7–24. For Paul, there is no autonomous self. **6.15–23** Again Paul uses the diatribe style to reject a wrong inference, now from v. 14. **6.16** *If*, when. **6.17** *The form of teaching*, probably the gospel tradition. The readers were *entrusted* to it, i.e., put in its charge, not vice versa (cf. 1 Tim 6.20). **6.18** *Slaves of righteousness*, i.e., under the dominion of God's rectifying power. See v. 22. **6.19** *In human terms.* Paul acknowledges that his language is unusual (see text note *b*). *Impurity*, lit. "uncleanness." The language implies that Paul has gentile Christians in view. *Sanctification*, the process of making life holy, i.e., rightly aligned with God's will. See 12.1–2; also 1 Thess 4.3–7; 5.23. **6.20** *Free in regard to righteousness*, i.e., unable to "obey" righteousness. See vv. 16, 18. **6.22** *Enslaved to God.* See v. 18. **6.23** That *death* (both as the termination of life and as the tyrannous power during life) is the consequence of sin has been a theme since 5.12.

An Analogy from Marriage

7

Do you not know, brothers and sisters[c]—for I am speaking to those who know the law—that the law is binding on a person only during that person's lifetime? 2Thus a married woman is bound by the law to her husband as long as he lives; but if her husband dies, she is discharged from the law concerning the husband. 3Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and

if she marries another man, she is not an adulteress.

4 In the same way, my friends,[c] you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God. 5While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit.

The Law and Sin

7 What then should we say? That the law is sin? By no means! Yet, if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, "You shall not covet." 8But sin, seizing an opportunity in the commandment, produced in me all kinds of covetousness. Apart from the law sin lies dead. 9I was once alive apart from the law, but when the commandment came, sin revived 10and I died, and the very commandment that promised life proved to be death to me. 11For sin, seizing an opportunity in the commandment, deceived me and through it killed me. 12So the law is holy, and the commandment is holy and just and good.

13 Did what is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

The Inner Conflict

14 For we know that the law is spiritual; but I am of the flesh, sold into slavery under sin.[a] 15I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16Now if I do what I do not want, I agree that the law is good. 17But in fact it is no longer I that do it, but sin that dwells within me. 18For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. 19For I do not do the good I want, but the evil I do not want is what I do. 20Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

21 So I find it to be a law that when I want to do what is good, evil lies close at hand. 22For I delight in the law of God in my inmost self, 23but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. 24Wretched man that I am! Who will rescue me from this body of death? 25Thanks be to God through Jesus Christ our

Lord!

So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

7.1–6 Also freedom from the law, seen as a power to which one is subject as one is to sin and death, comes through death (cf. 6.7–11). The argument is obscured, however, because in the illustration (vv. 1–3) the husband's death frees the wife, but in the application (vv. 4–6) it is the death of the wife (the believers who died with Christ in baptism; cf. 6.8) that is the point. **7.1–2** *Is binding,* lit. "lords it over," as do death (6.9) and sin (6.14), where the same verb is used. Accordingly *a married woman,* lit. "one under a man" (used also in the Greek of Prov 6.24; Sir 9.9, and in non-biblical texts) is subject to her husband while he lives. Concerned with the effect of death, Paul ignores divorce; cf. 1 Cor 7.10–15. **7.4** *My friends,* lit. *my brothers* (see text note *c on* p. 1918). Paul never calls Christians his "friends," a common self-designation in certain philosophical schools. *Died to the law.* See also 6.14; cf. 6.10. *The body of Christ,* Christ's crucified body, not the church (cf. 12.5). *Another,* the resurrected Christ. *Bear fruit for God,* i.e., produce moral results. See 6.4, 13, 19; see also Col 1.10. **7.5** Like sin, law, and death, *flesh* is a controlling domain in which one lives (see v. 14; 8.4, 12); the term emphasizes weakness and corruptibility. How *passions* are *aroused by the law* is shown in vv. 7–25. **7.6** This verse restates the nature of Christian existence (see 6.4, 7, 11, 12–14, 17, 19). *Discharged from the law* reformulates 7.2; *dead to…captive* paraphrases 6.11. *New life of the Spirit,* lit. "in newness of Spirit," alludes to 6.4 and anticipates ch. 8. **7.7–13** Again Paul uses diatribe to reject the wrong inference from v. 6; the problem is not the law itself but its inability to curb sin; in fact, sin actually uses the law to provoke what it forbids. **7.7** *I,* probably stylistic rather than autobiographical (see Phil 3.4–6), a reference to the individual in the Adamic state (5.12–21). *Known sin.* See 3.20. *Covet,* lit. "desire." See Ex 20.17; Deut 5.21. **7.10** *I died.* See 6.23; see also 5.12–14. **7.11** *Deceived,* i.e., caused one to think law more powerful than sin. **7.13** The power of sin is so heinous because it works even *through what is good.* **7.14–25** Why one cannot do the good that the law commands and that one intends to do. **7.14** *Flesh,* the physical self when, as the source of passions (e.g., covetousness; see v. 8), it becomes a dominant factor (see note on 7.5). The change to present tense suggests to some that Paul is now describing his Christian experience, but the words *sold into slavery under sin* make this unlikely (cf. 6.6, 11, 14, 17). Rather, Paul is expressing the frustration of the person defined by Adam (5.12–21). **7.17** Sin is a malign power residing in the self. There is no significant difference between "living in sin" (see note on 6.2) and sin residing in the self. **7.18** *Nothing good dwells within me,* lit. "the good

does not dwell within me." **7.21** Paul calls the experience of being unable to do the good one desires *a law* because it is unavoidable. **7.22** *Inmost self,* the mind or heart, the seat of the will. **7.23** The inevitability of sin makes it *another law.* The self is not an achiever of the good but a *captive* (victim) of the inevitability (*law*) of sin. Paul uses the Jewish concept of "the evil impulse," which, implanted in the self along with "the good impulse," generates perpetual inner struggle; see Dead Sea Scrolls *Rule of the Community* (1QS) 3.13–4.26. For Paul, the law does not help one master the evil impulse but is itself thoroughly qualified by it. **7.24** *This body of death,* the self, thoroughly qualified by and destined for death (see 6.16, 21, 23; cf. 6.9). **7.25** *With my mind…with my flesh* sums up the human condition. Some think this sentence either originally came before *thanks be to God* or was added by a copyist.

Life in the Spirit

8

There is therefore now no condemnation for those who are in Christ Jesus.[2] For the law of the Spirit [a] of life in Christ Jesus has set you[b] free from the law of sin and of death. [3]For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin,[c] he condemned sin in the flesh, [4]so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.[a] [5]For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit[a] set their minds on the things of the Spirit.[a] [6]To set the mind on the flesh is death, but to set the mind on the Spirit[a] is life and peace. [7]For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, [8]and those who are in the flesh cannot please God.

9 But you are not in the flesh; you are in the Spirit,[a] since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. [10]But if Christ is in you, though the body is dead because of sin, the Spirit[a] is life because of righteousness. [11]If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ[d] from the dead will give life to your mortal bodies also through[e] his Spirit that dwells in you.

12 So then, brothers and sisters,[f] we are debtors, not to the flesh, to live according to the flesh—[13]for if you live according to the flesh, you will die; but

if by the Spirit you put to death the deeds of the body, you will live. [14]For all who are led by the Spirit of God are children of God. [15]For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba![g] Father!” [16]it is that very Spirit bearing witness[h] with our spirit that we are children of God, [17]and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

Future Glory

18 I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. [19]For the creation waits with eager longing for the revealing of the children of God; [20]for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope [21]that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. [22]We know that the whole creation has been groaning in labor pains until now; [23]and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. [24]For in[a] hope we were saved. Now hope that is seen is not hope. For who hopes[b] for what is seen? [25]But if we hope for what we do not see, we wait for it with patience.

26 Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes[c] with sighs too deep for words. [27]And God,[d] who searches the heart, knows what is the mind of the Spirit, because the Spirit[e] intercedes for the saints according to the will of God.[f]

28 We know that all things work together for good[g] for those who love God, who are called according to his purpose. [29]For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family.[h] [30]And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

God’s Love in Christ Jesus

31 What then are we to say about these things? If God is for us, who is against us? [32]He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? [33]Who will bring any charge against God’s elect? It is God who justifies. [34]Who is to condemn? It is Christ

Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us.[i] 35Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36As it is written,

> "For your sake we are being killed all day long;
> we are accounted as sheep to be slaughtered."

37No, in all these things we are more than conquerors through him who loved us. 38For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, 39nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

8.1–17 Paul explains that the solution to the dilemma exposed in 7.14–25 is the Spirit, whose dwelling in the self displaces the resident power of sin (see 7.17), making a new life possible. **8.1** *No condemnation,* the consequence of justification (see 5.16, 18). Being *in Christ Jesus* is the result of being baptized into Christ (6.3). **8.2** *The Spirit of life,* probably not *spirit* (as in text note *a*), but the Holy Spirit, which gives life (8.11). *In Christ Jesus,* here also a domain in which the Spirit is power. *Law of sin.* See 7.23. The law *of death* is the inevitability of death resulting from sin (6.23). **8.3** *Weakened by the flesh* alludes to the law's inability to deal decisively with sin as resident power (7.7–25). *Sending,* the incarnation of the preexistent Son of God; see Gal 4.4. *Likeness* suggests the Son's full identification with the human condition, but without becoming another instance of it. The additional phrase noted in text note *c* might allude to 3.25. **8.4** *The just requirement.* See 7.12. *Walk.* See note on 6.4. *Flesh* and *Spirit* are domains of power (see note on 8.2). **8.7** By definition, *flesh is hostile to God* (see note on 7.14). **8.8** *In the flesh,* i.e., within its domain, not simply in the body. **8.9–10** There is no difference between *you are in the Spirit* and *the Spirit…dwells in you,* nor between *the Spirit…dwells in you* and *Christ is in you.* **8.10** *Because of righteousness,* i.e., because of God's righteousness as saving, rectifying power. **8.11** *Will give life.* Paul again emphasizes the future resurrection of Christians; see also 5.10; 6.5, 8; 1 Cor 15.12–24, 50–57. The variant reading in text note *d* is probably preferable **8.13** *Will die* alludes to 6.23. *Deeds of the body,* not all bodily deeds but those of 7.19, 23, 25. Christians *will live* through *newness of life* now (6.4) and through future resurrection. **8.15** *Spirit of adoption,* i.e., the Spirit whose work is adopting. See also Gal 4.5–7. This adoption is both a present and a future reality; see v. 23. *When we cry, "Abba!"* This is probably not an allusion to the Lord's Prayer (see text note *h*).

8.17 Christians are *joint heirs* of the resurrection. See v. 29. **8.18–30** After comparing the consequences of Christ and Adam for persons (5.12–21), Paul turns to the consequences of Adam for creation, thus providing a wider perspective on present experiences. **8.18** *Sufferings.* See 5.3–4. *The glory,* completed salvation, expected soon. **8.19** *Creation* is spoken of as if it were a person. *The revealing.* The truth to which the Spirit now witnesses (v. 16) is not yet manifest; see v. 23. **8.20** *Futility,* explained as *bondage to decay* in v. 21, alludes to the curse on the earth in Gen 3.17–19 and is regarded here as not permanent. **8.21** Just as humanity's forfeited *glory* will be restored (3.23; 5.2), so creation's original status will be restored. **8.22** The metaphor of birth *pains* was often used to describe the eschatological transition from the old to the new age; see Mk 13.8; 1 Thess 5.3; *1 Enoch* 62.4. **8.23** The *first fruits* of the harvest represent the whole, so the present experience of the Spirit is the pledge of its future work (see v. 11). Christians too *groan* because their salvation is not yet fully actualized (see 5.10). *Wait for adoption.* See v. 19. The whole self (i.e., the *body;* see note on 6.6) is destined for *redemption.* Because the body is part of creation, what is true of the part will be true also of the whole, i.e., creation too will be redeemed (released) from the inevitability of death. **8.24** *Hope.* See 5.3–5. **8.26** The Spirit not only speaks to us but also *intercedes* with God for us; in v. 34 Christ intercedes. **8.28** *Called,* chosen, as in 1.1, 7. **8.29** *Foreknew* and *predestined* reflect the view that what God knows and does in eternity appears to us as prior action; see also 11.2; Acts 2.23; 1 Pet 1.2, 20. *Conformed to the image,* another expression of the future solidarity of the Savior and the saved. See also v. 17; Phil 3.21. *Firstborn within a large family.* The children of God (v. 14) will be what the Son now is; see also Col 1.15; Heb 2.8–13. **8.30** *Glorified* is in the past tense because, although the glorification will occur in the future in human terms, it has occurred already in eternity (see note on 8.29). **8.31–39** This passage sums up with a flourish the import of the argument from 1.18 onward and ends on a triumphal note. **8.31** *For…against us.* The questions in this section are posed as if in a courtroom. **8.32** *Did not withhold his own Son,* a reformulation of 3.25; 5.8; 8.3–4. *With him* echoes 5.9–11; 8.11, 17. **8.33** *Justifies,* here pronounces one to be in the right, i.e., rightly related to God. **8.34** Text note *i* shows that the sentence might be a question. If so, it expects "No!" for an answer. *Intercedes.* As in vv. 9–10, what Paul says of the Spirit he can say also of the risen Christ (see 8.26). **8.35** *The love of Christ* coincides with God's love (5.8). *Hardship,* rendered *sufferings* in 5.3, often refers to the tribulations of the end time (see Mk 13.19; Rev 7.14). **8.36** Ps 44.22. **8.38** *Angels* contrast with *rulers,* who are probably earthly powers (cf. 1 Cor 15.24; Gal 4.8–11; Col 2.15). *Powers* are supernatural beings; see Mt 24.29; 1 Pet 3.22. **8.39** *Love of God.* See

5.8.

God's Election of Israel

9

I am speaking the truth in Christ—I am not lying; my conscience confirms it by
the Holy Spirit—[2]I have great sorrow and unceasing anguish in my heart. [3]For I
could wish that I myself were accursed and cut off from Christ for the sake of
my own people,[a] my kindred according to the flesh. [4]They are Israelites, and to
them belong the adoption, the glory, the covenants, the giving of the law, the
worship, and the promises; [5]to them belong the patriarchs, and from them,
according to the flesh, comes the Messiah,[b] who is over all, God blessed
forever.[c] Amen.

6 It is not as though the word of God had failed. For not all Israelites truly
belong to Israel, [7]and not all of Abraham's children are his true descendants; but
"It is through Isaac that descendants shall be named for you." [8]This means that it
is not the children of the flesh who are the children of God, but the children of
the promise are counted as descendants. [9]For this is what the promise said,
"About this time I will return and Sarah shall have a son." [10]Nor is that all;
something similar happened to Rebecca when she had conceived children by one
husband, our ancestor Isaac. [11]Even before they had been born or had done
anything good or bad (so that God's purpose of election might continue, [12]not by
works but by his call) she was told, "The elder shall serve the younger." [13]As it
is written,

> "I have loved Jacob,
> but I have hated Esau."

14 What then are we to say? Is there injustice on God's part? By no means!
[15]For he says to Moses,

> "I will have mercy on whom I have mercy,
> and I will have compassion on whom I have compassion."

[16]So it depends not on human will or exertion, but on God who shows mercy.
[17]For the scripture says to Pharaoh, "I have raised you up for the very purpose of
showing my power in you, so that my name may be proclaimed in all the earth."
[18]So then he has mercy on whomever he chooses, and he hardens the heart of
whomever he chooses.

God's Wrath and Mercy

19 You will say to me then, "Why then does he still find fault? For who can
resist his will?" 20But who indeed are you, a human being, to argue with God?
Will what is molded say to the one who molds it, "Why have you made me like
this?" 21Has the potter no right over the clay, to make out of the same lump one
object for special use and another for ordinary use? 22What if God, desiring to
show his wrath and to make known his power, has endured with much patience
the objects of wrath that are made for destruction; 23and what if he has done so
in order to make known the riches of his glory for the objects of mercy, which he
has prepared beforehand for glory—24including us whom he has called, not from
the Jews only but also from the Gentiles? 25As indeed he says in Hosea,

> "Those who were not my people I will call 'my people,'
> and her who was not beloved I will call 'beloved.'"
> 26 "And in the very place where it was said to them, 'You are not my
> people,'
> there they shall be called children of the living God."

27 And Isaiah cries out concerning Israel, "Though the number of the
children of Israel were like the sand of the sea, only a remnant of them will be
saved; 28for the Lord will execute his sentence on the earth quickly and
decisively."[a] 29And as Isaiah predicted,

> "If the Lord of hosts had not left survivors[b] to us,
> we would have fared like Sodom
> and been made like Gomorrah."

Israel's Unbelief

30 What then are we to say? Gentiles, who did not strive for righteousness, have
attained it, that is, righteousness through faith; 31but Israel, who did strive for the
righteousness that is based on the law, did not succeed in fulfilling that law.
32Why not? Because they did not strive for it on the basis of faith, but as if it
were based on works. They have stumbled over the stumbling stone, 33as it is
written,

> "See, I am laying in Zion a stone that will make people stumble, a rock
> that will make them fall,
> and whoever believes in him[c] will not be put to shame."

9.1–11.28 See Introduction. In chs. 9–11 (which should be read as a unit) Paul probes the mysterious ways in which God shows freedom to be faithful to Israel. **9.1–18** The argument applies his theology of justification by faith (i.e., God's rectifying rectitude apart from the law, 3.21–26) to the election of Israel. **9.1** *I am not lying.* Paul's words almost constitute an oath (see also 2 Cor 11.31; Gal 1.20; 1 Tim 2.7). **9.3** *Accursed,* lit. "anathema" see 1 Cor 16.22; Gal 1.8–9. **9.4** *Israelites.* The ancient biblical name reinforces the point: the distinctive items are the heritage of the Jewish people (see also 3.1–8). *Adoption,* the same word as in 8.15, 23. **9.5** *According to the flesh,* i.e., by human descent. See 1.3. **9.6–13** Paul appeals to what God said to the patriarchs in order to argue that the *word of God* (v. 6) is dependable. **9.6** *Not…failed* (v. 6). The rest of the passage demonstrates this. **9.7–8** Paul sees in Gen 21.12 the principle of the patriarchal story: being *children of God* depends on promise and election (vv. 11–12), not on physical descent. **9.9** Gen 18.10, 14. **9.10–13** What was true in Abraham's time (vv. 6–9) was true also in the next generation. **9.12** Contrary to custom, *the elder shall serve the younger.* See Gen 25.23. **9.13** Mal 1.2–3. *Loved* and *hated,* chosen and not chosen. **9.14–15** God's freedom to choose does not imply that God is being unfair in the choice made, as God's word to Moses in Ex 33.19 shows. Mercy is not earned. **9.16** A reformulation of v. 12 in light of the quotation in v. 15. **9.17–18** God's word to Pharaoh in Ex 9.16 asserts God's freedom. *Hardens,* i.e., creates willful resistance in. See Ex 7.3, 13–14; 8.19; 9.12; 10.1, 20, 27; 11.10. **9.19–29** After defending God's freedom in election, Paul relates that freedom to the election of Gentiles as well as Jews. **9.21** The image of God as a *potter* was a popular one; see Isa 29.16; 45.9; Jer 18.1–11; Wis 15.7; Sir 33.13. Paul emphasizes God's freedom to divide *the same lump.* **9.23** *Prepared beforehand,* i.e., predestined (see 8.30). **9.25–26** See Hos 1.10; 2.23. Paul applies these texts, which refer to the restoration of Israel, to the inclusion of gentile Christians in God's people. **9.27–28** See Isa 10.22–23. For Isaiah, the remnant motif expressed hope of Israel's survival (Isa 28.5; 37.4, 31–32). Whereas the Hebrew of Isa 10.22 says "a remnant will return," the Greek used by Paul reads "a remnant will be saved"—alluding, he believes, to the few Jews who accept the gospel. *Only* is inserted by the NRSV translators. **9.29** See Isa 1.9.

9.30–10.4 Ironically, Gentiles (Christians) have found God's righteousness through *faith,* but Israel has missed it by wrongly relying on *works.* **9.31** *Righteousness…based on the law,* lit. "law of righteousness," the law concerning/promising righteousness. *Fulfilling that law* interprets what Paul actually wrote, "reaching the law," probably meaning attaining to what the law is about, righteousness. Here Paul uses the image of the footrace. **9.32** *Based on*

works. See 3.27–28; Gal 2.15–16. *Have stumbled,* i.e., were offended. Whether the *stone* refers to Christ or to the law is not obvious. **9.33** The quotation combines Isa 28.16; 8.14. For *stone* as a reference to Christ, see, e.g., Mt 21.42; Acts 4.11; 1 Pet 2.6–8.

10

Brothers and sisters,[d] my heart's desire and prayer to God for them is that they may be saved. [2]I can testify that they have a zeal for God, but it is not enlightened. [3]For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. [4]For Christ is the end of the law so that there may be righteousness for everyone who believes.

Salvation Is for All

5 Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." [6]But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) [7]"or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). [8]But what does it say?

> "The word is near you,
> on your lips and in your heart"

(that is, the word of faith that we proclaim); [9]because[e] if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. [10]For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. [11]The scripture says, "No one who believes in him will be put to shame." [12]For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. [13]For, "Everyone who calls on the name of the Lord shall be saved."

14 But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? [15]And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" [16]But not all have obeyed the good news;[a] for Isaiah says, "Lord, who has believed our message?" [17]So faith comes from what is heard, and what is heard comes through the word of Christ.[b]

18 But I ask, have they not heard? Indeed they have; for

"Their voice has gone out to all the earth,
and their words to the ends of the world."

[19]Again I ask, did Israel not understand? First Moses says,

"I will make you jealous of those who are not a nation;
with a foolish nation I will make you angry."

[20]Then Isaiah is so bold as to say,

"I have been found by those who did not seek me;
I have shown myself to those who did not ask for me."

[21]But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

10.1 See 9.1–2. **10.2** In Phil 3.6, Paul recalls his own *zeal.* **10.3** *The righteousness that comes from God,* lit. "the righteousness of God," i.e., God's own rectifying righteousness (3.26). The verb *submitted* shows that here God's righteousness is a power; see notes on 5.21; 6.14; 8.10. **10.4** It is not certain whether *end* means termination or goal; the latter is the more probable, and agrees with 8.3–4. **10.5–21** Paul develops the implications of v. 4. Those who think *end* in v. 4 means termination emphasize the contrast between what Moses *writes* and what faith-based righteousness *says* (vv. 6–8); those who think *end* means goal will see Moses' words actualized in vv. 6–13. **10.5** As Gal 3.10–12 indicates, Paul's emphasis in citing the text from Lev 18.5 seems to be on the concept of "doing," i.e., works (see 9.32). *Will live by them,* will find life in them. **10.6–8** In the quotations, Paul paraphrases Deut 30.12–14 (see also Bar 3.29–30) as the appeal of *righteousness* itself. He uses a common Jewish exegetical device (*that is…*) to apply the text to Christ. **10.7** *Abyss* agrees with an Aramaic paraphrase of Deut 30.13 (see *Targum Neofiti* 1), but Hebrew and Greek texts of Deuteronomy instead refer to crossing the sea. Paul sees in *abyss* an allusion to Christ's resurrection from the subterranean realm of the dead. **10.9** *Confess* and *believe* are two aspects of one act; the formulation reflects Deut 30.14 (cited in v. 8), which for Paul refers to the positive response to the gospel. **10.10** *Is saved,* lit. "for salvation," does not conflict with 5.9–10. **10.11** Isa 28.16; Rom 9.33. Not being *put to shame* means being vindicated (as in 5.5). **10.12** *No distinction* affirms the parity of *Jew and Greek* in salvation as in sin (3.22–23). *The same Lord.* See 3.29–30. *Call on,* i.e., look to, count on, or trust (see also 1 Cor 1.2). **10.13** See Joel 2.32. **10.14–15** A chain of questions leads up to a shortened quotation of Isa 52.7; these verses state the rationale of the Christian mission and so set the stage for vv. 16–21. **10.16** *Obeyed* and *believed* are parallel verbs here; for faith as obedience, see 1.5. The quotation is from Isa

53.1. **10.17** *Word of Christ,* not Jesus' teaching but the proclamation whose content is Christ (see text note *b*). **10.18** *Have they not heard?* a rhetorical question answered in the affirmative by a quotation from Ps 19.4. *Their voice,* i.e., the voice of the Christian missionaries. **10.19** See Deut 32.21; in Greek this question clearly expects a negative answer. Thus Paul denies that Israel did not understand the gospel. For Paul, *those who are not a nation* are the Christian Gentiles (see 9.25). **10.20** See Isa 65.1, here applied to Christian Gentiles. **10.21** See Isa 65.2, here applied to disobedient Israel (alluding to v. 16).

Israel's Rejection Is Not Final

11

I ask, then, has God rejected his people? By no means! I myself am an Israelite,
a descendant of Abraham, a member of the tribe of Benjamin. 2God has not
rejected his people whom he foreknew. Do you not know what the scripture says
of Elijah, how he pleads with God against Israel? 3"Lord, they have killed your
prophets, they have demolished your altars; I alone am left, and they are seeking
my life." 4But what is the divine reply to him? "I have kept for myself seven
thousand who have not bowed the knee to Baal." 5So too at the present time
there is a remnant, chosen by grace. 6But if it is by grace, it is no longer on the
basis of works, otherwise grace would no longer be grace.[c]

7 What then? Israel failed to obtain what it was seeking. The elect obtained
it, but the rest were hardened, 8as it is written,

> "God gave them a sluggish spirit,
> eyes that would not see
> and ears that would not hear,
> down to this very day."

9And David says,

> "Let their table become a snare and a trap,
> a stumbling block and a retribution for them;
> 10 let their eyes be darkened so that they cannot see,
> and keep their backs forever bent."

The Salvation of the Gentiles

11 So I ask, have they stumbled so as to fall? By no means! But through their
stumbling[a] salvation has come to the Gentiles, so as to make Israel[b] jealous.

12 Now if their stumbling[a] means riches for the world, and if their defeat means
riches for Gentiles, how much more will their full inclusion mean!

13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to
the Gentiles, I glorify my ministry 14 in order to make my own people[c] jealous,
and thus save some of them. 15 For if their rejection is the reconciliation of the
world, what will their acceptance be but life from the dead! 16 If the part of the
dough offered as first fruits is holy, then the whole batch is holy; and if the root
is holy, then the branches also are holy.

17 But if some of the branches were broken off, and you, a wild olive shoot,
were grafted in their place to share the rich root[d] of the olive tree, 18 do not boast
over the branches. If you do boast, remember that it is not you that support the
root, but the root that supports you. 19 You will say, "Branches were broken off so
that I might be grafted in." 20 That is true. They were broken off because of their
unbelief, but you stand only through faith. So do not become proud, but stand in
awe. 21 For if God did not spare the natural branches, perhaps he will not spare
you.[e] 22 Note then the kindness and the severity of God: severity toward those
who have fallen, but God's kindness toward you, provided you continue in his
kindness; otherwise you also will be cut off. 23 And even those of Israel,[f] if they
do not persist in unbelief, will be grafted in, for God has the power to graft them
in again. 24 For if you have been cut from what is by nature a wild olive tree and
grafted, contrary to nature, into a cultivated olive tree, how much more will these
natural branches be grafted back into their own olive tree.

All Israel Will Be Saved

25 So that you may not claim to be wiser than you are, brothers and sisters,[g] I
want you to understand this mystery: a hardening has come upon part of Israel,
until the full number of the Gentiles has come in. 26 And so all Israel will be
saved; as it is written,

> "Out of Zion will come the Deliverer;
> he will banish ungodliness from Jacob."
> 27 "And this is my covenant with them,
> when I take away their sins."

28 As regards the gospel they are enemies of God[a] for your sake; but as regards
election they are beloved, for the sake of their ancestors; 29 for the gifts and the
calling of God are irrevocable. 30 Just as you were once disobedient to God but
have now received mercy because of their disobedience, 31 so they have now

been disobedient in order that, by the mercy shown to you, they too may now[b] receive mercy. 32For God has imprisoned all in disobedience so that he may be merciful to all.

33 O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

34 “For who has known the mind of the Lord?
Or who has been his counselor?”
35 “Or who has given a gift to him,
to receive a gift in return?”

36For from him and through him and to him are all things. To him be the glory forever. Amen.

11.1–10 Using diatribal style (see note on 2.1–5), Paul argues that God did not, and does not now, annul Israel’s election because the majority have disobeyed; see also 3.3–4; 9.6; 11.26, 29. **11.1** *I myself.* Paul’s own Jewish identity shows that the whole people has not been rejected. **11.2** *Has not rejected,* perhaps an allusion to Ps 94.14, which uses the future tense. Paul’s denial responds to those Christian Gentiles who thought otherwise. **11.3** See 1 Kings 19.10. **11.4** See 1 Kings 19.18, which uses the future tense. **11.5** *Remnant,* the few Christian Jews, like Paul; see 9.27–29. **11.6** *Grace* and *works* are mutually exclusive; see also 4.2–8; 9.11–16. The Christian Jewish remnant has no reason to boast, just as Abraham had none (cf. 4.2–5). **11.7** *Israel,* here empirical Israel as a whole. *What it was seeking.* See 9.31. *Elect,* the *remnant* (v. 5). *Hardened.* See 9.17–18; that the passive voice implies divine action is made explicit in 11.8. **11.8** The quotation is based roughly on Deut 29.4; Isa 29.10. **11.9–10** Ps 69.22–23, following the Greek version. There is no reason to think that *forever bent* predicts permanent punishment for Jews. **11.11–24** Paul now interprets the significance of Israel’s response for the Gentiles. **11.11** *Stumbled* (being offended by the gospel and refusing it) is temporary, but *fall* suggests permanent loss, and so is rejected. *Salvation…to the Gentiles.* Paul notes that God uses the Jews’ “no” to bring about the Gentiles’ “yes.” See Acts 13.44–48; 28.25–29. Israel is *jealous* because gentile Christians have what Israel lacks. **11.12** *Full inclusion* anticipates v. 26. **11.13** *I am speaking to you Gentiles.* See Introduction; note on 11.2. **11.15** *Rejection,* refusal in the sense of vv. 7–10, not complete repudiation. See v. 1. *Acceptance* here has the connotation of *full inclusion* (v. 12). God’s ultimate acceptance of Israel is of the same order as a resurrection. **11.16** *Dough.* See Num 15.17–21. *First fruits.* See note on 8.23; the part (the remnant, the Jewish Christians in the present) implies the whole of

Israel. **11.17–24** Paul uses metaphorical language to warn the Gentiles against arrogance. For a tree as an image of Israel, see Ps 92.12–14; Isa 61.3; Jer 11.16–17; *Psalms of Solomon* 14.3–4. **11.17** *Some of the branches,* the Jews who rejected the gospel. The *wild olive shoot,* i.e., Christian Gentiles. *Olive tree,* the people of God, not simply all descendants of Abraham (see 9.6). **11.19** Paul puts into perspective the view of arrogant Christian Gentiles. **11.20** *Unbelief,* lit. "unfaith," contrasting with *faith. Stand* is the opposite of *fall* in v. 11. *Awe,* lit. "fear." **11.22** *Fallen,* i.e., *broken off* (v. 17). **11.24** *Contrary to nature.* Paul knows that his allegory is inconsistent with horticultural practice, but the subject matter, consonant with resurrection (v. 15), requires such an image. **11.25–36** These verses resolve the problem of Israel and the Gentiles in relation to the gospel. **11.25** *Mystery* (see also 16.25; 1 Cor 2.1, 7; 15.51), a disclosed, divine secret plan, as in Dan 2.18–19, 27–30 and often in apocalyptic literature (see, e.g., 2 Esd 12.36–38; *1 Enoch* 103.2; *2 Apocalypse of Baruch* 81.4). *Hardening.* See 9.18; 11.7. *Until the full number* reflects the apocalyptic idea that God sets times and numbers in advance (see Dan 11.36; 2 Esd 4.36–37; Gal 4.4; Rev 6.11; *2 Apocalypse of Baruch* 23.4). **11.26a** *All Israel,* no longer a *remnant* (v. 5), *will be saved* on the same basis as Gentiles, i.e., by faith (v. 23). **11.26b–27** See Isa 59.20–21; see also Isa 27.9. Paul's quotation differs from the Hebrew and Greek of both passages. Some regard *the Deliverer* as Christ, others as God. *Zion,* a traditional name of Jerusalem. *Ungodliness* recalls its use in 1.18; 4.5. **11.28** *Of God* is an inference (see text note *a*); "of the gospel" is also possible. *Ancestors,* i.e., the patriarchs, especially Abraham. See 4.1–25. **11.29** See 9.6. It is the permanence of Israel's election that Paul defends throughout chs. 9–11. **11.32** See 3.19–20, 23; 5.12–21. God's mercy is as impartial as God's judgment (2.9–11). **11.34** See Isa 40.13 (Septuagint). **11.35** Based loosely on Job 41.11. **11.36a** *For…all things,* a typical Stoic formulation (see Marcus Aurelius, *Meditations* 4.23); see also 1 Cor 8.6. **11.36b** The discussion of Israel's fate closes with a doxology; see also 1.25; 9.5; 16.27.

The New Life in Christ

12

I appeal to you therefore, brothers and sisters,[c] by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual[d] worship. [2]Do not be conformed to this world,[e] but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.[f]

3 For by the grace given to me I say to everyone among you not to think of
yourself more highly than you ought to think, but to think with sober judgment,
each according to the measure of faith that God has assigned. 4For as in one
body we have many members, and not all the members have the same function,
5so we, who are many, are one body in Christ, and individually we are members
one of another. 6We have gifts that differ according to the grace given to us:
prophecy, in proportion to faith; 7ministry, in ministering; the teacher, in
teaching; 8the exhorter, in exhortation; the giver, in generosity; the leader, in
diligence; the compassionate, in cheerfulness.

Marks of the True Christian

9 Let love be genuine; hate what is evil, hold fast to what is good; 10love one
another with mutual affection; outdo one another in showing honor. 11Do not lag
in zeal, be ardent in spirit, serve the Lord.[g] 12Rejoice in hope, be patient in
suffering, persevere in prayer. 13Contribute to the needs of the saints; extend
hospitality to strangers.

14 Bless those who persecute you; bless and do not curse them. 15Rejoice
with those who rejoice, weep with those who weep. 16Live in harmony with one
another; do not be haughty, but associate with the lowly;[a] do not claim to be
wiser than you are. 17Do not repay anyone evil for evil, but take thought for what
is noble in the sight of all. 18If it is possible, so far as it depends on you, live
peaceably with all. 19Beloved, never avenge yourselves, but leave room for the
wrath of God;[b] for it is written, “Vengeance is mine, I will repay, says the Lord.”
20No, “if your enemies are hungry, feed them; if they are thirsty, give them
something to drink; for by doing this you will heap burning coals on their
heads.” 21Do not be overcome by evil, but overcome evil with good.

12.1–8 The opening passage of the second part of the Letter (12.1–15.13), concerned with aspects of the Christian life. **12.1** *Bodies,* i.e., total selves. See 6.13, 16; 8.23; cf. 1.24. *Living sacrifice.* See 6.4; 8.13. *Spiritual,* lit. “rational” or *reasonable* (see text note *d*). What Paul calls for here is the opposite of what 1.18–32 describes. **12.2** *This world,* lit. *this age* (see text note *e*), an allusion to the apocalyptic contrast between “this age” and the age to come (see 1 Cor 2.6, 8). **12.3–8** Paul counsels church leaders how to exercise seven gifts of grace (vv. 6–7). See also 1 Cor 12.12–30. **12.9–21** A staccato series of imperatives for all Christians, drawing on the wisdom tradition and focusing on social relations. **12.12** *Suffering.* See 5.3. *Prayer.* See 8.26–27; 1 Thess 5.17. **12.13** *Contribute to*

the needs of the saints, a general counsel, not referring to the funds Paul has collected for the Jerusalem church (see Introduction). Cf. 15.25–26. *Saints.* See note on 1.7. *Hospitality* was important, especially for traveling Christians like Phoebe (16.1–2). **12.14** See Lk 6.28; this may be one of Paul's rare allusions to Jesus' teaching; see also 1 Cor 4.12. **12.16** *Lowly.* Text note *a* recognizes that the Greek term can be either masculine (people) or neuter (things). *Wiser.* See 11.25; this counsel perhaps echoes Prov 3.7. **12.17** *Evil for evil.* See Mt 5.38–39; 1 Thess 5.15; 1 Pet 3.9; cf. Ex 21.23–25. *Noble in the sight of all.* See 2 Cor 8.21. **12.18** *Live peaceably.* See Mk 9.50; 2 Cor 13.11; 1 Thess 5.13; Heb 12.14; see also Ps 34.14. **12.19** *Never avenge yourselves.* See Prov 20.22; 24.29. *The wrath.* See 1.18; 2.5–11; 5.9. The quotation is from Deut 32.35; see also Heb 10.30 and the Qumran *Rule of the Community* (1QS) 10.17. **12.20** See Prov 25.21–22; see also Mt 5.44; 25.35; Lk 6.27.

Being Subject to Authorities

13

Let every person be subject to the governing authorities; for there is no authority
except from God, and those authorities that exist have been instituted by God.
[2]Therefore whoever resists authority resists what God has appointed, and those
who resist will incur judgment. [3]For rulers are not a terror to good conduct, but
to bad. Do you wish to have no fear of the authority? Then do what is good, and
you will receive its approval; [4]for it is God's servant for your good. But if you do
what is wrong, you should be afraid, for the authority[c] does not bear the sword in
vain! It is the servant of God to execute wrath on the wrongdoer. [5]Therefore one
must be subject, not only because of wrath but also because of conscience. [6]For
the same reason you also pay taxes, for the authorities are God's servants, busy
with this very thing. [7]Pay to all what is due them—taxes to whom taxes are due,
revenue to whom revenue is due, respect to whom respect is due, honor to whom
honor is due.

Love for One Another

8 Owe no one anything, except to love one another; for the one who loves
another has fulfilled the law. [9]The commandments, "You shall not commit
adultery; You shall not murder; You shall not steal; You shall not covet" and any
other commandment, are summed up in this word, "Love your neighbor as
yourself." [10]Love does no wrong to a neighbor; therefore, love is the fulfilling of

the law.

An Urgent Appeal

11 Besides this, you know what time it is, how it is now the moment for you to
wake from sleep. For salvation is nearer to us now than when we became
believers; [12]the night is far gone, the day is near. Let us then lay aside the works
of darkness and put on the armor of light; [13]let us live honorably as in the day,
not in reveling and drunkenness, not in debauchery and licentiousness, not in
quarreling and jealousy. [14]Instead, put on the Lord Jesus Christ, and make no
provision for the flesh, to gratify its desires.

13.1–7 Paul abruptly urges submission to civil authorities; a few scholars think the passage was added to what Paul wrote. See also 1 Pet 2.13–14; cf. 1 Tim 2.1–2. **13.1** This verse states the basic injunction that vv. 2–7 explain and justify. *Governing authorities,* most likely government officials and not angelic powers (cf. 8.37–39; 1 Cor 15.24–27; Gal 4.8–11). *Instituted by God,* a concept also expressed in the Jewish wisdom tradition (e.g., Prov 8.15–16; Wis 6.1–3; Sir 10.4–5) as well as in apocalyptic literature (e.g., Dan 2.37–38; 4.17, 25, 32; *1 Enoch* 46.5). **13.4** The *sword* represents the power to punish, ultimately by execution. **13.5** *Wrath.* See note on 1.18. *Conscience* (see 2.15), one's inner judge of right and wrong. **13.6** *Servants* renders a Greek word used for persons performing public functions, especially cultic activities; Paul uses it of himself in 15.16. **13.7** It is not clear whether Paul is alluding here to a teaching of Jesus (see Mk 12.13–17). *Taxes,* both customs duties or tolls and tribute. **13.8–10** Obeying the commandment to love fulfills the law. **13.8** *Owe* translates the same Greek word as *due* in v. 7. **13.9** The list of *commandments* is drawn from Ex 20.13–17; Deut 5.17–21; see also Rom 2.21–22; Mt 19.18–19; Mk 10.19. *Love…as yourself* is from Lev 19.18, which is cited also by Jesus in Mt 5.43; 19.19 (but not as a summary of the law); see also Gal 5.14; Jas 2.8. **13.10** *Love does no wrong.* See 1 Cor 13.4–6. On the *fulfilling of the law,* see 8.4; Gal 5.14. **13.11–14** Paul reminds the readers of the specifically Christian perspective from which the preceding injunctions must be viewed. **13.11** *Wake,* a term for summoning to moral action in view of the time (not a date but a significant *moment*). See also Mk 13.35–36; Eph 5.14; 1 Thess 5.6–7. *Salvation is nearer,* an allusion to the future coming of Christ, which is not otherwise mentioned explicitly in Romans. See 1 Cor 15.20–24; 2 Cor 5.1–5; 1 Thess 4.15–18; see also Mk 1.15; 13.28–29. **13.12** The metaphors of *darkness* and *light* suggest moral change from evil deeds to good; see 1 Thess 5.4–11; see also Prov 4.16–19; Wis 17.1–18.4. Changing clothes (here *armor*) was a common metaphor for

replacing vices with virtues; see Job 29.14; Eph 4.22–24; 6.13–17; Col 3.9–14; 1 Thess 5.8. **13.14** *Put on…Christ.* See Gal 3.27; being "clothed" with Christ is a vivid metaphor for being "in" Christ. On *desires* of the flesh, see 7.5; 8.5–8; Gal 5.16, 24.

Do Not Judge Another

14

Welcome those who are weak in faith,[a] but not for the purpose of quarreling over opinions. 2 Some believe in eating anything, while the weak eat only vegetables. 3 Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. 4 Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord[b] is able to make them stand.

5 Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. 6 Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

7 We do not live to ourselves, and we do not die to ourselves. 8 If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. 9 For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. 10 Why do you pass judgment on your brother or sister?[c] Or you, why do you despise your brother or sister?[c] For we will all stand before the judgment seat of God.[d] 11 For it is written,

> "As I live, says the Lord, every knee shall bow to me,
> and every tongue shall give praise to[e] God."

12 So then, each of us will be accountable to God.[f]

Do Not Make Another Stumble

13 Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of another.[g] 14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. 15 If your brother or sister[c] is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause

the ruin of one for whom Christ died. [16]So do not let your good be spoken of as evil. [17]For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit. [18]The one who thus serves Christ is acceptable to God and has human approval. [19]Let us then pursue what makes for peace and for mutual upbuilding. [20]Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for you to make others fall by what you eat; [21]it is good not to eat meat or drink wine or do anything that makes your brother or sister[a] stumble.[b] [22]The faith that you have, have as your own conviction before God. Blessed are those who have no reason to condemn themselves because of what they approve. [23]But those who have doubts are condemned if they eat, because they do not act from faith;[c] for whatever does not proceed from faith[c] is sin.[d]

14.1–12 Paul outlines his position regarding the tension between those who scrupulously observe religiously grounded regulations governing dietary matters and special days (the *weak*) and those who insist on their freedom in Christ to ignore those regulations (the *strong*). For a comparable discussion, see 1 Cor 8, 10. **14.1** *Weak in faith* (see text note *a*) is clearly not the group's self-designation but an epithet used by its opponents, the *strong* (see 15.1), to whom this exhortation is addressed. *Quarreling* ruptures the community whose unity Paul needs for his mission in Spain; see Introduction. **14.2** The strong eat *anything,* while the *weak* eat only *vegetables.* Although vegetarianism was practiced in some religious and philosophical circles, the origin of this Christian vegetarianism is unknown (but see Dan 1.1–17). **14.4** *Before their own lord… stand or fall.* Whether the behavior of both groups is deemed acceptable or unacceptable is for the Lord to decide. **14.5** *One day,* i.e., a holy day, probably not only the sabbath. See Ex 20.8–11; Deut 5.12–15. **14.6** *In honor of the Lord.* The motivation of both groups is identical; cf. 1.21. **14.7–8** *Live to,* live for the sake of; *die to,* die for the sake of (see 2 Cor 5.15; Gal 2.19); for a different use of "dying to," see 6.10–11. **14.10** *Pass judgment.* See 14.4, 13. Paul can speak interchangeably of *the judgment seat of God* and that of Christ (see 2 Cor 5.10). **14.11** A composite quotation drawn primarily from Isa 45.23; see also Phil 2.10–11. **14.13–23** Paul, while implicitly agreeing with the *strong,* emphasizes their responsibility for the *weak.* **14.14** The emphatic *in the Lord Jesus* (see also Gal 5.10; 1 Thess 4.1) points to the authority of the risen Lord, not to the words of Jesus as reported in Mk 7.15–19. The distinction between clean and *unclean* (i.e., taboo) food is basic to Jewish dietary law (see Lev 11), but Gentiles too had food taboos. **14.15** *Injured,* lit. "grieved" or "offended." See 14.20–21. **14.17**

Kingdom of God, one of Paul's rare uses of this phrase; see 1 Cor 4.20; 6.9–10; 15.50; Gal 5.21; 1 Thess 2.12. **14.19** *Pursue…peace.* See note on 12.18. *Upbuilding* the church is an ongoing Pauline concern; see 15.2; 1 Cor 8.1; 14.26; 2 Cor 10.8; 12.19; 13.10 (perhaps an echo of Jer 42.10); Eph 4.29. **14.20** *Everything is…clean* (see also Mk 7.19; Acts 10.15), perhaps a slogan of the *strong,* here affirmed but qualified in favor of the community's well-being. Paul takes the same approach in 1 Cor 8.1, 8–9; 10.23. *Make others fall,* i.e., cause them to violate their faith by inducing them to do what they do not believe they are free to do. See 14.23; 1 Cor 8.7–13.

Please Others, Not Yourselves

15

We who are strong ought to put up with the failings of the weak, and not to
please ourselves. [2]Each of us must please our neighbor for the good purpose of
building up the neighbor. [3]For Christ did not please himself; but, as it is written,
"The insults of those who insult you have fallen on me." [4]For whatever was
written in former days was written for our instruction, so that by steadfastness
and by the encouragement of the scriptures we might have hope. [5]May the God
of steadfastness and encouragement grant you to live in harmony with one
another, in accordance with Christ Jesus, [6]so that together you may with one
voice glorify the God and Father of our Lord Jesus Christ.

The Gospel for Jews and Gentiles Alike

7 Welcome one another, therefore, just as Christ has welcomed you, for the glory
of God. [8]For I tell you that Christ has become a servant of the circumcised on
behalf of the truth of God in order that he might confirm the promises given to
the patriarchs, [9]and in order that the Gentiles might glorify God for his mercy.
As it is written,

> "Therefore I will confess[e] you among the Gentiles,
> and sing praises to your name"

[10]and again he says,

> "Rejoice, O Gentiles, with his people"

[11]and again,

> "Praise the Lord, all you Gentiles,

and let all the peoples praise him”

12and again Isaiah says,

“The root of Jesse shall come,
the one who rises to rule the Gentiles;
in him the Gentiles shall hope.”

13May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

Paul’s Reason for Writing So Boldly

14 I myself feel confident about you, my brothers and sisters,[f] that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another. 15Nevertheless on some points I have written to you rather boldly by way of reminder, because of the grace given me by God 16to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. 17In Christ Jesus, then, I have reason to boast of my work for God. 18For I will not venture to speak of anything except what Christ has accomplished[a] through me to win obedience from the Gentiles, by word and deed, 19by the power of signs and wonders, by the power of the Spirit of God,[b] so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news[c] of Christ. 20Thus I make it my ambition to proclaim the good news,[c] not where Christ has already been named, so that I do not build on someone else’s foundation, 21but as it is written,

“Those who have never been told of him shall see,
and those who have never heard of him shall understand.”

Paul’s Plan to Visit Rome

22 This is the reason that I have so often been hindered from coming to you. 23But now, with no further place for me in these regions, I desire, as I have for many years, to come to you 24when I go to Spain. For I do hope to see you on my journey and to be sent on by you, once I have enjoyed your company for a little while. 25At present, however, I am going to Jerusalem in a ministry to the saints; 26for Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem. 27They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their

spiritual blessings, they ought also to be of service to them in material things. [28]So, when I have completed this, and have delivered to them what has been collected,[d] I will set out by way of you to Spain; [29]and I know that when I come to you, I will come in the fullness of the blessing[e] of Christ.

30 I appeal to you, brothers and sisters,[f] by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf, [31]that I may be rescued from the unbelievers in Judea, and that my ministry[g] to Jerusalem may be acceptable to the saints, [32]so that by God's will I may come to you with joy and be refreshed in your company. [33]The God of peace be with all of you.[h] Amen.

15.1–6 A plea for harmony based on an appeal to Christ's example. **15.1** Paul identifies himself with the *strong,* mentioned here for the first time. The wordplay is difficult to translate: *strong…failings of the weak,* lit. "the strong… weaknesses of the unstrong." **15.2** What is said in 14.8–10 is here applied to the tensions. **15.3b** Ps 69.9. **15.4** *Written for our instruction.* See 1 Cor 9.10; 10.11. **15.5** *Live in harmony.* See 12.16. **15.7–13** The conclusion of the counsel in which major themes in the Letter are recalled. **15.7** *Welcome one another.* Cf. 14.1; 15.5. *Christ has welcomed you.* Cf. 14.3. **15.8** Only here does Paul speak of Christ as a *servant;* cf. Mk 10.43–45. *The circumcised,* i.e., the Jews. *Promises.* See 4.13–25; 9.4; 11.29. **15.9–12** A string of quotations emphasizes the inclusion of *Gentiles.* **15.9b** Ps 18.49. **15.10** Deut 32.43 (Greek). *With,* present only in the Greek version, is essential for Paul's argument. **15.11** See Ps 117.1. **15.12** Isa 11.10 (Septuagint). *Root,* or "shoot," "offshoot." *Jesse* was the father of David (see Ruth 4.17; 1 Sam 17.17; Mt 1.6); hence the root of Jesse is the Son of David, the Messiah; see Isa 11.1; Rev 5.5; 22.16; cf. Jer 23.5; 33.15. *Rises* here probably alludes to Jesus' resurrection. **15.14–21** Paul's reflections on his past ministry provide a bridge to his future plans. **15.15** Aware that he has written to a Christian community not founded by him, Paul heads off resentment by referring to the Letter as a *reminder* (see also 6.3, 6, 9; 7.1; 8.22, 28; 13.11). *The grace given me,* i.e., Paul's apostleship; see 1.5. **15.16** Paul was not a priest; his ministry was *priestly* (sacral; see note on 13.6) because through it *the Gentiles* would be presented to God as an *offering* (see Isa 66.20). **15.17** Paul's *boast* stems from legitimate pride (see 1 Cor 15.31; 2 Cor 1.12–14; 7.4); it is not ironic, as in 2 Cor 10.8–12.10. See notes on 5.2; 5.11. **15.18** *Obedience.* See 1.5. **15.19** *Signs and wonders,* an OT phrase (e.g., Ex 7.3; Neh 9.10; Isa 8.18; Jer 32.20) used in the NT for the miraculous events marking the Christian mission. See Acts 4.30; 14.3; 2 Cor 12.12. An arc *from Jerusalem* to the eastern shore of the Adriatic Sea indicates the range of Paul's work; nothing is known of his

activity in *Illyricum* itself. *Good news,* i.e., the gospel; see text note *c.* **15.20** See 2 Cor 10.15–16. **15.21** Paul uses Isa 52.15 (Greek) to express his sense of being the pioneer in preaching to Gentiles. **15.22–33** Paul announces his intent to stop in Rome en route to Spain and explains why he must first go to Jerusalem. **15.22** *Hindered.* See 1.13; the reference is obscure. **15.23** *No further place.* With v. 19, this implies that Paul has achieved his purpose of taking the gospel to key urban centers. **15.24** *Spain* has not been mentioned before by Paul; Acts is silent about Spain. *Sent on by you,* a hint that he would welcome support. See Acts 15.3; 1 Cor 16.6; 2 Cor 1.16. **15.25** *Ministry to the saints,* i.e., delivery of the collection for the Jerusalem church. See Introduction; note on 1.7; see also 1 Cor 16.1–4; 2 Cor 8–9. **15.26** The Roman province of *Macedonia* contained the cities of Thessalonica, Philippi, and Beroea. Corinth was in *Achaia.* **15.27** *Spiritual blessings,* the benefits of the gospel by which the Gentiles became members of God's people. See, e.g., 11.17–24. **15.30** *Love of the Spirit,* i.e., the love generated by the Spirit. See Gal 5.22. *Join me in earnest prayer,* lit. "struggle with me in prayers." Cf. Col 4.12. **15.31** *Rescued from the unbelievers.* Paul's fears for his life proved correct; see Acts 21.27–36. *Acceptable to the saints.* Paul fears that the collection might be refused. What actually happened is not known; Acts ignores the collection (24.17 is ambiguous).

Personal Greetings

16

I commend to you our sister Phoebe, a deacon[i] of the church at Cenchreae, 2so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.

3 Greet Prisca and Aquila, who work with me in Christ Jesus, 4and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. 5Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert[a] in Asia for Christ. 6Greet Mary, who has worked very hard among you. 7Greet Andronicus and Junia,[b] my relatives[c] who were in prison with me; they are prominent among the apostles, and they were in Christ before I was. 8Greet Ampliatus, my beloved in the Lord. 9Greet Urbanus, our co-worker in Christ, and my beloved Stachys. 10Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. 11Greet my relative[d] Herodion. Greet those in the Lord who belong to the family of

Narcissus. [12]Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. [13]Greet Rufus, chosen in the Lord; and greet his mother—a mother to me also. [14]Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters[e] who are with them. [15]Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. [16]Greet one another with a holy kiss. All the churches of Christ greet you.

Final Instructions

17 I urge you, brothers and sisters,[e] to keep an eye on those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them. [18]For such people do not serve our Lord Christ, but their own appetites,[f] and by smooth talk and flattery they deceive the hearts of the simple-minded. [19]For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil. [20]The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.[g]

21 Timothy, my co-worker, greets you; so do Lucius and Jason and Sosipater, my relatives.[c]

22 I Tertius, the writer of this letter, greet you in the Lord.[h]

23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.[i]

Final Doxology

25 Now to God[j] who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages [26]but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith—[27]to the only wise God, through Jesus Christ, to whom[k] be the glory forever! Amen.[l]

16.1–16 Paul’s greetings to friends and former associates provide important clues about early Christianity, though most of the people are otherwise unknown. For the relation of ch. 16 to the rest of the Letter, see Introduction. **16.1** *Phoebe*, probably the bearer of the Letter (see Introduction). *Deacon*, probably a recognized leadership role, though not yet a specific rank of clergy. See Phil 1.1; cf. 1 Tim 3.8–13. **16.2** *As benefactor* (lit. “patron”), Phoebe was evidently a woman of means (cf. Lk 8.3; Acts 16.14–15; 17.12); the patron-client pattern

was common and basic in Hellenistic society. **16.3** *Prisca and Aquila.* See Acts 18; 1 Cor 16.19; also 2 Tim 4.19. **16.5** *Church in their house.* See 1 Cor 16.19; also Col 4.15; Philem 2. In Paul's day, all Christian groups met in homes (often tenements). **16.6** *Worked very hard,* Paul's terminology for efforts on behalf of the gospel and the church. See 1 Cor 15.10; Gal 4.11; Phil 2.16; see also 1 Cor 16.16. **16.7** *Junia,* a woman's name, *Junias* (see text note *b*) a man's. *Relatives,* perhaps simply fellow Jews (see text note *c*). *In Christ before I was,* i.e., before Paul's conversion, no later than 35 CE, and thus among the earliest Christians. When, where, or why they were imprisoned with Paul is unknown. The woman Junia, like Andronicus (her husband?) was a *prominent* apostle herself, not simply highly regarded by apostles. On what it meant for Paul to be an apostle, cf. 1 Cor 9.1–2; 2 Cor 11–12. **16.10** *The family of Aristobulus,* lit. "those of Aristobulus," i.e., his household. The reference is perhaps to the grandson of Herod the Great and brother of Agrippa I. (See "The Herods: A Simplified Family Tree," p. 1672.) **16.12** *Workers.* See note on 16.6. *Tryphaena and Tryphosa,* perhaps sisters. **16.13** *Rufus.* See Mk 15.21. **16.14–15** Paul greets those he knows in two house churches. **16.16** *Holy kiss,* a part of early Christian worship. See 1 Cor 16.20; 2 Cor 13.12; 1 Thess 5.26; 1 Pet 5.14. **16.17–20** Perhaps an addition reflecting later circumstances, not Paul's own postscript. **16.17** *Opposition to the teaching.* Cf. 15.14. *Avoid them.* See 1 Tim 6.20; 2 Tim 2.22; 3.5; Titus 3.9–10. **16.18** *Appetites,* lit. *belly* (see text note *f*). See also Phil 3.19. **16.20** *Satan,* mentioned only here in Romans; see 1 Cor 5.5; 7.5; 2 Cor 2.11; 11.14; 1 Thess 2.18; 2 Thess 2.9. **16.21–23** Greetings resumed, now from Paul's associates. *Timothy* greets but does not join in writing; cf. 2 Cor 1.1; Phil 1.1; 1 Thess 1.1; 2 Thess 1.1; Philem 1. *Lucius* and *Jason,* probably not those mentioned in Acts 13.1; 17.5–9. *Sosipater,* possibly the "Sopater" of Acts 20.4. **16.22** *Tertius,* Paul's scribe. **16.23** *Gaius* (see 1 Cor 1.14) hosted meetings of the *whole church,* i.e., the entire Christian community in Corinth. *Erastus.* See Acts 19.22; 2 Tim 4.20. **16.25–27** Romans and 2 Peter are the only NT Letters ending with a doxology, reflecting use in worship. This doxology is generally regarded as a later addition. It is uncertain where Paul himself ended the Letter (see text note *l*).

The First Letter of Paul to the CORINTHIANS

THE FIRST LETTER OF PAUL to the Corinthians was written by the apostle Paul about 54 CE to a congregation he had founded several years earlier in the capital city of the Roman province of Achaia (Acts 18.1–18; see also 1 Cor 2.1–5; 2 Cor 1.19). Corinth was a large and prospering urban center with an ethnically, culturally, and religiously diverse population. Paul writes from Ephesus, where he intends to stay for a while before traveling to Macedonia and then on to Corinth (16.5–9; see also 4.19–21). Meanwhile, Timothy has been sent ahead (4.17; 16.10–11). The bearers of the present Letter may have been the Corinthians named in 16.17.

The Corinthian Congregation

PAUL'S CONGREGATION WAS PREDOMINANTLY GENTILE (12.2), and it probably mirrored the diversity of the city's population. Among its members were Prisca and Aquila (16.19; Rom 16.3–4; Acts 18.2), Achaicus, Fortunatus, and Stephanas (16.17; see also 1.16; 16.15), Crispus and Gaius (1.14; Acts 18.8; see also Rom 16.23), and Phoebe (Rom 16.1). Some, like the Erastus mentioned in Rom 16.23, must have been people of considerable prominence, but most were persons of lesser means and lower social standing (1.26). It is likely that there were small groups of believers situated in different quarters of the city who were organized into separate house churches. At some regular interval, apparently, all of these would "come together as an *ekklesia* (assembly, church)" for a common meal and worship (11.18; 14.26).

Occasion and Purpose

PAUL WRITES IN PART to answer a letter (which has not survived) from the Corinthians seeking his views about several disputed matters (7.1). In addition he is responding to reports, conveyed by word of mouth, about serious disorders

within the congregation (1.11; 5.1; 11.18): the jockeying of rival groups for control (1.10–17), an indifference to cases of flagrant immorality (5.1–13), a disregard for those who are not fully enlightened about appropriate Christian conduct (8.1–11.1), and the marginalizing of the congregation's disadvantaged members (11.17–34; see also 12.20–26). In the midst of this, Paul's own apostolic authority seems to have been called into question (e.g., 1.12; 3.1–4.5; ch. 9). Overall, the Letter summons this fractious congregation to manifest the unity and concord that, in Paul's view, necessarily go along with their belonging to Christ. It opens with a call for unity (1.10–17), its central counsels are informed by the view of love that is set out in 8.1–3 and ch. 13, and it closes with an appeal to let love be the governing power in the life of the community (16.14).

The Views of the Corinthians

THE DISPUTES AND DISORDERS in the Corinthian congregation seem to have been nurtured by particular religious views that, from the apostle's standpoint, departed in significant ways from the gospel that he had preached in Corinth. Specifically, Paul is critical of those who boast that they possess special religious "wisdom" or "knowledge" (1.17, 18–25; 2.6, 11; 3.18–20; 8.1–3) and who regard certain spiritual gifts, particularly ecstatic speech, as evidence of a higher spiritual status (chs. 12–14). At least certain members of this congregation seem to believe that they are in some sense already "reigning" with Christ in glory (4.8). Perhaps as a consequence of this view, they hope for nothing beyond this present life (15.12–19).

Character and Style

THIS LETTER EXHIBITS many of the stylistic and rhetorical conventions of other ancient Hellenistic letters, yet Paul's sense of writing as an apostle to a Christian congregation of his own founding has also left its mark. Broadly speaking, 1 Corinthians is a letter of exhortation and pastoral counsel. In formulating and supporting his appeals and instructions, Paul invokes scripture (e.g., 1.31; 14.21), specifically Christian traditions (e.g., 15.3–5), sayings attributed to Jesus (7.10–11; 9.14), his own apostolic authority and example (e.g., 4.14–17), and also conventional practices and wisdom (e.g., 11.13–16; 15.33). In addition, he reinforces his argument with reprimands (e.g., 6.5; 11.22), irony (e.g., 4.8–13), threats (e.g., 3.17–18; 4.19–21; 6.9–10), and (less frequently) praise (e.g., 11.2). Primarily, however, he urges his readers to reflect

on what it means to have been called by God from their pagan past into a new life “in Christ Jesus” (e.g., 1.30; 6.11, 12–20; 7.17–24; 12.12–13).



With its two ports, Lechaeon on the Gulf of Corinth and Cenchreae on the Saronic Gulf, Corinth was a commercial center and a cosmopolitan city.

Relation to Other Letters

DESPITE THE HEADING GIVEN TO IT by the ancient editors of Paul’s Letters, 1 Corinthians is at least the apostle’s second letter to this congregation. An earlier one, mentioned in 5.9, seems to be lost (although some believe that a fragment survives in 2 Cor 6.14–7.1). What we know as 2 Corinthians, even if it is a composite, dates from a year or so later.

Significance

MORE THAN MOST OF PAUL’S LETTERS, 1 Corinthians shows how the apostle’s missionary and pastoral experiences both required and nurtured his

theological reflection. Here, underlying and shaping the specific appeals and counsels are seminal expositions of the saving power of the cross, the nature of the church, the “more excellent way” of love (12.31), and God’s final victory. The result is a passionate yet reasoned call for the Corinthian Christians to understand the faith they profess and to become agents of God’s love in the world. [VICTOR PAUL FURNISH]

Salutation

1

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

2 To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord[a] and ours:

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

4 I give thanks to my[b] God always for you because of the grace of God that has been given you in Christ Jesus, 5for in every way you have been enriched in him, in speech and knowledge of every kind—6just as the testimony of[c] Christ has been strengthened among you—7so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. 8He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. 9God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

Divisions in the Church

10 Now I appeal to you, brothers and sisters,[a] by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. 11For it has been reported to me by Chloe’s people that there are quarrels among you, my brothers and sisters.[b] 12What I mean is that each of you says, “I belong to Paul,” or “I belong to Apollos,” or “I belong to Cephas,” or “I belong to Christ.” 13Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? 14I thank God[c] that I baptized none of you except Crispus and Gaius, 15so that no one can say that you were baptized in my name. 16(I did baptize also the household of Stephanas; beyond that, I do not know whether I

baptized anyone else.) [17]For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

Christ the Power and Wisdom of God

18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. [19]For it is written,

> "I will destroy the wisdom of the wise,
> and the discernment of the discerning I will thwart."

[20]Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? [21]For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. [22]For Jews demand signs and Greeks desire wisdom, [23]but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, [24]but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. [25]For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

26 Consider your own call, brothers and sisters:[a] not many of you were wise by human standards,[d] not many were powerful, not many were of noble birth. [27]But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; [28]God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, [29]so that no one[e] might boast in the presence of God. [30]He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, [31]in order that, as it is written, "Let the one who boasts, boast in[f] the Lord."

1.1–3 The salutations of Paul's Letters generally follow the conventional Hellenistic pattern: the name(s) of the sender(s), an indication of those addressed, and an apostolic blessing; see esp. 2 Cor 1.1–2. **1.1** *An apostle,* lit. "one who has been sent" (thus, commissioned); see 9.1–2; 15.9–10; Gal 1.13–17. The *Sosthenes* mentioned here as a *brother* (in Christ) and co-sender of the Letter is perhaps the same person named in Acts 18.17 as an official of the Corinthian synagogue. Paul refers to him nowhere else. **1.2** *The church of God… in Corinth.* Paul identifies this local Christian assembly (*ekklesia*) not only by its geographical location but also as a constituent part of God's church in its

entirety. *Sanctified* (see v. 30; 6.11) and *saints* (see 6.1, 2) are from the same Greek root word meaning "to make holy." In biblical usage, to be holy means primarily to be set apart for the service of the holy God (see Lev 22.32). **1.4–9** The thanksgiving paragraphs in Paul's Letters (see, e.g., Rom 1.8–15; Phil 1.3–11) usually introduce some of the topics that will come up later. **1.5** *Speech and knowledge of every kind* includes the spiritual gifts (see 1.7) of ecstatic speech and special religious wisdom, in which certain members of this congregation took inordinate pride. Paul will later seek to correct their views on these (see 1.18–3.4; chs. 12–14). **1.7–8** *Spiritual gift.* See 12.4. Christ's *revealing* will be when he returns on the last *day* to render judgment (3.12–15; 4.4–5; 5.5) and to take part in God's final victory (15.24–28). **1.9** *God is faithful.* See 10.13; 2 Cor 1.18; 1 Thess 5.24; also Heb 10.23; Deut 7.9; 32.4; Ps 145.13. *Fellowship,* rendered *sharing* in 10.16. **1.10–17** The breakdown of community among the Corinthian Christians is one of Paul's chief concerns in this Letter; see also chs. 3–4; 8.1–11.1; 11.17–34; chs. 12–14. **1.11** *Chloe's people,* either members of Chloe's family, her slaves, or her business associates. She herself was likely a Christian woman of some prominence, in either Corinth or Ephesus. **1.12** *Apollos* seems to have spent time in Corinth (Acts 18.24–19.1) and to have been popular there; see also 3.4–6, 22; 4.6; 16.12. There is, however, no indication that *Cephas* (the Aramaic name by which Paul usually refers to Peter; see 3.22; 9.5; 15.5) had ever been in Corinth. Whether some actually boasted *I belong to Christ* is uncertain; and if they did, what they meant by the slogan remains unclear. **1.13** The questions presume the obvious answer, "No!" They point ahead to later discussions of Christ's crucifixion (vv. 18, 23) and baptism (in the name of Christ, 6.11) into the one body (12.12–13). **1.14–17** Paul does not mean to oppose the practice of *baptism* (see 12.12–13; Rom 6.3–4; Gal 3.27–28); he only opposes appealing to it to support factions. **1.14–16** *Crispus, Gaius,* and *Stephanas.* See Introduction. **1.17** As an apostle, Paul is obligated, above all, *to proclaim the gospel* (9.16) and in particular *the cross of Christ;* see also 1.18, 23; 2.2; Gal 3.1. **1.18–31** This passage, along with 2.1–16, supports the appeal of 1.10, which is resumed and continued in chs. 3–4. **1.18** *Perishing* and *being saved* describe nonbelievers (2 Cor 4.3) and believers (1 Cor 1.21), respectively; see also 2 Cor 2.15; Phil 1.28. *The power of God.* See v. 24; 2.4–5; Rom 1.16. **1.19** Isa 29.14. See also Ps 33.10. **1.20** *This age, the world,* the present historical order that is *passing away* (7.31). **1.22** *Greeks,* Gentiles (v. 23). **1.23** *Stumbling block,* lit. "scandal." **1.24** *The called,* those converted to the gospel; see also vv. 2, 26; Rom 8.28. *Both Jews and Greeks.* See 12.13; Rom 1.16. **1.26** *Of noble birth,* lit. "well-born," members of families privileged with wealth and status. **1.30** God's own *righteousness* is bestowed as believers are "justified" (put right

with God) through Christ; see 6.11; Rom 3.21–26; 5.17–21. *Sanctification.* See v. 2. *Redemption,* to be reclaimed for one's appropriate relationship with God, as a slave is freed from a master or prisoners of war are freed from their captors (sometimes for a price, 6.19–20; 7.23); see also Rom 3.24; 8.23. **1.31** Jer 9.24. See also 15.31.

Proclaiming Christ Crucified

2

When I came to you, brothers and sisters,[a] I did not come proclaiming the mystery[b] of God to you in lofty words or wisdom. [2]For I decided to know nothing among you except Jesus Christ, and him crucified. [3]And I came to you in weakness and in fear and in much trembling. [4]My speech and my proclamation were not with plausible words of wisdom,[c] but with a demonstration of the Spirit and of power, [5]so that your faith might rest not on human wisdom but on the power of God.

The True Wisdom of God

6 Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. [7]But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. [8]None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. [9]But, as it is written,

> "What no eye has seen, nor ear heard,
> nor the human heart conceived,
> what God has prepared for those who love him"—

[10]these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. [11]For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. [12]Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. [13]And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.[d]

14 Those who are unspiritual[e] do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because

they are spiritually discerned. [15]Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

> [16] "For who has known the mind of the Lord
> so as to instruct him?"

But we have the mind of Christ.

2.1–5 Paul reminds the Corinthians of their first hearing of the gospel; see also 15.1–2. **2.1** *When I came to you,* at first; see Introduction. *The mystery of God,* the gospel, which seems like foolishness to nonbelievers (1.18–21; see also 2.6–8). **2.4** Paul's *speech* was not ornamented like that of the popular orators of the day; see 1.17; 2 Cor 10.10; also Ex 4.10–11 (Moses). *With a demonstration of the Spirit and of power.* Cf. 1.23–24; 1 Thess 1.5, 6. **2.6–16** The *foolishness* of the gospel (1.21) is now identified with the deepest wisdom. **2.6** *The mature.* Cf. Paul's description of the Corinthians as *infants* in 3.1–2. *The rulers of this age,* either earthly, political rulers or the cosmic powers hostile to God (see 15.24–26). **2.7** *Secret and hidden,* lit. "in a mystery, hidden," yet in some sense disclosed in the gospel; see v. 1; 4.1. *Before the ages,* before creation, from eternity. *Our glory* looks ahead to the fullness of salvation, which, according to Paul, will be granted only after this age has passed away; see, e.g., Rom 5.2; 8.18–21; 2 Cor 3.18; 1 Thess 2.12. **2.8** Paul refers to Christ as *the Lord of glory* only here. **2.9** The source of this quotation is not known; but see Isa 64.4; 52.15. *Love him.* See also 8.3. **2.12** *We have received…the Spirit,* either at the first hearing of the gospel (e.g., vv. 4–5; Gal 3.2–3) or at baptism (1 Cor 12.13; cf. 2 Cor 1.22), or perhaps both. *The gifts bestowed on us by God,* all that God has given (see 4.7), not just special gifts like speaking in tongues. **2.13** *And we speak…by the Spirit.* See v. 4. **2.14** *The gifts of God's Spirit.* See v. 12. **2.16** *For who…instruct him?* Isa 40.13, cited also in Rom 11.34; Wis 9.13. Paul speaks of *the mind of Christ* only here, but see Rom 8.9; Gal 4.6; Phil 1.19.

On Divisions in the Corinthian Church

3

And so, brothers and sisters,[a] I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. [2]I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, [3]for you are still of the flesh. For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? [4]For when one says, "I belong to Paul," and another, "I belong to

Apollos," are you not merely human?

5 What then is Apollos? What is Paul? Servants through whom you came to
believe, as the Lord assigned to each. 6I planted, Apollos watered, but God gave
the growth. 7So neither the one who plants nor the one who waters is anything,
but only God who gives the growth. 8The one who plants and the one who
waters have a common purpose, and each will receive wages according to the
labor of each. 9For we are God's servants, working together; you are God's field,
God's building.

10 According to the grace of God given to me, like a skilled master builder I
laid a foundation, and someone else is building on it. Each builder must choose
with care how to build on it. 11For no one can lay any foundation other than the
one that has been laid; that foundation is Jesus Christ. 12Now if anyone builds on
the foundation with gold, silver, precious stones, wood, hay, straw—13the work
of each builder will become visible, for the Day will disclose it, because it will
be revealed with fire, and the fire will test what sort of work each has done. 14If
what has been built on the foundation survives, the builder will receive a reward.
15If the work is burned up, the builder will suffer loss; the builder will be saved,
but only as through fire.

16 Do you not know that you are God's temple and that God's Spirit dwells
in you?[a]17If anyone destroys God's temple, God will destroy that person. For
God's temple is holy, and you are that temple.

18 Do not deceive yourselves. If you think that you are wise in this age, you
should become fools so that you may become wise. 19For the wisdom of this
world is foolishness with God. For it is written,

> "He catches the wise in their craftiness,"

20and again,

> "The Lord knows the thoughts of the wise,
> that they are futile."

21So let no one boast about human leaders. For all things are yours, 22whether
Paul or Apollos or Cephas or the world or life or death or the present or the
future—all belong to you, 23and you belong to Christ, and Christ belongs to
God.

3.1–23 Paul now returns to the specific issue of disunity and rivalries within the congregation (see 1.10–17), a major concern throughout this Letter. **3.1** *Spiritual people,* those who are informed by *the Spirit that is from God* (2.12).

People of the flesh, those who are misled by *the spirit of the world* (2.12). **3.2** *With milk,* perhaps as a nursing mother; see 1 Thess 2.7. Paul's concern is similarly expressed in 14.20 (see also 13.11). **3.3** *Jealousy and quarreling.* See 1.10–11. **3.4** *I belong to Paul.* See 1.12. **3.5** *Servants,* of God, as in 2 Cor 6.4. Elsewhere the Greek word (*diakonos*) is translated as "minister(s)" (e.g., 2 Cor 3.6) or "deacon(s)" (Rom 16.1; Phil 1.1). *The Lord,* more likely God (see vv. 6, 9) rather than Christ. **3.6** *I planted,* a metaphor for Paul's missionary preaching in Corinth; see also 2.1–5; 4.15; 9.1–2, 11; 15.1. *Apollos watered.* See Acts 18.24–19.1. **3.8** The *wages* will be paid at the final judgment; see also vv. 12–15. **3.9** *Working together,* lit. "fellow workers" (NRSV has added the word *servants*), either fellow workers for God or fellow workers with God. **3.10** *The grace of God,* manifested in Paul's conversion and call to apostleship; see also 15.9–10; Rom 1.5; 12.3; 15.15; Gal 1.15; 2.9. *I laid a foundation,* a second metaphor for preaching the gospel in Corinth; see also note on 3.6. **3.13** *The Day,* of final judgment, as in 1.7–8; see also 5.5. *Revealed with fire,* an image for God's eschatological judgment, drawn from the apocalyptic tradition (e.g., Mal 3.2–3; cf. Mt 3.10–12). **3.14** *Reward,* rendered *wages* in v. 8. **3.15** *Only as through fire* probably means "just barely" (see Am 4.11; Zech 3.2; Jude 23). **3.16** *You are God's temple* describes the Corinthian congregation as a whole; see also 2 Cor 6.16; Ezek 37.26–28; cf. 1 Cor 6.19. **3.17** *Holy.* See note on 1.2. **3.18** This appeal is based on the argument developed in 1.18–25. **3.19** Paul quotes Job 5.12–13. **3.20** Ps 94.11. **3.22** *Paul or Apollos or Cephas.* See 1.12. *Life or death or the present or the future.* See also Rom 8.38. Paul envisions the ultimate destruction of death; see 1 Cor 15.26; see also 15.54–55. **3.23** *You belong to Christ.* See 6.19–20; 7.22–23; also 1.9. *Christ belongs to God.* See 11.3; 15.28.

The Ministry of the Apostles

4

Think of us in this way, as servants of Christ and stewards of God's mysteries. [2]Moreover, it is required of stewards that they be found trustworthy. [3]But with me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself. [4]I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. [5]Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation from God.

6 I have applied all this to Apollos and myself for your benefit, brothers and

sisters,[a] so that you may learn through us the meaning of the saying, “Nothing beyond what is written,” so that none of you will be puffed up in favor of one against another. 7For who sees anything different in you?[b] What do you have that you did not receive? And if you received it, why do you boast as if it were not a gift?

8 Already you have all you want! Already you have become rich! Quite apart from us you have become kings! Indeed, I wish that you had become kings, so that we might be kings with you! 9For I think that God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals. 10We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. 11To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, 12and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure; 13when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day.

Fatherly Admonition

14 I am not writing this to make you ashamed, but to admonish you as my beloved children. 15For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel. 16I appeal to you, then, be imitators of me. 17For this reason I sent[c] you Timothy, who is my beloved and faithful child in the Lord, to remind you of my ways in Christ Jesus, as I teach them everywhere in every church. 18But some of you, thinking that I am not coming to you, have become arrogant. 19But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. 20For the kingdom of God depends not on talk but on power. 21What would you prefer? Am I to come to you with a stick, or with love in a spirit of gentleness?

4.1–13 Here, as in 1.10–17; ch. 3, Paul attempts to counteract the rivalries and jealousies that have developed in the Corinthian congregation. **4.1** *Servants*, or “helpers” (“attendant” in Lk 4.20). In 3.5 *servants* translates a different Greek word. *Stewards*, or “managers” the word was often used, as in Lk 12.42–48, of the slave who supervised household business. See also Gal 4.2 (translated “guardians”); 1 Pet 4.10. *God’s mysteries*, as disclosed in the gospel; see 2.1, 6–16; also 13.2. **4.4–5** *The Lord*, Christ. Concerning the final *judgment*, see esp. 3.12–15; 5.5, 13; 6.2, 9–10. *Disclose the purposes of the heart.* Cf. 14.25; 2 Cor

4.2; Rom 2.16. **4.6** *Apollos.* See 1.12. *Nothing beyond what is written.* How Paul wishes to apply the slogan remains unclear. **4.7** Everything, even life itself, is to be received as God's *gift;* see also 2.12; 3.21–22. **4.8–10** Paul writes with irony, critical of the Corinthians' presumptuous claims about their religious status. Cf. vv. 18–19; 5.2; 8.1; 13.4. **4.9** *Spectacle* evokes the image of prisoners of war being publicly vilified in an outdoor theater. **4.10** *Fools for the sake of Christ,* because they proclaim the cross, 1.18–25; 3.18–20. **4.11–13** Similar lists of hardships appear in 2 Cor 4.8–9; 6.4–5; 11.23–29; 12.10; Rom 8.35. **4.12** *When reviled, we bless* perhaps echoes the saying attributed to Jesus in Lk 6.28; see also Rom 12.14. **4.14–21** The appeals begun in 1.10 are concluded, and the Corinthians are alerted to Timothy's coming and to Paul's own later visit. **4.14–15** Paul can claim paternity because he had founded the church in Corinth (3.6; 9.1–2; see also 1 Thess 2.11–12). **4.16** *Be imitators of me.* See also 11.1; Gal 4.12; Phil 3.17; 4.9; 1 Thess 1.6–7; 2 Thess 3.6–13. **4.17** *Timothy,* one of Paul's closest associates (e.g., Acts 16.1–3; 1 Thess 3.2), had helped found the Corinthian church (2 Cor 1.19). He has probably been dispatched to Corinth in advance of this Letter (16.10–11); but if the verb *sent* is interpreted *am sending* (see text note *c*), Timothy is about to leave with the Letter. **4.18–19** Paul nowhere names these *arrogant* people. He may actually have the whole congregation in mind. *I will come to you soon.* See 16.5–9. **4.20** *The kingdom of God.* See also 6.9–10; 15.24, 50; Rom 14.17; Gal 5.21; 1 Thess 2.12. **4.21** *With a stick,* as a disciplinarian; see also 2 Cor 10.2–6; 12.21; 13.1–3, 10. *With love in a spirit of gentleness.* See Gal 6.1.

Sexual Immorality Defiles the Church

5

It is actually reported that there is sexual immorality among you, and of a kind that is not found even among pagans; for a man is living with his father's wife. [2]And you are arrogant! Should you not rather have mourned, so that he who has done this would have been removed from among you?

3 For though absent in body, I am present in spirit; and as if present I have already pronounced judgment [4]in the name of the Lord Jesus on the man who has done such a thing.[d]When you are assembled, and my spirit is present with the power of our Lord Jesus, [5]you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.[a]

6 Your boasting is not a good thing. Do you not know that a little yeast leavens the whole batch of dough? [7]Clean out the old yeast so that you may be a

new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. 8Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.

Sexual Immorality Must Be Judged

9 I wrote to you in my letter not to associate with sexually immoral persons —10not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since you would then need to go out of the world. 11But now I am writing to you not to associate with anyone who bears the name of brother or sister[b] who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one. 12For what have I to do with judging those outside? Is it not those who are inside that you are to judge? 13God will judge those outside. "Drive out the wicked person from among you."

5.1–8 The apostle now deals with a specific case involving a member (never named) of the Corinthian church. **5.1** *Reported,* lit. "it has been heard," as distinguished from received in writing. *Sexual immorality* translates a term sometimes rendered *fornication,* as in 6.13, 18; Gal 5.19; 1 Thess 4.3. *Pagans,* gentile nonbelievers. *Living with,* engaging in sex with. *Father's wife,* an idiom referring to one's stepmother. **5.2** *Mourned,* grieved over the immorality of a fellow Christian. **5.4** *Assembled,* perhaps for the weekly congregational meal and worship; see 11.17–22. **5.5** *Hand…over to Satan,* put out of the church (see vv. 2, 13). *Satan,* a name used by both Jews and Christians for the personification of evil; see also 7.5; Rom 16.20; 2 Cor 2.11; 11.14; 12.7; 1 Thess 2.18; 2 Thess 2.9. *The flesh,* either a literal reference to the immoral man's physical body or a figurative reference to his evil desires. It is thus difficult to know what Paul expects will result from the punishment he is recommending. *The day of the Lord.* See 3.13. **5.6** *Yeast,* a metaphor for evil (see 5.8), as in Mt 16.6, 11–12; Mk 8.15; Lk 12.1; see also Gal 5.9. **5.7** *Paschal lamb,* the animal slaughtered for the Jewish celebration of Passover; see Ex 12.1–27. According to the Gospels, Jesus was put to death at Passover time (Mk 14–15). **5.8** Only *unleavened bread,* a symbol of purity, was to be eaten during Passover; see Ex 12.8, 15–20. **5.9–13** Paul's directions in a previous letter to Corinth, perhaps misunderstood, are now clarified. **5.9** The *letter* referred to either is lost or, as some believe, survives in fragmentary form in 2 Cor 6.14–7.1. **5.10–11** A similar list of evildoers is given in 6.9–10. **5.11** *Brother or sister,* a fellow Christian, as distinct from nonbelievers. The instruction to *not even eat* with immoral believers presumably includes barring them from participating in the Lord's Supper (see 10.16–17). **5.12** *Outside* and *inside,* where people are with reference to the Christian

community. Paul's concern for how insiders should conduct themselves in relation to outsiders is apparent throughout 5.1–11.1 (see also 15.23–24). **5.13** *God will judge,* on judgment day (see 3.13). The quotation is from Deut 17.7.

Lawsuits among Believers

6

When any of you has a grievance against another, do you dare to take it to court
before the unrighteous, instead of taking it before the saints? [2]Do you not know
that the saints will judge the world? And if the world is to be judged by you, are
you incompetent to try trivial cases? [3]Do you not know that we are to judge
angels—to say nothing of ordinary matters? [4]If you have ordinary cases, then, do
you appoint as judges those who have no standing in the church? [5]I say this to
your shame. Can it be that there is no one among you wise enough to decide
between one believer[b] and another, [6]but a believer[b] goes to court against a
believer[b]—and before unbelievers at that?

7 In fact, to have lawsuits at all with one another is already a defeat for you.
Why not rather be wronged? Why not rather be defrauded? [8]But you yourselves
wrong and defraud—and believers[c] at that.

9 Do you not know that wrongdoers will not inherit the kingdom of God?
Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes,
sodomites, [10]thieves, the greedy, drunkards, revilers, robbers—none of these will
inherit the kingdom of God. [11]And this is what some of you used to be. But you
were washed, you were sanctified, you were justified in the name of the Lord
Jesus Christ and in the Spirit of our God.

Glorify God in Body and Spirit

12 "All things are lawful for me," but not all things are beneficial. "All things
are lawful for me," but I will not be dominated by anything. [13]"Food is meant for
the stomach and the stomach for food,"[a] and God will destroy both one and the
other. The body is meant not for fornication but for the Lord, and the Lord for
the body. [14]And God raised the Lord and will also raise us by his power. [15]Do
you not know that your bodies are members of Christ? Should I therefore take
the members of Christ and make them members of a prostitute? Never! [16]Do you
not know that whoever is united to a prostitute becomes one body with her? For
it is said, "The two shall be one flesh." [17]But anyone united to the Lord becomes

one spirit with him. [18]Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. [19]Or do you not know that your body is a temple[b] of the Holy Spirit within you, which you have from God, and that you are not your own? [20]For you were bought with a price; therefore glorify God in your body.

6.1–11 Paul counsels against Christians asking Roman courts to settle their disputes. Perhaps he has heard of some specific legal action initiated by one of the members of the congregation against another member of lower status and means. **6.1** *Unrighteous,* nonbelievers; *saints* (see 1.2), believers (see also 6.6). **6.2** *The world,* here nonbelievers. For the idea that the *saints* will assist with the final judgment, see Wis 3.8; 4.16; Sir 4.15; Lk 22.30; Mt 19.28; Rev 3.21; 20.4. **6.3** The expectation that *angels* are subject to final judgment is also envisioned in Isa 24.21–22; Jude 6 (see also 2 Pet 2.4), but not that any human agents will be their judges. **6.4** *Those…no standing in the church,* more likely nonbelievers than persons within the church, yet the latter interpretation is sometimes argued. **6.7** *Be wronged.* See also Mt 5.39–40; Lk 6.28–30. **6.8** *Defrauding.* See Mk 10.19. **6.9–10** The list of evildoers is similar to the one in 5.10–11. **6.9** *The kingdom of God.* See 4.20. *Fornicators,* persons who engage in sexual conduct regarded as immoral; see note on 5.1. *Male prostitutes,* adolescent boys who sold sexual favors to older males or, more generally, the more passive male in a homosexual act. *Sodomites,* Greek *arsenokoitai,* lit. “those who bed males,” may be Paul’s own coinage, for no earlier occurrence of the term is known. It seems to refer to the more active partner in a male homosexual act; see also Rom 1.27; 1 Tim 1.10. **6.11** *Washed,* probably baptized. *Sanctified.* See 1.2. *Justified.* See note on 1.30. *In the Spirit of our God.* See 12.13. **6.12–20** The apostle continues to criticize and correct the Corinthians’ understanding of what it means to be faithful to the gospel. **6.12–13** Paul is quoting slogans popular in Corinth (see also 10.23), conceivably ones that some Corinthians have attributed to him. **6.13** *God will destroy,* either the ultimate destruction of all material things (see 7.31) or, more specifically, the last judgment (see 3.13). *The Lord,* here Christ (vv. 14–17). **6.14** See also 15.4, 12–22; 2 Cor 4.14; 1 Thess 4.14; cf. Rom 8.11. **6.15** *Members of Christ.* See also 12.12–14, 27; Rom 12.4–5. **6.16** Paul quotes Gen 2.24. **6.17** *One spirit with him* refers to the spiritual character of communion with Christ. **6.19** *Temple of the Holy Spirit,* here used metaphorically of the individual believer’s *body* (cf. 3.16). *Not your own.* See also Rom 14.7–8; 2 Cor 5.14–15. **6.20** *Bought with a price.* See also 7.23; note on 1.30. *Glorify God.* See also 10.31.

Directions concerning Marriage

7

Now concerning the matters about which you wrote: “It is well for a man not to
touch a woman.” [2]But because of cases of sexual immorality, each man should
have his own wife and each woman her own husband. [3]The husband should give
to his wife her conjugal rights, and likewise the wife to her husband. [4]For the
wife does not have authority over her own body, but the husband does; likewise
the husband does not have authority over his own body, but the wife does. [5]Do
not deprive one another except perhaps by agreement for a set time, to devote
yourselves to prayer, and then come together again, so that Satan may not tempt
you because of your lack of self-control. [6]This I say by way of concession, not of
command. [7]I wish that all were as I myself am. But each has a particular gift
from God, one having one kind and another a different kind.

8 To the unmarried and the widows I say that it is well for them to remain
unmarried as I am. [9]But if they are not practicing self-control, they should marry.
For it is better to marry than to be aflame with passion.

10 To the married I give this command—not I but the Lord—that the wife
should not separate from her husband [11](but if she does separate, let her remain
unmarried or else be reconciled to her husband), and that the husband should not
divorce his wife.

12 To the rest I say—I and not the Lord—that if any believer[a] has a wife
who is an unbeliever, and she consents to live with him, he should not divorce
her. [13]And if any woman has a husband who is an unbeliever, and he consents to
live with her, she should not divorce him. [14]For the unbelieving husband is made
holy through his wife, and the unbelieving wife is made holy through her
husband. Otherwise, your children would be unclean, but as it is, they are holy.
[15]But if the unbelieving partner separates, let it be so; in such a case the brother
or sister is not bound. It is to peace that God has called you.[b] [16]Wife, for all you
know, you might save your husband. Husband, for all you know, you might save
your wife.

The Life That the Lord Has Assigned

17 However that may be, let each of you lead the life that the Lord has assigned,
to which God called you. This is my rule in all the churches. [18]Was anyone at the
time of his call already circumcised? Let him not seek to remove the marks of

circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. [19]Circumcision is nothing, and uncircumcision is nothing; but obeying the commandments of God is everything. [20]Let each of you remain in the condition in which you were called.

21 Were you a slave when called? Do not be concerned about it. Even if you can gain your freedom, make use of your present condition now more than ever.[c] [22]For whoever was called in the Lord as a slave is a freed person belonging to the Lord, just as whoever was free when called is a slave of Christ. [23]You were bought with a price; do not become slaves of human masters. [24]In whatever condition you were called, brothers and sisters,[d] there remain with God.

The Unmarried and the Widows

25 Now concerning virgins, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. [26]I think that, in view of the impending[a] crisis, it is well for you to remain as you are. [27]Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. [28]But if you marry, you do not sin, and if a virgin marries, she does not sin. Yet those who marry will experience distress in this life,[b] and I would spare you that. [29]I mean, brothers and sisters,[c] the appointed time has grown short; from now on, let even those who have wives be as though they had none, [30]and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, [31]and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

32 I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; [33]but the married man is anxious about the affairs of the world, how to please his wife, [34]and his interests are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband. [35]I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord.

36 If anyone thinks that he is not behaving properly toward his fiancée,[d] if his passions are strong, and so it has to be, let him marry as he wishes; it is no sin. Let them marry. [37]But if someone stands firm in his resolve, being under no necessity but having his own desire under control, and has determined in his own

mind to keep her as his fiancée,[d] he will do well. 38So then, he who marries his fiancée[d] does well; and he who refrains from marriage will do better.

39 A wife is bound as long as her husband lives. But if the husband dies,[e] she is free to marry anyone she wishes, only in the Lord. 40But in my judgment she is more blessed if she remains as she is. And I think that I too have the Spirit of God.

7.1–16 The issue to which Paul now turns has been raised with him in a letter from the Corinthians themselves, and the whole of ch. 7 is devoted to it. Their question is not just about marriage but, more generally, whether sexual intimacy is compatible with life in Christ. **7.1** *You wrote,* a reference to some (lost) letter to Paul from the Corinthians. Some scholars believe that the quotation is another slogan current among the Corinthians (see 6.12–13); others believe it represents a view that Paul himself has expressed (perhaps in an earlier letter; see 5.9). Many translations do not mark it as a quotation at all. *Touch,* an idiom for "have sex with." **7.2** *Cases of sexual immorality.* See 5.1–5; 6.12–20. *Own wife…own husband* affirms monogamy and marital fidelity; see also 1 Thess 4.3–5. **7.3** *Give…conjugal rights.* This affirmation of sexual intimacy within a Christian marriage stands in contrast with the ascetic view quoted in v. 1. **7.4** A husband's authority over his wife was presupposed in the ancient world (see Eph 5.24; Col 3.18; 1 Pet 3.1, 6), but not a wife's authority over her husband. **7.5** *Do not deprive one another,* of conjugal rights. *Satan.* See 5.5. *Tempt you,* to marital infidelity. *Self-control.* Cf. v. 9; 9.25–27; Gal 5.23. **7.6** *Concession,* probably the provision for temporary abstinence from sexual intimacy (7.5). *Not of command.* See also v. 35; 2 Cor 8.8; Philem 8–9. **7.7** *As I myself am,* unmarried (see v. 8; 9.5, 15). Paul implies that celibacy is one *particular gift;* others are mentioned in ch. 12; Rom 12.6–8 (also 1 Pet 4.10). Cf. 1 Cor 3.5; 7.17. **7.8** *The unmarried,* perhaps widowers specifically (the expression is masculine). **7.9** *Aflame with passion,* a common metaphor; see Sir 9.8; 23.16. **7.10–11** *The Lord,* Jesus (see also 9.14). *Separate, divorce,* synonyms. The sayings about divorce attributed to Jesus are found in one version in Mk 10.2–12 (see also Lk 16.18) and in other versions in Mt 5.31–32; 19.3–9. Paul's instructions here presume Roman law, according to which (in contrast to Deut 24.1–4) divorce could be initiated by either the husband or the wife (see also Mk 10.11–12); and they also presume that both partners are Christians (cf. vv. 12–16). See also v. 27; Rom 7.2. **7.12** *The rest,* persons who were already married when they were converted to the gospel, but whose spouses have remained nonbelievers. Such marriages are not addressed by the command of Jesus invoked in vv. 10–11. *I and not the Lord* (cf. v. 10). Paul now

offers counsels on his own authority, without appealing to any teaching of Jesus. **7.14** *Made holy,* or "sanctified" (see 1.2), i.e., by God, not by the marriage as such. The overall point is that God's sanctifying power is stronger than unbelief. The exact meaning, however, is obscure, both here and when Paul describes the children in families where only one parent is Christian. Children seem to be regarded as *holy* so long as the Christian parent remains in the marriage, but as *unclean* when that parent leaves the marriage. **7.15** *Separates,* initiates a divorce. *To peace,* to a peaceful relationship with the non-Christian spouse. This counsel is consistent with the general directive about striving for peace with all people that Paul issues in Rom 12.18. **7.16** *Save,* here the conversion to Christianity of the non-Christian spouse (see also 1 Pet 3.1–2). Interpreters differ on whether Paul means that there is a good chance or only an outside chance of this happening. **7.17–24** Here Paul generalizes the particular counsels set forth in vv. 12–16. His basic principle, which he now illustrates with examples other than marriage, is that converts to Christianity should not ordinarily seek to change their situation in society. **7.17** *The Lord,* God. *All the churches,* the congregations founded by Paul; over those founded by others he exercised no authority. **7.18** *Call,* conversion to the gospel. Paul himself, like every male child born to devout Jews, had been circumcised as an infant (Phil 3.5) to signify his belonging to the covenant people (see Gen 17.9–14). Some Jews, seeking acceptance in gentile society, tried to *remove the marks of circumcision.* Paul's view that gentile converts should *not seek circumcision* differed from that of the Jerusalem church; see Gal 2.1–14. **7.19** See also Rom 2.25–29; Gal 5.6; 6.15. **7.20** *Condition,* lit. "calling," one's status and circumstances at the time of conversion. **7.21** Many converts were *slaves* (see 12.13; Gal 3.28; Philem 16; also Eph 6.5–9; Col 3.11, 22–4.1; 1 Tim 6.1–2; Titus 2.9–10; 1 Pet 2.18–25). The institution of slavery was fundamental to the social, economic, and political structures of imperial Rome. *Freedom* could be purchased by or for a slave for a price or could be granted for a variety of other reasons. *Make use…ever.* The translation in text note *c* is preferable. **7.22** *The Lord,* Christ. *A freed person,* an ex-slave; in this case, Paul is thinking of people who have been freed from the law, sin, and death for obedience to *the Lord;* see Rom 6.6–7.6; 8.15; Gal 4.7. *Whoever was free,* those who had been born free and remained so. A *slave of Christ,* belonging to Christ (3.23) as a committed, faithful Christian; see Rom 6.16–18, 22; 7.6 (also Rom 12.11; 14.18; 16.18; 1 Thess 1.9). **7.23** *Bought with a price.* See 6.20; note on 1.30. *Slaves of human masters,* a metaphor for yielding to merely human claims and values; see also Rom 8.12–17; Gal 5.1. **7.24** A reformulation of the principle stated in v. 20. **7.25–40** The discussion now returns to the specific issue of whether marriage is ever appropriate for

Christians. **7.25** *Virgins,* women who have never been married, but whether Paul is thinking of them as engaged to be married is unclear (see vv. 36–38). *No command of the Lord.* Cf. v. 10; see also v. 12. *By the Lord's mercy,* a reference to God's calling Paul to apostleship; see 2 Cor 4.1; also 1 Cor 1.1. **7.26** *The impending crisis,* the tribulations traditionally expected to occur as the present age passes away (vv. 29–31; see Lk 21.23–24). The alternate translation, *present crisis* (see text note *a*), interprets Paul as referring to the troubles that Christians experience daily in society. *Remain as you are.* See vv. 17–24. **7.29** *The appointed time has grown short.* The time of Christ's return, the day of judgment, and the fulfillment of salvation is near; see 1.7–8; also Rom 13.11–12. *As though they had none.* See also Lk 14.26. Paul's counsel is not to abstain from conjugal relations (see vv. 3–5), but to realize that marriage too will pass away (see v. 31). **7.30** *As though they were not mourning…rejoicing.* Paul does not deny the reality of griefs and joys in this life, only their ultimate significance. *As though they had no possessions,* for all things belong to God (10.26; cf. 3.21–23). **7.31a** A generalizing counsel inclusive of those in vv. 29b–30. **7.31b** *The present form of this world,* the cosmos as it presently exists, not just its appearance. **7.32** *The Lord,* Christ (cf. Phil 2.21). **7.33** *The affairs of the world,* like those mentioned in vv. 29b–31a. **7.34** *Unmarried woman,* one previously married, as distinguished from a *virgin,* who has never been married. **7.35** *Not to put any restraint.* See v. 6. **7.36–38** Interpreters differ on how these instructions relate to those about virgins in vv. 25–26, 28. Paul, however, is consistent in applying the twofold principle that it is better not to be married but no sin to be married (see vv. 7, 8, 25–28, 32–35). **7.39** *Bound…as long as her husband lives.* This is consistent with the Lord's command cited in vv. 10–11. The possibility of an exception should the husband not be a Christian (vv. 12–16) is probably taken for granted, even though it is not restated here. **7.40** *My judgment* (see also 7.12, 25; 2 Cor 8.10), the judgment of an apostle and one who has been informed by *the Spirit of God* (cf. 2.16, *we have the mind of Christ*).

Food Offered to Idols

8

Now concerning food sacrificed to idols: we know that "all of us possess knowledge." Knowledge puffs up, but love builds up. [2]Anyone who claims to know something does not yet have the necessary knowledge; [3]but anyone who loves God is known by him.

4 Hence, as to the eating of food offered to idols, we know that "no idol in

the world really exists," and that "there is no God but one." [5]Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—[6]yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

7 It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. [8]"Food will not bring us close to God."[a] We are no worse off if we do not eat, and no better off if we do. [9]But take care that this liberty of yours does not somehow become a stumbling block to the weak. [10]For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? [11]So by your knowledge those weak believers for whom Christ died are destroyed.[b] [12]But when you thus sin against members of your family,[c] and wound their conscience when it is weak, you sin against Christ. [13]Therefore, if food is a cause of their falling,[d] I will never eat meat, so that I may not cause one of them[e] to fall.

8.1–13 From here through 11.1 Paul offers directives on a matter that has troubled his congregation: whether Christians may eat meat that has been left over from pagan sacrificial rites (cf. Rom 14). No agreement like the one reported in Acts 15.29 is in view. **8.1** *Now concerning* introduces a new topic. Perhaps, like the matter introduced by the same phrase in 7.1, it has been raised in a letter from Corinth, but this is not specifically indicated. *Food sacrificed to idols* translates one Greek word (lit. "things sacrificed to idols"), used only by Jews and Christians; the neutral term is "sacred food" (see note on 10.28). Both words refer to the meat of an animal that has been ritually slaughtered. *All of us possess knowledge,* a slogan of some Corinthian Christians. *Knowledge puffs up,* not knowledge in general, but the kind of religious knowledge arrogantly flaunted by certain Corinthians; see 4.6, 18–19; 5.2; 13.4. *Love builds up* Christian community by uniting its members in the care of and service to one another; see 14.1–5, 12, 17, 26; also 10.23–24. Here and elsewhere in 1 Corinthians the Greek word used for *love* is *agape,* which is described in ch. 13 as utterly selfless; see also 4.21; 16.14, 24. **8.2** *Know something,* probably to be understood as "something about God," whereas the *necessary knowledge* is being *known by* God (v. 3). **8.3** *Loves God.* See 2.9; Rom 8.28; Jas 1.12; 2.5; also Deut 6.5. *Known by him.* See also 13.12; Gal 4.9. To be thus "known" is to be chosen and called by God; see Rom 8.29–30; also Gen 18.19; Ex 33.12, 17; Jer

1.5. **8.4** *No idol…really exists,* a fundamental tenet of Jewish and Christian teaching (Ex 20.4–5; Isa 46; Wis 13–14), with which the Corinthian Christians fully agree; see also 10.14; 12.2. *No God but one* echoes the affirmation of Deut 6.4—the Shema, often recited by Jews as a summary of their faith. **8.5** *Many gods and many lords,* the deities who were worshiped by gentile nonbelievers. Paul challenges their divine status (*so-called gods*), but does not deny their existence absolutely (*as in fact there are*); see also Gal 4.8. **8.6** An early Christian creed may lie behind this statement; see also 10.26; 11.12; 12.3; Rom 11.36; Col 1.16–17; Heb 2.10. **8.7** *Not everyone…some.* In both cases Paul is referring specifically to the Christian community. *Weak,* unenlightened, still under the illusion that pagan sacrifices have some kind of potency; see also vv. 10, 12; 10.27–29; Rom 14.1–2, 23; 15.1. *Defiled.* The act prompts feelings of guilt; see also v. 12 (*wound*). **8.8** Paul is presumably quoting the Corinthians (so interpreted by NRSV) and does so with approval. What he then says about food he has said earlier about circumcision (7.19). **8.9** *Liberty,* or right, as in 9.4–6, 12, 18. *Stumbling block.* See also Rom 14.13, 20–21; 2 Cor 6.3. (The Greek word in 1.23 is different.) **8.10** *Knowledge.* See v. 1. *Eating in the temple of an idol.* Many pagan temples had a dining area where meat left over from the sacrifice was eaten at a communal meal. *Encouraged,* lit. “built up.” **8.11** Christ’s death for the *weak* is also invoked in Rom 14.15 (cf. Rom 5.6). **8.12** *Wound their conscience.* See note on 8.7. *Sin against Christ.* Cf. 11.17, 29; Mt 25.45; Heb 6.6. **8.13** *Meat,* left over from pagan rites.

The Rights of an Apostle

9

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? [2]If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord.

3 This is my defense to those who would examine me. [4]Do we not have the right to our food and drink? [5]Do we not have the right to be accompanied by a believing wife,[a] as do the other apostles and the brothers of the Lord and Cephas? [6]Or is it only Barnabas and I who have no right to refrain from working for a living? [7]Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk?

8 Do I say this on human authority? Does not the law also say the same?

[9]For it is written in the law of Moses, “You shall not muzzle an ox while it is
treading out the grain.” Is it for oxen that God is concerned? [10]Or does he not
speak entirely for our sake? It was indeed written for our sake, for whoever
plows should plow in hope and whoever threshes should thresh in hope of a
share in the crop. [11]If we have sown spiritual good among you, is it too much if
we reap your material benefits? [12]If others share this rightful claim on you, do
not we still more?

Nevertheless, we have not made use of this right, but we endure anything
rather than put an obstacle in the way of the gospel of Christ. [13]Do you not know
that those who are employed in the temple service get their food from the
temple, and those who serve at the altar share in what is sacrificed on the altar?
[14]In the same way, the Lord commanded that those who proclaim the gospel
should get their living by the gospel.

15 But I have made no use of any of these rights, nor am I writing this so
that they may be applied in my case. Indeed, I would rather die than that—no
one will deprive me of my ground for boasting! [16]If I proclaim the gospel, this
gives me no ground for boasting, for an obligation is laid on me, and woe to me
if I do not proclaim the gospel! [17]For if I do this of my own will, I have a
reward; but if not of my own will, I am entrusted with a commission. [18]What
then is my reward? Just this: that in my proclamation I may make the gospel free
of charge, so as not to make full use of my rights in the gospel.

19 For though I am free with respect to all, I have made myself a slave to all,
so that I might win more of them. [20]To the Jews I became as a Jew, in order to
win Jews. To those under the law I became as one under the law (though I
myself am not under the law) so that I might win those under the law. [21]To those
outside the law I became as one outside the law (though I am not free from
God’s law but am under Christ’s law) so that I might win those outside the law.
[22]To the weak I became weak, so that I might win the weak. I have become all
things to all people, that I might by all means save some. [23]I do it all for the sake
of the gospel, so that I may share in its blessings.

24 Do you not know that in a race the runners all compete, but only one
receives the prize? Run in such a way that you may win it. [25]Athletes exercise
self-control in all things; they do it to receive a perishable wreath, but we an
imperishable one. [26]So I do not run aimlessly, nor do I box as though beating the
air; [27]but I punish my body and enslave it, so that after proclaiming to others I
myself should not be disqualified.

9.1–27 Paul emphasizes that he has not exercised certain rights that are his

as an apostle. His aim here is probably to support the counsels of ch. 8, although some interpreters believe that he is addressing a new topic. **9.1** Paul is *free* both to claim and to give up certain rights. *Apostle.* See 1.1. *Jesus our Lord,* the resurrected Christ, whom Paul beheld at his conversion and call; see 15.8–10. The Corinthian church was Paul's *work* because it had been founded by him. **9.2** The very existence of a church in Corinth attests (*seals*) Paul's *apostleship;* see also 2 Cor 3.2–3; 10.13–14. **9.3** *Those who would examine me,* perhaps specific adversaries, but they are never named. **9.4** *We,* apostles in general, including Paul. *Right,* translates a Greek word that sometimes means *liberty* (see 8.9) or "authority" (see 2 Cor 10.8). *Food and drink,* living expenses (or at least "board") while serving as an apostle. **9.5** *Brothers of the Lord,* Jesus' brothers (see Mk 6.3), of whom only James is ever named by Paul himself (see 15.7; Gal 1.19). *Cephas,* Peter (see 1.12), who, according to Mk 1.30, was married. **9.6** *Barnabas* (see Acts 4.36–37; Col 4.10) was apparently one of Paul's earliest associates (Gal 2.1–10; see also, e.g., Acts 9.27; 11.19–30), but he and Paul eventually had a falling out (Gal 2.13; see also Acts 15.36–41). *Working for a living,* in addition to apostolic labors; see Acts 18.1–4. **9.7** For the examples used here, see also Deut 20.6; 2 Tim 2.4. **9.9** Deut 25.4; see also 1 Tim 5.17–18. **9.11** *Spiritual good,* the gospel and all that follows from that; see also 3.6. **9.12** *Others,* conceivably Apollos and Peter (see 1.12). *Not made use of this right.* Paul has accepted no financial assistance from the Corinthians; see Acts 18.1–4; 2 Cor 11.7–11; 12.13, 14. **9.13** Jewish sacrifice (see also 10.18) and thus the Jerusalem temple are in view; see Num 18.8–32; Deut 18.1–5. **9.14** As in 7.10, Paul invokes a saying attributed to Jesus (Mt 10.10; Lk 10.7); see also 1 Tim 5.17–18. A similar principle is affirmed in Gal 6.6. **9.15** *These rights* are the ones mentioned in vv. 4–6, especially the right to a living; see also v. 12. Paul's *ground for boasting* is that he had not burdened the Corinthians with his personal needs; see also 2 Cor 11.7–10. **9.16** On Paul's *obligation* to preach, see also 4.1–2; Acts 22.14–15; 26.14–18; Rom 1.1–6, 14–15; 15.18–21 (and Jer 20.9; Lk 17.10). **9.17** *Reward,* or "wage." Paul's *commission* was from God; related to the word translated as *steward* in 4.1–2. **9.19** *Though I am free* interprets the Greek clause as concessive, but it could equally well be taken as causal: "since I am free" (cf. v. 1). *A slave to all,* obligated to serve all; see v. 16; 2 Cor 4.5. *Win,* convert to, or perhaps also strengthen in, the gospel. **9.20** *I became as a Jew.* See Acts 16.3; 21.17–26. **9.21** *Those outside the law,* gentile nonbelievers. *Christ's law.* See also Gal 6.2. **9.22** *The weak,* probably not believers weak in faith (as in 8.9–12), but nonbelievers of lowly social status (as in 1.27), for the topic here is missionary preaching. **9.23** *That I may share in its blessings.* See also v. 27. **9.24** *Receives the prize.* See also Phil 3.12–16; 2 Tim 2.5. **9.25** *A perishable wreath.*

At the Isthmian games, held near Corinth every two years, the winner's crown was made of withered celery. The *imperishable* wreath stands for one's ultimate salvation; see Phil 4.1; 1 Thess 2.19; 2 Tim 4.8; 1 Pet 5.4; Rev 2.10. **9.27** *I punish my body and enslave it*, metaphors for, respectively, enduring hardships (4.11–13) and exercising self-control (v. 25); cf. 9.12b.

Warnings from Israel's History

10

I do not want you to be unaware, brothers and sisters,[a] that our ancestors were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. 5 Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

6 Now these things occurred as examples for us, so that we might not desire evil as they did. 7 Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." 8 We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. 9 We must not put Christ[b] to the test, as some of them did, and were destroyed by serpents. 10 And do not complain as some of them did, and were destroyed by the destroyer. 11 These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. 12 So if you think you are standing, watch out that you do not fall. 13 No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

14 Therefore, my dear friends,[c] flee from the worship of idols. 15 I speak as to sensible people; judge for yourselves what I say. 16 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread. 18 Consider the people of Israel;[d] are not those who eat the sacrifices partners in the altar? 19 What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? 20 No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. 21 You cannot drink the cup

of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. [22]Or are we provoking the Lord to jealousy? Are we stronger than he?

Do All to the Glory of God

23 “All things are lawful,” but not all things are beneficial. “All things are lawful,” but not all things build up. [24]Do not seek your own advantage, but that of the other. [25]Eat whatever is sold in the meat market without raising any question on the ground of conscience, [26]for “the earth and its fullness are the Lord’s.” [27]If an unbeliever invites you to a meal and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. [28]But if someone says to you, “This has been offered in sacrifice,” then do not eat it, out of consideration for the one who informed you, and for the sake of conscience—[29]I mean the other’s conscience, not your own. For why should my liberty be subject to the judgment of someone else’s conscience? [30]If I partake with thankfulness, why should I be denounced because of that for which I give thanks?

10.1–22 Paul now offers examples of the dangers of idolatry. The main topic, however, remains the question about eating meat that has come from pagan sacrifices (see vv. 19–20). **10.1** *Our ancestors,* the Israelites. On the *cloud* and the *sea,* see Ex 13.21–22; 14.22; Ps 105.39; Wis 19.7–8. **10.2** *Baptized,* an expression that derives from Christian practice, not from the Jewish scriptures on which Paul is drawing in this passage. **10.3** *Spiritual food,* i.e., manna; see Ex 16.4, 35; Deut 8.3; Ps 78.24–25. **10.4** On *spiritual drink,* see Ex 17.6; Num 20.7–11; Ps 78.15–16. Although the OT says nothing about a *rock that followed* the Israelites in the wilderness, a later rabbinic tradition did say this about a well (see Num 21.16–18). Since Paul identifies the rock with *Christ,* he probably views the Israelites’ eating and drinking as a kind of Lord’s Supper (see vv. 16–17). **10.5** On the punishment in the *wilderness,* see Num 14.16, 29–30; Ps 78.30–31; Heb 3.17; Jude 5. **10.6** *Desiring evil.* See Num 11.4–6, 34; Ps 106.14–15. **10.7** *The people…play.* Ex 32.6. **10.8** Cf. Num 25.1–9. **10.9** *To the test.* See Ps 78.18; also Deut 6.16; Isa 7.12; Ps 106.14; Bar 4.7; Mt 4.7; Lk 4.12; Acts 15.10. *Destroyed by serpents.* Cf. Num 21.5–6. **10.10** *Some of them* alludes to the Israelites who complained against Moses in the wilderness; e.g., Ex 16.2–3; Num 14.2, 36. *Destroyer,* some avenging angel; see also Ex 12.23; 2 Sam 24.16; 1 Chr 21.15; Wis 18.20–25; Heb 11.28. **10.11** *The ends of the ages,* the last days before the Lord’s return; see 1.7–8; 2.7; 7.26, 29–31; also Dan 12.13; 2 Esd 11.44. **10.12** Addressed to those in Corinth who are heedless of the weak (e.g.,

8.9–11). **10.13** *God is faithful.* See 1.9. **10.14** *Worship of idols.* See 8.4; 12.2; also 1 Jn 5.21. **10.15** *Judge for yourselves.* Cf. 11.13. **10.16–17** The Lord's Supper (see also 11.17–34) is described as a *sharing* both with Christ (see 1.9) and with other believers (see also Phil 1.5; Philem 6). *The blood of Christ.* Cf. 11.25, 27. *The body of Christ.* Cf. 11.24, 27, 29. *The bread that we break.* Cf. 11.24. Paul develops the image of the church as *one body* in 12.12–27 (see also Rom 12.4–8). **10.18** *Partners in the altar.* See 9.13; also Lev 7.6, 15. **10.20** *Demons,* the "so-called gods" (8.4–5) of which pagan idols are representations; see also Deut 32.17; Ps 106.37; Bar 4.7; Rev 9.20. **10.21** *The Lord,* Christ (as in v. 16); see also 2 Cor 6.15. **10.22** Given the statements in vv. 9, 21 (and despite an allusion to Deut 32.21), *the Lord* almost certainly refers to Christ. **10.23–11.1** The discussion opened in 8.1 is brought to a conclusion. **10.23** As in 6.12–13 (see also 7.1), Paul cites and corrects Corinthian slogans. *Beneficial.* See also 6.12; 7.35; 10.33; 12.7. *Build up.* See 8.1. **10.24** Cf. 10.33; 13.5; Phil 2.3–4; Rom 15.1–3. **10.25** A *meat market* often sold cuts that had come from pagan temples. *Conscience.* See 8.7; 10.27–29. **10.26** Ps 24.1. See also Pss 50.12; 89.11; Ex 19.5; Deut 10.14. **10.27** *A meal,* either in a private home or in a public eating place (probably not in a pagan temple, as in 8.10). **10.28** *Someone.* Whether Paul thinks of another Christian or of a nonbeliever remains unclear. *This has been offered in sacrifice,* lit. "This is sacred food" (see note on 8.1). **10.29–30** Paul's questions (as translated here) seem to qualify the counsel of v. 28, but may represent objections by an imagined dialogue partner. Yet Paul's difficult logic has occasioned various interpretations. **10.30** *With thankfulness,* for what God has provided (10.26); see Rom 14.6; 1 Tim 4.3–4; but also 1 Cor 14.17. **10.31** *For the glory of God.* See also 6.20. **10.32** *Give no offense,* do not hinder anyone from coming to or growing in faith; see also 8.9, 13; Rom 14.13. **10.33** *Please everyone,* not in place of pleasing God (see 7.32–34; Gal 1.10; 1 Thess 2.4), but in place of seeking only one's *own advantage;* see v. 24; 9.19–23. *That they may be saved.* See 9.22. **11.1** *Be imitators of me.* See 4.16.

11

31 So, whether you eat or drink, or whatever you do, do everything for the glory of God. [32]Give no offense to Jews or to Greeks or to the church of God, [33]just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved. [1]Be imitators of me, as I am of Christ.

Head Coverings

2 I commend you because you remember me in everything and maintain the traditions just as I handed them on to you. 3But I want you to understand that Christ is the head of every man, and the husband[a] is the head of his wife,[b] and God is the head of Christ. 4Any man who prays or prophesies with something on his head disgraces his head, 5but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved. 6For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. 7For a man ought not to have his head veiled, since he is the image and reflection[c] of God; but woman is the reflection[c] of man. 8Indeed, man was not made from woman, but woman from man. 9Neither was man created for the sake of woman, but woman for the sake of man. 10For this reason a woman ought to have a symbol of[d] authority on her head,[e] because of the angels. 11Nevertheless, in the Lord woman is not independent of man or man independent of woman. 12For just as woman came from man, so man comes through woman; but all things come from God. 13Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? 14Does not nature itself teach you that if a man wears long hair, it is degrading to him, 15but if a woman has long hair, it is her glory? For her hair is given to her for a covering. 16But if anyone is disposed to be contentious—we have no such custom, nor do the churches of God.

Abuses at the Lord's Supper

17 Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. 19Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. 20When you come together, it is not really to eat the Lord's supper. 21For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. 22What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

The Institution of the Lord's Supper

23 For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24and when he had given thanks, he broke it and said, “This is my body that is for[a] you. Do this in remembrance of me.” 25In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” 26For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Partaking of the Supper Unworthily

27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. 28Examine yourselves, and only then eat of the bread and drink of the cup. 29For all who eat and drink[a] without discerning the body,[b] eat and drink judgment against themselves. 30For this reason many of you are weak and ill, and some have died.[c] 31But if we judged ourselves, we would not be judged. 32But when we are judged by the Lord, we are disciplined[d] so that we may not be condemned along with the world.

33 So then, my brothers and sisters,[e] when you come together to eat, wait for one another. 34If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

11.2–16 As in the following sections (vv. 17–34; chs. 12–14), Paul counsels the Corinthians about how to conduct themselves when assembled for worship. **11.3** *Christ is the head.* See also 3.23 (and Eph 1.22; 4.15; 5.23; Col 1.18; 2.10, 19). Some interpreters believe that *head* here connotes “source” (see v. 12) as well as (or rather than) superiority. *The husband is the head.* See also Gen 3.16; Eph 5.23. Paul may not be thinking specifically of marital relationships; see text notes *a* and *b*. *God is the head of Christ.* See also 3.23; 15.28. **11.4** *Prays or prophesies,* when the congregation is gathered for worship. On prophecy, see 12.10; 14.1–5. In Paul’s day Jewish males did not wear any special *head* covering, even in the synagogue. **11.5** *Unveiled,* or more generally “uncovered,” perhaps with loose, flowing hair (typically associated with promiscuous women or priestesses of pagan cults). **11.7** *Image…of God.* See Gen 1.26–27; 5.1; Wis 2.23; Sir 17.3; also 2 Cor 4.4, 6; Col 1.15; Heb 1.3. *Woman…of man* is explained in 11.8–9. **11.8** *Woman from man.* See Gen 2.21–23; see also 1 Tim 2.13. **11.9** *Woman for the sake of man.* See Gen 2.18. **11.10** There is no scholarly consensus about the translation of this verse (see text notes *d* and *e*) or about its

interpretation. *The angels* (see also 4.9; 6.3; 13.1), probably not to be identified with the "sons of God" mentioned in Gen 6.2. **11.11** *In the Lord,* in Christ, thus among Christians. *Not independent of man…of woman* suggests mutuality (see also 7.3–4), and some interpreters believe equality as well. **11.12** *Man comes through woman,* because women bear the children. *All things come from God.* See 3.21–23; 8.6; 10.26; 11.3; Rom 11.36. **11.13** *Judge for yourselves.* Cf. 10.15. **11.14** *Nature,* perhaps what the culture of the day regarded as the created characteristics that differentiate male and female. **11.16** *The churches of God,* Paul's other congregations. **11.17–22** The discussion that begins here extends through v. 34. **11.17** *When you come together.* It is likely that there were several house churches in Corinth, and that they occasionally met together to observe the Lord's Supper. *The following instructions* are not about the conduct of the liturgy as such, but about the conduct of the congregation at the time of the liturgy. *I do not commend you.* Cf. v. 2. **11.18** *Divisions.* Some interpreters believe that these were caused by rivalries that had developed among the various Corinthian house churches (see note on 11.17; also 1.10–13; 12.25). **11.19** Paul's comment on *factions* may reflect the Jewish and early Christian expectation that the close of history would be preceded by various kinds of strife and suffering; see, e.g., 7.26; Mt 10.34–36; Mk 13; 2 Pet 2.1. **11.20–21** The Pauline congregations combined their ritual observance of Jesus' last supper (see Mk 14.17–26) with their own community meal. **11.20** *Not really to eat the Lord's supper.* Paul indicates in vv. 23–26 what a genuine Lord's Supper involves. **11.21** *Goes ahead with your own supper.* Apparently some members of the congregation ate up the provisions they themselves had brought without waiting for all to arrive and then sharing with the assembly as a whole. **11.22** *The church of God.* See 1.2. *Those who have nothing,* the poorer members of the congregation (see 12.24–26; also Jas 2.6). **11.23–26** Paul repeats and comments on the words with which, according to tradition, Jesus at his last supper distributed bread and wine; see also 10.16–17; Mt 26.26–29; Mk 14.22–25; Lk 22.15–20. **11.23** *I received…what I also handed on* identifies the following as drawn *from the Lord* not directly, but by way of the church's tradition (see also 15.3). *Betrayed,* by Judas Iscariot (see Mk 14.43–46). **11.24** *Thanks.* Jewish meals customarily began with the blessing and distribution of the bread. *For you,* either "for your sake" or "in your place." **11.25** *The cup,* of wine (see 10.16). *After supper.* See also Lk 22.20. This phrase suggests that the ritual acts with bread and cup were customarily separated by an ordinary community meal. *New covenant.* See also Jer 31.31; 32.40; Lk 22.20; 2 Cor 3.6; Heb 8.6–13; 9.15–20. *Blood* seals and thus symbolizes the covenant; see Ex 24.8; Zech 9.11; Heb 9.12; 13.20; also Rom 3.25; 5.9. **11.26** Paul interprets the tradition he has just cited by

accentuating Christ's saving death (see 15.3–5) and expected return (see 1.7–8). **11.27–34** The discussion begun in v. 17 is concluded with some sober warnings and earnest appeals. **11.27** *An unworthy manner.* See v. 29. **11.28** *Examine yourselves.* See also 2 Cor 13.5; Gal 6.4. **11.29** When believers neither discern nor are concerned for one another's needs, Christ's body (see 10.16–17; 12.12–13) is being disregarded and violated (cf. 8.12). **11.30** How many and who were *ill* or had *died* is unknown. These illnesses and deaths are interpreted as the consequence of disorders within the congregation. **11.31** *If we judged ourselves* involves a wordplay, since the Greek term translated *judged* can also be rendered *discerned*, as in v. 29. **11.32** *The Lord*, probably Christ, as in the liturgical tradition (v. 23). *The world*, non-Christians. **11.33–34** See vv. 21–22. **11.33** *Wait for one another* may suggest that the poorer members always had to arrive late for congregational meals; the verb here could also be translated "accept" or "welcome." Cf. 8.11–13; 12.25. **11.34** What *the other things* were is unknown. *When I come.* See 4.19–21; 16.5–9.

Spiritual Gifts

12

Now concerning spiritual gifts,[f] brothers and sisters,[e] I do not want you to be uninformed. [2]You know that when you were pagans, you were enticed and led astray to idols that could not speak. [3]Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

4 Now there are varieties of gifts, but the same Spirit; [5]and there are varieties of services, but the same Lord; [6]and there are varieties of activities, but it is the same God who activates all of them in everyone. [7]To each is given the manifestation of the Spirit for the common good. [8]To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, [9]to another faith by the same Spirit, to another gifts of healing by the one Spirit, [10]to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. [11]All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

One Body with Many Members

12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. [13]For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

14 Indeed, the body does not consist of one member but of many. [15]If the foot would say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. [16]And if the ear would say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. [17]If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? [18]But as it is, God arranged the members in the body, each one of them, as he chose. [19]If all were a single member, where would the body be? [20]As it is, there are many members, yet one body. [21]The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” [22]On the contrary, the members of the body that seem to be weaker are indispensable, [23]and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; [24]whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, [25]that there may be no dissension within the body, but the members may have the same care for one another. [26]If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

27 Now you are the body of Christ and individually members of it. [28]And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. [29]Are all apostles? Are all prophets? Are all teachers? Do all work miracles? [30]Do all possess gifts of healing? Do all speak in tongues? Do all interpret? [31]But strive for the greater gifts. And I will show you a still more excellent way.

12.1–11 Paul’s comments about spiritual gifts, introduced here, continue through ch. 14. In particular, he is concerned to correct the view that speaking in tongues somehow demonstrates the higher spiritual status of those who are thus graced. **12.1** *Now concerning.* See note on 8.1. *Spiritual gifts.* The form of the Greek word used here can mean either “spiritual things” or *spiritual persons* (see text note *f*). Which of these is adopted makes little difference; in either case Paul’s focus in chs. 12–14 is on how gifts like “tongues” should be evaluated. **12.2** *Pagans,* gentile nonbelievers. *Idols that could not speak.* See 8.4–6; 10.6–

14; also Pss 115.4–7; 135.15–17; Isa 46.7; Hab 2.18–19; 3 Macc 4.16. **12.3** *The Spirit of God.* See 2.12. It is unclear whether Paul actually knew of persons who said, *Let Jesus be cursed! Jesus is Lord* was one of the church's earliest creedal affirmations; see also 8.6; Rom 10.9; 2 Cor 4.5; Phil 2.11. **12.4** *Gifts.* The Greek term here (and in 1.7; 7.7; 12.9, 28, 30, 31; Rom 1.11; 12.6) is *charisma*, not the one rendered *spiritual gifts* in v. 1. A *charisma* is a benefit with which one has been "graced." **12.5** *Services,* or "ministries," listed in v. 28; see also Rom 12.7. *The same Lord,* Christ; see also 8.6. **12.6** On God, who *activates,* or works, in everyone, see also Gal 2.8; Phil 2.13; 1 Thess 2.13; Eph 1.11. **12.7** *The common good,* or "the benefit of all," a major concern in this Letter; see 6.12; 7.35; 10.23, 33. **12.8–10** Similar (but not identical) lists of spiritual gifts appear in vv. 28, 29–30; Rom 12.6–8; see also Eph 4.11; 1 Pet 4.10–11. **12.8** *Utterance,* or "word" (an intelligible utterance). *Wisdom.* See 2.6–16. *Knowledge.* See 1.5; 8.1; 13.2, 8. **12.9** *Faith,* here the special ability, granted only to some believers, to do extraordinary things (see 13.2); not to be confused with the kind of faithfulness that is fundamental to the Christian life (see, e.g., 2.5; 16.13). *Healings* are attributed to Paul himself in Acts (e.g., 14.8–10). **12.10** *The working of miracles,* apparently regarded as a more comprehensive gift than those of "faith" and "healing" see also v. 28; 2 Cor 12.12; Gal 3.5. *Prophecy.* See 11.4–5; 13.2, 8; ch. 14; 1 Thess 5.20. *Discernment of spirits,* perhaps the ability to distinguish between true and false prophecy, as in 14.29; 1 Thess 5.19–21; but see Acts 16.16–18; 1 Jn 4.1. *Tongues,* unintelligible utterance (in contrast to prophecy and the kinds of speech mentioned in v. 8); see 13.1, 8; ch. 14; Acts 10.46; 19.6. In Acts 2.4, 11 the same word is properly translated as "languages." *Interpretation of tongues.* See 14.5, 13, 26–28. **12.11** *Activated.* See v. 6. *As the Spirit chooses* expresses the sovereignty of divine grace; see also v. 18. **12.12–31** Paul now introduces (vv. 12–13) and elaborates (vv. 14–31) his metaphor of the church as Christ's body. Along with ch. 13, this provides a foundation for the more specific counsels that follow in ch. 14. **12.12–13** Like certain other ancient writers, Paul regards the human *body* as illustrating the point that unity and diversity are not incompatible (see also vv. 14–16). Applying this to the church, conceived as Christ's *body* (see v. 27), he alludes to an early Christian affirmation about the meaning of baptism into Christ; see also Gal 3.27–28; Col 3.11. *Jews or Greeks.* See 7.18–19; also 1.22, 24. *Slaves or free.* See 7.21–23. *Made to drink of one Spirit* may suggest that new believers become suffused with the Spirit at their baptism (cf. 10.3–4). **12.14–16** Paul stresses the diversity, thus interdependence, of the body's members; see also vv. 12, 20, 27; Rom 12.4–5; Eph 4.25; 5.30. **12.17–21** The body's diversity in unity is God's own doing (see also vv. 24, 28; cf. 15.38). **12.22** *The members…that seem to be weaker,* probably an allusion to

the vulnerable but vital internal organs of a human body, thus by analogy the most vulnerable yet vital members of a Christian congregation. See also 8.7, 9–12; 9.22; 1 Thess 5.14. **12.23** *Less honorable…less respectable members,* the genitals, which in many cultures are covered to avoid shame (see Gen 3.7–10); by analogy the members of lower standing in society, who are nonetheless important to the congregation. **12.24** *More respectable members,* the parts of the body left uncovered; by analogy the congregational members of higher standing in society. *The inferior member,* perhaps better "the needy member," which would include the *weaker,* the *less honorable,* and the *less respectable* (vv. 22–23). **12.25** *No dissension.* See also 1.10. *Care for one another.* See also 11.33. **12.26** Paul's conception of Christian community as sharing in the sufferings (e.g., 2 Cor 1.7; 11.28–29) and joys (e.g., 2 Cor 2.3; 7.13) of others departs from the ancient Greek and Roman ideal of dispassionate self-sufficiency; see also Rom 12.15; 15.1; Gal 6.2. **12.27** This description of the Corinthian church as *the body of Christ* makes explicit what seems implicit in v. 12 (if not already in 1.13; 6.15; 10.17). See also Rom 12.4–5. The metaphor is developed further in Colossians (e.g., 1.18, 24; 2.19; 3.15) and Ephesians (e.g., 4.4, 12; 5.23, 29–30). **12.28** See also the list of gifts in vv. 8–10. *Apostles.* See 1.1. *Teachers.* See 4.17; also Acts 13.1; Rom 12.7. *Deeds of power,* miracles, as in vv. 10, 29. *Assistance,* perhaps helpful deeds in general (see Rom 12.8; also 1 Tim 5.10). *Leadership.* The same Greek term is used in the Septuagint to refer to offering wise counsel (Prov 1.5; 11.14; 24.6). **12.30** *Do all interpret?* alludes to those who are able to interpret tongues; see 14.5, 13, 26–28. **12.31** *But strive for the greater gifts,* or "Do you strive for the greater gifts?" *The greater gifts* are, in Paul's view, those that build up the congregation; see 14.4–5. *A still more excellent way* than any spiritual gift is the kind of love described in ch. 13.

The Gift of Love

13

If I speak in the tongues of mortals and of angels, but do not have love, I am
noisy gong or a clanging cymbal. [2]And if I have prophetic powers, and
understand all mysteries and all knowledge, and if I have all faith, so as to
remove mountains, but do not have love, I am nothing. [3]If I give away all my
possessions, and if I hand over my body so that I may boast,[a] but do not have
love, I gain nothing.

4 Love is patient; love is kind; love is not envious or boastful or arrogant [5]or
rude. It does not insist on its own way; it is not irritable or resentful; [6]it does not

rejoice in wrongdoing, but rejoices in the truth. [7]It bears all things, believes all things, hopes all things, endures all things.

8 Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. [9]For we know only in part, and we prophesy only in part; [10]but when the complete comes, the partial will come to an end. [11]When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. [12]For now we see in a mirror, dimly,[b]but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. [13]And now faith, hope, and love abide, these three; and the greatest of these is love.

13.1–13 This chapter has been introduced by the last sentence of ch. 12. Although there is nothing explicitly theological here, Paul presupposes what he has already said about love in 8.1–3. Thus, along with ch. 12 this chapter lays the theological foundation for the counsels in ch. 14. **13.1** *I,* in this chapter either "anyone" or Paul himself. If the latter, the apostle is lifting up his own situation as exemplary. *The tongues of mortals and of angels.* The whole phrase may refer to the ecstatic utterance of those who speak in tongues, or else a distinction is intended between ordinary speech and tongues ("angelic" speech). **13.2** *Mysteries.* See 4.1; 14.2. *Faith…to remove mountains.* See 12.9; also Mk 11.22–23; Mt 21.21; Mt 17.20; also Isa 54.10. **13.3** *Giving away…possessions.* See Mt 6.2. Elsewhere Paul *boasts* in his weaknesses and sufferings; see 2 Cor 11.30; 12.5, 9–10. **13.4–7** Love's actions, as Paul identifies them here, stand in striking contrast to the prevailing pattern of conduct in the Corinthian congregation, of which he has been critical in earlier chapters. This description of love's way (12.31) matches his understanding of both God's love as disclosed in Christ (e.g., Rom 5.6, 8; 15.3, 7–8; 2 Cor 8.9; Phil 2.6–11) and what constitutes appropriate conduct for those who are in Christ (10.24, 32–33; Rom 15.1–2; 2 Cor 5.14–15; Phil 2.3–4). See also Rom 12.9–21; 13.8–10; Gal 5.13–14. **13.7** The declaration that love *believes all things, hopes all things* anticipates v. 13. **13.8–10** In emphasizing the limitations of *prophecies, tongues,* and *knowledge,* Paul seeks to correct the Corinthians' inflated claims about these; see also 8.1; 13.2, 12–13. **13.8** Paul regards God's *love* as the ultimate and only enduring reality. See also v. 13; cf. 8.1–3; Rom 5.5; 8.35, 37–39. **13.10** *The complete,* an allusion to the promised eschatological fulfillment of salvation (see 1.7–8). **13.11–12** *I.* See note on 13.1. *Childish ways.* See also 3.1–4; 14.20. **13.12** *Now…then* distinguishes the present age from the age to come. Ancient *mirrors* were made of bronze, and those of Corinthian manufacture were noted for their

excellence. *Dimly* perhaps describes the indirect, thus defective, view that one has of a mirrored object; see also 2 Cor 5.7. *Face to face.* See Ex 33.11 (also Deut 34.10); Num 12.8. *As I have been fully known,* by God; see 8.3; Gal 4.9. **13.13** *Faith, hope, and love.* This triad is also visible in v. 7; Rom 5.1–5; Gal 5.5–6; Col 1.4–5; 1 Thess 1.3; 5.8; Heb 10.22–24; 1 Pet 1.21–22. *The greatest.* According to 12.31b, love is *a still more excellent way* than even the greatest spiritual gifts.

Gifts of Prophecy and Tongues

14

Pursue love and strive for the spiritual gifts, and especially that you may
prophesy. [2]For those who speak in a tongue do not speak to other people but to
God; for nobody understands them, since they are speaking mysteries in the
Spirit. [3]On the other hand, those who prophesy speak to other people for their
upbuilding and encouragement and consolation. [4]Those who speak in a tongue
build up themselves, but those who prophesy build up the church. [5]Now I would
like all of you to speak in tongues, but even more to prophesy. One who
prophesies is greater than one who speaks in tongues, unless someone interprets,
so that the church may be built up.

6 Now, brothers and sisters,[c] if I come to you speaking in tongues, how will I
benefit you unless I speak to you in some revelation or knowledge or prophecy
or teaching? [7]It is the same way with lifeless instruments that produce sound,
such as the flute or the harp. If they do not give distinct notes, how will anyone
know what is being played? [8]And if the bugle gives an indistinct sound, who will
get ready for battle? [9]So with yourselves; if in a tongue you utter speech that is
not intelligible, how will anyone know what is being said? For you will be
speaking into the air. [10]There are doubtless many different kinds of sounds in the
world, and nothing is without sound. [11]If then I do not know the meaning of a
sound, I will be a foreigner to the speaker and the speaker a foreigner to me.
[12]So with yourselves; since you are eager for spiritual gifts, strive to excel in
them for building up the church.

13 Therefore, one who speaks in a tongue should pray for the power to
interpret. [14]For if I pray in a tongue, my spirit prays but my mind is
unproductive. [15]What should I do then? I will pray with the spirit, but I will pray
with the mind also; I will sing praise with the spirit, but I will sing praise with

the mind also. [16]Otherwise, if you say a blessing with the spirit, how can anyone in the position of an outsider say the “Amen” to your thanksgiving, since the outsider does not know what you are saying? [17]For you may give thanks well enough, but the other person is not built up. [18]I thank God that I speak in tongues more than all of you; [19]nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue.

20 Brothers and sisters,[a] do not be children in your thinking; rather, be infants in evil, but in thinking be adults. [21]In the law it is written,

> “By people of strange tongues
> and by the lips of foreigners
> I will speak to this people;
> yet even then they will not listen to me,”

says the Lord. [22]Tongues, then, are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers. [23]If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your mind? [24]But if all prophesy, an unbeliever or outsider who enters is reproved by all and called to account by all. [25]After the secrets of the unbeliever’s heart are disclosed, that person will bow down before God and worship him, declaring, “God is really among you.”

Orderly Worship

26 What should be done then, my friends?[a]When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. [27]If anyone speaks in a tongue, let there be only two or at most three, and each in turn; and let one interpret. [28]But if there is no one to interpret, let them be silent in church and speak to themselves and to God. [29]Let two or three prophets speak, and let the others weigh what is said. [30]If a revelation is made to someone else sitting nearby, let the first person be silent. [31]For you can all prophesy one by one, so that all may learn and all be encouraged. [32]And the spirits of prophets are subject to the prophets, [33]for God is a God not of disorder but of peace.

(As in all the churches of the saints, [34]women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. [35]If there is anything they desire to know, let them ask their

husbands at home. For it is shameful for a woman to speak in church.[a] 36Or did the word of God originate with you? Or are you the only ones it has reached?)

37 Anyone who claims to be a prophet, or to have spiritual powers, must acknowledge that what I am writing to you is a command of the Lord. 38Anyone who does not recognize this is not to be recognized. 39So, my friends,[b] be eager to prophesy, and do not forbid speaking in tongues; 40but all things should be done decently and in order.

14.1–25 The instructions about spiritual gifts offered in this chapter are based on what has been said in ch. 12 about Christ's body and on the teaching about love in 8.1–3 and ch. 13. **14.1** Because *love* is what matters most (ch. 13), those *spiritual gifts* (see 12.1) that build up the congregation are to be particularly valued (14.2–5); see 8.1; 14.12, 26; 16.14. **14.2** *Mysteries.* See 4.1; 13.2 (not the gospel, as in 2.1). **14.4** *Build up the church,* a special theme of this chapter; see also vv. 12, 17, 19, 26; cf. 8.7–11; 10.33–11.1. **14.5** *Even more to prophesy.* See also Num 11.29. *Interprets.* See vv. 13, 26–28. **14.9** See vv. 2–5. *Into the air,* to no effect (cf. 9.26). **14.12** *Strive to excel.* See also 12.31; 14.1–5. **14.13** *The power to interpret,* a paraphrase of the Greek; perhaps better "the gift to interpret" (see 12.10, 30). **14.15** *With the spirit…with the mind* contrasts ordinary, intelligible speech with ecstatic utterances; see also Eph 5.18–19. **14.16** *Outsider.* Whether Paul means a nonbeliever or another Christian is unclear; see also vv. 23–24. *The "Amen,"* the traditional congregational response to prayer, whereby it is affirmed; see also 2 Cor 1.20. **14.18–19** Paul reformulates his primary appeal (vv. 1, 5) as a statement of personal resolve. **14.20** *Do not be children.* See also 3.1–4; 13.11. **14.21** Isa 28.11–12. **14.22** *Tongues…are…for unbelievers, prophecy is…for believers,* evidently because tongues do not edify while prophesying does (see vv. 23–25), but the exact point is unclear and scholarly interpretations differ. **14.23** *Outsiders or unbelievers.* Whether Paul is using these terms synonymously is uncertain; see also v. 16. **14.25** *Secrets…disclosed.* See also 4.5; 2 Cor 4.2. *Bow down…and worship.* See Isa 45.14. *God is really among you.* See Zech 8.23. **14.26–40** Paul gives directives about what should happen when the congregation is assembled for worship. Who, if anyone, presided over the proceedings is unknown. **14.26** *Hymn,* lit. "psalm." *Lesson,* lit. "teaching" (probably not a "lesson" from scripture). *Revelation…tongue…interpretation.* See 12.7–10. *Let all things be done for building up,* another way of appealing for love (see v. 1; 16.14); see also 10.23; 14.12; Rom 14.19; 15.2; 2 Cor 12.19; Eph 4.12; 1 Thess 5.11. **14.29** *Let the others weigh what is said.* Every prophet's utterances are subject to critical analysis and evaluation (see also v. 32; 1 Thess 5.19–21). It is unclear whether *others* refers to all of the

others present or only to the other prophets. **14.32** *The spirits of prophets.* See also Rev 22.6. **14.33** *God…of peace.* See also Rom 15.33; 16.20; 2 Cor 13.11; Phil 4.9; 1 Thess 5.23; 2 Thess 3.16; Heb 13.20. *As in all the churches of the saints,* sometimes seen as the closing phrase of the preceding sentence. **14.34–35** Some interpreters regard the instruction for women to be silent in churches as a later, non-Pauline addition to the Letter, more in keeping with the viewpoint of the Pastoral Letters (see 1 Tim 2.11–12; Titus 2.5) than of the certainly Pauline Letters. See also Eph 5.22–24; Col 3.18; 1 Pet 3.1–6. **14.36** Some interpreters who view vv. 34–35 as a non-Pauline addition include this verse as well. **14.37** *A command of the Lord,* not a reference to some specific saying of Jesus (as in 7.10; 9.14), but to all that Paul has said, as an apostle of Christ, about spiritual gifts. **14.38** *Not to be recognized.* See also Mt 7.23; 25.12; Mk 8.38. **14.40** Underlying this directive is the one in v. 26, and underlying both is the appeal to follow the more excellent way of love (12.31; 14.1; 16.14).

The Resurrection of Christ

15

Now I would remind you, brothers and sisters,[c] of the good news[d] that I proclaimed to you, which you in turn received, in which also you stand, 2 through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

3 For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, 4 and that he was buried, and that he was raised on the third day in accordance with the scriptures, 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers and sisters[e] at one time, most of whom are still alive, though some have died.[e] 7 Then he appeared to James, then to all the apostles. 8 Last of all, as to one untimely born, he appeared also to me. 9 For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. 11 Whether then it was I or they, so we proclaim and so you have come to believe.

The Resurrection of the Dead

12 Now if Christ is proclaimed as raised from the dead, how can some of you

say there is no resurrection of the dead? 13If there is no resurrection of the dead, then Christ has not been raised; 14and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. 15We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. 16For if the dead are not raised, then Christ has not been raised. 17If Christ has not been raised, your faith is futile and you are still in your sins. 18Then those also who have died[a] in Christ have perished. 19If for this life only we have hoped in Christ, we are of all people most to be pitied.

20 But in fact Christ has been raised from the dead, the first fruits of those who have died.[a] 21For since death came through a human being, the resurrection of the dead has also come through a human being; 22for as all die in Adam, so all will be made alive in Christ. 23But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. 24Then comes the end,[b] when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. 25For he must reign until he has put all his enemies under his feet. 26The last enemy to be destroyed is death. 27For "God[c] has put all things in subjection under his feet." But when it says, "All things are put in subjection," it is plain that this does not include the one who put all things in subjection under him. 28When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all.

29 Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

30 And why are we putting ourselves in danger every hour? 31I die every day! That is as certain, brothers and sisters,[d] as my boasting of you—a boast that I make in Christ Jesus our Lord. 32If with merely human hopes I fought with wild animals at Ephesus, what would I have gained by it? If the dead are not raised,

> "Let us eat and drink,
> for tomorrow we die."

33Do not be deceived:

> "Bad company ruins good morals."

34Come to a sober and right mind, and sin no more; for some people have no

knowledge of God. I say this to your shame.

The Resurrection Body

35 But someone will ask, “How are the dead raised? With what kind of body do
they come?” 36Fool! What you sow does not come to life unless it dies. 37And as
for what you sow, you do not sow the body that is to be, but a bare seed, perhaps
of wheat or of some other grain. 38But God gives it a body as he has chosen, and
to each kind of seed its own body. 39Not all flesh is alike, but there is one flesh
for human beings, another for animals, another for birds, and another for fish.
40There are both heavenly bodies and earthly bodies, but the glory of the
heavenly is one thing, and that of the earthly is another. 41There is one glory of
the sun, and another glory of the moon, and another glory of the stars; indeed,
star differs from star in glory.

42 So it is with the resurrection of the dead. What is sown is perishable,
what is raised is imperishable. 43It is sown in dishonor, it is raised in glory. It is
sown in weakness, it is raised in power. 44It is sown a physical body, it is raised a
spiritual body. If there is a physical body, there is also a spiritual body. 45Thus it
is written, “The first man, Adam, became a living being” the last Adam became
a life-giving spirit. 46But it is not the spiritual that is first, but the physical, and
then the spiritual. 47The first man was from the earth, a man of dust; the second
man is[a] from heaven. 48As was the man of dust, so are those who are of the dust;
and as is the man of heaven, so are those who are of heaven. 49Just as we have
borne the image of the man of dust, we will[b] also bear the image of the man of
heaven.

50 What I am saying, brothers and sisters,[c] is this: flesh and blood cannot
inherit the kingdom of God, nor does the perishable inherit the imperishable.
51Listen, I will tell you a mystery! We will not all die,[d] but we will all be
changed, 52in a moment, in the twinkling of an eye, at the last trumpet. For the
trumpet will sound, and the dead will be raised imperishable, and we will be
changed. 53For this perishable body must put on imperishability, and this mortal
body must put on immortality. 54When this perishable body puts on
imperishability, and this mortal body puts on immortality, then the saying that is
written will be fulfilled:

> “Death has been swallowed up in victory.”
> 55 “Where, O death, is your victory?
> Where, O death, is your sting?”

[56]The sting of death is sin, and the power of sin is the law. [57]But thanks be to God, who gives us the victory through our Lord Jesus Christ.

58 Therefore, my beloved,[e] be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.

15.1–11 Here Paul lays the theological foundation for the last major topic of the Letter, the resurrection of the dead (see v. 12). **15.1** *I would remind you.* In what follows, Paul summarizes the message he had proclaimed in Corinth as a missionary (cf. 2 Cor 1.19). **15.3** *Handed on…received* identifies what follows (at least through v. 5) as the church's tradition (see also 11.23). *Christ died for our sins.* See also Rom 5.8; Gal 1.4; cf. Rom 3.25; 4.25; 6.10; 2 Cor 5.19, 21. *The scriptures,* what would later be called the Old Testament. Certain passages were interpreted as references to Christ's death, e.g., Ps 69.9 (see Rom 15.3); Isa 53.4–12 (see 1 Pet 2.22–25). **15.4** *Buried,* possibly an allusion to Isa 53.9. *Raised on the third day.* See Mt 16.21. Belief in Christ's resurrection is central to Paul's argument in vv. 12–34. *The scriptures.* It is uncertain what specific passage(s), if any, may be in mind (Hos 6.2? Jon 1.17?). **15.5** *Cephas,* Peter (as in 1.12); see Lk 24.34. *The twelve,* Jesus' disciples (even after Judas's defection); see Lk 24.36; Jn 20.19. **15.6** *More than five hundred,* perhaps on some occasion like that recounted in Acts 2.1–42. **15.7** *James,* Jesus' brother; see Mk 6.3; Gal 1.19. *All the apostles,* a more inclusive group than the Twelve. **15.8** *Untimely born,* some kind of unusual birth, possibly first used about Paul's conversion by his critics. *Appeared also to me,* at the apostle's conversion and call; see 9.1; Gal 1.15–16; Acts 9.3–6. **15.9** *Persecuted.* See Gal 1.13; Phil 3.6; Acts 8.3. **15.10** *The grace of God.* See 3.10. **15.11** Cf. vv. 1–3. *Whether…I or they.* What Paul proclaimed was not unique to him. **15.12–34** Paul argues that those who do not hope for the resurrection of the dead are in effect denying Christ's own resurrection and thus the gospel on which their faith rests (see vv. 1–11). **15.12** *Some of you.* If Paul knows who or how many, he never says; he could mean "most." *No resurrection of the dead.* Paul does not indicate the reasons alleged for this view. **15.13–14** See also vv. 15–16; the connection between Christ's resurrection and the resurrection of the dead has already been stated in 6.14, and will be explained in 15.20. **15.15** *Misrepresenting God.* See also 1 Jn 5.10. **15.17** *Sins.* See v. 3. **15.19** This verse may echo a Jewish proverb; see *2 Baruch* 21.13. **15.20** *Raised from the dead* echoes v. 4. In ancient Israel the *first fruits,* the earliest produce of a season's harvest, were dedicated to God; see Ex 23.19. **15.21–22** *Adam* and *Christ* are also compared in vv. 45–49; Rom 5.12–21. **15.23** *At his coming.* See 1.7–8; 1 Thess 4.13–17. **15.24** *The kingdom.* See 4.20; 15.50. *Every ruler…authority…power,* both earthly and heavenly; see also Rom 8.38;

Eph 1.21; Col 2.10, 15; 1 Pet 3.22. **15.25–28** Interpreters disagree about which pronouns refer to God and which to Christ. **15.25** See Ps 110.1. **15.26** On the victory over *death,* see also vv. 54–55. **15.27** Ps 8.6. See also Phil 3.21. **15.28** *The Son…subjected.* See also 3.23; 11.3. **15.29** Why the Corinthians practiced *baptism on behalf of the dead* is unknown; see also 2 Macc 12.44–45. **15.30** For examples of this *danger,* see 4.11–13. **15.32** *Wild animals at Ephesus,* a figure of speech, perhaps alluding to the troubles mentioned in 2 Cor 1.8–9; see also 16.8–9. *Let us…we die.* Isa 22.13. **15.33** A proverbial saying, deriving from a lost play by the Athenian writer Menander (d. early third century BCE). **15.34** This verse epitomizes all of the appeals in this Letter. *No knowledge of God,* perhaps specifically that God raised Christ from the dead (v. 15). **15.35–58** Paul explains that at Christ's return the dead will be resurrected with "spiritual" bodies and that those who have not died will also be transformed. **15.38–39** See Gen 1.11–12, 20–25. **15.40–41** See Gen 1.14–18. **15.43** *In glory…in power.* Cf. Phil 3.21. **15.45** *Adam became a living being.* Gen 2.7. *The last Adam,* Christ; see vv. 21–22. *Life-giving spirit,* in distinction from the first Adam, who was simply alive; see also v. 22. **15.47** Cf. Dan 7.13. **15.49** *Image.* See 11.7; Gen 1.26–27; 5.3; also Rom 8.29; 2 Cor 3.18; 4.4. **15.50** *Flesh and blood,* the physical body; see v. 44. *Kingdom of God.* See 4.20; 15.24. **15.51** *We will not all die.* Paul believes that at least some Christians (likely including himself) will survive until Christ's return; see also 1 Thess 4.15. **15.52** *The last trumpet.* See Mt 24.31; 1 Thess 4.16; Rev 8.2; also Isa 27.13. *We will be changed.* See also Phil 3.21; *2 Baruch* 51.1–6. **15.53** *Put on immortality.* See also 2 Cor 5.4. **15.54–55** *Death…sting* draws from Isa 25.8; Hos 13.14. **15.56** *Death* is understood to be the consequence of Adam's (humanity's) *sin* (vv. 21–22; Rom 5.12; see Gen 2.17), which is brought to life by *the law* (Rom 5.13; 7.9–13). **15.57** *Through our Lord Jesus Christ,* who is the *life-giving spirit* (v. 45). **15.58** *The work of the Lord,* activities on behalf of the gospel; also 16.10. *Not in vain.* Cf. v. 10; Isa 49.4; 65.23.

The Collection for the Saints

16

Now concerning the collection for the saints: you should follow the directions I gave to the churches of Galatia. [2]On the first day of every week, each of you is to put aside and save whatever extra you earn, so that collections need not be taken when I come. [3]And when I arrive, I will send any whom you approve with letters to take your gift to Jerusalem. [4]If it seems advisable that I should go also, they will accompany me.

Plans for Travel

5 I will visit you after passing through Macedonia—for I intend to pass through
Macedonia—[6]and perhaps I will stay with you or even spend the winter, so that
you may send me on my way, wherever I go. [7]I do not want to see you now just
in passing, for I hope to spend some time with you, if the Lord permits. [8]But I
will stay in Ephesus until Pentecost, [9]for a wide door for effective work has
opened to me, and there are many adversaries.

10 If Timothy comes, see that he has nothing to fear among you, for he is
doing the work of the Lord just as I am; [11]therefore let no one despise him. Send
him on his way in peace, so that he may come to me; for I am expecting him
with the brothers.

12 Now concerning our brother Apollos, I strongly urged him to visit you
with the other brothers, but he was not at all willing[a] to come now. He will come
when he has the opportunity.

Final Messages and Greetings

13 Keep alert, stand firm in your faith, be courageous, be strong. [14]Let all that
you do be done in love.

15 Now, brothers and sisters,[b] you know that members of the household of
Stephanas were the first converts in Achaia, and they have devoted themselves
to the service of the saints; [16]I urge you to put yourselves at the service of such
people, and of everyone who works and toils with them. [17]I rejoice at the coming
of Stephanas and Fortunatus and Achaicus, because they have made up for your
absence; [18]for they refreshed my spirit as well as yours. So give recognition to
such persons.

19 The churches of Asia send greetings. Aquila and Prisca, together with the
church in their house, greet you warmly in the Lord. [20]All the brothers and
sisters[b] send greetings. Greet one another with a holy kiss.

21 I, Paul, write this greeting with my own hand. [22]Let anyone be accursed
who has no love for the Lord. Our Lord, come![c] [23]The grace of the Lord Jesus be
with you. [24]My love be with all of you in Christ Jesus.[d]

16.1–4 These instructions presuppose that the Corinthians already know about Paul's collection project. **16.1** *Now concerning.* See note on 8.1. *The collection for the saints,* a fund for the Jerusalem church to which Paul had committed himself and his congregations; see Gal 2.10; also 2 Cor 8–9. **16.2**

First day of every week, perhaps at a weekly meeting of the church or of its constituent house churches. **16.3–4** In the end, Paul does take the Corinthians' *gift to Jerusalem;* see Rom 15.25–29. **16.5–12** Paul informs the Corinthians of his travel plans and of the whereabouts of two others known to them. **16.5** *Macedonia,* the Roman province of which Thessalonica was the capital. **16.8** *Ephesus,* the capital city of the Roman province of Asia (see v. 19). *Pentecost,* a Jewish festival, also observed by Christians, which took place each spring some weeks after Passover (see 2 Macc 12.32; Acts 2.1). **16.10** *If Timothy comes,* probably "whenever Timothy arrives," since he has been sent; see 4.17. **16.11** Whether *the brothers* are with Timothy or Paul is unclear. If the latter, they are perhaps the three named in v. 17. **16.12** *Now concerning.* See note on 8.1. *Apollos.* See 1.12. *The other brothers,* either persons traveling with Timothy or those named in v. 17. **16.13–24** Paul often precedes the closing benediction of a Letter, as he does here, with brief appeals, instructions, and comments on a variety of topics. **16.14** This appeal is implicit throughout the Letter (see 12.31–14.1). **16.15** *Stephanas.* See 1.16; 16.17. *Achaia.* See Introduction. *Saints.* See 1.2. **16.17–18** *Fortunatus and Achaicus,* like Stephanas, were probably Corinthians. **16.19** *Asia.* See note on 16.8. *Aquila and Prisca,* two of Paul's closest associates; see Acts 18.1–3; Rom 16.3–5. **16.20** *Holy kiss,* a form of Christian greeting; see also Rom 16.16; 1 Thess 5.26; 1 Pet 5.14. **16.21** *With my own hand.* The earlier portion of the Letter was dictated to a secretary; see also Gal 6.11; Col 4.18; 2 Thess 3.17; Philem 19. **16.22** *Accursed.* See also Rom 9.3; Gal 1.8–9. *Our Lord, come!* See also Rev 22.20. **16.23–24** An invocation of Christ's grace is found at the end of most of Paul's Letters, but only here does he add a comment about his love for the addressees (see, however, 1 Thess 3.12; cf. 2 Cor 2.4; 11.11; 12.15).

The Second Letter of Paul to the CORINTHIANS

OF ALL PAUL'S LETTERS, 2 Corinthians is perhaps the most difficult to interpret. One contributing factor is the seemingly disjointed nature of its argument. 2 Cor 6.14–7.1 seems to be a digression from an appeal that begins in 6.11–13 and resumes in 7.2–4. The narration of Paul's journey from Asia Minor to Macedonia (2.12–13) is interrupted, only to resume five chapters later (7.5). In addition, the tone of the Letter varies widely. Ch. 7 is joyful and conciliatory, whereas chs. 10–13 are ironic and argumentative. Because of the digressions, abrupt transitions, and differences in tone, many scholars have argued that 2 Corinthians is composed of several fragments. Certainly it is a mixed Letter, containing different styles and various elements such as appeals, exhortations, rebukes, threats, attacks, counterattacks, self-defense, self-praise, and irony.

Nature and Sequence of the Corinthian Correspondence

AFTER PAUL ESTABLISHED THE CHURCH at Corinth, he carried on an extensive correspondence with the Christians in that city. They wrote him at least once (1 Cor 7.1), and he wrote them no fewer than four times. His first letter (Letter A) is mentioned in 1 Cor 5.9; the second (Letter B) is our 1 Corinthians, written from Ephesus (1 Cor 16.8). About the same time as Letter B, Paul sent his co-worker Timothy to Corinth (1 Cor 4.17; 16.10–11). According to most reconstructions, shortly thereafter a group of Jewish-Christian missionaries (2 Cor 11.22–23) arrived in Corinth and began to criticize the apostle. Timothy (1.1) apparently returned to Ephesus with a troubling report about the church, which prompted Paul to change his plans and to travel directly to Corinth. He later described this second visit as "painful" because some individual there wronged him (2.1–11; 7.12). Subsequent to this second visit and in lieu of a third visit, Paul wrote an emotionally charged letter, a "letter of tears" (1.23–2.4; 7.5–11). It was written either in Macedonia immediately after Paul's departure from

Corinth (1.16) or upon his return to Ephesus. Instead of sending Timothy back to Corinth with this letter, Paul apparently sent Titus, another co-worker.

There are seven major theories about the nature and sequence of the correspondence following Timothy's return to Ephesus. According to the first and simplest theory, the "letter of tears" is Paul's third letter to Corinth (Letter C) and has been lost. 2 Corinthians as a whole is Paul's fourth letter (Letter D). Written from Macedonia after Titus's return, it contains no fragments of earlier letters. Although this theory, which typically explains differences within the Letter in terms of Paul's use of various rhetorical strategies, has been vigorously championed in recent years, most scholars regard it as inadequate to explain the complexities of the textual data. A second theory seeks to explain the sharp change in tone between chs. 1–9 and 10–13 by positing a change of situation for chs. 10–13. According to this hypothesis, 2 Corinthians is a literary unity, but whereas Paul wrote chs. 1–9 in response to Titus's optimistic report (7.5–16), he wrote chs. 10–13 after receiving new and troubling information about the situation in Corinth.

The third theory, like the second, assumes that Paul is addressing different situations in chs. 1–9 and 10–13. It too assumes that Letter C is the lost "letter of tears." It differs from the second theory by dividing 2 Corinthians into two originally independent letters. Paul's fourth letter (Letter D) is contained in chs. 1–9, and a fifth, later letter (Letter E) is partially preserved in chs. 10–13. Letters D and E both were written in Macedonia; Letter D was occasioned by Titus's optimistic report (7.5–16) and Letter E by a later, more pessimistic assessment of the state of affairs in the Corinthian church. A fourth theory differs from the third only by viewing ch. 9 as originally a separate letter about the collection. Advocates of this partition theory view chs. 1–8 as Letter D, ch. 9 as Letter E, and chs. 10–13 as Letter F.

The fifth theory, like the first four, maintains that the "letter of tears" is Paul's third letter (Letter C). It differs by identifying Letter C with chs. 10–13 and by usually assigning its place of composition to Ephesus (though Macedonia is favored in some reconstructions). Paul's fourth letter (Letter D) is equivalent to chs. 1–9; Titus's report is its occasion and Macedonia its place of composition. By making chs. 10–13 earlier than chs. 1–9, the fifth theory thus reverses the third theory's chronological sequence.

The sixth and seventh theories are the most complex. According to the sixth theory, Paul's third letter to Corinth (Letter C) is not the "letter of tears," but a letter (partially preserved in 2.14–6.13; 7.2–4) in which Paul defends himself against the verbal attacks of his opponents in Corinth. This letter, which preceded Paul's second visit to Corinth, was followed by another defensive letter

(Letter D), partially preserved in chs. 10–13, which is probably, though not necessarily, the "letter of tears." Letters C and D were both composed in Ephesus. Paul's fifth letter (Letter E), occasioned by Titus's glowing report, is his "letter of reconciliation" with the Corinthian church. Written in Macedonia and completely preserved in 1.1–2.13; 7.5–16; 13.11–13, it provides the editorial frame for the entire canonical Letter. Chs. 8 and 9 (Letters F and G, respectively), which deal with the collection for the Jerusalem church, are chronologically the last of Paul's correspondence with the Christians of Achaia, though one of the chapters (probably 8) may originally have been attached to the "letter of reconciliation" (Letter E).

The seventh theory, like the sixth, divides 2 Corinthians into five different fragments, but it differs dramatically from all other reconstructions by viewing ch. 8, one of Paul's fund-raising missives, as Letter C. Instead of facilitating the collection, this deliberative appeal to the Corinthians backfired and created enormous problems for Paul, including angry charges that he was guilty of financial malfeasance and was usurping Corinthian prerogatives. This reaction led to Letter D (2.14–6.13; 7.2–4), in which the maligned apostle defended himself against these and other accusations. After his disastrous second visit to Corinth, Paul wrote Letter E (chs. 10–13), a sharp and often ironic self-defense of his apostolic legitimacy. Its success led to Letter F (1.1–2.13; 7.5–16; 13.11–13), which was written in order to effect a full reconciliation with the Corinthians, and Letter G (ch. 9), a final fund-raising missive directed to all believers in Achaia.

Date and Occasion of the Letter(s)

THE ARRIVAL OF PAUL'S OPPONENTS in Corinth, his unpleasant second visit to the city, his estrangement from part of the Corinthian church, the continuing problem of sin and impenitence in Corinth (12.20–21), the "letter of tears," the need for full reconciliation with both the church as a whole and Paul's offender (2.5–11; 7.12), Titus's glowing report, and possibly other, more negative reports provide the occasion for 2 Corinthians, either in part or as a whole. According to all seven reconstructions, Paul's later correspondence with Corinth belongs to the mid-50s of the first century (ca. 54–56 CE). This places it in the most theologically productive period of Paul's life, between 1 Thessalonians and Romans. Unquestionably Paul's interactions with the Corinthian church helped give both form and substance to his whole theology. [JOHN T. FITZGERALD]

Salutation

1

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

To the church of God that is in Corinth, including all the saints throughout Achaia:

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

Paul's Thanksgiving after Affliction

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, 4who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God. 5For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ. 6If we are being afflicted, it is for your consolation and salvation; if we are being consoled, it is for your consolation, which you experience when you patiently endure the same sufferings that we are also suffering. 7Our hope for you is unshaken; for we know that as you share in our sufferings, so also you share in our consolation.

8 We do not want you to be unaware, brothers and sisters,[a] of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we despaired of life itself. 9Indeed, we felt that we had received the sentence of death so that we would rely not on ourselves but on God who raises the dead. 10He who rescued us from so deadly a peril will continue to rescue us; on him we have set our hope that he will rescue us again, 11as you also join in helping us by your prayers, so that many will give thanks on our[a] behalf for the blessing granted us through the prayers of many.

The Postponement of Paul's Visit

12 Indeed, this is our boast, the testimony of our conscience: we have behaved in the world with frankness[b] and godly sincerity, not by earthly wisdom but by the grace of God—and all the more toward you. 13For we write you nothing other than what you can read and also understand; I hope you will understand until the end—14as you have already understood us in part—that on the day of the Lord Jesus we are your boast even as you are our boast.

15 Since I was sure of this, I wanted to come to you first, so that you might have a double favor;[c] 16I wanted to visit you on my way to Macedonia, and to

come back to you from Macedonia and have you send me on to Judea. [17]Was I vacillating when I wanted to do this? Do I make my plans according to ordinary human standards,[d] ready to say "Yes, yes" and "No, no" at the same time? [18]As surely as God is faithful, our word to you has not been "Yes and No." [19]For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not "Yes and No" but in him it is always "Yes." [20]For in him every one of God's promises is a "Yes." For this reason it is through him that we say the "Amen," to the glory of God. [21]But it is God who establishes us with you in Christ and has anointed us, [22]by putting his seal on us and giving us his Spirit in our hearts as a first installment.

23 But I call on God as witness against me: it was to spare you that I did not come again to Corinth. [24]I do not mean to imply that we lord it over your faith; rather, we are workers with you for your joy, because you stand firm in the faith. [1]So I made up my mind not to make you another painful visit. [2]For if I cause you pain, who is there to make me glad but the one whom I have pained? [3]And I wrote as I did, so that when I came, I might not suffer pain from those who should have made me rejoice; for I am confident about all of you, that my joy would be the joy of all of you. [4]For I wrote you out of much distress and anguish of heart and with many tears, not to cause you pain, but to let you know the abundant love that I have for you.

1.1–2 The form of the salutation follows ancient letter-writing practice. **1.1** The co-sender of the Letter is Paul's protégé *Timothy,* who was with him when the church was established at Corinth (Acts 18.5; 2 Cor 1.19) and later returned there as his intermediary (Acts 19.22; 1 Cor 4.17; 16.10–11). *Church of God* collectively designates several groups of believers who met in the homes of various members (see 1 Cor 16.19). *Saints,* lit. "holy ones," a popular early designation of Christians as consecrated to God (see 1 Cor 1.2; 6.1–2). Since 27 BCE, *Corinth* had served as the capital of the Roman senatorial province of *Achaia.* **1.3–11** Instead of his customary thanksgiving (see Rom 1.8–15; 1 Cor 1.4–9), Paul uses here a benediction derived from ancient Jewish liturgical formulas such as "Blessed be the Lord" (see Gen 24.26–27; see also Eph 1.3–14; 1 Pet 1.3–9). **1.3** *Father of mercies.* See Ps 103.13; Lk 6.36; Rom 12.1. *God of all consolation.* See Rom 15.5. **1.4** *Affliction* and *consolation* are central themes both of the blessing and of the Letter as a whole; see 1.3–8; 2.4; 4.8, 17; 6.4; 7.4–7; 8.2, 13. **1.5** *The sufferings of Christ* indicates not only the afflictions Christ himself experienced, but also those his followers suffer in his name and on his behalf (4.10–11; Phil 3.10; 1 Pet 1.11; 4.13). **1.6** For Paul, divine

consolation may occasionally take the form of deliverance from suffering (as in vv. 8–10), but it consists more fundamentally in the gift of divine power (4.7–9) that enables one to *endure* (see 6.4; Rom 5.3–5; 2 Thess 1.4; Rev 1.9) an abiding adverse circumstance (12.7–10). **1.7** *Our hope for you is unshaken,* one of several expressions of Paul's confidence in the Corinthians; see also v. 24; 7.4, 14, 16; 8.7. **1.8** *We do not want you to be unaware,* a disclosure formula frequently used by Paul to impart new or important information (see Rom 1.13; 11.25; 1 Cor 10.1; 12.1; 1 Thess 4.13). *Asia,* a Roman senatorial province located in Asia Minor. Nothing certain is known about the event Paul mentions; some conjecture that it was an otherwise unknown imprisonment in Ephesus during which he faced the possibility of execution (v. 9; see also Phil 1.12–26). **1.12–14** Paul's personal integrity is a primary theme in 2 Corinthians. **1.12** The topic of Paul's *boast,* or self-commendation, is prominent in the Letters to Corinth; see 1 Cor 9.15; 2 Cor 3.1; 4.2; 5.12; 6.4; 10.8, 12–18; 11.10, 16–18, 30; 12.1, 5–6, 9, 11. The *conscience,* which plays an important role in the discussion of communal ethics in 1 Cor 8.7–13; 10.25–29, is invoked here in support of Paul's assertions about his own ethical conduct (see also Acts 23.1; 24.16; Rom 9.1; 2 Cor 4.2; 5.11). *Frankness.* The alternate reading *holiness* (see text note *b*) is preferred by many commentators. *Sincerity,* a term that Paul associates with "truthfulness" (see 1 Cor 5.8) and the divine (*godly;* see also 2 Cor 2.17). It thus stands in contrast to *earthly wisdom,* which uses duplicity and derives its power from rhetorical eloquence rather than the cross of Christ (see 1 Cor 1.17–25; 2.1–5). **1.13** *Until the end,* or "fully," yielding a contrast between partial (v. 14) and complete (v. 13) understanding (see 1 Cor 13.12). **1.14** *The day of the Lord Jesus,* i.e., the Second Coming (Greek *parousia*); see Phil 2.16. Paul's goal in 2 Corinthians is reconciliation and restoration of mutual pride between himself and the church. For Paul's pride in the Corinthians (*you are our boast*), see also 1 Cor 15.31; 2 Cor 7.4, 14; 8.24; 9.2–3; for the Corinthians' pride in Paul (*we are your boast*), see also 5.12.

1.15–2.4 An explanation for Paul's decision to send the Corinthians a grieving letter rather than revisit them. **1.15–16** For Paul's various travel plans in regard to Corinth, see also 1 Cor 4.18–21; 11.34; 16.3–9; 2 Cor 9.4; 12.14; 13.1. **1.16** *Macedonia,* the Roman senatorial province where both Philippi and Thessalonica were located. *Send me on,* i.e., provide financial assistance for the journey (see Rom 15.24; 1 Cor 16.6, 11; Titus 3.13; 3 Jn 6–8). *Judea,* the southern part of Palestine, where Jerusalem was located. For this destination, see also Rom 15.25; 1 Cor 16.3. **1.17** To some, Paul's departure from his announced itinerary (see 2.1) suggested he was *vacillating.* As a result, they accused him of base motives by alleging that he made and changed his travel plans *according to*

ordinary human standards (see text note *d;* 10.2). *Yes and no.* Cf. Mt 5.37; Jas 5.12. **1.18** *God is faithful.* The OT theme of divine fidelity (see Deut 7.9), which appears frequently in the NT (1 Cor 1.9; 10.13; 1 Thess 5.24), functions here as an oath to confirm Paul's testimony (see also v. 23). **1.19** *Silvanus* (1 Thess 1.1; 2 Thess 1.1; 1 Pet 5.12), also known as Silas, was a prophet and leader in the Jerusalem church (Acts 15.22, 32) who accompanied Paul on his so-called second missionary journey (Acts 15.40–18.22). Consequently, he was with Paul and *Timothy* (see v. 1) when the church was established at Corinth (Acts 18.5). In Greek, the three men are mentioned in the order of importance: Paul, Silvanus, Timothy. **1.20** *Amen,* a Jewish and Christian liturgical acclamation meaning "So let it be" uttered by the congregation in response to benedictions and thanksgivings (see 1 Cor 14.16; Gal 1.5; Phil 4.20). **1.22** *First installment,* a commercial term rendered *guarantee* in 5.5 and "pledge" in Eph 1.14. The *Spirit,* whom believers receive at the time of conversion (see Gal 3.2–3), is the "down payment" that provides assurance that all God's saving promises (v. 20) will be fulfilled (see Rom 8.11; Eph 4.30). **1.23** For *God as witness* to Paul's oaths, see Rom 1.9; Phil 1.8; 1 Thess 2.5, 10. **1.24** Thematically, *joy* and pain (2.2) in 1.23–2.11 resume Paul's earlier discussion of affliction and consolation (1.3–11). *You stand firm in the faith.* See v. 7.

2

Forgiveness for the Offender

5 But if anyone has caused pain, he has caused it not to me, but to some extent—
not to exaggerate it—to all of you. [6]This punishment by the majority is enough
for such a person; [7]so now instead you should forgive and console him, so that
he may not be overwhelmed by excessive sorrow. [8]So I urge you to reaffirm
your love for him. [9]I wrote for this reason: to test you and to know whether you
are obedient in everything. [10]Anyone whom you forgive, I also forgive. What I
have forgiven, if I have forgiven anything, has been for your sake in the presence
of Christ. [11]And we do this so that we may not be outwitted by Satan; for we are
not ignorant of his designs.

Paul's Anxiety in Troas

12 When I came to Troas to proclaim the good news of Christ, a door was
opened for me in the Lord; [13]but my mind could not rest because I did not find
my brother Titus there. So I said farewell to them and went on to Macedonia.

14 But thanks be to God, who in Christ always leads us in triumphal
procession, and through us spreads in every place the fragrance that comes from
knowing him. 15For we are the aroma of Christ to God among those who are
being saved and among those who are perishing; 16to the one a fragrance from
death to death, to the other a fragrance from life to life. Who is sufficient for
these things? 17For we are not peddlers of God's word like so many;[a] but in
Christ we speak as persons of sincerity, as persons sent from God and standing
in his presence.

2.1 The *painful visit* was Paul's second trip to Corinth; the next visit will be his third (see 12.14, 21; 13.1). **2.3** *I wrote*. See also v. 4, 9; 7.8, 12. For hypotheses concerning this "letter of tears," see Introduction. **2.5–11** A major goal of Paul is the reconciliation of the person who mistreated him during his second visit. **2.5** *If anyone has caused pain* (see also 7.12). Both the identity of this individual and the details of his actions are unknown. Earlier critics normally identified him with the "incestuous" man of 1 Cor 5, whereas most modern interpreters see him as either another member of the Corinthian church or someone from outside of Corinth. **2.6** *Punishment*, or "strong moral rebuke." **2.7** *Forgive* (see also Eph 4.32; Col 3.13), so that the church's action may be redemptive rather than destructive (7.10). **2.9** To be *obedient* (see also 10.6) entails recognition of Paul's apostolic authority (10.8; 13.10). His later praise of the Corinthians' obedience (7.15) indicates that they passed this *test.* **2.11** *Satan* is frequently mentioned not only in Paul's Letters to Corinth (1 Cor 5.5; 7.5; 2 Cor 6.15; 11.14; 12.7), but also in those written from that city (Rom 16.20; 1 Thess 2.18; 2 Thess 2.9). **2.12–13** Paul's anxiety over the effect of the letter carried by Titus (2.4; see Introduction). **2.12** The seaport city of Alexandria, *Troas* was a Roman colony located in the northwest corner of Asia Minor (see Acts 16.8, 11; 20.5–6; 2 Tim 4.13). *A door was opened*, a figurative expression indicating an opportunity for evangelization (see 1 Cor 16.9; Col 4.3; Rev 3.8). **2.13** *Titus*, like Silvanus and Timothy (1.19), was one of Paul's coworkers (7.6–7, 13–15; 8.6, 16–23; 12.18). A gentile Christian (Gal 2.3), he apparently was the bearer of the letter mentioned in 2.3–4, 9. *To Macedonia*. See 7.5 for the resumption of Paul's discussion of this journey. **2.14–17** In this opening section of a lengthy discussion of his ministry (2.14–6.10), Paul emphasizes his God-given competence as a minister of the new covenant (see also 4.1–6). For the view that v. 14 marks the beginning of an earlier Pauline apologetic letter, partially preserved in 2.14–6.13; 7.2–4, see Introduction. **2.14** *Thanks be to God.* See Rom 6.17; 7.25; 1 Cor 15.57; 2 Cor 8.16; 9.15. *Leads us in triumphal procession*, an allusion to the famous Roman military parades in which

victorious generals celebrated their triumphs along with their soldiers and in which their prisoners of war were compelled to march (see also Col 2.15). With this metaphor Paul is describing his itinerant apostolic ministry as directed by *God,* who through his envoy's proclamation of the gospel (*fragrance*) makes himself known. *Fragrance that comes from knowing him,* better "the aroma of the knowledge of him." **2.15–16** Continuing the use of olfactory imagery begun in v. 14 but shifting it in a striking way, Paul now identifies himself as the *aroma* of the Anointed One, thereby making the response to his apostolic activity identical to the reaction to the crucified *Christ,* whose messianic death led to radically different evaluations by the *saved* and the *perishing* (see also 1 Cor 1.18; 2 Cor 4.3). For the latter, Christ and Paul were an embalming unguent (*a fragrance from death to death*), whereas the former "smelled" in them the sweet scent of a healing balm that brings *life.* **2.16** Paul's question introduces the theme of his *sufficiency,* or competence (see also 3.5–6), as an apostle, which was a key issue in the dispute with his Corinthian opponents. **2.17** Here and in 4.2 Paul is probably denying his critics' accusations against him as well as making the counteraccusation that they, *like so many,* are hucksters and charlatans. *Sincerity.* See 1.12. For speech in the divine *presence,* see also 12.19.

Ministers of the New Covenant

3

Are we beginning to commend ourselves again? Surely we do not need, as some
do, letters of recommendation to you or from you, do we? [2]You yourselves are
our letter, written on our[a] hearts, to be known and read by all; [3]and you show
that you are a letter of Christ, prepared by us, written not with ink but with the
Spirit of the living God, not on tablets of stone but on tablets of human hearts.

4 Such is the confidence that we have through Christ toward God. [5]Not that
we are competent of ourselves to claim anything as coming from us; our
competence is from God, [6]who has made us competent to be ministers of a new
covenant, not of letter but of spirit; for the letter kills, but the Spirit gives life.

7 Now if the ministry of death, chiseled in letters on stone tablets,[b] came in
glory so that the people of Israel could not gaze at Moses' face because of the
glory of his face, a glory now set aside, [8]how much more will the ministry of the
Spirit come in glory? [9]For if there was glory in the ministry of condemnation,
much more does the ministry of justification abound in glory! [10]Indeed, what
once had glory has lost its glory because of the greater glory; [11]for if what was

set aside came through glory, much more has the permanent come in glory!

12 Since, then, we have such a hope, we act with great boldness, [13]not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that[c] was being set aside. [14]But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside. [15]Indeed, to this very day whenever Moses is read, a veil lies over their minds; [16]but when one turns to the Lord, the veil is removed. [17]Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. [18]And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

3.1–18 Using a series of antitheses, Paul compares ministry under the old and new covenants. **3.1** *Commend ourselves.* See note on 1.12. *Letters of recommendation* were widely used in the Greco-Roman world to praise friends and acquaintances and to introduce them to others. Early Christians made frequent use of this ancient convention, especially for traveling missionaries (see Acts 18.27). **3.2–3** *Our letter.* Paul uses letter-writing imagery to describe the Corinthians' conversion, which he attributes to *Christ* by means of the *Spirit,* and his role as the one who "administered" (i.e., either *prepared* or, more likely, "delivered") the letter. **3.3** The Ten Commandments (Ex 20.1–17; Deut 5.6–21) were inscribed on two *tablets of stone* (Ex 24.12; 31.18; Deut 9.10). For *tablets of human hearts,* see Jer 31.33; also Prov 3.3; 7.3; Ezek 11.19; 36.26. **3.6** Both Paul and his rivals used *minister* and *apostle* (1.1) to depict themselves as the personal representatives of Christ (11.13–15, 23). *New covenant.* See Jer 31.31; also Lk 22.20; 1 Cor 11.25. *Letter.* Paul uses a different Greek word from that in vv. 1–3 and refers now to the law (see Rom 2.27; 7.6), which he often associates with death (v. 7) and condemnation (v. 9). By contrast, *the Spirit gives life* (see Rom 7.6–11; 8.2, 11; Gal 3.21). **3.7–18** Paul expounds the meaning of v. 6 by means of a two-part interpretation of Ex 34.29–35. **3.7** *Ministry of death* points to the lethal effects of the law (see Rom 7.10). **3.8** Paul employs here and in the following verses the rabbinic exegetical principle of arguing "from the lesser to the greater" (*how much more*) to assert that the new covenant and its ministry surpass the old in splendor. **3.12** *Boldness,* the manner of Paul's speaking, not his state of mind. In both Hellenistic philosophy and Pauline theology, frank speech was based on freedom (v. 17), confidence (v. 4), and competence (vv. 5–6), and it was appropriately used to foster moral improvement. **3.14** In contrast to the literal veil mentioned in v. 13 (see Ex 34.33–35), *veil* here and in vv. 15–16 is a

metaphor for misunderstanding. **3.15** *Moses,* i.e., the book of Moses (the Torah or Pentateuch); see 2 Chr 25.4; Neh 13.1; Mk 12.26; Acts 15.21. **3.17** Paul apparently identifies "the LORD" mentioned in Ex 34.34 as *the Spirit* (see also v. 18). **3.18** Paul's statement reflects the widespread Hellenistic belief that humans are changed as a result of beholding the divine. On the metamorphosis to the divine *image,* see Rom 8.29; 1 Cor 15.49; Col 3.10; for Christ as the image of God, see 4.4.

Treasure in Clay Jars

4

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. [2]We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God. [3]And even if our gospel is veiled, it is veiled to those who are perishing. [4]In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. [5]For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. [6]For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. [8]We are afflicted in every way, but not crushed; perplexed, but not driven to despair; [9]persecuted, but not forsaken; struck down, but not destroyed; [10]always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. [11]For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. [12]So death is at work in us, but life in you.

13 But just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, [14]because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. [15]Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

Living by Faith

16 So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. [17]For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, [18]because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

4.1–6 The revelation of the glory of God in the apostolic proclamation of the gospel. **4.1** *Lose heart.* See v. 16. **4.2** Paul was accused both of being *cunning* (see 12.16; also 11.3; 1 Cor 3.19) and of *falsifying God's word* (see note on 2.17). *Conscience.* See 1.12. **4.3** *Veiled*, an enigmatic allusion to a criticism by Paul's opponents, who may have believed that he craftily distorted and hid his gospel by using rhetorical devices such as irony and covert allusion (see 1 Cor 4.6–8) or that Paul's sufferings veiled his message about God and led to its rejection. *Perishing.* See 2.15. **4.4** *The god of this world.* This sharply dualistic expression contains the only NT reference to Satan as "god" but see Jn 12.31; 14.30; 16.11; Eph 2.2; also 1 Cor 2.6, 8. *Minds.* See 3.14. *Unbelievers*, either non-Christians (as in 1 Cor 6.6; 7.12–15; 10.27; 14.22–24) or Paul's adversaries, who are linked with Satan (11.13–15) and belong to the perishing (4.3; see also Phil 1.28; 3.18–19). *Image.* See 3.18; Col 1.15; also Heb 1.3. **4.5** *Jesus Christ as Lord* was a basic Christian confession; see Rom 10.9; 1 Cor 12.3; Phil 2.11; Col 2.6. **4.6** *Let light shine out of darkness.* These precise words do not appear in the OT; see, however, Gen 1.3; Ps 112.4; Isa 9.2. **4.7–5.10** The trials and triumph of Paul's ministry. **4.7–15** Apostolic weakness and divine power. **4.7** Earthenware was fragile and cheap; hence the paradox of precious *treasure* (his ministry and gospel) *in clay jars.* **4.8–9** Lists of hardships were commonly used to depict the ideal sage's own victory over adversity. Paul claims a similar superiority but consistently attributes it to God rather than himself (v. 7). Similar lists appear in 6.4–10; 11.23–28; 12.10; Rom 8.35–39; 1 Cor 4.9–13; Phil 4.11–12; 2 Tim 3.11. **4.9** *Not forsaken*, by God. **4.10** *Death*, lit. "necrosis," a graphic word used by Greek medical writers of dead or dying tissue. Because God's power (v. 7) is displayed in Paul's sufferings, he *carries in the body* evidence of both Christ's death and his resurrection (*life of Jesus*). **4.11** *Being given up*, perhaps better "giving ourselves up," which would fit the emphasis found in both Hellenistic philosophy and Christian tradition on voluntary suffering (see Gal 2.20; Eph 5.2, 25). **4.13** The quotation is from Ps 115.1 in the Septuagint; cf. Ps 116.10 (Hebrew). **4.15** *For your sake.* See 2.10; also 1.6; 5.13; 8.23. On increased *thanksgiving*, see 1.11; 9.11–12. **4.16–5.10** A discussion of present affliction and future glory using terms and concepts drawn from both Hellenistic popular

philosophy and Jewish apocalyptic. **4.16** *Lose heart.* See 4.1; Eph 3.13. The contrast between *inner nature* (lit. “person”) and *outer nature* was common in Middle Platonism; see also Rom 7.22; Eph 3.16; 1 Pet 3.4. *Renewed.* See Rom 12.2; Col 3.10. **4.17** On *affliction* leading to *glory,* an apocalyptic concept, see Rom 8.18; 2 Thess 1.5. **4.18** The contrasts between visible and invisible, *temporary* and *eternal,* were common philosophical ones; see also Col 1.16; Heb 11.1, 3. **5.1–4** The difficulty of this passage is compounded by the striking manner in which Paul mixes residential imagery with terms involving clothing. **5.1** *Earthly tent,* a common Hellenistic term for the body; see vv. 6–10; see also Wis 9.15; 2 Pet 1.13. The tent/building contrast continues the temporary/permanent antithesis of 4.17–18. *Destroyed,* a reference to death. *We have,* either immediately after death or, more likely, at the Second Coming (as in 1 Cor 15.20–57; Phil 3.20–21; 1 Thess 4.16–17). *Building from God,* either the resurrection body given each individual believer (see 1 Cor 15.44) or the apocalyptic concept of the new age with its heavenly temple in the new Jerusalem (see 2 Esd 10.40–57). *Not made with hands.* See Mk 14.58; Col 2.11, and text note *d;* Heb 9.11, 24. **5.2** *Groan.* See 5.4; Rom 8.23, 26. **5.3–4** According to many interpreters, Paul wishes to avoid death, which renders the soul *naked* and *unclothed;* he hopes instead to live until the Second Coming, so that he can be transformed and receive the resurrection body as *further clothing* (see 1 Cor 15.53–54). Others suggest that Paul is here contrasting himself and his destiny with that of his opponents. Whereas he will receive additional spiritual clothing, his rivals will be condemned at the judgment (see v. 10), stripped of their baptismal clothing (see Gal 3.27), and thus have nakedness as their final state. **5.5** *Guarantee.* See note on 1.22. **5.7** *Not by sight.* See 4.18; Rom 8.24–25; 1 Cor 13.12; 1 Pet 1.8. **5.8** On Paul’s preference for death (*being away from the body*), see Phil 1.23. **5.10** On the (final) *judgment seat,* see Rom 2.16; 14.9–10. Even Christians face judgment over their *good or evil* deeds; see 11.15; Rom 2.6–10; 1 Cor 4.5, see also Eccl 12.14.

5

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. [2]For in this tent we groan, longing to be clothed with our heavenly dwelling—[3]if indeed, when we have taken it off[a] we will not be found naked. [4]For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life. [5]He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

6 So we are always confident; even though we know that while we are at
home in the body we are away from the Lord—[7]for we walk by faith, not by
sight. [8]Yes, we do have confidence, and we would rather be away from the body
and at home with the Lord. [9]So whether we are at home or away, we make it our
aim to please him. [10]For all of us must appear before the judgment seat of Christ,
so that each may receive recompense for what has been done in the body,
whether good or evil.

The Ministry of Reconciliation

11 Therefore, knowing the fear of the Lord, we try to persuade others; but we
ourselves are well known to God, and I hope that we are also well known to your
consciences. [12]We are not commending ourselves to you again, but giving you
an opportunity to boast about us, so that you may be able to answer those who
boast in outward appearance and not in the heart. [13]For if we are beside
ourselves, it is for God; if we are in our right mind, it is for you. [14]For the love
of Christ urges us on, because we are convinced that one has died for all;
therefore all have died. [15]And he died for all, so that those who live might live
no longer for themselves, but for him who died and was raised for them.

16 From now on, therefore, we regard no one from a human point of view;[b]
even though we once knew Christ from a human point of view,[b] we know him
no longer in that way. [17]So if anyone is in Christ, there is a new creation:
everything old has passed away; see, everything has become new! [18]All this is
from God, who reconciled us to himself through Christ, and has given us the
ministry of reconciliation; [19]that is, in Christ God was reconciling the world to
himself,[a] not counting their trespasses against them, and entrusting the message
of reconciliation to us. [20]So we are ambassadors for Christ, since God is making
his appeal through us; we entreat you on behalf of Christ, be reconciled to God.
[21]For our sake he made him to be sin who knew no sin, so that in him we might
become the righteousness of God.

5.11–6.10 Apostolic existence as a ministry of reconciliation. **5.11** *The fear of the Lord* (see 7.1; Sir 1.30) does not suggest that Paul personally feared the judgment (see vv. 6–8) but that he took his ministry very seriously. **5.12** *Commending ourselves.* See note on 1.12. *Those who boast in outward appearance,* Paul's opponents, whom he describes with terms reminiscent of 1 Sam 16.7. **5.13** *Are beside ourselves.* Most interpreters see here a reference to mystical experiences (see 12.1–6), which, though praised by Paul's adversaries, were evaluated by him according to the same standard he applied to speaking in

tongues (1 Cor 14.2, 19, 28). Others, however, believe that Paul is referring to the "letter of tears" (2.4) in which he depicted himself as mad with grief. **5.14** *Love of Christ,* i.e., Christ's love for us, expressed by his vicarious death (see v. 15; Gal 2.20; also Rom 5.8). **5.15** See Rom 7.4; 14.7–9; Gal 2.19–20. **5.16** To regard anyone—even Christ—*from a human point of view* (see also 1.17; 11.18) involves a judgment according to outward appearance (v. 12). **5.17** *New creation.* See Isa 43.18–19; 65.17; 66.22; Gal 6.15; Eph 2.15; 2 Pet 3.13; Rev 21.1–5. **5.18–20** In ancient thought, *reconciliation* (largely a secular term used for mending strained interpersonal and international relations) involved the removal of enmity and the establishment or restoration of friendship and within a political context was a task quintessentially entrusted to an *ambassador* (v. 20). Paul not only applies it to the divine-human relationship but also alters the way in which friendship with God is effected. The responsibility for reconciliation normally resided with those who were responsible for rupturing a relationship, but in contrast to normal expectations Paul presents God as the reconciler (Rom 5.10–11; also Col 1.20–22), not as the object of reconciliation (as in 2 Macc 1.5; 5.20; 7.33; 8.29). **5.19** *Not counting their trespasses against them.* Whereas human efforts at reconciliation were often thwarted by demands that the guilty be severely punished or that hefty reparations be made, Paul depicts God as magnanimously offering a blanket amnesty to humans. See Rom 4.8. **5.20** According to the standard paradigm for reconciliation, the apostle would have been sent as the world's (v. 19) *ambassador* to *appeal* to God, but Paul dramatically alters the imagery by depicting himself as God's emissary to humanity. **5.21** *Made him to be sin,* either in the sense that Christ assumed sinful human nature (see Rom 8.3), or that on the cross God treated the sinless Jesus as a sinner (see Gal 3.13), or that Jesus became a sacrifice for sin, either a guilt offering or a sin offering (see Isa 53.10; Rom 8.3, text note *c*). *Who knew no sin,* a traditional concept; see Jn 7.18; 8.46; Heb 4.15; 7.26; 1 Pet 1.19; 2.22; 3.18; 1 Jn 3.5. As Christ became God's righteousness for humans (1 Cor 1.30), so humans become in Christ *the righteousness of God;* the latter is an important Pauline phrase that denotes, depending on the context, either God's own righteousness or the righteousness that proceeds from God and justifies the believer (see Rom 1.17; 3.5, 21–22, 25–26; 10.3; Phil 3.9).

6

As we work together with him,[b] we urge you also not to accept the grace of God in vain. [2]For he says,

> "At an acceptable time I have listened to you,

and on a day of salvation I have helped you.”

See, now is the acceptable time; see, now is the day of salvation! [3]We are putting
no obstacle in anyone’s way, so that no fault may be found with our ministry,
[4]but as servants of God we have commended ourselves in every way: through
great endurance, in afflictions, hardships, calamities, [5]beatings, imprisonments,
riots, labors, sleepless nights, hunger; [6]by purity, knowledge, patience, kindness,
holiness of spirit, genuine love, [7]truthful speech, and the power of God; with the
weapons of righteousness for the right hand and for the left; [8]in honor and
dishonor, in ill repute and good repute. We are treated as impostors, and yet are
true; [9]as unknown, and yet are well known; as dying, and see—we are alive; as
punished, and yet not killed; [10]as sorrowful, yet always rejoicing; as poor, yet
making many rich; as having nothing, and yet possessing everything.

11 We have spoken frankly to you Corinthians; our heart is wide open to
you. [12]There is no restriction in our affections, but only in yours. [13]In return—I
speak as to children—open wide your hearts also.

The Temple of the Living God

14 Do not be mismatched with unbelievers. For what partnership is there
between righteousness and lawlessness? Or what fellowship is there between
light and darkness? [15]What agreement does Christ have with Beliar? Or what
does a believer share with an unbeliever? [16]What agreement has the temple of
God with idols? For we[a] are the temple of the living God; as God said,

“I will live in them and walk among them,
and I will be their God,
and they shall be my people.
[17] Therefore come out from them,
and be separate from them, says the Lord,
and touch nothing unclean;
then I will welcome you,
[18] and I will be your father,
and you shall be my sons and daughters,
says the Lord Almighty.”

6.2 *At…helped you.* Isa 49.8. **6.3** *No obstacle.* See 1 Cor 9.12. **6.4** *Servants,* lit. “ministers” see 3.6. *Commended ourselves.* See note on 1.12. **6.4–7** Adversity and virtue were closely linked in antiquity, so that the nine hardships given in vv. 4–5 (see also 4.8–9) function not only to magnify Paul’s great

endurance (v. 4), but also to prove that he is virtuous; the list of virtues (vv. 6–7) underscores the point. For other virtue lists, see Gal 5.22–23; Phil 4.8; Col 3.12; 1 Pet 3.8; 2 Pet 1.5–7. **6.8–10** The seven antithetic clauses that conclude this section contrast the outward appearance, which is false or deficient, with the true and greater reality that belongs to Paul's heart (5.12; 6.11). In formulating these verses, Paul draws on Ps 118.17–18 as well as Greco-Roman paradoxes about the ideal sage. **6.10** *Poor, yet making many rich.* See 8.9.

6.11–7.16 After concluding the lengthy discussion of his reconciling ministry (2.14–6.10), Paul now makes an appeal for the church to be fully reconciled with him (6.11–7.4) and with the one who wronged him (7.5–16). **6.11** *We have spoken frankly to you.* For Paul's bold speech to the Corinthians, see notes on 3.12; 7.4. *Our heart is wide open to you,* a sign of Paul's affection for the Corinthians; see v. 12; 7.3. **6.13** *Children.* See 1 Cor 4.14; Gal 4.19; 1 Thess 2.11. **6.14–7.1** The origin and literary placement of this passage are highly problematic, because it contains a number of words not found elsewhere in Paul's Letter and appears to interrupt the appeal in 6.11–13; 7.2–4. Of the various solutions, five merit mention. The passage could be (1) a fragment from the letter mentioned in 1 Cor 5.9; (2) a digression in which Paul deliberately uses unusual and highly emotional language for rhetorical effect; (3) a passage, non-Pauline in origin, that Paul himself inserts here to provide moral exhortation and/or warn the Corinthians against associating with his opponents; (4) a non-Pauline passage, perhaps of Essene origin, inserted by a later editor; or (5) an originally anti-Pauline passage that reflects the theology of Paul's opponents. **6.14** *Mismatched*, lit. "yoked" (a common term for a close relationship such as friendship or marriage) to someone who is "different," in this case *unbelievers* (see 4.4). If the reference is to Paul's opponents, the passage functions to insist that full reconciliation with Paul entails a renunciation of the church's relationship with his rivals. **6.15** *Beliar,* a variant of Belial (Hebrew, "worthlessness"), one of the various Jewish names for Satan (see 2.11). **6.16** *The temple of the living God.* See 1 Cor 3.16. *As God said.* See 4.6. Three quotation formulas are used to introduce, connect, and conclude the chain of OT citations and paraphrases in vv. 16–18 (for similar chains, see Rom 3.10–18; 15.9–12). Lev 26.11–12; Ezek 37.27 are the sources used in v. 16. **6.17** See Isa 52.11 and the Septuagint of Ezek 20.34. **6.18** See 2 Sam 7.14; Isa 43.6.

7

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God.

Paul's Joy at the Church's Repentance

2 Make room in your hearts[b] for us; we have wronged no one, we have corrupted
no one, we have taken advantage of no one. 3I do not say this to condemn you,
for I said before that you are in our hearts, to die together and to live together. 4I
often boast about you; I have great pride in you; I am filled with consolation; I
am overjoyed in all our affliction.

5 For even when we came into Macedonia, our bodies had no rest, but we
were afflicted in every way—disputes without and fears within. 6But God, who
consoles the downcast, consoled us by the arrival of Titus, 7and not only by his
coming, but also by the consolation with which he was consoled about you, as he
told us of your longing, your mourning, your zeal for me, so that I rejoiced still
more. 8For even if I made you sorry with my letter, I do not regret it (though I
did regret it, for I see that I grieved you with that letter, though only briefly).
9Now I rejoice, not because you were grieved, but because your grief led to
repentance; for you felt a godly grief, so that you were not harmed in any way by
us. 10For godly grief produces a repentance that leads to salvation and brings no
regret, but worldly grief produces death. 11For see what earnestness this godly
grief has produced in you, what eagerness to clear yourselves, what indignation,
what alarm, what longing, what zeal, what punishment! At every point you have
proved yourselves guiltless in the matter. 12So although I wrote to you, it was not
on account of the one who did the wrong, nor on account of the one who was
wronged, but in order that your zeal for us might be made known to you before
God. 13In this we find comfort.

In addition to our own consolation, we rejoiced still more at the joy of Titus,
because his mind has been set at rest by all of you. 14For if I have been
somewhat boastful about you to him, I was not disgraced; but just as everything
we said to you was true, so our boasting to Titus has proved true as well. 15And
his heart goes out all the more to you, as he remembers the obedience of all of
you, and how you welcomed him with fear and trembling. 16I rejoice, because I
have complete confidence in you.

7.2–4 Resumption of the appeal of vv. 11–13. **7.2** On the charge of *taking advantage* of the Corinthians, see 12.17–18. **7.3** *To die together and to live together,* a Christianized version of a traditional friendship formula (see 2 Sam 15.21). **7.4** *I often boast about you,* lit. "great is my bold speech toward you." Paul's candor is a sign of his friendship (v. 3) with the Corinthians; see 3.12; 6.11. *Pride…consolation…affliction,* a transitional verse that recalls the major

themes of 1.3–14. **7.5–16** Resumption and conclusion of 1.15–2.13 (esp. 2.12–13); see Introduction. **7.6** *God, who consoles the downcast.* See 1.3–4; Isa 49.13. *Titus.* See 2.13; 7.13–15. **7.8** *Letter.* See 2.3. **7.9** *Godly grief,* i.e., grief that accords with God's will and results in repentance and salvation (v. 10). **7.12** *The one who did the wrong,* the offender discussed in 2.5–11, with whom the church is to be reconciled lest he be destroyed by worldly grief (2.7; 7.10). *The one who was wronged,* almost certainly Paul himself. **7.14** *Boastful.* See 1.14. **7.15** *Obedience.* See 2.9. **7.16** Expressions of *confidence* (see 1.7) serve to create a sense of responsibility on the part of the persons praised, making them more responsive to requests. V. 16 is thus transitional, not only concluding the discussion in vv. 5–16 but also laying the foundation for the requests made in chs. 8–9.

Encouragement to Be Generous

8

We want you to know, brothers and sisters,[a] about the grace of God that has been granted to the churches of Macedonia; [2]for during a severe ordeal of affliction, their abundant joy and their extreme poverty have overflowed in a wealth of generosity on their part. [3]For, as I can testify, they voluntarily gave according to their means, and even beyond their means, [4]begging us earnestly for the privilege[b] of sharing in this ministry to the saints—[5]and this, not merely as we expected; they gave themselves first to the Lord and, by the will of God, to us, [6]so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking[c] among you. [7]Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you[d]—so we want you to excel also in this generous undertaking.[c]

8 I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. [9]For you know the generous act[e] of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. [10]And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—[11]now finish doing it, so that your eagerness may be matched by completing it according to your means. [12]For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. [13]I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between

[14]your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. [15]As it is written,

> “The one who had much did not have too much,
> and the one who had little did not have too little.”

Commendation of Titus

16 But thanks be to God who put in the heart of Titus the same eagerness for you that I myself have. [17]For he not only accepted our appeal, but since he is more eager than ever, he is going to you of his own accord. [18]With him we are sending the brother who is famous among all the churches for his proclaiming the good news;[f] [19]and not only that, but he has also been appointed by the churches to travel with us while we are administering this generous undertaking[c] for the glory of the Lord himself[g] and to show our goodwill. [20]We intend that no one should blame us about this generous gift that we are administering, [21]for we intend to do what is right not only in the Lord’s sight but also in the sight of others. [22]And with them we are sending our brother whom we have often tested and found eager in many matters, but who is now more eager than ever because of his great confidence in you. [23]As for Titus, he is my partner and coworker in your service; as for our brothers, they are messengers[a] of the churches, the glory of Christ. [24]Therefore openly before the churches, show them the proof of your love and of our reason for boasting about you.

8.1–9.15 The collection for the Jerusalem church was intended not only to address its economic need but also to ratify the unity between Jewish and gentile Christians (Rom 15.25–32; 1 Cor 16.1–4; Gal 2.10; also Acts 24.17). (For the literary problems associated with 2 Cor 8–9, see Introduction.) **8.1** In chs. 8–9 Paul uses the Greek word *charis* to describe the beneficence of God and Christ as well as the human response to the divine action in both gratitude and giving. It is variously translated as *grace* (8.1; 9.14), *blessing* (9.8), *generous act* (8.9), *thanks* (8.16; 9.15), and, with reference to the collection, as *privilege* (8.4) and *generous undertaking* (8.6–7, 19). (For the hypothesis that ch. 8 was originally a deliberative letter written not long after 1 Corinthians, see Introduction.) **8.2** This *affliction* is mentioned in Phil 1.29–30; 1 Thess 1.6; 2.14; 3.3–4. *Generosity.* See 9.11, 13; Rom 12.8. **8.3** *Voluntarily.* See v. 17; 9.7. **8.4** *Sharing,* applied here to the collection (see also 9.13; Rom 15.26), is also used by Paul to express the church’s participation in Christ (1 Cor 1.9), especially in his body and blood (1 Cor 10.16) and in his sufferings (2 Cor 1.7; Phil 3.10), its communion with the Spirit (2 Cor 13.13), and its partnership in the gospel (Phil 1.5). *Ministry.* See

9.1, 12–13; also 8.19–20; Rom 15.31. *Saints,* here and in 9.1, 12 poor Jewish Christians in Jerusalem (Rom 15.25–26). **8.6** For the role of *Titus* in the collection, see also 8.16–24; 12.18. **8.7** For the abundance of *faith, speech, knowledge,* and other spiritual gifts in Corinth, see 1 Cor 1.5; 12.8–10; 13.1–2, 8. **8.8** *Command,* here the opposite of *advice* (v. 10; see 1 Cor 7.6, 25, 40). **8.9** *Though he was rich…became poor.* See Phil 2.6–8. *By his poverty…rich,* a clause that recalls Paul's self-description in 6.10. **8.10** *Last year.* See 9.2. **8.13–14** Paul advocates the ideals of both self-sufficiency (*having enough,* 9.8) and *fair balance:* people should have sufficient wealth not only to satisfy their own needs but also to share the excess with others, who are in turn obliged to reciprocate. **8.15** Ex 16.18. **8.16** *Thanks be to God.* See 2.14. **8.18–24** The identity of the two *brothers* (vv. 18, 22) who serve as the churches' envoys is unknown (but see 12.18; Acts 20.4–6). **8.20** *Blame.* See 6.3. **8.21** *In the Lord's sight…sight of others.* See Prov 3.4.

The Collection for Christians at Jerusalem

9

Now it is not necessary for me to write you about the ministry to the saints,[2] for I
know your eagerness, which is the subject of my boasting about you to the
people of Macedonia, saying that Achaia has been ready since last year; and
your zeal has stirred up most of them. [3]But I am sending the brothers in order
that our boasting about you may not prove to have been empty in this case, so
that you may be ready, as I said you would be; [4]otherwise, if some Macedonians
come with me and find that you are not ready, we would be humiliated—to say
nothing of you—in this undertaking.[b] [5]So I thought it necessary to urge the
brothers to go on ahead to you, and arrange in advance for this bountiful gift that
you have promised, so that it may be ready as a voluntary gift and not as an
extortion.

6 The point is this: the one who sows sparingly will also reap sparingly, and
the one who sows bountifully will also reap bountifully. [7]Each of you must give
as you have made up your mind, not reluctantly or under compulsion, for God
loves a cheerful giver. [8]And God is able to provide you with every blessing in
abundance, so that by always having enough of everything, you may share
abundantly in every good work. [9]As it is written,

> "He scatters abroad, he gives to the poor;
> his righteousness[c] endures forever."

[10]He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness.[c] [11]You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us; [12]for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God. [13]Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others, [14]while they long for you and pray for you because of the surpassing grace of God that he has given you. [15]Thanks be to God for his indescribable gift!

9.2 *Eagerness.* See 8.11. *Macedonia.* See 1.16. *Achaia.* See 1.1. Some believe that ch. 9 was originally part of a separate letter addressed to other Christians in Achaia (e.g., at Cenchreae; see Rom 16.1). **9.3** *Brothers.* See 8.16–23; 9.5. **9.5** *Bountiful gift* and *voluntary gift* are both translations of the same Greek word (*eulogia*); the word appears twice again in an expression translated *bountifully* in v. 6. **9.6** *Sows…reap bountifully,* an idea widespread in antiquity (see, e.g., Prov 11.24). **9.7** *Not under compulsion.* See 8.3; also Deut 15.10; Philem 14. *God loves a cheerful giver* virtually quotes the Septuagint of Prov 22.8. **9.8** Paul's attitude here toward possessions is positive: wealth is a gift, a financial *blessing* from God, provided that it leads to generosity (9.11); cf. 1 Tim 6.10. *Good work.* See Eph 2.10; Col 1.10; 2 Thess 2.17; 2 Tim 3.17; Titus 2.14. **9.9** Ps 112.9. **9.10** *Seed…food.* See Isa 55.10. *Harvest of your righteousness,* a phrase drawn from the Septuagint of Hos 10.12. **9.12** *Rendering* (Greek *diakonia*), translated *ministry* in 8.4; 9.1, 13. *Ministry,* here the standard term (*leitourgia*) for an act of public service that private citizens performed at their own expense (see Rom 15.27).

Paul Defends His Ministry

10

I myself, Paul, appeal to you by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold toward you when I am away! —[2]I ask that when I am present I need not show boldness by daring to oppose those who think we are acting according to human standards.[d][3]Indeed, we live as human beings,[e] but we do not wage war according to human standards;[d][4]for the weapons of our warfare are not merely human,[a] but they have divine power to

destroy strongholds. We destroy arguments [5]and every proud obstacle raised up against the knowledge of God, and we take every thought captive to obey Christ. [6]We are ready to punish every disobedience when your obedience is complete.

7 Look at what is before your eyes. If you are confident that you belong to Christ, remind yourself of this, that just as you belong to Christ, so also do we. [8]Now, even if I boast a little too much of our authority, which the Lord gave for building you up and not for tearing you down, I will not be ashamed of it. [9]I do not want to seem as though I am trying to frighten you with my letters. [10]For they say, "His letters are weighty and strong, but his bodily presence is weak, and his speech contemptible." [11]Let such people understand that what we say by letter when absent, we will also do when present.

12 We do not dare to classify or compare ourselves with some of those who commend themselves. But when they measure themselves by one another, and compare themselves with one another, they do not show good sense. [13]We, however, will not boast beyond limits, but will keep within the field that God has assigned to us, to reach out even as far as you. [14]For we were not overstepping our limits when we reached you; we were the first to come all the way to you with the good news[b]of Christ. [15]We do not boast beyond limits, that is, in the labors of others; but our hope is that, as your faith increases, our sphere of action among you may be greatly enlarged, [16]so that we may proclaim the good news[b] in lands beyond you, without boasting of work already done in someone else's sphere of action. [17]"Let the one who boasts, boast in the Lord." [18]For it is not those who commend themselves that are approved, but those whom the Lord commends.

10.1–13.13 Paul's struggle with Satan's ministers and his appeal to the Corinthians. (For the literary issues involving these chapters, see Introduction.) **10.1–18** Paul's defense against criticism and attack on his critics. **10.1** *Appeal* (see also 2.8; 5.20; 6.1; also *ask* in 10.2) indicates that the ultimate goal of chs. 10–13 is exhortation. *Meekness of Christ.* See Mt 11.29. *Gentleness* as a quality stands in contrast to pugnacity (1 Tim 3.3). *Humble when face to face.* See v. 10. **10.2** On the charge of *acting according to human standards,* see 1.12, 17. **10.3** *Wage war.* The campaign is described in three successive stages: the demolishing of fortifications (vv. 4–5), the taking of captives (v. 5), and the punishing of resistance (v. 6). **10.4–5** *Weapons,* Paul's humble manner of life (v. 1), in which God's "divine power" is manifested (see also 4.7). Paul depicts the *strongholds* (defenses) of his opponents in terms typically used to describe the Stoic sage, who used reason (*arguments, thought*) as a defense. **10.6** Paul probably means

that he will deal with the *disobedience* of his opponents once the Corinthians recognize his authority and give full *obedience* to his instructions (see 2.9). **10.7** Paul's critics probably claimed to *belong to Christ.* **10.8** *Boast.* See 1.12; another charge by Paul's critics is reflected here. *For building…down.* See v. 4; 12.19; 13.10; also Jer 1.10; 24.6. **10.10** *They say,* lit. "he says," which some identify with the individual to whom Paul refers in 2.5; 7.12. He continues by quoting here a charge made against him. **10.12** It was a standard laudatory technique to *compare and classify* someone with people of superior worth and to *measure* that person's achievements against those of others. For Paul's ironic use of the device, see 11.22–23. **10.13–16** Paul had strong views on the *limits* of his mission *field;* see Rom 15.17–21. **10.17** Jer 9.23–24, quoted also in 1 Cor 1.31. **10.18** *Commend themselves.* See v. 12.

Paul and the False Apostles

11

I wish you would bear with me in a little foolishness. Do bear with me! [2]I feel a divine jealousy for you, for I promised you in marriage to one husband, to present you as a chaste virgin to Christ. [3]But I am afraid that as the serpent deceived Eve by its cunning, your thoughts will be led astray from a sincere and pure[c] devotion to Christ. [4]For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you submit to it readily enough. [5]I think that I am not in the least inferior to these super-apostles. [6]I may be untrained in speech, but not in knowledge; certainly in every way and in all things we have made this evident to you.

7 Did I commit a sin by humbling myself so that you might be exalted, because I proclaimed God's good news[d] to you free of charge? [8]I robbed other churches by accepting support from them in order to serve you. [9]And when I was with you and was in need, I did not burden anyone, for my needs were supplied by the friends[a] who came from Macedonia. So I refrained and will continue to refrain from burdening you in any way. [10]As the truth of Christ is in me, this boast of mine will not be silenced in the regions of Achaia. [11]And why? Because I do not love you? God knows I do!

12 And what I do I will also continue to do, in order to deny an opportunity to those who want an opportunity to be recognized as our equals in what they boast about. [13]For such boasters are false apostles, deceitful workers, disguising

themselves as apostles of Christ. [14]And no wonder! Even Satan disguises himself as an angel of light. [15]So it is not strange if his ministers also disguise themselves as ministers of righteousness. Their end will match their deeds.

Paul's Sufferings as an Apostle

16 I repeat, let no one think that I am a fool; but if you do, then accept me as a fool, so that I too may boast a little. [17]What I am saying in regard to this boastful confidence, I am saying not with the Lord's authority, but as a fool; [18]since many boast according to human standards,[b] I will also boast. [19]For you gladly put up with fools, being wise yourselves! [20]For you put up with it when someone makes slaves of you, or preys upon you, or takes advantage of you, or puts on airs, or gives you a slap in the face. [21]To my shame, I must say, we were too weak for that!

But whatever anyone dares to boast of—I am speaking as a fool—I also dare to boast of that. [22]Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. [23]Are they ministers of Christ? I am talking like a madman—I am a better one: with far greater labors, far more imprisonments, with countless floggings, and often near death. [24]Five times I have received from the Jews the forty lashes minus one. [25]Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked; for a night and a day I was adrift at sea; [26]on frequent journeys, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers and sisters;[a][27]in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked. [28]And, besides other things, I am under daily pressure because of my anxiety for all the churches. [29]Who is weak, and I am not weak? Who is made to stumble, and I am not indignant?

30 If I must boast, I will boast of the things that show my weakness. [31]The God and Father of the Lord Jesus (blessed be he forever!) knows that I do not lie. [32]In Damascus, the governor[c] under King Aretas guarded the city of Damascus in order to[d] seize me, [33]but I was let down in a basket through a window in the wall,[e] and escaped from his hands.

11.1–12.10 A heavily ironic "fool's" speech; see 11.16–17, 19, 21; 12.11. **11.1–15** Paul's opponents as Satan's agents. **11.2–3** Paul as father (1 Cor 4.14–15) of the bride (i.e., the church) is responsible for safeguarding her purity

between the time of the betrothal and the *marriage* at the Second Coming of Christ; see Mt 9.15; 25.1–13; Eph 5.26–32; Rev 19.7–9; 21.2, 9. **11.3** *Deceived.* See Gen 3.13; 1 Tim 2.14. Paul is probably thinking of the Jewish legend that Eve was sexually seduced by Satan (the serpent), who appeared to her disguised as an angel (see v. 14). **11.4** Unfortunately, Paul never discusses the *different gospel* of his opponents, and their identity is much debated. Some consider them Judaizers; others, Gnostics; still others, Hellenistic Jewish propagandists. **11.5** *Super-apostles* (see 12.11), probably a sarcastic reference to his opponents, but perhaps the Jerusalem apostles. **11.6** *Untrained in speech.* See 10.10. **11.7–11** Paul was criticized for refusing to accept support from the Corinthians; for his practice of supporting himself, see 1 Cor 9; 1 Thess 2.9; 2 Thess 3.7–9. **11.7** *Humbling myself,* by his voluntary manual labor, which he regarded as a demonstration of his love for his converts (v. 11; 12.15). **11.14** *Angel.* See note on 11.3. **11.16–12.10** Paul boastfully compares himself to his opponents in regard to both credentials and hardships (see 4.8–9; 6.4–10). **11.17–18** In what follows, Paul does not speak *in Christ* (2.17; 12.19) or *with the Lord's authority* (lit. "according to the Lord"), for his *boasting* is *according to human standards.* **11.20** The list of afflictions has the dual purpose of castigating Paul's opponents by describing their abusive acts and of shaming the Corinthians by means of mock praise (see 6.4; cf. 1 Cor 4.8). **11.22** Like Paul, his opponents are Jewish Christians, proud both that they are *Hebrews* (ethnic heritage) and that they are *Israelites* (religious heritage); see Rom 9.4; 11.1; Phil 3.5. **11.23–27** Few details are known about the hardships Paul mentions in this list. **11.23** *Imprisonments.* See Acts 16.22–40 for one of Paul's prior incarcerations; for later instances, see Acts 24.27; 28.16. **11.23–25** Paul specifies two types of *floggings,* or beatings (see 6.5), a Roman one with *rods* (see Acts 16.22–23) and a Jewish one with *lashes* (see Deut 25.3). **11.25** *Stoning.* See Acts 14.19. *Shipwrecked.* For a later instance, see Acts 27.9–44. **11.26** *False brothers and sisters* would include the false apostles (v. 13). **11.32** *Damascus,* the Syrian city connected with Paul's conversion (Acts 9; Gal 1.17). *King Aretas* (IV), the ruler of the Arab kingdom of Nabatea from 9 BCE until his death (ca. 40 CE). The identity of the *governor* is unknown. **11.33** *Let down in a basket.* See Acts 9.23–25, where the plot is attributed to the Jews. **12.1–10** A continuation of the fool's speech, in which Paul presents himself in both ecstasy (vv. 1–7a) and agony (vv. 7b–10).

Paul's Visions and Revelations

12

It is necessary to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord. 2I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. 3And I know that such a person—whether in the body or out of the body I do not know; God knows—4was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. 5On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. 6But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, 7even considering the exceptional character of the revelations. Therefore, to keep[a] me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated.[b] 8Three times I appealed to the Lord about this, that it would leave me, 9but he said to me, "My grace is sufficient for you, for power[c] is made perfect in weakness." So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. 10Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

Paul's Concern for the Corinthian Church

11 I have been a fool! You forced me to it. Indeed you should have been the ones commending me, for I am not at all inferior to these super-apostles, even though I am nothing. 12The signs of a true apostle were performed among you with utmost patience, signs and wonders and mighty works. 13How have you been worse off than the other churches, except that I myself did not burden you? Forgive me this wrong!

14 Here I am, ready to come to you this third time. And I will not be a burden, because I do not want what is yours but you; for children ought not to lay up for their parents, but parents for their children. 15I will most gladly spend and be spent for you. If I love you more, am I to be loved less? 16Let it be assumed that I did not burden you. Nevertheless (you say) since I was crafty, I took you in by deceit. 17Did I take advantage of you through any of those whom I sent to you? 18I urged Titus to go, and sent the brother with him. Titus did not take advantage of you, did he? Did we not conduct ourselves with the same spirit? Did we not take the same steps?

19 Have you been thinking all along that we have been defending ourselves before you? We are speaking in Christ before God. Everything we do, beloved,

is for the sake of building you up. [20]For I fear that when I come, I may find you not as I wish, and that you may find me not as you wish; I fear that there may perhaps be quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder. [21]I fear that when I come again, my God may humble me before you, and that I may have to mourn over many who previously sinned and have not repented of the impurity, sexual immorality, and licentiousness that they have practiced.

12.1 *Visions and revelations.* See 1 Cor 9.1; 15.8; Gal 1.12; 2.1–2. **12.2** *Person,* Paul himself, who in vv. 2–4 is describing one ecstatic experience. *Third heaven,* i.e., where Paradise (v. 4) is located. Heavenly journeys were a popular means of claiming divine authentication and were apparently used by Paul's opponents for this purpose. **12.7** The exact nature of the *thorn* is unknown; suggestions include physical or mental illness, spiritual trials, persecution, and opposition by adversaries. **12.10** For *hardship* lists, see note on 4.8–9. **12.11–13** The epilogue to the fool's speech. **12.11** *Super-apostles.* See 11.5. **12.12** *Signs and wonders and mighty works,* three different terms for miracles, which functioned in antiquity to validate wonder-workers and their claims; see Acts 2.22; 14.3; 15.12; Rom 15.19; Heb 2.4. **12.13** *I myself did not burden you,* i.e., by demanding payment for missionary activities as his rivals apparently did; see 11.7–11; 12.14.

12.14–13.10 Preparations for a third visit. **12.14** *Parents for their children.* Cf. Mt 15.5–6; 1 Tim 5.4, 8. **12.15** *Be spent for you.* See Phil 2.17. **12.16–18** Paul was charged with refusing support for himself while deceitfully enriching himself by means of the collection (see chs. 8–9). **12.18** For the role of *Titus* and *the brother,* see 8.16–9.5. Many scholars regard this verse as a retrospective reference to the same visit for the collection that is only anticipated in 8.6, 18. **12.19** *Building you up.* See 10.8. **12.20–21** For other vice lists, a traditional device used by both Jews and Greeks, see Mk 7.21–22; Rom 1.29–31; 13.13; 1 Cor 5.10–11; 6.9–10; Gal 5.19–21. **12.21** *Again* may modify *humble:* "my God may humble me again," i.e., by a repetition of what happened at the second visit; see 2.1–4.

Further Warning

13

This is the third time I am coming to you. "Any charge must be sustained by the evidence of two or three witnesses." [2]I warned those who sinned previously and all the others, and I warn them now while absent, as I did when present on my

second visit, that if I come again, I will not be lenient—[3]since you desire proof that Christ is speaking in me. He is not weak in dealing with you, but is powerful in you. [4]For he was crucified in weakness, but lives by the power of God. For we are weak in him,[a] but in dealing with you we will live with him by the power of God.

5 Examine yourselves to see whether you are living in the faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless, indeed, you fail to meet the test! [6]I hope you will find out that we have not failed. [7]But we pray to God that you may not do anything wrong—not that we may appear to have met the test, but that you may do what is right, though we may seem to have failed. [8]For we cannot do anything against the truth, but only for the truth. [9]For we rejoice when we are weak and you are strong. This is what we pray for, that you may become perfect. [10]So I write these things while I am away from you, so that when I come, I may not have to be severe in using the authority that the Lord has given me for building up and not for tearing down.

Final Greetings and Benediction

11 Finally, brothers and sisters,[b] farewell.[c] Put things in order, listen to my appeal,[d] agree with one another, live in peace; and the God of love and peace will be with you. [12]Greet one another with a holy kiss. All the saints greet you.

13 The grace of the Lord Jesus Christ, the love of God, and the communion of[e] the Holy Spirit be with all of you.

The Letter of Paul to the GALATIANS

THE BITTERLY POLEMICAL Letter of Paul to the Galatians reflects a critical moment in the early Christian movement's struggle to define its mission and identity. The apostle Paul founded the churches of Galatia (1.2; 4.13–14), but he now finds his work challenged by unidentified Jewish-Christian teachers who are urging Paul's converts, formerly pagans (4.8–9), to be circumcised (5.2–12; 6.12–13). Apparently these teachers are also urging the Galatians to observe some other elements of Jewish law and ritual, such as the sabbath and festivals (4.10) and perhaps food laws (4.17, taken with 2.12). Paul discerns in this situation a threat to "the truth of the gospel" (2.5, 14) and composes an impassioned letter to dissuade the Galatians from adopting these religious practices.

Addressees and Date

HOW MANY "CHURCHES OF GALATIA" there were is unknown, and their exact location is a matter of long-standing debate. The term "Galatians" (3.1) originally designated a people of Celtic origin who migrated into central Asia Minor and settled in the region around Ancyra (modern Ankara); however, the Roman province of Galatia extended south toward the Mediterranean to include the cities of Iconium, Lystra, and Derbe, where Paul and Barnabas, according to Acts 14.1–23, founded churches (see map on p. 2060).

Some interpreters hold that the Letter was addressed to these "south Galatian" churches during the period prior to the "apostolic council" described in Acts 15; the council then addressed the controversy that Galatians exemplifies (see Acts 15.1) This reconstruction requires the assumption that the Jerusalem meeting mentioned in Gal 2.1–10 occurred during the "famine relief" visit of Acts 11.27–30. Majority scholarly opinion, however, identifies the council of Acts 15 with the meeting described in Gal 2.1–10, though the two accounts differ somewhat. Under this reading, the Galatian churches were probably in

“north Galatia,” and Paul’s missionary activity there is identified with the brief references in Acts 16.6; 18.23.

Both reconstructions presuppose a positive view of Acts as a historical framework within which the Pauline Letters can be placed. The internal evidence of Galatians, however, offers no basis for determining either the geographical location of the churches or the Letter’s date of composition. Some scholars regard Galatians as the earliest of Paul’s Letters (perhaps 48–49 CE); others place it during the mid-50s CE. The Letter’s many thematic links with 2 Corinthians and Romans favor the latter view.

Rival Missionaries and Contested Issues

THE GALATIANS HAVE ENCOUNTERED “a different gospel” (1.6), proclaimed by missionaries whom Paul decries as agitators (5.12) and troublemakers who “want to pervert the gospel of Christ” (1.7). These rival missionaries are not Pharisaic Jews seeking to persuade Paul’s converts to abandon their faith in Jesus; rather, they are Christian Jews who argue that the appropriate next step for Gentiles who have come to trust in Jesus as the Messiah is to undergo circumcision as a sign of their inclusion in God’s covenant. Consequently, the Letter reflects an intra-Christian dispute over whether the marks of Jewish identity should be imposed upon gentile converts.

Even the categories “Christian” and “Jewish” are anachronistic here; the Letter was written before the irrevocable split of church and synagogue, and Paul, no less than the rival missionaries, understands himself as the true interpreter of the Jewish law (4.21; 5.14). Thus he contends that all who live under the cross of Christ in the “new creation” are members of “the Israel of God” (6.14–16).

It appears that the missionaries wanted gentile converts not just to be circumcised, but to adopt comprehensive observance of Jewish law—particularly if the quotation of Deuteronomy in 3.10 echoes the missionaries’ message. The Antioch incident (2.11–16) shows that some Jewish Christians were adopting a “separate but equal” policy toward gentile Christians, which Paul regards as a manipulative tactic to force gentile Christians to observe Jewish law (2.14).

The rival missionaries must have spotlighted the figure of Abraham (regarded in rabbinic tradition as “the father of proselytes”) and emphasized that God had commanded circumcision to him as a sign of the covenant (Gen 17.9–14). Paul’s extended interpretation of the Abraham story (3.6–18; 4.21–5.1) is a rebuttal to their exegesis.

Paul's Response: Key Emphases

PAUL INSISTS THAT "RIGHTEOUSNESS" (right covenant relation with God) depends not on observance of Jewish law but on God's promise and its fulfillment through the death of Jesus Christ (2.21; 3.18, 29). It is debated whether the slogan *pistis Iesou Christou* (Greek, "faith of/in Jesus Christ" see note on 2.16) refers to Jesus' faithful death or to the community's subsequent trust in him; despite venerable interpretive tradition, the former sense is more probable. Either way, Paul's emphasis falls consistently on God's initiative in setting human beings free from bondage to sin and to the norms and powers (Greek *stoicheia*) of the present age (1.4; 2.20–21; 3.13–14; 3.21–22; 4.3–9; 5.1). The crucifixion is an apocalyptic event that marks the end of the old age and the beginning of God's new creation (6.14–15). To require gentile believers to be circumcised would be to revert to the era "before faith came" and would render the death of Christ pointless (2.21; 3.23–25). Insisting on "works of the law" (2.16) as signs of covenant membership perpetuates a division that Christ's death was meant to destroy (3.28). That is why the message of the rival missionaries is, in Paul's eyes, no gospel (1.7).

Significance

GALATIANS OFFERS A WINDOW into formative Christianity and shows that the question of continuity with Jewish law and tradition was an urgent concern at this early date. Paul's statements about the law in Galatians created acute theological tensions that demanded further reflection (see Romans). His insistence on the radical character and universal scope of God's grace became a crucial factor in the early church's self-definition, and it has played a generative role in subsequent Christian theology. [RICHARD B. HAYS]

13.1 *Any charge…witnesses.* Deut 19.15; used also in Mt 18.16; 1 Tim 5.19. **13.2** Paul had canceled a previous trip out of *leniency;* see 1.23. **13.3** The ideas of testing and *proving* were important in Corinth; see, e.g., 1 Cor 11.28; 16.3; 2 Cor 8.8, 22; 9.13; see also 13.5–7. **13.5** *Christ is in you.* See Rom 8.10; Gal 2.20; Col 1.27. **13.9, 11** The words translated *perfect* and *put things in order* are related in Greek. **13.10** *I write these things.* This verse gives the ultimate purpose of 2 Cor 10–13; see also 10.8. **13.11–13** The closing of the Letter is typically Pauline; see, e.g., 1 Cor 16.20; 1 Thess 5.23–28. **13.13** The trinitarian formula is anticipated in 1.21–22; also Mt 28.19.

Salutation

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
—[2]and all the members of God's family[a] who are with me,

To the churches of Galatia:

3 Grace to you and peace from God our Father and the Lord Jesus Christ,
[4]who gave himself for our sins to set us free from the present evil age, according
to the will of our God and Father, [5]to whom be the glory forever and ever.
Amen.

There Is No Other Gospel

6 I am astonished that you are so quickly deserting the one who called you in the
grace of Christ and are turning to a different gospel—[7]not that there is another
gospel, but there are some who are confusing you and want to pervert the gospel
of Christ. [8]But even if we or an angel[b] from heaven should proclaim to you a
gospel contrary to what we proclaimed to you, let that one be accursed! [9]As we
have said before, so now I repeat, if anyone proclaims to you a gospel contrary
to what you received, let that one be accursed!

10 Am I now seeking human approval, or God's approval? Or am I trying to
please people? If I were still pleasing people, I would not be a servant[c] of Christ.

Paul's Vindication of His Apostleship

11 For I want you to know, brothers and sisters,[d] that the gospel that was
proclaimed by me is not of human origin; [12]for I did not receive it from a human
source, nor was I taught it, but I received it through a revelation of Jesus Christ.

13 You have heard, no doubt, of my earlier life in Judaism. I was violently
persecuting the church of God and was trying to destroy it. [14]I advanced in
Judaism beyond many among my people of the same age, for I was far more
zealous for the traditions of my ancestors. [15]But when God, who had set me
apart before I was born and called me through his grace, was pleased [16]to reveal
his Son to me,[e] so that I might proclaim him among the Gentiles, I did not confer
with any human being, [17]nor did I go up to Jerusalem to those who were already
apostles before me, but I went away at once into Arabia, and afterwards I
returned to Damascus.

18 Then after three years I did go up to Jerusalem to visit Cephas and stayed
with him fifteen days; [19]but I did not see any other apostle except James the
Lord's brother. [20]In what I am writing to you, before God, I do not lie! [21]Then I
went into the regions of Syria and Cilicia, [22]and I was still unknown by sight to
the churches of Judea that are in Christ; [23]they only heard it said, "The one who
formerly was persecuting us is now proclaiming the faith he once tried to
destroy." [24]And they glorified God because of me.

1.1–5 Key themes of the Letter are introduced: Paul's apostolic authority and Christ's death as an act liberating his people from bondage. **1.2** No coauthor is named (cf., e.g., 1 Cor 1.1; 2 Cor 1.1), but Paul does present the Letter as coming from a group of believers (*all…with me*). **1.3–4** The naming of God as *Father* anticipates 4.6–7. **1.4** *Gave himself for our sins.* See 2.20; Mt 26.28; Rom 4.25; 5.8, 15–19; 8.3; 2 Cor 5.21; Titus 2.14; 1 Pet 2.24. According to Jewish apocalyptic thought, the *present evil age* would be supplanted by "the age to come," a messianic era in which God's justice would prevail (see Isa 60; 65.17–25; 2 Esd 7.50, 113; *1 Enoch* 91.15–17). Paul sees the death and resurrection of Jesus as a sign that this transformation has already begun (see 6.14–15; Rom 12.2; 1 Cor 7.31; 10.11). **1.6–9** Among Paul's Letters, only Galatians lacks an opening thanksgiving; instead, Paul rebukes his readers. **1.6** *The one who called you*, God, not Paul. See v. 15; Rom 8.30; 1 Cor 1.9; 7.17; 1 Thess 2.12; 5.24. **1.8** This shows that Paul is defending not his own personal authority but *the truth of the gospel* (2.14). **1.9** On the gospel they have *received*, see note on 3.1; 1 Cor 15.1–5. **1.10** A retort to the charge that Paul is "soft" on observance of the Jewish law for reasons of expediency. **1.11–24** Responding to challenges, Paul tells the story of his own calling in a way that highlights God's initiative. **1.12** *Not…from a human source.* Elsewhere (1 Cor 11.23–25; 15.3–7) Paul shows his dependence on early Christian traditions. **1.13** *Persecuting the church.* See also Acts 8.3; 1 Cor 15.9; Phil 3.6; 1 Tim 1.12–14. **1.14** *Advanced,* a word commonly used by Stoic philosophers to describe progress in cultivating virtue. *Traditions of my ancestors,* the Jewish law and the oral traditions concerning its interpretation, as handed down in Pharisaic Judaism. See Acts 22.3; Phil 3.4–6. *Zealous* recalls the examples of Phinehas (Num 25.10–13), Elijah (1 Kings 19.10), and Mattathias (1 Macc 2.26–27), who employed violence to defend the purity of Israel's faith. **1.15** *God…his grace.* The language echoes OT prophetic call narratives; see Isa 49.1–6; Jer 1.5; Rom 1.1–2. **1.16** *Reveal his Son to me,* lit. *reveal his Son in me* (see text note *e*). Paul is to be the instrument of God's revelation to the Gentiles. **1.17** *Arabia,* perhaps the Nabatean kingdom, south of Damascus and east of the Jordan River; however, in 4.25 Paul links Arabia with

Mount Sinai. **1.18** It is debated whether the *three years* are to be counted from Paul's call experience (vv. 15–16) or from his return to Damascus (v. 17). *Cephas,* Aramaic, "rock." Paul uses Peter's Greek name (*Petros*) only in 2.7–8; cf. Jn 1.42; 1 Cor 1.12; 15.5. **1.19** *James,* the brother of Jesus (Mk 6.3), became a key leader in the Jerusalem church; see 2.9, 12; Acts 12.17; 15.13; 21.18. **1.21** *Syria and Cilicia,* the areas around Antioch and Tarsus; see Acts 15.23, 41.

Paul and the Other Apostles

2

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. [2]I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain. [3]But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. [4]But because of false believers[a] secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us—[5]we did not submit to them even for a moment, so that the truth of the gospel might always remain with you. [6]And from those who were supposed to be acknowledged leaders (what they actually were makes no difference to me; God shows no partiality)—those leaders contributed nothing to me. [7]On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised [8](for he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles), [9]and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised. [10]They asked only one thing, that we remember the poor, which was actually what I was[b] eager to do.

Paul Rebukes Peter at Antioch

11 But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; [12]for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. [13]And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy. [14]But when I

saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, “If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?”[a]

Jews and Gentiles Are Saved by Faith

15 We ourselves are Jews by birth and not Gentile sinners; [16]yet we know that a person is justified[b] not by the works of the law but through faith in Jesus Christ.[c] And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ,[d] and not by doing the works of the law, because no one will be justified by the works of the law. [17]But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! [18]But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. [19]For through the law I died to the law, so that I might live to God. I have been crucified with Christ; [20]and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God,[e] who loved me and gave himself for me. [21]I do not nullify the grace of God; for if justification[f] comes through the law, then Christ died for nothing.

2.1–10 These verses emphasize that even the Jerusalem church previously endorsed Paul’s law-free gospel for Gentiles (see also Acts 15.1–29). **2.1** The *fourteen years* could be counted from Paul’s first Jerusalem visit (1.18) or from his call (1.15–16). *Barnabas.* See Acts 4.36; 9.27; 11.22–30; 13.1–15.41. *Taking Titus,* an uncircumcised Gentile (v. 3), was a symbolic test of Jerusalem’s acceptance of Paul’s mission. **2.2** *In response to a revelation.* Cf. Acts 15.1–3; 1 Cor 14.26, 30. **2.4** The *false believers* (cf. Acts 15.5) are clearly distinguished from the Jerusalem leaders; Paul implicitly connects the former with his opponents in Galatia. **2.6** *God shows no partiality,* an OT maxim; see Deut 10.17; 2 Chr 19.7; Sir 35.15–16. In contrast to Acts 15.28–29, Paul says the Jerusalem leaders *contributed nothing* to his mission practice. **2.7** *Gospel…uncircumcised, gospel…circumcised,* not two different gospels (see 1.7) but two culturally distinct audiences. **2.9** *John,* son of Zebedee (Mk 1.19), is paired with Peter in Acts 3.1–4.22; 8.14–25. *Pillars,* metaphorically the supports of the church as a spiritual temple (see Mt 16.18; Eph 2.19–22; 1 Pet 2.4–5; Rev 3.12). In Second Temple Judaism, *pillar* was sometimes used of Abraham, Isaac, and Jacob. **2.10** Paul carried out his agreement to *remember the poor* (see Deut 15.7–11) by organizing a collection in his gentile mission churches (see Rom 15.25–27; 1 Cor 16.1–4; 2 Cor 8.1–9.15); however, *the poor* may also have been a religious self-designation of some early Jewish Christians. **2.11–21** Paul narrates

his confrontation with Cephas (see note on 1.18) as a case that involves issues analogous to those now faced in Galatia. **2.11** *Antioch,* with a large Jewish population, became a major center of early Christian activity and, according to Acts 11.19–26; 13.1–3, the launching site for the preaching mission of Paul and Barnabas. **2.12** Observant Jews were forbidden to eat gentile meat and usually avoided gentile wine, but Jewish law did not prohibit eating *with the Gentiles;* presumably it was the food at the Antioch community's common meals that was objectionable. Or perhaps eating with Gentiles was frowned upon as dangerous, even if not strictly contrary to law (see the *Letter of Aristeas* 142; *Jubilees* 22.16; cf. Acts 10.28). The vacillation of Cephas and Barnabas shows that the Jerusalem agreement (vv. 7–10) had failed to address the problem of table fellowship. **2.14–16** Paul interprets Cephas's withdrawal as a tactic to pressure gentile converts into keeping the Jewish law. The direct quotation of Paul's address to Cephas probably extends to the end of v. 16, or even v. 21. **2.15** *Gentile sinners,* a traditional Jewish attitude, used with some irony here. **2.16** *Justified,* vindicated or placed in right relation to God. *Works of the law,* primarily practices commanded by the law (circumcision, dietary laws, sabbath observance) that distinctively mark Jewish ethnic identity; these symbolize comprehensive obedience to the law's covenant obligations. *Faith in Jesus Christ* ascribes saving efficacy to the believer's act of trusting in Christ. *The faith of Jesus Christ* (see text note *c;* see also 2.20; 3.22; Rom 3.22, 26; Phil 3.9) emphasizes Christ's faithful obedience to the point of death on a cross; see 1.4; Rom 5.18–19; Phil 2.8. *Have come to believe in,* or "placed our trust in." *No one will be justified* echoes Ps 143.2; see also Rom 3.20. **2.17** *Found to be sinners,* i.e., living like Gentiles (v. 15). **2.18** *The very things that I once tore down,* the Jewish commandments as a barrier between Jews and Gentiles (see also Eph 2.11–22; *Letter of Aristeas* 139). For Paul to rebuild the barrier would be to admit that he had been a transgressor by tearing it down in his missionary work. **2.19** The opposition between the *law* and living to God is a surprising reversal of Jewish tradition; see 4 Macc 16.24–25. *Crucified with Christ.* See 5.24; 6.14; Rom 6.5–11; 2 Cor 4.7–12. **2.20** *Christ…lives in me.* See Rom 8.9–11; 2 Cor 13.5; Col 1.27; also Jn 17.23. *Loved me and gave himself for me.* See note on 1.4. **2.21** Paul implies that his critics unwittingly *nullify the grace of God* (see 5.4) by adding observance of Jewish law to the *justification* or *righteousness* (right covenant relation to God; see text note *f;* also 3.6) that comes only through the death of Christ (see also 3.21).

Law or Faith

3

You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as crucified! 2The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? 3Are you so foolish? Having started with the Spirit, are you now ending with the flesh? 4Did you experience so much for nothing?—if it really was for nothing. 5Well then, does God[g] supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard?

6 Just as Abraham "believed God, and it was reckoned to him as righteousness," 7so, you see, those who believe are the descendants of Abraham. 8And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, "All the Gentiles shall be blessed in you." 9For this reason, those who believe are blessed with Abraham who believed.

10 For all who rely on the works of the law are under a curse; for it is written, "Cursed is everyone who does not observe and obey all the things written in the book of the law." 11Now it is evident that no one is justified before God by the law; for "The one who is righteous will live by faith." [a] 12But the law does not rest on faith; on the contrary, "Whoever does the works of the law[b] will live by them." 13Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"—14in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

The Promise to Abraham

15 Brothers and sisters,[c] I give an example from daily life: once a person's will[d] has been ratified, no one adds to it or annuls it. 16Now the promises were made to Abraham and to his offspring;[e] it does not say, "And to off-springs,"[f] as of many; but it says, "And to your offspring,"[e] that is, to one person, who is Christ. 17My point is this: the law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise. 18For if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham through the promise.

The Purpose of the Law

19 Why then the law? It was added because of transgressions, until the offspring[e] would come to whom the promise had been made; and it was ordained through angels by a mediator. 20Now a mediator involves more than one party; but God is one.

21 Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could make alive, then righteousness would indeed come through the law. 22But the scripture has imprisoned all things under the power of sin, so that what was promised through faith in Jesus Christ[a] might be given to those who believe.

23 Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. 24Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. 25But now that faith has come, we are no longer subject to a disciplinarian, 26for in Christ Jesus you are all children of God through faith. 27As many of you as were baptized into Christ have clothed yourselves with Christ. 28There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. 29And if you belong to Christ, then you are Abraham's offspring,[b] heirs according to the promise.

3.1–5 Paul now addresses issues in Galatia directly; because of their experience of receiving the Spirit, the Galatians should know that they are already members of God's people. **3.1** *Publicly exhibited as crucified* refers to Paul's proclamation of the gospel in vivid images (see 1 Cor 2.1–5); the Galatians did not literally witness the crucifixion of Jesus. **3.2** On receiving *the Spirit,* see Acts 10–11. On *works of the law,* see 2.16; *doing* does not appear in the Greek. *By believing what you heard,* or "by the message of faith." **3.3** *Ending with the flesh,* an ironic double entendre, refers to circumcision (see 6.12–13) and also to mortal existence apart from God; see also 4.29; 5.16–26; 6.8; 1 Cor 3.3. **3.5** Paul thinks of the Galatians' experience of *the Spirit* and *miracles* as an ongoing aspect of their communal life; see also 1 Cor 12.4–11; 14.26–33a; 2 Cor 12.12. **3.6–14** Paul begins a complex argument from scripture to show that God always intended the salvation of Gentiles; see also Rom 3.27–4.25. **3.6** Gen 15.6; see also Rom 4.3. *Righteousness.* See note on 2.21. **3.8** *The gospel* spoken to Abraham (see Gen 12.3; 18.18; 22.18) focuses on the blessing of *the Gentiles.* **3.9** Paul's exegetical remark on the preceding quotation: the blessing pronounced on *Abraham who believed* (better "the faithful Abraham") includes those who later believe. **3.10** The quotation blends Deut 27.26 and 28.58. Those who enter the Deuteronomic covenant are subject to its conditional sanctions and

curses; see esp. Deut 28.15–68. **3.11** The quotation is from Hab 2.4b. The Septuagint treats this text as a messianic prophecy; see Rom 1.17; cf. Heb 10.37–38. **3.12** The OT text quoted is Lev 18.5 (see also Rom 10.5). Paul does not argue that no one can keep the law; rather, he says that the law is unable to give the life it promises (see v. 21). **3.13** *Redeemed* refers to the emancipation of slaves. Christ's death effects redemption from the curse pronounced by the law (see Gen 12.3; Deut 27.15–26; 28.15–68), not from the law itself. *Becoming a curse for us.* Cf. 2 Cor 5.21. *Cursed is…a tree.* The proof-text (Deut 21.23) calls for the body of a hanged criminal to be buried immediately rather than left hanging to "defile the land." **3.14** *Blessing of Abraham.* See vv. 8–9; Paul sees the presence of *the Spirit* in gentile communities (see vv. 2–5) as a sign that the promised blessing has come to eschatological fulfillment. Both Isaiah and Ezekiel depict the promise of restoration through the outpouring of God's spirit (Isa 32.15–17; 44.1–5; 59.21; Ezek 36.22–27; 37.1–14). **3.15–18** *Will, covenant,* a wordplay. Greek *diatheke* can mean either "covenant" or "last will and testament." Cf. Heb 9.15. Paul transfers the legal connotations of the latter to the story of God's covenant with Abraham. **3.15** *I give an example from daily life,* lit. "I speak in a human way." See Rom 6.19. **3.16** *Promises.* See Gen 12.2–3; 15.5; 17.8; 22.17–18. *Offspring,* lit. "seed" (see text note *e*). Paul employs a rabbinic exegetical convention, emphasizing the singular form of the collective noun. The identification of the "seed" as *Christ* (the Messiah) probably presupposes a link between Gen 17.8 and 2 Sam 7.12–14, a promise of an eternal kingdom for David's "seed." **3.17** *Four hundred thirty years.* See Ex 12.40; cf. Gen 15.13. **3.18** *Granted,* the verbal cognate of "grace" (see 1.6, 15; 2.21; 5.4). **3.19–25** The foregoing discussion raises the issue of why God gave the law at all; Paul argues that it was necessary but temporary. **3.19** It is disputed whether *because of transgressions* means "to increase transgressions" (see Rom 5.20) or "to restrain transgressions" the argument of vv. 23–25 suggests the latter. *Ordained through angels* (see also Acts 7.53), a tradition developed from Deut 33.2; Ps 68.17. Philo's *Life of Moses* explicitly gives Moses the title of *mediator* (see Lev 26.46; Num 36.13). **3.20** This verse is notoriously obscure; apparently the point is that those who are in Christ have direct access to God's promise without mediation (see vv. 26–29; cf. 1 Tim 2.5). *God is one.* See Deut 6.4. **3.21** See 2.19–21; Rom 3.31; cf. Rom 7.7–13. **3.22** See also Rom 3.9–20; 11.32. Through faith in Jesus Christ. If *through the faith of Jesus Christ* (see text note *a*) is preferred, the phrase should modify *given* rather than *promised.* **3.23** See 4.4–5. **3.24** *Disciplinarian* (Greek *paidagogos*), not a teacher but a slave who guarded and supervised children. **3.26–29** Conclusion to the line of argument begun in vv. 6–14. **3.26** *Children of God.* See also Rom 8.14–17; Jn

1.12; Deut 14.1–2; *Jubilees* 1.23–25. **3.27** In early Christian baptismal liturgies, the newly baptized person was *clothed* in a new white garment; see also Rom 13.14; Eph 4.24. On baptism as union with Christ, see also Rom 6.3–5. **3.28** Probably a baptismal formula; see 1 Cor 12.13; Col 3.11. *No…male and female* echoes Gen 1.27; those in Christ have entered a *new creation* (see 6.15) where former social distinctions are replaced by unity. **3.29** *Offspring,* lit. "seed," is now interpreted corporately; cf. v. 16.

4

My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; [2]but they remain under guardians and trustees until the date set by the father. [3]So with us; while we were minors, we were enslaved to the elemental spirits[c] of the world. [4]But when the fullness of time had come, God sent his Son, born of a woman, born under the law, [5]in order to redeem those who were under the law, so that we might receive adoption as children. [6]And because you are children, God has sent the Spirit of his Son into our[d] hearts, crying, "Abba![e] Father!" [7]So you are no longer a slave but a child, and if a child then also an heir, through God.[f]

Paul Reproves the Galatians

8 Formerly, when you did not know God, you were enslaved to beings that by nature are not gods. [9]Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? [g] How can you want to be enslaved to them again? [10]You are observing special days, and months, and seasons, and years. [11]I am afraid that my work for you may have been wasted.

12 Friends,[h] I beg you, become as I am, for I also have become as you are. You have done me no wrong. [13]You know that it was because of a physical infirmity that I first announced the gospel to you; [14]though my condition put you to the test, you did not scorn or despise me, but welcomed me as an angel of God, as Christ Jesus. [15]What has become of the goodwill you felt? For I testify that, had it been possible, you would have torn out your eyes and given them to me. [16]Have I now become your enemy by telling you the truth? [17]They make much of you, but for no good purpose; they want to exclude you, so that you may make much of them. [18]It is good to be made much of for a good purpose at all times, and not only when I am present with you. [19]My little children, for

whom I am again in the pain of childbirth until Christ is formed in you, [20]I wish I were present with you now and could change my tone, for I am perplexed about you.

The Allegory of Hagar and Sarah

21 Tell me, you who desire to be subject to the law, will you not listen to the law? [22]For it is written that Abraham had two sons, one by a slave woman and the other by a free woman. [23]One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. [24]Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery. [25]Now Hagar is Mount Sinai in Arabia[a]and corresponds to the present Jerusalem, for she is in slavery with her children. [26]But the other woman corresponds to the Jerusalem above; she is free, and she is our mother. [27]For it is written,

> “Rejoice, you childless one, you who bear no children,
> burst into song and shout, you who endure no birth pangs;
> for the children of the desolate woman are more numerous
> than the children of the one who is married.”

4.1–7 Paul links the inheritance metaphor to an apocalyptic story of redemption. **4.3** *Elemental spirits* (Greek *stoicheia*), a difficult term meaning either “basic principles” (as in Heb 5.12), such as the code of behavior set forth in Jewish law, or—as apparently here—quasi-demonic powers that oppress humankind (see 4.8; Col 2.8, 20). Either way, Paul’s *we* includes Jews and Gentiles in a common state of slavery before Christ. **4.4** *Fullness of time.* See also Mk 1.15; Eph 1.10. God sent his Son. See 1.4; Jn 3.16–17; Rom 8.3–4; 1 Jn 4.9; see also Wis 9.9–18. *Born of a woman* emphasizes the Son’s humanity (see Job 14.1; Mt 11.11); *born under the law,* his Jewishness. **4.5** *Redeem,* release from slavery, as in 3.13. On *adoption* and on vv. 5–7 as a whole, see also Rom 8.14–17; Eph 2.11–13. **4.6** *Abba.* See also Mk 14.36; Rom 8.15. **4.8–11** Paul characterizes the Galatians’ interest in Jewish law as a return to bondage equivalent to their state as pagans. Perhaps he sees a parallel between pagan worship of natural elements (*stoicheia,* v. 9) and the belief that Israel’s liturgical calendar (*days, months, seasons, years,* v. 10) regulated human religious observance in harmony with the divine ordering of the heavenly bodies (*Jubilees* 2.9; *1 Enoch* 82.7–9). See also Col 2.16. **4.11** *Wasted,* rendered *for nothing* in 3.4. See Phil 2.16; 1 Thess 3.5; see also Isa 49.4; 65.23. **4.12–20** Paul reminds the Galatians of his past relationship with them and appeals for its restoration.

The passage employs motifs common in Hellenistic discussions of friendship. **4.12** *Become as I am.* See 1 Cor 4.16; 11.1; Phil 3.17; 1 Thess 1.6; Heb 6.12; 13.7. *I also have become as you are.* See 1 Cor 9.21. Paul has become like a Gentile, free from observing the commandments of Jewish law. **4.13** The character of Paul's *physical infirmity* is unknown; it may be related to persecutions suffered in his mission. See 6.17; 2 Cor 11.23–27; 12.7–10. **4.14** *Angel*, or "messenger." **4.15** *Torn out your eyes*, probably a proverbial expression for solidarity in friendship. **4.17** *Exclude you.* See also 2.12. **4.19** On Paul's churches as his *children*, see also 1 Cor 4.14; 2 Cor 6.13; 1 Thess 2.11–12. *Pain of childbirth*, a common image in Jewish apocalyptic texts for the suffering that accompanies the new age (*1 Enoch* 62.4; *2 Apocalypse of Baruch* 56.6; Mk 13.8; Rev 12.2). Apostolic suffering is one of the birth pangs of the new creation (see Rom 8.22–23; 1 Thess 5.3). *Christ…formed in you.* See Rom 8.29; note on 2.20. **4.21–5.1** An allegorical reading of Genesis that reverses Jewish tradition, according to which Isaac (circumcised on the eighth day, Gen 21.4) symbolizes Israel and Ishmael symbolizes Gentiles; cf. *Jubilees* 16.17–18. **4.21** *Law*, here, broadly, scripture. See, e.g., 1 Cor 14.21. **4.22–23** See Gen 16, 21; the rival missionaries may have emphasized this story. **4.24–25** The equation of Hagar with Mount Sinai has no basis in the Genesis story; apparently the link is posited by Paul to connect slavery with law. **4.24** The *two covenants* do not correspond to the OT and the NT, but more generally to the covenant of promise and the covenant of law; according to Paul, the former is older than the latter (see 3.17). *Bearing children*, a metaphor for gaining converts through missionary preaching; see v. 19. **4.25** *Jerusalem…in slavery* may allude to the city's subjection to Rome; see Deut 28.49. **4.26** The image of a *Jerusalem above* appears in many Jewish apocalyptic texts (see 2 Esd 7.26; 10.25–28; *1 Enoch* 90.28–29; *2 Apocalypse of Baruch* 4.2–6) as well as in Heb 12.22; 13.14; Rev 3.12; 21.2, 9–27. Ps 86.5 in the Septuagint (Ps 87.5) acclaims "Mother Zion." **4.27** Isa 54.1; see also Isa 51.1–3. **4.29** The idea that Ishmael *persecuted* Isaac is found in rabbinic midrash, or commentary, based on Gen 21.9. *So it is now also.* See 5.11; 6.12. **4.30** Gen 21.10. **5.1** *Christ has set us free.* See 3.13; 4.4–5; cf. 2.4–5. For Jewish law as a *yoke*, see also Acts 15.10; the rabbis used the same image with positive connotations, as does Mt 11.29–30.

5

[28]Now you,[b] my friends,[c] are children of the promise, like Isaac. [29]But just as at that time the child who was born according to the flesh persecuted the child who was born according to the Spirit, so it is now also. [30]But what does the scripture

say? “Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman.” 31So then, friends,[c] we are children, not of the slave but of the free woman. 1For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

The Nature of Christian Freedom

2 Listen! I, Paul, am telling you that if you let yourselves be circumcised, Christ will be of no benefit to you. 3Once again I testify to every man who lets himself be circumcised that he is obliged to obey the entire law. 4You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace. 5For through the Spirit, by faith, we eagerly wait for the hope of righteousness. 6For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working[d] through love.

7 You were running well; who prevented you from obeying the truth? 8Such persuasion does not come from the one who calls you. 9A little yeast leavens the whole batch of dough. 10I am confident about you in the Lord that you will not think otherwise. But whoever it is that is confusing you will pay the penalty. 11But my friends, [a] why am I still being persecuted if I am still preaching circumcision? In that case the offense of the cross has been removed. 12I wish those who unsettle you would castrate themselves!

13 For you were called to freedom, brothers and sisters;[a] only do not use your freedom as an opportunity for self-indulgence,[b] but through love become slaves to one another. 14For the whole law is summed up in a single commandment, “You shall love your neighbor as yourself.” 15If, however, you bite and devour one another, take care that you are not consumed by one another.

The Works of the Flesh

16 Live by the Spirit, I say, and do not gratify the desires of the flesh. 17For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. 18But if you are led by the Spirit, you are not subject to the law. 19Now the works of the flesh are obvious: fornication, impurity, licentiousness, 20idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, 21envy,[c] drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

The Fruit of the Spirit

22 By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness,
generosity, faithfulness, [23]gentleness, and self-control. There is no law against
such things. [24]And those who belong to Christ Jesus have crucified the flesh
with its passions and desires. [25]If we live by the Spirit, let us also be guided by
the Spirit. [26]Let us not become conceited, competing against one another,
envying one another.

5.2–12 Paul drives home the Letter's aim: to dissuade the Galatians from accepting circumcision. **5.4** See 2.16, 21; 3.10–12. **5.5** See Rom 8.23–25. **5.6** See 3.28; 6.15; 1 Cor 7.19. **5.7** *Prevented you,* lit. "cut in on you," as in a race. *Obeying the truth.* See 2.5, 14. **5.8** See 1.6. **5.9** See also 1 Cor 5.6–8. **5.10** See 1.7–9. **5.11** Paul is *being persecuted* neither by Rome nor by civil authorities, but by the synagogue (see 2 Cor 11.24) or perhaps by Jewish Christians (see 1.13; 4.29; 6.12). *Offense of the cross.* See 1 Cor 1.18–25. **5.13–26** Paul sketches a vision for a community led by the Spirit; he links the pressure for circumcision with rivalry and divisions. **5.13** See v. 1. **5.14** The quotation is from Lev 19.18; a saying of Rabbi Hillel sums up Jewish law in the command, "What is hateful to you, do not do to your neighbor." See also 6.2; Mk 12.28–34; Rom 8.3–4; 13.8–10. **5.16–18** See also v. 25; Rom 8.1–17; Eph 2.3. **5.16** *Live,* lit. "walk." *Desires of the flesh,* not just sexual impulses but all human self-seeking desires apart from God; see vv. 19–21. **5.17** *Prevent you…want.* See Rom 7.15–24. **5.18** See also 3.23–25; Rom 6.14. **5.19–21** The list of vices is conventional; see, e.g., Mk 7.21–22; Rom 1.29–31; 1 Cor 6.9–10; 2 Cor 12.20. Paul highlights offenses against the unity of the community. **5.19** *Flesh.* See 1 Cor 3.3. **5.21** *Do such things.* The verb is a present participle, indicating continuing action over time. *Inherit the kingdom of God.* See also Mt 5.5; 25.34; 1 Cor 6.9–10; 15.50; Rev 21.7. On inheritance, see also 3.15–18; 3.29–4.7; 4.30. **5.22–23** *Fruit of the Spirit.* See Rom 8.9–11; Phil 1.11; 1 Tim 6.11; 2 Pet 1.5–8; see also lists of "gifts" and "manifestations" of the Spirit in Rom 12.6–8; 1 Cor 12.7–11. **5.24** *Crucified the flesh,* perhaps an allusion to baptism; see also 2.19b; 6.14; Rom 6.6; 8.13. **5.25** See v. 16.

Bear One Another's Burdens

6

My friends,[d] if anyone is detected in a transgression, you who have received the
Spirit should restore such a one in a spirit of gentleness. Take care that you

yourselves are not tempted. [2]Bear one another's burdens, and in this way you will fulfill[e] the law of Christ. [3]For if those who are nothing think they are something, they deceive themselves. [4]All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. [5]For all must carry their own loads.

6 Those who are taught the word must share in all good things with their teacher.

7 Do not be deceived; God is not mocked, for you reap whatever you sow. [8]If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. [9]So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. [10]So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

Final Admonitions and Benediction

11 See what large letters I make when I am writing in my own hand! [12]It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. [13]Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. [14]May I never boast of anything except the cross of our Lord Jesus Christ, by which[a] the world has been crucified to me, and I to the world. [15]For[b] neither circumcision nor uncircumcision is anything; but a new creation is everything! [16]As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

17 From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.

18 May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters.[c] Amen.

6.1–10 General exhortations stressing mutual responsibility within the church. **6.1** On *restoring* a transgressor, see also Lev 19.17; Mt 18.15–22; Lk 17.3–4; Jas 5.19–20; cf. 1 Cor 5.1–13; Titus 3.10–11; the Dead Sea Scrolls *Rule of the Community* (1QS) 5.24–6.1. **6.2** *Bear one another's burdens.* See also Rom 15.1–2. *Law of Christ,* either the law of love (5.14), the example of Christ, or the law of Moses as redefined by Christ; the phrase is perhaps borrowed ironically from the rival missionaries. See also Rom 15.1–7; 1 Cor 9.21; Jn 13.34. **6.4** See 2 Cor 13.5; Rom 12.3. **6.5** A reference to eschatological

judgment; see 2 Esd 7.104–105. **6.6** A directive for financial support of Christian teachers (see also 1 Cor 9.3–14). **6.7** See Job 4.8; Prov 22.8. **6.8** See Rom 8.5–13; cf. 1 Cor 15.35–44. **6.9** *Not grow weary.* See 2 Cor 4.1, 16; also Lk 18.1. **6.10** *Family,* lit. "household" see also Eph 2.19; 1 Tim 3.15. **6.11–18** A final summation underscoring the Letter's main points. **6.11** Paul writes the postscript in his *own hand,* an ancient epistolary convention; the body of the letter was taken down or copied by a secretary. See also Rom 16.22. **6.12–13** See also 2.3, 14; 4.17; 5.11. **6.13** *The circumcised.* Some manuscripts read "those who are being circumcised." *Boast.* See Rom 2.17–23; 3.27; 4.2; 1 Cor 4.7; 2 Cor 11.12–13, 18; Eph 2.9. **6.14** On *boasting* in God or Christ, see Rom 5.2–3, 11; 1 Cor 1.29–31; 2.2. On the *world* as *crucified,* see also 2.19–20; 5.24; 2 Cor 5.14, 17; Col 2.14–15. **6.15** See 3.28; 5.6; Eph 2.15–16. *New creation* echoes Isa 65.17–25; Paul understands salvation as God's remaking of the world (see Rom 8.19–23; 2 Cor 5.17–19; see also Rev 21.5). **6.16** This blessing stands in juxtaposition to the Letter's opening curse (1.8–9). A similar blessing is found in the peace benediction of the *Shemoneh Esreh,* a standard synagogue prayer. *This rule,* v. 16, or perhaps vv. 14–15. *Israel of God,* the church as the true Israel (see 3.7, 29; 4.28–31; Rom 9.6–8) or, alternatively, the Jewish people as a whole (see Rom 11.25–32); the argument of Galatians appears to support the former interpretation. **6.17** *The marks of Jesus,* Paul's scars (2 Cor 6.4–5; 11.23–25), incurred in his mission. The phrase may also suggest that Paul is branded by these scars as Christ's slave (see 1.10). **6.18** See also Phil 4.23; Philem 25.

The Letter of Paul to the EPHESIANS

BECAUSE NO SINGLE EVENT or crisis can be discerned as its specific occasion and because of the general nature of its content, Ephesians is sometimes thought to have originated as a general letter intended for many churches, a notion reinforced by the lack of a place name in 1.1 in the best manuscripts. Clues within the Letter suggest its purpose. The readers are twice addressed as Gentiles (2.11; 3.1), but subsequently they are told to "no longer live as the Gentiles live" (4.17). Furthermore, they are reminded that "now in Christ Jesus" they are no longer "aliens from the commonwealth of Israel and strangers to the covenants of promise" (2.12–13). Thus, because of their response to the gospel, the readers are experiencing a radical transformation of their personal and social identity; they are being resocialized into God's purposes and family. Their new identity is in formation, and the Letter is designed to guide them from their baptism (4.5, 22, 24, 31; 6.11) toward their presentation as the unblemished bride of Christ.

Perhaps because of its general character and its arguing from the significance of believers' baptism to a sweeping portrayal of Christian behavior and unity, Ephesians, of all the Pauline and Paulinist Letters, propounds the most comprehensive and cohesive portrait of God's plans and purposes. What is said of God and Christ is applied to the community of believers and to members of their households (particularly in the last two chapters). Believers, communally and finally even individually, are instructed regarding their place and comportment in the world and before God.

Authorship

MARKED DIFFERENCES IN STYLE, phrasing, and viewpoint between this Letter and the seven unquestionably authentic Pauline Letters (Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, Philemon) have cast significant doubt on Pauline authorship of Ephesians. It is more likely that a

disciple of Paul wrote the Letter in Paul's name, probably after the apostle's death. Complex sentences, relative clauses, distinctive terminology (e.g., "heavenly places," "to the praise of his glory"), and redundant expressions (e.g., "law with its commandments and ordinances," "strength of his power") appear frequently in Ephesians. Even more striking, however, are the claims that believers already share in Christ's resurrection (2.6) and are saved (2.5, 8), assertions that lack parallels in the seven undisputed Letters. Also in this Letter, the church has become cosmic in function (3.10; cf. Philem 2) and now has Christ as its head (1.22–23; cf. Rom 12.4–5; 1 Cor 12.12–26). Predominantly temporal categories in Paul's thought (see Rom 13.11–12) have been transposed into spatial conceptions (see 1.20; 2.6), perhaps as a way of dealing with the delay of Christ's return. Paul's understanding of sin as a hostile power and justification as deliverance from it (see Rom 5.6–11; 7.8, 11) is here replaced by an understanding of sins as individual trespasses and forgiveness as their removal (1.7; 2.1; 4.32).

Perspective

THE PERSPECTIVE OF EPHESIANS moves from a vastly cosmic picture of God's plan (1.3–23) and the believers' inclusion in it (2.1–22), to the role and mission of the church and life within it (3.1–5.20), to a depiction of relationships within the household (5.21–6.9), to a final description of how, with prayer, each believer stands battle-ready in God's power (6.10–20). This broad perspective binds the Letter together. God's power to enact the cosmic plan (1.3–23) is the same power available to the believer as armament (6.10–17). Relations of married persons mirror those between Christ and the church (5.21–33). Life within the church (4.1–13) reflects God's larger purpose in Christ, "to gather up all things in him, things in heaven and things on earth" (1.10).

Ephesians is especially concerned with power as ultimately grounded not in the "rulers and authorities" (1.21; 3.10; 6.12) but in God and enforced through Christ. It construes that power through metaphors of God as "Father" over "every family in heaven and on earth" (3.15) and Christ as "head" of the body (church) and by embracing traditional views of household arrangements (5.22–6.9). We have probably underestimated the social and political force of such a message in the first century when no one was more interested in power than Rome.

Date and Place of Writing

SEVERAL FEATURES OF EPHESIANS suggest a date in the last third of the first century CE. The author writes to a gentile church that seems to have little perception of being part of Israel and needs instructions regarding this connection (2.11–18). These features suggest that some time has passed since the original Pauline mission (cf. 1 Cor 16.3; Gal 6.16). Moreover, a late first-century date would also fit other features distinguishing this Letter from the seven undisputed Pauline Letters: the aforementioned transposition of Pauline eschatological fervor into spatial categories; the diminution of women's status (see 5.22–24); and the reaccommodation to long standing cultural patterns of hierarchy and submission in the household (5.22–6.9). There are no clues within the Letter regarding its place of composition. [J. PAUL SAMPLEY]

Salutation

1

Paul, an apostle of Christ Jesus by the will of God,

To the saints who are in Ephesus and are faithful[a] in Christ Jesus:

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

Spiritual Blessings in Christ

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, 4just as he chose us in Christ[b] before the foundation of the world to be holy and blameless before him in love. 5He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, 6to the praise of his glorious grace that he freely bestowed on us in the Beloved. 7In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace 8that he lavished on us. With all wisdom and insight 9he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, 10as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. 11In Christ we have also obtained an inheritance,[a] having been destined according to the purpose of him who accomplishes all things according to his counsel and will, 12so that we, who were the first to set our hope on Christ, might live for the praise of his glory. 13In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit;

14 this[b] is the pledge of our inheritance toward redemption as God's own people,
to the praise of his glory.

Paul's Prayer

15 I have heard of your faith in the Lord Jesus and your love[c] toward all the
saints, and for this reason 16 I do not cease to give thanks for you as I remember
you in my prayers. 17 I pray that the God of our Lord Jesus Christ, the Father of
glory, may give you a spirit of wisdom and revelation as you come to know him,
18 so that, with the eyes of your heart enlightened, you may know what is the
hope to which he has called you, what are the riches of his glorious inheritance
among the saints, 19 and what is the immeasurable greatness of his power for us
who believe, according to the working of his great power. 20 God[d] put this power
to work in Christ when he raised him from the dead and seated him at his right
hand in the heavenly places, 21 far above all rule and authority and power and
dominion, and above every name that is named, not only in this age but also in
the age to come. 22 And he has put all things under his feet and has made him the
head over all things for the church, 23 which is his body, the fullness of him who
fills all in all.

1.1–2 The salutation takes the same form as most Pauline Letter openings. **1.1** Like Romans, but unlike most other Pauline letters, Ephesians is sent solely by *Paul.* On Paul's self-designation as *apostle,* see 2 Cor 1.1; Gal 1.1; Col 1.1. The frequent references to the *will of God* (see vv. 5, 9, 11; 5.17; 6.6) emphasize God's plan and power. The *saints,* i.e., those set apart for God, are the believers (see v. 18; 2.19; 3.8, 18; 4.12; 5.3; 6.18). The location of the addressees *in Ephesus* is lacking in the best Greek manuscripts (see text note *a*). **1.2** *Grace,* the foundation of life in Christ, has made *peace* possible (see Rom 5.1). *Father,* a favorite designation of God in Ephesians; see vv. 3, 17; 2.18; 3.14; 4.6; 5.20; 6.23. Family and household are primary social realities in Ephesians; in Roman times, the father had responsibility for all members of the household. **1.3–23** Where a formal thanksgiving might be expected (cf. Rom 1.8), there is an ancient Jewish prayer form (beginning *Blessed be the God;* see also 2 Cor 1.3; 1 Pet 1.3), which identifies the author with Jewish tradition. Vv. 15–23, however, incorporate many elements of a typical Pauline thanksgiving. **1.3** *Heavenly places,* an expression peculiar to Ephesians (see v. 20; 2.6; 3.10; 6.12). **1.4** *Chose* (see also *destined,* vv. 5, 11) stresses God's initiative. The *blameless* (lit. "without blemish") life expected of those set apart for God (see 5.27; Col 1.22) has its roots in the purity expected of sacrificial animals and of priests (see Lev

21–22). **1.5** *Adoption,* the means by which Gentiles are included in God's household. See 2.19; Gal 4.5. **1.6** *Grace* (Greek *charis*) echoes the salutation (v. 2) and is a technical term of benefaction that establishes reciprocity; God's unconditional and previous election, described in vv. 3–7, places all believers in God's debt. *The Beloved,* applied to Christ as a title nowhere else in the NT, though it is found in second-century Christian writings (cf. *Letter of Barnabas* 3.6; 4.3; *Ascension of Isaiah* 3.13). **1.7** *Redemption,* the buying back of a slave or the freeing of a prisoner by ransom. See also v. 14; 4.30; Col 1.14. **1.9** The content of the *mystery,* a reference to God's previously hidden purposes, is given in 3.3–9; see also 5.32; 6.19. **1.10** *Fullness* denotes completeness; see v. 23; 3.19; 4.13; see also 4.10; 5.18; Col 1.19. God's *plan for the fullness of time* is linked with the previously hidden mystery in 3.2–9. *To gather up* (Greek, "to head up"). This image is developed later in the Letter where Christ is spoken of as the *head* of his body, the church (vv. 22–23; 4.15). **1.12** *For the praise of his glory* (see also vv. 6, 14) is distinctive in the NT and reflects liturgical tradition. **1.13** *The seal,* a sign of authentication or confirmation, designates ownership, and therefore protection, by the Holy Spirit; see 4.30. **1.14** *Pledge,* a down payment securing the entirety of what is promised. See 2 Cor 1.22; 5.5. On salvation as an *inheritance,* see Rom 8.17; Gal 4.7; Col 1.12. Adopted children (v. 5) share fully in the inheritance. **1.15** A nearly identical statement is Col 1.4. **1.18** All the saints, i.e., believers, have been *called* and are expected to live in accord with that calling; see 4.1, 4. **1.20** *At his right hand,* an echo of Ps 110.1. **1.21** *All rule and authority and power and dominion* includes all supposed rival powers, whether cosmic or mundane; see 3.10; 6.12; Rom 8.38; 1 Cor 15.24; Col 1.16; 2.10, 15; 1 Pet 3.22. **1.22** *Under his feet,* an echo of Ps 8.6. See also Ps 110.1; 1 Cor 15.25–28. Nowhere in the unquestionably authentic Pauline Letters is Christ called, as here, the *head* of the church (see also v. 10; 4.15; 5.23; cf. Rom 12.5; 1 Cor 12.12–27).

From Death to Life

2

You were dead through the trespasses and sins [2]in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. [3]All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. [4]But God, who is rich in mercy, out of the great love with which he loved us [5]even when

we were dead through our trespasses, made us alive together with Christ[a]—by grace you have been saved—[6]and raised us up with him and seated us with him in the heavenly places in Christ Jesus, [7]so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. [8]For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—[9]not the result of works, so that no one may boast. [10]For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

One in Christ

11 So then, remember that at one time you Gentiles by birth,[b] called "the uncircumcision" by those who are called "the circumcision"—a physical circumcision made in the flesh by human hands—[12]remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. [13]But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. [14]For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. [15]He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, [16]and might reconcile both groups to God in one body[c] through the cross, thus putting to death that hostility through it.[d] [17]So he came and proclaimed peace to you who were far off and peace to those who were near; [18]for through him both of us have access in one Spirit to the Father. [19]So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, [20]built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.[e] [21]In him the whole structure is joined together and grows into a holy temple in the Lord; [22]in whom you also are built together spiritually[f] into a dwelling place for God.

2.1–10 The believers' resurrection is linked with that of Christ (see esp. v. 6). **2.2** *In which you once lived.* Different ways of living (lit. "walking") are described in 4.1–5.20; see 2.10; 4.1, 17; 5.2, 8, 15. *Ruler of the power of the air,* probably the devil (4.27; 6.11). The disobedient *spirit* associated with this figure stands in contrast with the promised Holy Spirit (1.13; 2.18, 22). **2.3** *Children of wrath,* powerless creatures subject to God's judgment. See 5.6; Col 3.6. **2.5** *By grace you have been saved* (see also 2.8). In the authentic letters, Paul views salvation as a future event (see Rom 5.9, 10; 13.11; 1 Thess 5.8). *Grace* (Greek

charis; also v. 8). See note on 1.6. **2.6** *And raised us up with him* (see also Col 2.12; 3.1). In the authentic Letters, Paul is careful to speak of believers' resurrection as occurring in the future (see Rom 6.5; 1 Cor 15.21–23; Phil 3.10–11). **2.8–9** *By grace…not…works,* a concise summary of Paul's thought. See also Rom 3.21–31; 4.2–4, 16; 9.16; 11.6; Gal 2.16. **2.9** On the prohibition of improper *boasting,* see Rom 3.27; 4.2; 1 Cor 1.29–31. **2.10** *Good works* follow faith, never lead to it; see Col 1.10. **2.11–22** These verses discuss the unity of Gentiles and Jews in Christ and mark off a new identity with social and political implications. **2.12** On *aliens,* see 4.18; Col 1.21. *Strangers,* the opposite of citizens. See v. 19. *Covenants of promise* (see also 1.13; 3.6; Rom 9.4), possibly the covenants of Genesis, which also highlight God's promises (Gen 15.12–21; 17.1–8; 26.1–5; 35.11–12). **2.13** On *far off* and *near,* see also v. 17; Isa 57.19. *Blood of Christ,* an allusion to Christ's atoning death. See Lev 16; Rom 3.25; 5.9. **2.14** On *peace,* see also 1.2; 2.15, 17; 4.3; 6.15. *In his flesh* identifies Christ's physical body on the cross as the means of reconciliation between Gentiles and Jews and between both groups and God (see v. 16; Col 1.22). **2.19** *Strangers and aliens,* here reversed from v. 12 as a rhetorical *inclusio* (a repetition that signals the beginning and end of a unit). *Household of God,* a shift of image, but see note on 1.2; see 3.15; 5.21–6.4; see also 1 Tim 3.15; 1 Pet 4.17. **2.20** *Foundation of the apostles and prophets.* Cf. 1 Cor 3.11. The prophets could be those of ancient Israel (see Rom 3.21) or those of the early Christian church (3.5; 4.11; 1 Cor 11.4–5; 14.3–6, 24). *Cornerstone,* a scriptural image (see Ps 118.22; Isa 28.16) widely applied to Christ; see Mt 21.42; 1 Pet 2.6. **2.22** On believers collectively (the *you* is plural) as a *dwelling place for God,* see 1 Cor 3.16–17; 6.19; 1 Pet 2.4–6.

Paul's Ministry to the Gentiles

3

This is the reason that I Paul am a prisoner for[g] Christ Jesus for the sake of you Gentiles—[2]for surely you have already heard of the commission of God's grace that was given me for you, [3]and how the mystery was made known to me by revelation, as I wrote above in a few words, [4]a reading of which will enable you to perceive my understanding of the mystery of Christ. [5]In former generations this mystery[a] was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: [6]that is, the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ

Jesus through the gospel.

7 Of this gospel I have become a servant according to the gift of God's grace
that was given me by the working of his power. 8Although I am the very least of
all the saints, this grace was given to me to bring to the Gentiles the news of the
boundless riches of Christ, 9and to make everyone see[b] what is the plan of the
mystery hidden for ages in[c] God who created all things; 10so that through the
church the wisdom of God in its rich variety might now be made known to the
rulers and authorities in the heavenly places. 11This was in accordance with the
eternal purpose that he has carried out in Christ Jesus our Lord, 12in whom we
have access to God in boldness and confidence through faith in him.[d] 13I pray
therefore that you[e] may not lose heart over my sufferings for you; they are your
glory.

Prayer for the Readers

14 For this reason I bow my knees before the Father,[f] 15from whom every
family[g] in heaven and on earth takes its name. 16I pray that, according to the
riches of his glory, he may grant that you may be strengthened in your inner
being with power through his Spirit, 17and that Christ may dwell in your hearts
through faith, as you are being rooted and grounded in love. 18I pray that you
may have the power to comprehend, with all the saints, what is the breadth and
length and height and depth, 19and to know the love of Christ that surpasses
knowledge, so that you may be filled with all the fullness of God.

20 Now to him who by the power at work within us is able to accomplish
abundantly far more than all we can ask or imagine, 21to him be glory in the
church and in Christ Jesus to all generations, forever and ever. Amen.

3.1–13 Paul's status and the church's mission are aligned with God's eternal plan. **3.1** Paul was a *prisoner* on several occasions (see 2 Cor 6.5; 11.23; Phil 1.13–14; Col 4.3, 18; Philem 1, 9); it is not clear which imprisonment is intended here (see 6.20). **3.2** Paul had received a divinely appointed *commission* and was therefore a part of God's plan (see 1.10; 3.9; 1 Cor 9.17; Gal 1.15–16; 2.7–9; Col 1.25). **3.3** Conforming to the picture in the undisputed letters (2 Cor 12.1, 7; Gal 2.2), the author of Ephesians legitimates Paul's authority through the concept of *revelation*, for Paul was not one of the original disciples. **3.5** On the mystery *not made known* before but now revealed, see Rom 16.25. **3.6** Inclusion of *Gentiles* (echoing 2.19–22) in God's household or family. **3.7** On Paul as a *servant* (Greek *diakonos*), see 1 Cor 3.5. **3.8** *Least of all the saints.* See 1 Cor 15.9; 1 Tim 1.15; cf. 2 Cor 11.5. **3.9** *Plan, mystery,* and God's relationship to *all things* are treated

once again (see 1.9–10; 3.3–5). **3.10** The church has the cosmic task of making the *wisdom of God* (either wisdom from God or wisdom about God) known in the *heavenly places;* cf. the references to localized house churches in the undisputed Letters (Rom 16.5, 15; Philem 2). *Rulers and authorities.* See 1.21; 6.12. **3.12** *Access to God,* a reprise of 2.18. **3.13** *Sufferings,* lit. "tribulations," a technical apocalyptic term for end-time afflictions; see Rom 5.3; 1 Thess 3.3, 7. **3.14–21** Prayer and doxology. **3.15** The Greek term for *family* is derived from the word "father" see text note *g.* **3.16** *Riches of his glory,* an example of the effusive style of Ephesians. **3.17** On the notion that *Christ may dwell in* the faithful, see Gal 2.20. The *hearts* of the faithful as the dwelling place of Christ parallel the temple as the "dwelling place for God" (2.22). The doubled verbs (*rooted, grounded*) emphasize love and enlarge the metaphor to include growth. **3.18** *Breadth and length and height and depth,* expansive imagery that may refer to the cosmic vastness of God's plan and purpose; see Rom 8.38–39. **3.19** *Love of Christ,* either love for Christ or love from Christ; the Greek is ambiguous. **3.20–21** For similar doxologies, see Rom 16.25–27; Gal 1.5; 1 Tim 1.17; 2 Tim 4.18.

Unity in the Body of Christ

4

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, [2]with all humility and gentleness, with patience, bearing with one another in love, [3]making every effort to maintain the unity of the Spirit in the bond of peace. [4]There is one body and one Spirit, just as you were called to the one hope of your calling, [5]one Lord, one faith, one baptism, [6]one God and Father of all, who is above all and through all and in all.

7 But each of us was given grace according to the measure of Christ's gift. [8]Therefore it is said,

> "When he ascended on high he made captivity itself a captive;
> he gave gifts to his people."

[9](When it says, "He ascended," what does it mean but that he had also descended[a] into the lower parts of the earth? [10]He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) [11]The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, [12]to equip the saints for the work of

ministry, for building up the body of Christ, [13]until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. [14]We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. [15]But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, [16]from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

The Old Life and the New

17 Now this I affirm and insist on in the Lord: you must no longer live as the Gentiles live, in the futility of their minds. [18]They are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart. [19]They have lost all sensitivity and have abandoned themselves to licentiousness, greedy to practice every kind of impurity. [20]That is not the way you learned Christ! [21]For surely you have heard about him and were taught in him, as truth is in Jesus. [22]You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, [23]and to be renewed in the spirit of your minds, [24]and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

4.1–5.20 Counsels on behavior worthy of God's calling. **4.1–6** Believers' calling and comportment are grounded in their fundamental unity. **4.1** On the concern that believers live *worthy* lives, see Col 1.10; 1 Thess 2.12. **4.2–3** On the virtues of the worthy life, see Col 3.12–13; see also 1 Cor 13.4. **4.4–6** This strong emphasis on unity was anticipated in 1.22–23; 2.14–16, 18. **4.6** On God *above all and through all and in all*, see 1 Cor 15.28; cf. 1 Cor 8.6. **4.7–16** Grace equips the body of Christ with a variety of gifts (see 1 Cor 12.4–11). Responsibility for unity lies with all believers. **4.7** On individualized *measures*, see Rom 12.3. **4.8** The quotation is derived from Ps 68.18, which speaks, however, of God, not the people, receiving gifts. **4.9–11** An example of early Christian exegesis, focusing on key words in the quotation; see also Rom 10.6–10; Heb 2.6–9. **4.9** *Descended…earth.* See Mt 12.40; 1 Pet 3.19. **4.11** The list of *gifts* stresses leadership functions in the church. Is the list representative or complete? Rom 12.6–8; 1 Cor 12.28–30 suggest the former. **4.12** *Ministry* (Greek *diakonia*). As the cognate of this term, *servant*, was applied to Paul in 3.7, recipients of the Letter are invited to join with Paul in service to the gospel.

4.13 *Maturity* (lit. “mature person,” reprising the “one new person” of 2.15, where the NRSV has *one new humanity*), as distinguished from childishness (v. 14); see Phil 3.12; Col 1.28. The Greek can be translated as “perfect person” (cf. Heb 6.1, which involves a play on the two senses of maturity and perfection), but here such a translation is problematic both because Paul thinks of new believers as babies in faith (see Philem 10; Gal 4.19; 1 Cor 2.1; 4.15) and yearns for them to grow up in faith (Phil 3.12–15; 2 Cor 3.18) and because modern “perfectionism” is a serious malaise. **4.15–16** On Christ as *head* of the *body,* see 1.22–23; note on 1.22. **4.17–24** These verses address contrasting ways of life. **4.17** *Affirm and insist.* Doubling provides emphasis. Ironically in a letter written to Gentiles, *the Gentiles* denotes a rejected way of living. **4.20–24** Metaphors of teaching and learning are interlaced with references to putting garments off and on for baptism. To *learn Christ* (v. 20) means not only to learn *about him* (v. 21) but also to *put away* the old *way of life* (v. 22; see also Rom 6.6) and to be *clothed* with *the new self* (v. 24; see also Gal 3.27; Col 3.10). **4.25–32** Practical suggestions for the new life. **4.25** *Putting away* develops the theme of v. 22. *Speak the truth.* See Zech 8.16. **4.26** *Be angry but do not sin.* See Ps 4.4 (Septuagint). *Do not let the sun go down on your anger,* a maxim found in non-Christian writings of this period (cf. Plutarch, *On Brotherly Love* 17, 488C). **4.30** Wrongful conduct risks alienation from the *Holy Spirit* by which readers were set apart for God (see 1.13–14). **4.32** An echo of v. 2.

5

Rules for the New Life

25 So then, putting away falsehood, let all of us speak the truth to our neighbors,
for we are members of one another. [26]Be angry but do not sin; do not let the sun
go down on your anger, [27]and do not make room for the devil. [28]Thieves must
give up stealing; rather let them labor and work honestly with their own hands,
so as to have something to share with the needy. [29]Let no evil talk come out of
your mouths, but only what is useful for building up,[a] as there is need, so that
your words may give grace to those who hear. [30]And do not grieve the Holy
Spirit of God, with which you were marked with a seal for the day of
redemption. [31]Put away from you all bitterness and wrath and anger and
wrangling and slander, together with all malice, [32]and be kind to one another,
tenderhearted, forgiving one another, as God in Christ has forgiven you.[b]
[1]Therefore be imitators of God, as beloved children, [2]and live in love, as Christ

loved us[c] and gave himself up for us, a fragrant offering and sacrifice to God.

Renounce Pagan Ways

3 But fornication and impurity of any kind, or greed, must not even be mentioned among you, as is proper among saints. [4]Entirely out of place is obscene, silly, and vulgar talk; but instead, let there be thanksgiving. [5]Be sure of this, that no fornicator or impure person, or one who is greedy (that is, an idolater), has any inheritance in the kingdom of Christ and of God.

6 Let no one deceive you with empty words, for because of these things the wrath of God comes on those who are disobedient. [7]Therefore do not be associated with them. [8]For once you were darkness, but now in the Lord you are light. Live as children of light—[9]for the fruit of the light is found in all that is good and right and true. [10]Try to find out what is pleasing to the Lord. [11]Take no part in the unfruitful works of darkness, but instead expose them. [12]For it is shameful even to mention what such people do secretly; [13]but everything exposed by the light becomes visible, [14]for everything that becomes visible is light. Therefore it says,

> “Sleeper, awake!
> Rise from the dead,
> and Christ will shine on you.”

15 Be careful then how you live, not as unwise people but as wise, [16]making the most of the time, because the days are evil. [17]So do not be foolish, but understand what the will of the Lord is. [18]Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, [19]as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, [20]giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ.

The Christian Household

21 Be subject to one another out of reverence for Christ.

22 Wives, be subject to your husbands as you are to the Lord. [23]For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. [24]Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her, [26]in order to make her holy by cleansing her with the washing

of water by the word, [27]so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. [28]In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. [29]For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, [30]because we are members of his body.[a] [31]"For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh." [32]This is a great mystery, and I am applying it to Christ and the church. [33]Each of you, however, should love his wife as himself, and a wife should respect her husband.

5.1 The readers are to be *imitators of God* in forgiveness (4.32) and in love (5.2); this is a pivotal exhortation. Whereas calls to imitate Christ are widespread in the NT (see 5.25; see also Rom 15.7; 1 Cor 11.1), imitation of God is rare (see Mt 5.44–45, 48). *As beloved children.* In Roman times parents were role models (see also 1 Cor 4.14–17). **5.2** *Live in love* (lit. "walk in love"). See also vv. 8, 15. *Christ loved…for us.* See v. 25; also Gal 2.20. The image of Christ's self-sacrifice moves the author to describe believers as *a fragrant offering and sacrifice to God* (see, e.g., Ex 29.18; Ezek 20.14; see also Rom 12.1; Phil 4.18).

5.3–20 Counsels on how to live carefully and wisely. **5.3** On things that *must not even be mentioned,* much less done, see v. 12. **5.4–5** Lists of vices that imperil inheritance in the kingdom are also found in 1 Cor 6.9–10; Gal 5.19–21; Rev 22.14–15. On the connection between the *greedy* and the *idolater,* see Mt 6.24. **5.5** *Kingdom of Christ and of God,* an infrequent expression in the NT (but see 1 Cor 4.20; 6.9–10; 15.24, 50). **5.6** *Wrath of God,* a reference to God's final judgment. See Rom 1.18 (where God's *wrath* is also understood as present); Col 3.6; Rev 19.15. **5.7** Being *associated* with unbelievers is also prohibited in 2 Cor 6.14; cf. 1 Cor 5.9–13; 7.12–16. **5.8** *Children of light,* a metaphor not found in Israel's scriptures, but common in the Dead Sea Scrolls and the NT. See Mt 5.16; Lk 16.8; Jn 12.36; 1 Thess 5.5. **5.9** *Fruit,* i.e., moral results. See Mt 7.16–20; Gal 5.22; cf. *unfruitful works* in v. 11. **5.10** *Try to find out,* lit. "find out," "discern." See Rom 12.2; Phil 1.10; see also v. 17. **5.13–14** On exposure by the *light,* see Jn 3.20–21. **5.14** The source of this quotation is uncertain. It may be a fragment of a Christian hymn; see also Isa 26.19. **5.16** *Making the most of the time,* lit. "buying up the time," but the meaning is uncertain. Cf. Col 4.5, where the same phrase bears on how believers relate to outsiders. *The days are evil,* a common apocalyptic perspective. See Mt 24.22; Acts 2.40; Gal 1.4. **5.17** *Understand…the will of the Lord.* See also v. 10. The contrast is with following sinful human wills (see 2.3, where the plural form of the Greek term here translated *will* is

translated *desires*). **5.18** *Filled with the Spirit,* i.e., not with wine. See Acts 2.15–17. **5.20** *Giving thanks to God.* See 5.4; Col 3.17; 1 Thess 5.18. **5.21–6.9** The author introduces a discussion of relations within the household with an exhortation to mutual submission. **5.21** *Be subject to one another* (see 1 Pet 5.5) was probably not originally part of the traditional material that follows, but derives from the author. It is debated whether the exhortation to mutual submission is applicable only to the section on wives and husbands or stands as the heading under which all the counsels in 5.22–6.9 are to be understood. **5.22–33** Wives and husbands (see Col 3.18–19). **5.23** For the *husband* as *head of the wife,* see 1 Cor 11.3; for *Christ* as *head of the church,* see 1.22; 4.15. **5.24** Subjection of wives to husbands is reaffirmed (see 5.22) and extended: *so also wives ought to be* subject *in everything.* Nowhere do the undisputed Pauline Letters call for the subjection of wives. **5.25** *As Christ loved the church.* See v. 2. **5.26** *Cleansing…washing,* a reference to baptism. See 4.22–24. **5.27** Usually Paul exhorts believers *to present* themselves to God or Christ (see Rom 6.13, 19; 12.1; 2 Cor 11.2); here the focus is entirely on Christ's action. *Without blemish.* See 1.4; Phil 1.10. **5.28** *He who loves his wife loves himself* (see also v. 33) echoes Lev 19.18. **5.31** Gen 2.24; see 1 Cor 6.15–17. **5.33** Mutuality of *husband* and *wife* is affirmed, despite the difference in verbs.

Children and Parents

6

Children, obey your parents in the Lord,[b] for this is right. [2]"Honor your father and mother"—this is the first commandment with a promise: [3]"so that it may be well with you and you may live long on the earth."

4 And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Slaves and Masters

5 Slaves, obey your earthly masters with fear and trembling, in singleness of heart, as you obey Christ; [6]not only while being watched, and in order to please them, but as slaves of Christ, doing the will of God from the heart. [7]Render service with enthusiasm, as to the Lord and not to men and women, [8]knowing that whatever good we do, we will receive the same again from the Lord, whether we are slaves or free.

9 And, masters, do the same to them. Stop threatening them, for you know that both of you have the same Master in heaven, and with him there is no

partiality.

The Whole Armor of God

10 Finally, be strong in the Lord and in the strength of his power. [11]Put on the
whole armor of God, so that you may be able to stand against the wiles of the
devil. [12]For our[c] struggle is not against enemies of blood and flesh, but against
the rulers, against the authorities, against the cosmic powers of this present
darkness, against the spiritual forces of evil in the heavenly places. [13]Therefore
take up the whole armor of God, so that you may be able to withstand on that
evil day, and having done everything, to stand firm. [14]Stand therefore, and fasten
the belt of truth around your waist, and put on the breastplate of righteousness.
[15]As shoes for your feet put on whatever will make you ready to proclaim the
gospel of peace. [16]With all of these,[a] take the shield of faith, with which you will
be able to quench all the flaming arrows of the evil one. [17]Take the helmet of
salvation, and the sword of the Spirit, which is the word of God.

18 Pray in the Spirit at all times in every prayer and supplication. To that end
keep alert and always persevere in supplication for all the saints. [19]Pray also for
me, so that when I speak, a message may be given to me to make known with
boldness the mystery of the gospel,[b] [20]for which I am an ambassador in chains.
Pray that I may declare it boldly, as I must speak.

Personal Matters and Benediction

21 So that you also may know how I am and what I am doing, Tychicus will tell
you everything. He is a dear brother and a faithful minister in the Lord. [22]I am
sending him to you for this very purpose, to let you know how we are, and to
encourage your hearts.

23 Peace be to the whole community,[c] and love with faith, from God the
Father and the Lord Jesus Christ. [24]Grace be with all who have an undying love
for our Lord Jesus Christ.[d]

6.1–4 Children and parents (see Col 3.20–21). **6.2–3** See Deut 5.16; see also Ex 20.12. **6.4** On the *discipline* of children, see Heb 12.7–11. **6.5–9** Slaves and masters (see Col 3.22–4.1; 1 Tim 6.1–2; Titus 2.9–10; 1 Pet 2.18). **6.6** On *slaves of Christ*, see Rom 1.1; 1 Cor 7.22; Phil 1.1. *Will of God.* See 5.10, 17. **6.8** *Whether we are slaves or free* preserves the distinction between the two groups more than Gal 3.28 does (cf. 1 Cor 7.22). **6.9** That God shows *no partiality* was a traditional affirmation; see Deut 10.17; 1 Chr 19.7; Acts 10.34; Rom 2.11; 10.12.

6.10–20 The document's *peroratio,* or summary, passionate appeal such as a general might make before battle. **6.11** The exhortation to *put on* armor (see also v. 14) recalls the baptismal imagery of 4.24. To *stand against,* either to survive affliction and temptation (see 6.13) or to be found acceptable at the last judgment (see Rom 14.4; 1 Cor 10.12; Rev 6.17; see also Col 4.12). **6.12** The term translated *struggle* describes a wrestler's or soldier's close-quarter grappling. *Blood and flesh,* a Semitic phrase meaning human beings (see Mt 16.17). On *rulers, authorities,* and *powers,* see 1.21. The *cosmic* scope of the contention is foreshadowed in 1.20–21; 3.10; 4.9–10. **6.13–17** On identification of the *armor of God,* see Isa 11.5; 49.2; 59.17; Hos 6.5; Wis 5.17–20; 2 Cor 6.7; 1 Thess 5.8. The imagery is also found in the Dead Sea Scrolls *War Scroll* (1QM) and the writings of Hellenistic moral philosophers. **6.15** *The gospel of peace.* See Isa 52.7. **6.16** *Evil one,* the devil; see v. 11. **6.19** *Mystery of the gospel.* See 1.9. **6.20** *Chains,* a reminder of Paul's imprisonment (see 3.1). **6.21–22** Commendation of *Tychicus* (see Col 4.7–9). **6.23–24** Peace wish and final benediction.

The Letter of Paul to the PHILIPPIANS

PAUL WROTE PHILIPPIANS to Christians in the city of Philippi, a Roman colony in the province of Macedonia. According to Acts 16.11–40, Paul, along with Timothy, Silas, and others, had visited this city some years before (ca. 50 CE) during his second missionary journey and founded a church there, Paul's first on European soil, whose members were predominantly gentile and whom Paul regarded with a special affection and deep longing (1.8; 2.19, 24).

Place and Date

PAUL WRITES THAT HE IS IN PRISON (1.7, 13–14, 17), but he does not say where. Imprisonment was not infrequent for Paul. He boasts vaguely of numerous imprisonments (2 Cor 11.23), but gives no locations. The author of *1 Clement* is more specific in claiming seven imprisonments for Paul (5.6), but again gives no locations. Acts identifies three: a brief one at Philippi at the founding of the church (Acts 16.23–40), another lasting two years at Caesarea (23.23–26.32) ca. 58–60 CE, and a third lasting at least two years at Rome (28.16–31) ca. 60–62. Traditionally, it has been assumed that Paul wrote this Letter from Rome, an assumption based on his references to the "imperial guard" (1.13) and the "emperor's household" (4.22).

These references, however, do not necessarily point to Rome (see notes on 1.13; 4.22). Scholars have thus proposed alternate sites, especially Caesarea and Ephesus. Ephesus has become an attractive option to scholars today, given the perils and even a death sentence that Paul faced in that city (2 Cor 1.8–9; Acts 19.23–41), not to mention his fighting with beasts there as well (1 Cor 15.32). Still, none of these sites is without problems. Consequently, it is prudent to keep the question of place open. Accordingly, the date for Philippians is either the mid-50s (if Ephesus), the late 50s (if Caesarea), or the early 60s (if Rome).

Occasion and Content

ALTHOUGH THE LOCATION OF PAUL'S IMPRISONMENT is difficult to identify, the role of that imprisonment in the Letter is not, for it determines the Letter's occasion and content. Paul is in prison, a circumstance that had become known to the Philippian Christians. They have responded by praying for his release (1.19) and then by sending one of their own, Epaphroditus, with gifts to supply his needs (2.25; 4.18). The Philippians have also learned that Epaphroditus, on delivering the gifts, had become seriously ill (2.26–27). Upon his recovery (2.28–29) Paul deems it necessary to send him back (2.25) along with the letter we know as Philippians.

Paul obviously needs to thank the Philippians for their concern and help, but aside from some brief acknowledgments (1.5; 2.25) he does not get around to doing so until late in the Letter (4.10–20). More pressing, it seems, is his concern, expressed at the start of the Letter, that the Philippians need to distinguish things that truly matter from those that do not (1.10). Paul's imprisonment, serious as it is, belongs to the latter category and should not cause the Philippians undue concern. Accordingly, Paul writes to console them by emphasizing his joy in this circumstance, for what truly matters is in fact going well: the gospel is advancing in spite of, or because of, his imprisonment (1.12–18); his special partnership with the Philippians is continuing (1.5; 4.15–18); Epaphroditus has recovered from his illness (2.28–29); and the coming day of Christ promises that the Philippians, should they live a life worthy of the gospel, will be saved (1.28; 2.12; 3.20) and he will receive a crown for his work (4.1).

Since these matters are going well, Paul is joyful and calls on the Philippians to rejoice with him. Indeed, "joy" is the principal theme of the Letter, occurring sixteen times: the word "joy" five times (1.4, 25; 2.2, 29; 4.1) and the verbs "rejoice" and "be glad" eleven (once in 2.28; 3.1; 4.10; and twice in 1.18; 2.17, 18; 4.4). A subsidiary theme of disappointment and worry, however, is also evident. Paul is disappointed at dissension among the Philippians (2.2–4; 4.2–3) and worried about certain people he calls "dogs," "evil workers," and "enemies of the cross of Christ" (3.2, 18). They espouse a righteousness based on law, especially on circumcision (3.2–3, 7–11, 19), which differs from his own view of righteousness based on Christ's crucifixion and resurrection (1.11; 2.6–11; 3.3, 9–11). Consequently, to the general exhortation to the Philippians to rejoice and live lives worthy of the gospel (1.27; see also 1.10; 2.3–5, 12, 15; 4.4–8), Paul adds that they should beware of these people (3.2), obey and imitate him (2.12; 3.17; 4.9), maintain unity (1.27; 2.2; 3.15; 4.2), and stand firm in the Lord (4.1). [RONALD F. HOCK]

Salutation

1

Paul and Timothy, servants[a] of Christ Jesus,

To all the saints in Christ Jesus who are in Philippi, with the bishops[b] and deacons:[c]

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

Paul's Prayer for the Philippians

3 I thank my God every time I remember you, 4constantly praying with joy in every one of my prayers for all of you, 5because of your sharing in the gospel from the first day until now. 6I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. 7It is right for me to think this way about all of you, because you hold me in your heart,[d] for all of you share in God's grace[e] with me, both in my imprisonment and in the defense and confirmation of the gospel. 8For God is my witness, how I long for all of you with the compassion of Christ Jesus. 9And this is my prayer, that your love may overflow more and more with knowledge and full insight 10to help you to determine what is best, so that in the day of Christ you may be pure and blameless, 11having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

Paul's Present Circumstances

12 I want you to know, beloved,[f] that what has happened to me has actually helped to spread the gospel, 13so that it has become known throughout the whole imperial guard[g] and to everyone else that my imprisonment is for Christ; 14and most of the brothers and sisters,[f] having been made confident in the Lord by my imprisonment, dare to speak the word[a] with greater boldness and without fear.

15 Some proclaim Christ from envy and rivalry, but others from goodwill. 16These proclaim Christ out of love, knowing that I have been put here for the defense of the gospel; 17the others proclaim Christ out of selfish ambition, not sincerely but intending to increase my suffering in my imprisonment. 18What does it matter? Just this, that Christ is proclaimed in every way, whether out of false motives or true; and in that I rejoice.

Yes, and I will continue to rejoice, 19for I know that through your prayers

and the help of the Spirit of Jesus Christ this will turn out for my deliverance. [20]It is my eager expectation and hope that I will not be put to shame in any way, but that by my speaking with all boldness, Christ will be exalted now as always in my body, whether by life or by death. [21]For to me, living is Christ and dying is gain. [22]If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. [23]I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; [24]but to remain in the flesh is more necessary for you. [25]Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, [26]so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

27 Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, [28]and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. [29]For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—[30]since you are having the same struggle that you saw I had and now hear that I still have.

1.1–2 Naming the sender(s) and recipient(s) at the beginning is typical of Paul's Letters and of ancient letters generally. **1.1** *Timothy* is co-sender of this Letter, as also of 2 Corinthians, 1 Thessalonians, and Philemon. Paul's characterization of himself and Timothy as *servants* (lit. "slaves") *of Christ* (see also 2.22) reflects his emphasis on Christ's lordship (see notes on 2.10; 2.11). *Philippi*, originally named for the Macedonian king Philip II, the father of Alexander the Great, was a Roman military colony whose official name was *Colonia Augusta Julia Philippensis.* It lay about ten miles inland from the port city of Neapolis on the major Roman road, the Via Egnatia, which crossed the Greek mainland from the Aegean Sea to the Adriatic, and was thoroughly Roman, given the presence of retired Roman soldiers and Roman civic institutions, including the imperial cult. The precise meaning of *bishops and deacons* cannot be determined; they were leaders of the Philippian church. **1.3–11** After the salutation Paul typically expresses his gratitude for the conduct of the recipients; here he is grateful for the support of all the Philippians—note the emphatic repetition of the word *all* in vv. 4, 7 (twice), 8. **1.4** *With joy,* the first of many expressions of joy and rejoicing, which introduces the consolatory aim of the Letter (see Introduction). **1.5** *Sharing in the gospel.* The partnership between Paul and the Philippians involved several gifts from them in support of his

missionary work, both previously and now that he is in prison (see 4.15–18). **1.6** *The day of Jesus Christ* (see also v. 10; 2.16). Paul expects Christ's return to save believers from God's wrathful judgment (see also Rom 2.5, 15–16; 1 Cor 1.8; 2 Cor 1.14; 1 Thess 1.10). **1.10** *What is best,* an inadequate rendering of *ta diapheronta,* a Stoic notion that means "the things that matter" (see Introduction). **1.11** *Righteousness…Jesus Christ.* See note on 3.9.

1.12–18 Despite his imprisonment and the questionable motives of some other Christian missionaries, Paul is joyful because the cause of Christ is advancing. **1.13** *Imperial guard* renders the Greek *praitorion* (from the Latin *praetorium;* see text note *g* on p. 1992) as if Paul were in Rome. The word, however, can also refer to any provincial governor's residence (as in Acts 23.35) and thus does not necessarily identify the place of Paul's imprisonment (see Introduction; note on 4.22). **1.19–26** Paul turns from his general circumstances to his upcoming trial. **1.19** *This will turn out for my deliverance,* a quotation from Job 13.16. *Deliverance* (lit. "salvation"), probably only Paul's acquittal and release from prison, not his eternal salvation. **1.20** *Put to shame,* i.e., be forced to deny Christ. *Whether by life or by death* leads to vv. 21–26, in which Paul ponders his own death using concepts deriving from ancient discussions of suicide. **1.21** *Living is Christ,* a difficult expression probably meaning that Paul has no life apart from his obligations to Christ (see also 2 Cor 4.11; Gal 2.20). *Dying is gain,* by contrast, is quite clear; it is a virtual refrain in ancient discussions of suicide. Death is a gain over a life of trouble and affliction, as Paul's was at this time owing to imprisonment (v. 17), struggles (v. 30), sorrows (2.27), hunger, and privation (4.12). **1.22** *Prefer,* more likely "choose," for it is clear what Paul prefers, even he does not know what he will choose. **1.23** On Paul's *desire…to…be with Christ,* see 2 Cor 5.1–9. **1.24** The appeal to what is *necessary* is often found in Stoic discussions of suicide. **1.27–30** Paul turns from his situation to that of the Philippians with an exhortation to live a life worthy of the gospel. **1.27** *Live your life,* a bland rendering of a word that comes from the political arena and means "live as citizens," perhaps even "engage in politics" (see also 3.20); this connotation would not have been lost on the Philippians, some of whom, by residing in a Roman colony, would have possessed Roman citizenship. **1.27–28** Paul presents the communal life of the Philippian Christians in military terms, assuming the role of a general and speaking of their *standing firm* in the line of battle, *striving* (better "fighting") *side by side, in no way intimidated* (better "terrified" or "spooked," as a horse might be in the din of battle) by their *opponents* (better "by those arrayed opposite them"). Military language is appropriate when writing to Christians in a military colony like Philippi, but Paul uses such language rather frequently (see Rom 12.21; 13.12; 1

Cor 15.57–58; 16.13; 2 Cor 2.14; 10.3–6; 1 Thess 5.8).

Imitating Christ's Humility

2

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, 2make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. 3Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. 4Let each of you look not to your own interests, but to the interests of others. 5Let the same mind be in you that was[a] in Christ Jesus,

6 who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
7 but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
8 he humbled himself
and became obedient to the point of death—
even death on a cross.

9 Therefore God also highly exalted him
and gave him the name
that is above every name,
10 so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
11 and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Shining as Lights in the World

12 Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; 13for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

14 Do all things without murmuring and arguing, 15so that you may be
blameless and innocent, children of God without blemish in the midst of a
crooked and perverse generation, in which you shine like stars in the world. 16It
is by your holding fast to the word of life that I can boast on the day of Christ
that I did not run in vain or labor in vain. 17But even if I am being poured out as
a libation over the sacrifice and the offering of your faith, I am glad and rejoice
with all of you—18and in the same way you also must be glad and rejoice with
me.

Timothy and Epaphroditus

19 I hope in the Lord Jesus to send Timothy to you soon, so that I may be
cheered by news of you. 20I have no one like him who will be genuinely
concerned for your welfare. 21All of them are seeking their own interests, not
those of Jesus Christ. 22But Timothy's[a] worth you know, how like a son with a
father he has served with me in the work of the gospel. 23I hope therefore to send
him as soon as I see how things go with me; 24and I trust in the Lord that I will
also come soon.

25 Still, I think it necessary to send to you Epaphroditus—my brother and
co-worker and fellow soldier, your messenger[b] and minister to my need; 26for he
has been longing for[c] all of you, and has been distressed because you heard that
he was ill. 27He was indeed so ill that he nearly died. But God had mercy on
him, and not only on him but on me also, so that I would not have one sorrow
after another. 28I am the more eager to send him, therefore, in order that you may
rejoice at seeing him again, and that I may be less anxious. 29Welcome him then
in the Lord with all joy, and honor such people, 30because he came close to death
for the work of Christ,[d] risking his life to make up for those services that you
could not give me.

2.1–11 Exhortations to unity and humility, as illustrated by Christ's life. **2.4** There is good manuscript evidence for adding "also" after *but. Others,* lit. "one another" the Philippian Christians are to show humility toward one another, not necessarily toward people in general. **2.6–11** These verses, as their format shows, are widely regarded as a Christ hymn that Paul quotes here. There are several references to Christians singing hymns (see Acts 16.25; 1 Cor 14.26; Eph 5.19; Col 3.16), and other Letters associated with Paul quote hymns or at least fragments of them (see Eph 5.14; Col 1.15–20; 1 Tim 3.16; 2 Tim 2.11–13). This hymn, after an introductory statement about the preexistent Christ (v. 6), contains two stanzas: the first (vv. 7–8) speaks of Christ's life and death in terms

of the obedience and humiliation characteristic of slaves, and the second (vv. 9–11) speaks of his resurrection in terms of the status and deference accorded a master. **2.6** *In the form of God,* puzzling; it may refer to Christ's divine nature or to his divine glory or status. In any event the expression contrasts with *the form of a slave* in v. 7. *Exploited* (lit. "seized," as in robbery) is likewise problematic, but it too has a contrasting expression later in the hymn: what Christ could have seized is, by virtue of his refusal to do so and his subsequent humiliation, given to him by God (v. 9). **2.7** *The form of a slave.* See note on 2.6. **2.8** *Obedient,* presumably to God. *Death on a cross* was a cruel form of punishment reserved for slaves, brigands, and others of little or no status. **2.9** *The name that is above every name* is either *Jesus* (see v. 10) or, more likely, *Lord,* which denotes his status and power (see v. 11). **2.10** *Every knee should bend* was probably a liturgical signal for the whole congregation to bow down in recognition of Christ's present status as *Lord* (v. 11). **2.11** The title *Lord* (lit. "master") for Christ is central to this Letter (see 1.2, 14; 2.19, 29; 3.8, 20; 4.1, 2, 4, 10, 23). The hymn, comparing the resurrected Christ to a master, probably envisages a slave master, although some scholars think it compares Christ to the master par excellence, namely, the Roman emperor.

2.12–18 The hymn (vv. 6–11) grounds Paul's further exhortations. **2.12** *Obeyed.* The obedience shown by Christ (v. 8) is now expected of the Philippians. **2.15** *Crooked and perverse generation* recalls Deut 32.5. *You shine like stars in the world* has the same meaning as the more familiar "You are the light of the world" (Mt 5.14). **2.16** *Run in vain,* an athletic image, used also in Gal 2.2. For Paul's use of athletic imagery, see esp. 1 Cor 9.24–27. **2.17** *Poured out as a libation,* a vivid image from sacrificial ritual. After the god's portion of the victim had been offered, the fire on the altar flared up when the priest poured wine on the fire, sending the aroma of the sacrifice to heaven. Here, the Philippian Christians are the priests, their faith the sacrifice, and Paul's blood the libation. **2.19–30** Paul announces, by way of digression, the coming visits of Timothy and Epaphroditus to Philippi. **2.19** *Timothy* (see 1.1) was well known to the Philippians (Acts 16.3, 12; 19.22). He was one of Paul's closest associates, which explains why Paul calls him his *son* (v. 22; see also 1 Cor 4.17; 1 Thess 3.1–6). **2.23** *How things go with me,* the outcome of Paul's trial. **2.25** *Epaphroditus* is introduced lavishly with three terms relating him to Paul and two to the Philippians. He is unlikely to be the Epaphras (a shortened form of Epaphroditus) of Col 1.17; Philem 23. *Fellow soldier* carries forward the military metaphor (see note on 1.27–28). **2.28** The tense of the verb translated *send* indicates that Epaphroditus, unlike Timothy, is leaving right away and will carry the Letter on his return to Philippi.

3

Finally, my brothers and sisters,[e] rejoice[f] in the Lord.

Breaking with the Past

To write the same things to you is not troublesome to me, and for you it is a safeguard.

2 Beware of the dogs, beware of the evil workers, beware of those who mutilate the flesh![g] 3For it is we who are the circumcision, who worship in the Spirit of God[h] and boast in Christ Jesus and have no confidence in the flesh —4even though I, too, have reason for confidence in the flesh.

If anyone else has reason to be confident in the flesh, I have more: 5circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; 6as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

7 Yet whatever gains I had, these I have come to regard as loss because of Christ. 8More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ 9and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ,[a] the righteousness from God based on faith. 10I want to know Christ[b] and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, 11if somehow I may attain the resurrection from the dead.

Pressing toward the Goal

12 Not that I have already obtained this or have already reached the goal;[c] but I press on to make it my own, because Christ Jesus has made me his own. 13Beloved,[d] I do not consider that I have made it my own;[e] but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, 14I press on toward the goal for the prize of the heavenly[f] call of God in Christ Jesus. 15Let those of us then who are mature be of the same mind; and if you think differently about anything, this too God will reveal to you. 16Only let us hold fast to what we have attained.

17 Brothers and sisters,[d] join in imitating me, and observe those who live according to the example you have in us. 18For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears.

[19]Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. [20]But our citizenship[g] is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. [21]He will transform the body of our humiliation[h] that it may be conformed to the body of his glory,[i] by the power that also enables him to make all things subject to himself.

3.1a *Rejoice* (see 2.18) functions as a transition back to the theme of the Letter after the digression of 2.19–30.

3.1b–11 The tone of the Letter changes as Paul warns the Philippians of dangerous persons and ideas. **3.2** *Dogs,* a reproach commonly used by Jews of non-Jews (see Mk 7.27–28; Rev 22.15). *Those who mutilate the flesh* is a harsh rejection of the literal circumcision of Christians; see also Gal 5.12. **3.3** *The circumcision*, now used only metaphorically, applies to Christians (see Rom 2.25–29; Eph 2.11). **3.5** For the custom of being *circumcised on the eighth day* after birth, see Gen 17.12; 21.4; Lev 12.3; Lk 1.59; 2.21; Acts 7.8. On Paul's descent from *the tribe of Benjamin,* see Rom 11.1. To judge from the distinction between Hebrews and Hellenists in Acts 6.1, *a Hebrew born of Hebrews* is probably Paul's claim to knowledge of Hebrew (see Acts 21.40; 22.2–3; Gal 1.14). On Paul as a *Pharisee*, see Acts 23.6; 26.5. **3.6** On Paul as a *persecutor,* see Acts 8.3; 9.1, 21; 22.4; 26.10–11; 1 Cor 15.9; Gal 1.13, 23. **3.8** *Rubbish* (lit. "garbage" or "human excrement"), a strong rejection of what Paul had earlier counted as dear. **3.9** Paul rejects a *righteousness of my own that comes from the law*—whether the individual righteousness of fulfilling the law or the corporate righteousness of being a member of the Jewish people—in favor of a righteousness *that comes through faith in Christ* (see 1.11; see also Rom 1–8; Gal 1–3). **3.12–4.1** Paul calls on the Philippians to remain united and to imitate him. **3.12** *This* is not in the Greek, but some object must be supplied from the context—resurrection (v. 11) or righteousness (v. 9). **3.13–14** Paul describes his life as a Christian using the athletic metaphor of a sprinter who ignores *what lies behind* him and looks only *forward, straining* toward the finish line in order to win the *prize;* see also note on 2.16. **3.17** On Paul's churches *imitating* him, see 1 Cor 4.16; 11.1; 1 Thess 1.6. *Us*, probably not only Paul, but also Timothy and Epaphroditus.

4

[1]Therefore, my brothers and sisters,[j] whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

Exhortations

2 I urge Euodia and I urge Syntyche to be of the same mind in the Lord. [3]Yes, and I ask you also, my loyal companion,[k] help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

4 Rejoice[l] in the Lord always; again I will say, Rejoice.[l] [5]Let your gentleness be known to everyone. The Lord is near. [6]Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. [7]And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

8 Finally, beloved,[m] whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about [n] these things. [9]Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Acknowledgment of the Philippians' Gift

10 I rejoice[o] in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me, but had no opportunity to show it.[a] [11]Not that I am referring to being in need; for I have learned to be content with whatever I have. [12]I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. [13]I can do all things through him who strengthens me. [14]In any case, it was kind of you to share my distress.

15 You Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving, except you alone. [16]For even when I was in Thessalonica, you sent me help for my needs more than once. [17]Not that I seek the gift, but I seek the profit that accumulates to your account. [18]I have been paid in full and have more than enough; I am fully satisfied, now that I have received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. [19]And my God will fully satisfy every need of yours according to his riches in glory in Christ Jesus. [20]To our God and Father be glory forever and ever. Amen.

Final Greetings and Benediction

21 Greet every saint in Christ Jesus. The friends[b] who are with me greet you.
22 All the saints greet you, especially those of the emperor's household.

23 The grace of the Lord Jesus Christ be with your spirit.[c]

4.2–9 Specific and general exhortations. **4.2** Paul's earlier exhortation to the Philippians to be in agreement (2.2) is now directed specifically to two women, *Euodia* and *Syntyche*. The nature of their dispute is not known. **4.3** *Companion* (Greek *syzygos*). The Greek word may be a proper name (see text note *k*); if not, the referent is unknown. *The book of life.* See Ex 32.32; Ps 69.28; Dan 12.1. **4.10–20** Paul has already referred briefly to the gifts he has received from the Philippians through Epaphroditus (1.5; 2.25). Now he offers his full and formal thanks, although these expressions of gratitude alternate with those expressing his independence and even his indifference to privation. **4.11** *Learned to be content.* Being satisfied with whatever one's circumstances are is another Stoic concept in this Letter. See note on 1.10. **4.12** *Learned the secret* (lit. "have been initiated") reflects the language of religious initiation into mystery cults with their secret rites and revelations. **4.16** On Paul *in Thessalonica,* see Acts 17.1–9; 1 Thess 2.1–12. **4.17** *Not that I seek the gift* captures Paul's desire to be as independent as possible, e.g., through supporting himself by tentmaking (Acts 18.3; 1 Cor 4.12; 2 Cor 11.7–11; 12.14–15), an independence made more difficult because of imprisonment. **4.18** *I have been paid in full,* a commercial expression used in receipts. *Epaphroditus.* See note on 2.25. *A fragrant offering…to God,* language drawn again from sacrificial ritual (see note on 2.17), but here Paul speaks as though he were the priest reporting on the efficacy of the Philippians' gift/sacrifice. **4.21–23** Brief greetings conclude the Letter, again typical of Paul's Letters and ancient letters generally. **4.22** *The emperor's household* has been seen as evidence that Paul's imprisonment was in Rome. But that household included more than the emperor and his family; it embraced any number of slaves, freedmen, and soldiers who served the emperor in Rome or in the provinces. Accordingly, this phrase says less about the place of Paul's imprisonment than about the ties some of the Philippians had to Rome and its administrative apparatus, owing to Philippi's status as a Roman military colony (see Introduction).

The Letter of Paul to the COLOSSIANS

COLOSSIANS, WHICH PURPORTS to be a Letter from Paul, was written to deal with a controversy that had developed in a gentile congregation (2.13) established not by Paul but probably by Epaphras (1.7–8; 2.1). Challenges to Pauline authorship of Colossians abound, for substantial reasons. Colossians makes claims that are not supported by the unquestionably authentic Letters (Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon). Colossians asserts that believers already share Christ's resurrection (2.12–13; 3.1), while Paul scrupulously affirms that believers have died with Christ but have not yet been raised with him. Colossians states that Christ is the head of the church, his body, while Paul never extends the metaphor in that fashion (cf. Rom 12.4–5; 1 Cor 12.12–27). Colossians also says that through Christ there is "forgiveness of sins" (1.14; 2.13; 3.13), whereas Paul writes of freedom from sin defined in the singular and as a power. And Colossians, like Ephesians, but unlike the undisputed Pauline Letters, is composed of long, complex sentences that the NRSV breaks into shorter segments for clarity.

The Letter's strongest literary ties are with Ephesians, with which it shares various expressions (e.g., "fullness of God," Col 1.19; 2.9; Eph 1.23; 3.19), concepts (e.g., Christ's authority over rival powers, Col 2.10; Eph 1.21–22, and his headship over the church, 1.18; Eph 1.22), and tables of household admonitions (Col 3.18–4.1; Eph 5.21–6.9). Colossians has affinities with other documents of the late first century CE as well, sharing with them such concepts as the idea of Christ as the beginning or origin of creation (1.16, 18; see Heb 1.10; Rev 3.14), seated alongside God (3.1; see Acts 2.33–34; Heb 1.3, 13; 8.1; 10.12; 12.2; Rev 3.21), and the contrast between shadow and reality (2.17; see Heb 8.5; 10.1).

The Controversy

AT THE HEART OF COLOSSIANS is a christological dispute over whether

what has already been accomplished in Christ has actually and completely liberated the believers from the powers of the universe and given them proper access to God. The opponents, whose position the author scornfully portrays as deceitful "philosophy" (2.8), seem to be urging asceticism (perhaps in order to achieve visions, 2.18), observance of special holy times (2.16), and worship of celestial powers (2.18) as means of gaining wisdom (2.23) and access to God.

By appealing to tradition (chiefly the Christ hymn of 1.15–20) and to the readers' clear experience of a new, full life in Christ inaugurated in their baptism, the author disputes the need for requirements beyond the "Christ in you" (1.27) that they already know. The author calls on the readers to show endurance and steadfastness while they live in a fashion appropriate to what they have already received. The Letter details the comportment appropriate to their status in Christ.

Baptism and the readers' experience of it ground the argument. Baptism is analogous to burial and resurrection (2.12–14; the death and rebirth motifs are developed in alternating paragraphs beginning in 2.20); it is a special circumcision (cf. Gen 17.9–14), signifying incorporation into a new body, God's people (2.11–14). With its disrobing and reclothing, baptism requires that believers "put off" their former way of life and "put on" a new and appropriate one (3.9–12).

The sufficiency of what believers have already received is affirmed throughout the Letter as a way of undermining the opponents' demand that they add special practices to support the adequacy of their standing before God. Accordingly we see a recurrent emphasis on "fullness" and "completeness" (1.19, 24; 2.3, 9–10), on what the Colossians already possess, including resurrection with Christ (2.12) and enthronement with God and Christ in the heavenly places (3.1–3). They already share in the riches (2.2), treasures (2.3), and inheritance (1.12) and are assured that they are already insiders, admitted to the previously hidden mystery of God that is "Christ himself" (1.26; 2.2).

The Christ hymn (1.15–20) is the bulwark of the Letter and its strains reverberate in later passages. Whether the opponents also used it to their ends is not clear. It buttresses several of the author's claims: Christ's close relationship to God (1.15, 19; 2.9); Christ's role in creating all things, including the celestial powers (1.16; 3.10); Christ's authority over the body (1.18; 2.19); and Christ's role in God's reconciling work (1.20; 3.11).

The Letter's recurrent wisdom terminology (1.9–10, 28; 2.2–3, 23; 3.10, 16; 4.5) reflects the dispute at its center. The author clings closely to tradition as an authority and to Christ as the means of access to wisdom, while the opponents, borrowing from various religious currents of the time, feature visions and special relationship to angels as the avenue to wisdom. While Paul was alive, he

combined both tradition and visions (see 1 Cor 15.3–11; 2 Cor 12.1–5); the Pauline school, as represented in Colossians, has retained the former, but not the latter.

As a rhetorical strategy vilification is an ancient practice. The author does not aim for fairness but for triumph, so his opponents' positions are caricatured to his advantage. Accordingly any attempt to identify the opponents must at best be provisional and reserved.

Date and Place of Writing

THE DATE AND PLACE OF WRITING cannot be determined with certainty. Paul is portrayed as imprisoned (4.3, 10, 18; cf. Phil 1.12–14; Philem 1, 13, 23), but, as this document is probably by a follower writing after Paul's death, some date after the mid-60s CE must be supposed. In any case, Colossians was written at a post-Pauline time when women's roles were diminished (3.18; see also note on 3.11) and when relationships within the household were once again accommodated to the wider culture (3.18–4.1). [J. PAUL SAMPLEY]

Salutation

1

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

2 To the saints and faithful brothers and sisters[a] in Christ in Colossae:
Grace to you and peace from God our Father.

Paul Thanks God for the Colossians

3 In our prayers for you we always thank God, the Father of our Lord Jesus Christ, 4for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, 5because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel 6that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. 7This you learned from Epaphras, our beloved fellow servant.[b] He is a faithful minister of Christ on your[c] behalf, 8and he has made known to us your love in the Spirit.

9 For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's[d] will in all

spiritual wisdom and understanding, [10]so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. [11]May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully [12]giving thanks to the Father, who has enabled[e] you[f] to share in the inheritance of the saints in the light. [13]He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, [14]in whom we have redemption, the forgiveness of sins.[g]

The Supremacy of Christ

15 He is the image of the invisible God, the firstborn of all creation; [16]for in[h] him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. [17]He himself is before all things, and in[h] him all things hold together. [18]He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. [19]For in him all the fullness of God was pleased to dwell, [20]and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

21 And you who were once estranged and hostile in mind, doing evil deeds, [22]he has now reconciled[a] in his fleshly body[b] through death, so as to present you holy and blameless and irreproachable before him—[23]provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel.

Paul's Interest in the Colossians

24 I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. [25]I became its servant according to God's commission that was given to me for you, to make the word of God fully known, [26]the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. [27]To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. [28]It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ. [29]For this I toil and struggle with all the energy that he powerfully inspires within me.

1.1–2 These verses formally resemble most Pauline Letter openings. **1.1** For Paul's self-designation as an *apostle,* see 2 Cor 1.1; Gal 1.1; Eph 1.1. **1.2** *Saints* (lit. "holy ones" see also v. 22; 3.12), all believers, those who have been set apart for God and have an *inheritance* (v. 12). The designation of God as *Father* (see v. 12; 3.17) is consistent with the importance of the household in this Letter (see 3.18–4.1) and with the Pauline tradition (see, e.g., each of the Letter openings). **1.3–14** The thanksgiving, a feature of most Pauline Letters. **1.4–5** For the triad of *faith, love,* and *hope,* see 1 Cor 13.13; 1 Thess 1.3; 5.8. **1.4** See Eph 1.15. **1.5** Colossians emphasizes spatial concepts like *heaven* (see also vv. 16, 20; 3.1, 2, 5) instead of temporal ones like the "day of Jesus Christ" (Phil 1.6). **1.6** On *bearing fruit* (see also Mt 7.16–20; Rom 7.4–5) and *growing,* see v. 10; 2.19. **1.7** *Epaphras* was probably the founder of this church; see 4.12–13; Philem 23. **1.9** *Being filled* and coming to fullness (see also vv. 19, 25; 2.9–10) are ambivalent: the believers *have come to fullness in* Christ (2.10), yet here the author prays that they *may be filled* with proper wisdom. **1.10** *Lead lives worthy,* lit. "walk worthily," meaning conduct one's life appropriately. See also 2.6; 3.7–17; 4.5. **1.11** *His glorious power,* lit. "the power of his glory." Cf. the rival power in v. 13. **1.12** *Light* and darkness are ancient scriptural categories (Gen 1.4; Isa 42.16; Lam 3.2) that in the NT and the Dead Sea Scrolls designate opposing apocalyptic forces (1.13; 2 Cor 6.14; Eph 5.8; 1 Thess 5.5). **1.13** *The power of darkness,* the evil forces that bid to control the universe and worldly affairs, but whose ultimate defeat lies already in the crucifixion (2.15, 20). *Kingdom of his… Son.* Cf. 4.11; 1 Cor 15.24. **1.14** *Redemption,* the buying back of a slave or the freeing of a prisoner by ransom. See Rom 3.24; Eph 1.7, 14; 4.30. *Forgiveness of sins.* See 2.13; 3.13; Eph 1.7. In the undisputed Letters Paul views sin as an enslaving power, not a misdeed (see Rom 5.12; Gal 3.22).

1.15–23 A hymn, redolent with liturgical overtones, about Christ, followed by the author's application. The hymn (vv. 15–20), echoed in later parts of the Letter, is the heart of the author's argument. **1.15** On Christ as the *image* of God, see 2 Cor 3.18; 4.4; see also Phil 2.6; Heb 1.3. Describing God as *invisible* (see Jn 1.18; 1 Tim 1.17; Heb 11.27) was common in Hellenistic writings. *Firstborn of all creation.* See also Rom 8.29; Rev 3.14. Similar claims are made about Wisdom; see Prov 8.22–26; Sir 24.9. **1.16** The affirmation of Christ's active role in *creation* (see also Rom 11.36; 1 Cor 8.6; Heb. 1.2) corresponds to assertions made about Wisdom (Prov 8.27–30) and about the Word (Jn 1.1–3). *Thrones… powers,* either earthly or cosmic powers, or both; see also 2.10; Rom 8.38; 1 Cor 15.24; Eph 1.21; cf. Rev 2.13. In either case, the statement would have had political overtones. **1.18** On Christ as *head of the body, the church,* see 2.19; Eph 1.22–23. This precise image appears nowhere in the unquestionably authentic

Pauline Letters (cf. Rom 12.5; 1 Cor 12.12). *Firstborn from the dead,* a reference to the resurrection. See Rev 1.5; cf. Rom 8.29; 1 Cor 15.20, 23. **1.19** The *fullness of God* that dwells in Christ (reaffirmed in 2.9; see also Eph 1.23; 4.10; cf. Jn 1.16) is available in him for all believers (see 2.10). **1.20** An expression of the author's confidence in *reconciliation* as a present reality. On Christ as its means, see 2 Cor 5.19; Eph 2.13–22. **1.22** *Present,* a technical term for bringing a sacrifice to an altar (see Rom 12.1) or an accused person before a judge (see 1.28). The same point, but with the image of a betrothal, is made in 2 Cor 11.2.

1.24–2.5 These verses establish Paul's trustworthiness and commitment to Christ and to the Colossians. **1.24** *Rejoicing in…sufferings.* See Rom 5.2–5; 2 Cor 6.9–10; Phil 1.12–18. *Completing…Christ's afflictions.* Believers' hardships and sufferings are seen as extensions of Christ's crucifixion; cf. 2 Cor 1.5. **1.27** On Gentiles' inclusion, see Eph 3.6. *Mystery, which is Christ in you* (see note on 2.2) refers to Christ's presence in the church because the *you* is plural (see Rom 8.10; 2 Cor 13.5; Gal 4.19; in each case the plural "you" implies a community rather than an individual). This present reality is the basis for the *hope of glory* in the future (see also Rom 5.2; 8.18). **1.28** *Warning* anticipates the author's treatment of the opponents in 2.4–23. *Mature,* i.e., complete, unshakable. See 4.12; Eph 4.13–14. **2.1** *Struggling* has the semantic range of "conflict," "fear," "care." The church at Colossae seems to have had strong ties with *Laodicea,* ten miles west; see 4.13–16. **2.2** *United,* rendered *held together* in v. 19. Here *Christ himself* is the content of the *mystery;* in 1.27 it is *Christ in you.* **2.4** The emphasis on *wisdom and knowledge* in vv. 2–3 suggests that the false but *plausible arguments* of the opponents have these as their goal as well. See v. 8; see also 1 Cor 1.18–2.5. **2.5** *Morale,* lit. "(good) order." See 1 Cor 14.40.



The cities of the Lycus Valley were important centers of Pauline Christianity. A special relation between churches at Laodicea and Colossae is suggested by Col 4.16.

2

For I want you to know how much I am struggling for you, and for those in Laodicea, and for all who have not seen me face to face. [2]I want their hearts to be encouraged and united in love, so that they may have all the riches of assured understanding and have the knowledge of God's mystery, that is, Christ himself,[a] [3]in whom are hidden all the treasures of wisdom and knowledge. [4]I am saying this so that no one may deceive you with plausible arguments. [5]For though I am absent in body, yet I am with you in spirit, and I rejoice to see your morale and the firmness of your faith in Christ.

Fullness of Life in Christ

6 As you therefore have received Christ Jesus the Lord, continue to live your

lives[b] in him, [7]rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

8 See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe,[c] and not according to Christ. [9]For in him the whole fullness of deity dwells bodily, [10]and you have come to fullness in him, who is the head of every ruler and authority. [11]In him also you were circumcised with a spiritual circumcision,[d] by putting off the body of the flesh in the circumcision of Christ; [12]when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. [13]And when you were dead in trespasses and the uncircumcision of your flesh, God[e] made you[f] alive together with him, when he forgave us all our trespasses, [14]erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. [15]He disarmed[g] the rulers and authorities and made a public example of them, triumphing over them in it.

16 Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths. [17]These are only a shadow of what is to come, but the substance belongs to Christ. [18]Do not let anyone disqualify you, insisting on self-abasement and worship of angels, dwelling[h] on visions,[i] puffed up without cause by a human way of thinking,[j] [19]and not holding fast to the head, from whom the whole body, nourished and held together by its ligaments and sinews, grows with a growth that is from God.

Warnings against False Teachers

20 If with Christ you died to the elemental spirits of the universe,[a] why do you live as if you still belonged to the world? Why do you submit to regulations, [21]"Do not handle, Do not taste, Do not touch"? [22]All these regulations refer to things that perish with use; they are simply human commands and teachings. [23]These have indeed an appearance of wisdom in promoting self-imposed piety, humility, and severe treatment of the body, but they are of no value in checking self-indulgence.[b]

2.6–19 The proper grounding in Christ versus the opponents' *empty* demands. **2.8** *Philosophy and empty deceit* (see v. 4) is used to describe false teaching based on *human tradition* and on the erroneous assumption that power resides in the *elemental spirits of the universe.* This last phrase refers to the widespread Greco-Roman notion that the universe is composed of celestial

powers that rule life; see 1.13, 16; 2.20; Gal 4.3. **2.9** *Fullness of deity.* See note on 1.19. **2.10** *You have come to fullness in him,* an emphatic identification of believers with Christ and therefore with his dominion over *every ruler and authority* (see v. 15; Eph 1.21–22). **2.11** *Circumcision,* the Jewish rite of inclusion in God's people, here a metaphor for the crucifixion and the believers' participation in it through baptism (cf. Rom 2.28–29; Phil 3.3). At baptism (see v. 12), new believers *put off* their old garments and afterwards were clothed in new ones; see also 3.9–10; Eph 4.22–24. **2.12** On baptism as *burial,* see Rom 6.3–5. Nowhere in the undisputed Pauline Letters are believers described as already *raised.* See 3.1; Eph 2.6; cf. Rom 6.3–5; 1 Cor 15.22–23; Phil 3.10–11. The evidence offered for the *power of God* is Christ's resurrection. **2.13–15** Peace (cf. 3.15) won by military victory, with political implications for contemporary imperial aims. **2.13** *Uncircumcision of your flesh* identifies the audience as gentile; see 1.27. **2.14** *Record,* possibly a certificate of indebtedness or bond. *Legal demands,* lit. "requirements." There is no explicit reference to Israel's law here. **2.15** The image is of a triumphal military procession in which the conqueror leads the defeated powers (see 1.13; 2.10), publicly disgracing them. *Triumphing,* leading in triumph. See 2 Cor 2.14. *In it* refers to the cross (v. 14), but the Greek could be translated "in him," referring to Christ (see vv. 9–10). **2.16–23** These verses offer some insight into the opponents' requirements.

2.16 On *festivals, new moons, or sabbaths* as required observances, see Ezek 45.17. **2.18** *Disqualify you,* rob you of your prize (cf. *condemn you* in v. 16). Beyond a relationship to Christ, the opponents require *self-abasement,* i.e., through ascetic practices (see vv. 21, 23), and the *worship of angels,* which suggests either that angels could perform an intermediary function beyond what Christ offered or that self-mortification could grant access to worship *with* the angels. *Dwelling on visions,* a difficult phrase, possibly "the things seen when one entered [heaven? a place of oracles?]." *Human way of thinking,* an ironic put-down of the opponents' claims. **2.19** *Head,* a reference, through v. 10, to the Christ hymn (see 1.18). *Growth.* See 1.6, 10. **2.20–23** The last explicit mention of the opponents and their teachings. **2.20** *If with Christ you died,* with reference to a present reality. **2.21** *Do not…touch,* regulations for self-abasement; see vv. 18, 23. **2.23** *Severe treatment of the body,* the ascetic rigors prescribed by the opponents as requisite to true piety (see vv. 16, 21).

The New Life in Christ

3

So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. [2]Set your minds on things that are above, not on things that are on earth, [3]for you have died, and your life is hidden with Christ in God. [4]When Christ who is your[c] life is revealed, then you also will be revealed with him in glory.

5 Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). [6]On account of these the wrath of God is coming on those who are disobedient.[d] [7]These are the ways you also once followed, when you were living that life.[e] [8]But now you must get rid of all such things—anger, wrath, malice, slander, and abusive[f] language from your mouth. [9]Do not lie to one another, seeing that you have stripped off the old self with its practices [10]and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. [11]In that renewal[g] there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

12 As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. [13]Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord[h] has forgiven you, so you also must forgive. [14]Above all, clothe yourselves with love, which binds everything together in perfect harmony. [15]And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. [16]Let the word of Christ[i] dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.[j] [17]And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Rules for Christian Households

18 Wives, be subject to your husbands, as is fitting in the Lord. [19]Husbands, love your wives and never treat them harshly.

3.1–17 How the readers should orient themselves and behave in light of their resurrection with Christ (see 2.12). **3.1** *At the right hand of God*, an echo of Ps 110.1. **3.4** For Christ as *life*, see Gal 2.20. On Christ and believers being *revealed* in the fullness of time, see Lk 17.30; Rom 8.19; 1 Jn 3.2. **3.5** Vice lists were a commonplace means of exhortation; see Rom 1.29–31; Gal 5.19–21. **3.6** On the *wrath of God*, an apocalyptic concept, see Rom 1.18; 2.5, 8; 3.5; Eph 5.6; see also Mt 3.7. **3.8–14** The language of disrobing (*get rid of, stripped off*) and being

clothed, associated with baptism (see note on 2.11), is here applied to ethical behavior. **3.10** *Image of its creator,* i.e., the image of Christ. See 1.15; see also 2 Cor 4.4. **3.11** *No longer Greek…free,* a revised version of the baptismal formula in Gal 3.28. Missing is any reference to male and female (see also 1 Cor 12.13; cf. Col 3.18–19). *Scythians,* an ancient nomadic people widely viewed as the ultimate barbarians. **3.13** *Forgive…as the Lord has forgiven you,* in imitation of Christ. See 2.13; Eph 4.32; see also Mt 6.14. **3.15** *Called* has the same meaning as *chosen* in v. 12. **3.16** Believers are to *teach* each other as the author has taught them; see 1.28. *Singing psalms…and…songs.* See 1 Cor 14.26; Eph 5.19. **3.17** *Giving thanks.* See 1.12; see also Eph 5.20. **3.18–4.1** Guidelines for comportment within the household. **3.18** On the exhortation *Wives, be subject to your husbands,* a common notion in the Greco-Roman world, see 1 Cor 14.34; Eph 5.21, 22; Titus 2.3–5; 1 Pet 3.1–6; cf. 1 Cor 7.3–4; Gal 3.28. **3.19** On *love* for *wives,* see Eph 5.25; cf. 1 Pet 3.7. **3.20–21** On *children* and *fathers,* see Eph 6.1–4. **3.22–25** *Slaves* are also admonished in Eph 6.5–8; 1 Tim 6.1–2; Titus 2.9–10; 1 Pet 2.18–25; cf. 1 Cor 7.21–24. **3.25** On *no partiality,* see Eph 6.9; see also Rom 2.11; 3.22; 10.12. **4.1** On the just treatment of slaves by their *masters,* see Lev 25.43, 53; Eph 6.9.

4

20 Children, obey your parents in everything, for this is your acceptable duty
in the Lord. 21Fathers, do not provoke your children, or they may lose heart.
22Slaves, obey your earthly masters[a] in everything, not only while being watched
and in order to please them, but wholeheartedly, fearing the Lord.[a] 23Whatever
your task, put yourselves into it, as done for the Lord and not for your masters,[b]
24since you know that from the Lord you will receive the inheritance as your
reward; you serve[c] the Lord Christ. 25For the wrongdoer will be paid back for
whatever wrong has been done, and there is no partiality. 1Masters, treat your
slaves justly and fairly, for you know that you also have a Master in heaven.

Further Instructions

2 Devote yourselves to prayer, keeping alert in it with thanksgiving. 3At the
same time pray for us as well that God will open to us a door for the word, that
we may declare the mystery of Christ, for which I am in prison, 4so that I may
reveal it clearly, as I should.

5 Conduct yourselves wisely toward outsiders, making the most of the time.[d]
6Let your speech always be gracious, seasoned with salt, so that you may know

how you ought to answer everyone.

Final Greetings and Benediction

7 Tychicus will tell you all the news about me; he is a beloved brother, a faithful minister, and a fellow servant[e] in the Lord. 8I have sent him to you for this very purpose, so that you may know how we are[f] and that he may encourage your hearts; 9he is coming with Onesimus, the faithful and beloved brother, who is one of you. They will tell you about everything here.

10 Aristarchus my fellow prisoner greets you, as does Mark the cousin of Barnabas, concerning whom you have received instructions—if he comes to you, welcome him. 11And Jesus who is called Justus greets you. These are the only ones of the circumcision among my co-workers for the kingdom of God, and they have been a comfort to me. 12Epaphras, who is one of you, a servant[e] of Christ Jesus, greets you. He is always wrestling in his prayers on your behalf, so that you may stand mature and fully assured in everything that God wills. 13For I testify for him that he has worked hard for you and for those in Laodicea and in Hierapolis. 14Luke, the beloved physician, and Demas greet you. 15Give my greetings to the brothers and sisters[g] in Laodicea, and to Nympha and the church in her house. 16And when this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea. 17And say to Archippus, “See that you complete the task that you have received in the Lord.”

18 I, Paul, write this greeting with my own hand. Remember my chains. Grace be with you.[h]

4.2–6 Concluding admonitions. **4.2** On *prayer,* see 1.9; 4.3, 12. On *thanksgiving*, see 1.12; 2.7; 3.17. **4.3** *Mystery of Christ.* See 1.27; 2.2. *In prison.* It is not known which of Paul’s many imprisonments is meant here; see vv. 10, 18; see also 2 Cor 6.5; 11.23. **4.5** On *making the most of the time,* see Eph 5.16. **4.6** If *seasoned with salt* is an echo of Ex 30.35, then all *speech* should be a thank offering to God. On *answering* the questions of outsiders, see 1 Pet 3.15. **4.7–18** Greetings and instructions. **4.7** On the commendation of *Tychicus*, see Eph 6.21–22; see also Acts 20.4; 2 Tim 4.12; Titus 3.12. **4.9** On *Onesimus*, a Colossian, see Philem 10. **4.10–14** See Philem 23–24 for many of the same names. **4.11** *Kingdom of God.* Cf. 1.13; Eph 5.5. **4.12** On *standing* firm, see Eph 6.11–14. On *mature* status, see note on 1.28. **4.16** *Letter from Laodicea*, i.e., a letter from Paul to the Laodiceans, sent by them to Colossae; nothing is known

of this letter. **4.18** Letters in antiquity were often dictated to a scribe (see Rom 16.22), but the author might append a *greeting* in his *own hand* (see 1 Cor 16.21; Gal 6.11).

The First Letter of Paul to the THESSALONIANS

PAUL WROTE 1 THESSALONIANS, the oldest book in the NT, to the church in Thessalonica, a port located on the northern shore of the Aegean Sea. This city was the capital of the Roman province of Macedonia and was devoted to the imperial cult of Rome, but culturally it remained a Greek city governed by Greek law. Its location on the Via Egnatia, which ran from Byzantium to the Adriatic Sea, together with its commerce ensured commercial prosperity.

Circumstances of the Letter

AFTER A BAD EXPERIENCE in Philippi (2.2; Acts 16.11–40), Paul, Silvanus, and Timothy came to Thessalonica. Soon after they founded a church there, intense opposition from the Jewish community forced them to leave (Acts 17.1–10). They went on to Beroea, where Silvanus (called "Silas" in Acts) and Timothy stayed while Paul journeyed on to Athens (Acts 17.10–15). When Timothy joined Paul in Athens, Paul immediately sent him back to Thessalonica for information about the church (3.1–2) and then went on to Corinth, where Timothy and Silvanus met him later (Acts 18.1–5). Timothy reported favorably about the life of the community (3.6–7) but also, it seems, brought news of anxiety over Paul's failure to return (2.17–18).

Timothy's report stimulated Paul to write 1 Thessalonians from Corinth about 51 CE. In the Letter Paul responds to the Thessalonians' anxiety by reviewing his initial reception there (1.2–10) and his ongoing concern for the church (2.1–3.13). He reinforces his original teaching by describing how Christians should live in the face of the imminent return of Jesus the Lord (4.1–5.11) and how they should strengthen one another in their life together (5.12–22).

Authenticity and Integrity

ALTHOUGH NO SCHOLAR DOUBTS that Paul wrote 1 Thessalonians, a few argue that it contains fragments from two or three letters. Many regard 2.14–16 as a later insertion because of its severe language about Jewish persecution of Christians in Judea when there is little other evidence for such persecution. Scholars defending Paul's authorship of these verses argue that they reflect the tense situation described in Acts 17.5–13. If Paul wrote these verses, however, he later modified his position (see Rom 9.3–5; 11.17–31).

Stylistic Features and Significance

THE LETTER IS PASTORAL, warm in tone, and affectionate throughout. There is no evidence of disunity or theological debate in the community. The praise in 1.6–8 is unequaled in Paul's other Letters. Aware of the Thessalonians' Greek culture, Paul draws on language from Greek philosophy to discuss issues treated by many Greek writers: marriage, community life, engagement in civil life.

Some features are unique to this Letter. Because the Thessalonian converts were not Jewish, Paul does not refer explicitly (except in 2.14–16) to Judaism, to problems affecting Jewish Christians (e.g., Mosaic law), or to any OT person, institution, or event (e.g., Abraham, Moses, the temple, or sacrifice). He also does not quote the OT, though it often lies behind his language or thought, for Paul's Jewish heritage shaped him decisively. He names the recipients "Thessalonians," using the term for citizens of the city, a form of address repeated only in 2 Thessalonians.

1 Thessalonians gives us our earliest insight into Paul's missionary activity and continuing concern for his congregations. It reveals problems early Christians faced living in Greek society and lets us see the inner life of the early church. [EDGAR M. KRENTZ]



The first Christian groups established by Paul in Europe were at Philippi and Thessalonica. From there he traveled south through Beroea (Acts 17.10–15) to Athens (1 Thess 2.2–3.1) and finally to Corinth.

Salutation

1

Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace.

The Thessalonians' Faith and Example

2 We always give thanks to God for all of you and mention you in our prayers, constantly [3]remembering before our God and Father your work of faith and labor

of love and steadfastness of hope in our Lord Jesus Christ. [4]For we know, brothers and sisters[a] beloved by God, that he has chosen you, [5]because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. [6]And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, [7]so that you became an example to all the believers in Macedonia and in Achaia. [8]For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. [9]For the people of those regions[b] report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, [10]and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

1.1 A typical ancient letter opening with Christian modifications (see Rom 1.1–7). Formally there are three senders; *Paul,* however, is the writer, as 3.1 makes clear. *Silvanus* ("Silas" in Acts) and *Timothy* were trusted co-workers (see Acts 16.1–18.5; 2 Cor 1.19). **1.2–3.13** The first major section describes Paul's ongoing concern for the Thessalonians. **1.2–10** The Thessalonians' reception of Paul's preaching was ratified by what it produced: their experience of the Spirit and their own joyful proclamation. Paul uses emotional language (rhetorical *pathos*), designed to evoke a favorable response from the Thessalonians. **1.2–3** Ancient letters often begin with a prayer for the readers' well-being; Paul begins with thanks for the Thessalonians' present activity (see, e.g., Rom 1.8). **1.3** *Faith, hope,* and *love* occur together here for the first time in Paul's Letters; see also 5.8; Rom 5.1–5; 1 Cor 13.13; Gal 5.5–6. **1.4** *Chosen* implies a special relationship with God, like Israel's (see, e.g., Isa 41.8–10). **1.5** *Our message of the gospel* is not Paul's own creation but God's effective word that produces faith. *Word,* a philosophical term implying rational account and explanation; see also vv. 6, 8; 2.5; 4.18. To contrast speech and action was an ancient Greek philosophical convention. *Power,* the *Holy Spirit* (see also 1.6; 4.8; 5.19), and *full conviction* stress the effect on the Thessalonians of Paul's preaching. **1.6** Paul often uses himself (1 Cor 4.16; 11.1), other Christians (1 Thess 2.14), and the Lord (1 Cor 11.1) as models for *imitation. Persecution* marked the founding of this church; see 2.2, 14–16; 3.3–4. **1.7** *Macedonia* (where Thessalonica lies) is northern mainland Greece; *Achaia* (where Corinth, from which Paul is writing, lies) is southern Greece. They are the two Roman provinces in European Greece. **1.8** *Sounded forth* stresses the Thessalonians' witnessing activity. **1.9–10** A terse

summary of Paul's initial preaching to non-Jews; see also 1 Cor 8.6; 10.14. **1.9** *Idols,* i.e., statues. See also 1 Cor 8.4–13; 10.14–22. **1.10** *Wrath that is coming* from God (see also 2.16; 5.9), a feature of OT expectation (Isa 13.9; cf. Isa 2.10–22), here the final day of judgment; see also Rom 2.5, 8; 3.5; 5.9; 9.22.

Paul's Ministry in Thessalonica

2

You yourselves know, brothers and sisters,[a] that our coming to you was not
in vain, [2]but though we had already suffered and been shamefully mistreated at
Philippi, as you know, we had courage in our God to declare to you the gospel of
God in spite of great opposition. [3]For our appeal does not spring from deceit or
impure motives or trickery, [4]but just as we have been approved by God to be
entrusted with the message of the gospel, even so we speak, not to please
mortals, but to please God who tests our hearts. [5]As you know and as God is our
witness, we never came with words of flattery or with a pretext for greed; [6]nor
did we seek praise from mortals, whether from you or from others, [7]though we
might have made demands as apostles of Christ. But we were gentle[a] among
you, like a nurse tenderly caring for her own children. [8]So deeply do we care for
you that we are determined to share with you not only the gospel of God but also
our own selves, because you have become very dear to us.

9 You remember our labor and toil, brothers and sisters;[b] we worked night
and day, so that we might not burden any of you while we proclaimed to you the
gospel of God. [10]You are witnesses, and God also, how pure, upright, and
blameless our conduct was toward you believers. [11]As you know, we dealt with
each one of you like a father with his children, [12]urging and encouraging you
and pleading that you lead a life worthy of God, who calls you into his own
kingdom and glory.

13 We also constantly give thanks to God for this, that when you received
the word of God that you heard from us, you accepted it not as a human word
but as what it really is, God's word, which is also at work in you believers. [14]For
you, brothers and sisters,[b] became imitators of the churches of God in Christ
Jesus that are in Judea, for you suffered the same things from your own
compatriots as they did from the Jews, [15]who killed both the Lord Jesus and the
prophets,[c] and drove us out; they displease God and oppose everyone [16]by
hindering us from speaking to the Gentiles so that they may be saved. Thus they

have constantly been filling up the measure of their sins; but God's wrath has overtaken them at last.[d]

Paul's Desire to Visit the Thessalonians Again

17 As for us, brothers and sisters,[b] when, for a short time, we were made orphans
by being separated from you—in person, not in heart—we longed with great
eagerness to see you face to face. 18For we wanted to come to you—certainly I,
Paul, wanted to again and again—but Satan blocked our way. 19For what is our
hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not
you? 20Yes, you are our glory and joy!

2.1–16 Paul's fidelity to the gospel and concern for the Thessalonians determined his actions while in Thessalonica. He uses rhetorical *ethos,* language designed to impress the readers with his good character. **2.1** *You yourselves know,* a tactful invitation to recall Paul's ministry. See also 1.5; 2.2, 5, 11; 3.4; 4.2. **2.2** On events in *Philippi,* see Acts 16.11–40. *The gospel of God,* a revelation about God (see 1.9). **2.3–8** Using the language of philosophers of his day (*deceit, impure motives, trickery,* v. 3; *words of flattery, pretext for greed,* v. 5; *praise from mortals,* v. 6), Paul presents himself as an ideal philosopher whose way of life refutes the idea that he acted out of greed. For parallel language, see Dio Chrysostom, *Oration* 32.11–21 (to the Alexandrians). **2.3** *Appeal,* a philosophical term for moral exhortation such as that found in 4.1–5.22. **2.4** *To please God* is Paul's fundamental moral criterion in this Letter (see 2.12; 4.1). **2.7** The only explicit reference to Paul's *apostleship* in the Letter. *Gentle…like a nurse.* For more maternal imagery, see Gal 4.19. **2.9** Like many contemporary philosophers, Paul *worked* to support himself; see Acts 18.3; 1 Cor 9.6–18; 2 Thess 3.7–10. **2.12** *Urging and encouraging…and pleading* are the opposite of making *demands* (v. 7). The three synonymous participles stress the importance of Christian life. **2.13–16** The second thanksgiving (see 1.2–3) for the Thessalonians' faith under opposition. **2.14–16** The authenticity of these verses is sometimes challenged; see Introduction. **2.15** On *killing…the prophets* (the only reference to the OT in the Letter), see Mt 23.31; Lk 11.49–51; Acts 7.52. **2.16** *Filling up the measure of their sins* (see also Dan 8.23; 2 Macc 6.14) reflects the apocalyptic concept that history moves in foreordained stages toward the end. *God's wrath.* See 1.10. *At last. Completely* or *forever* (see text note *d*) is preferable. **2.17–3.5** Paul expresses his concern for the Thessalonians while absent from them. **2.18** Paul's frustrated attempts to visit the Thessalonians are part of the apocalyptic struggle between God and *Satan;* see also Rom 16.20; 2 Cor 2.11; 11.14; 12.7. **2.19** *Crown of boasting.* The laurel wreath was a symbol

of victory or praise. See Phil 2.16; 4.1.

3

Therefore when we could bear it no longer, we decided to be left alone in Athens; [2]and we sent Timothy, our brother and co-worker for God in proclaiming[e] the gospel of Christ, to strengthen and encourage you for the sake of your faith, [3]so that no one would be shaken by these persecutions. Indeed, you yourselves know that this is what we are destined for. [4]In fact, when we were with you, we told you beforehand that we were to suffer persecution; so it turned out, as you know. [5]For this reason, when I could bear it no longer, I sent to find out about your faith; I was afraid that somehow the tempter had tempted you and that our labor had been in vain.

Timothy's Encouraging Report

6 But Timothy has just now come to us from you, and has brought us the good news of your faith and love. He has told us also that you always remember us kindly and long to see us—just as we long to see you. [7]For this reason, brothers and sisters,[b] during all our distress and persecution we have been encouraged about you through your faith. [8]For we now live, if you continue to stand firm in the Lord. [9]How can we thank God enough for you in return for all the joy that we feel before our God because of you? [10]Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith.

11 Now may our God and Father himself and our Lord Jesus direct our way to you. [12]And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. [13]And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

3.5 *Tempter,* i.e., Satan (see 2.18). **3.6–13** Timothy's report (see v. 2) leads Paul to an exuberant response. **3.6** On *faith and love,* see 1.3; Paul reinforces hope in 4.13–18. **3.10** *Whatever is lacking in your faith* does not imply a rebuke (see 1.8) but refers to the teaching given in 4.1–5.22. **3.11–13** Paul's prayer, answered by later visits (1 Cor 16.5; 2 Cor 2.13; 7.5), repeats motifs found in 1.3–4. **3.13** *Saints* (lit. "holy ones"), an OT title for God's people (see Ex 19.6; Dan 7.18; *Psalms of Solomon* 17.26) or for angelic beings; here either significance makes sense.

A Life Pleasing to God

4

Finally, brothers and sisters,[a] we ask and urge you in the Lord Jesus that, as you learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more. 2For you know what instructions we gave you through the Lord Jesus. 3For this is the will of God, your sanctification: that you abstain from fornication; 4that each one of you know how to control your own body[b] in holiness and honor, 5not with lustful passion, like the Gentiles who do not know God; 6that no one wrong or exploit a brother or sister[c] in this matter, because the Lord is an avenger in all these things, just as we have already told you beforehand and solemnly warned you. 7For God did not call us to impurity but in holiness. 8Therefore whoever rejects this rejects not human authority but God, who also gives his Holy Spirit to you.

9 Now concerning love of the brothers and sisters,[a] you do not need to have anyone write to you, for you yourselves have been taught by God to love one another; 10and indeed you do love all the brothers and sisters[a] throughout Macedonia. But we urge you, beloved,[a] to do so more and more, 11to aspire to live quietly, to mind your own affairs, and to work with your hands, as we directed you, 12so that you may behave properly toward outsiders and be dependent on no one.

The Coming of the Lord

13 But we do not want you to be uninformed, brothers and sisters,[a] about those who have died,[d] so that you may not grieve as others do who have no hope. 14For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died.[d] 15For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died.[a] 16For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. 17Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. 18Therefore encourage one another with these words.

4.1–5.24 In this second major section of the Letter, Paul gives practical instructions about Christian life in a non-Christian city. **4.1–12** Marriage, human relationships, and civic life—topics often discussed by philosophers—were significant for Christian life in a Greek city. **4.1–2** General introduction to 4.1–

5.24. **4.1** *Finally,* better "therefore," marks the transition to 4.1–5.24. *Urge,* or "encourage," a technical term of ancient ethics, also found in 2.12; 3.2; 4.10; 5.11, 14. Some hold that the entire Letter is a letter of moral encouragement. **4.3** Reference to the *will of God* anticipates the strong theological emphasis in vv. 6–8. Greco-Roman sexual laxity scandalized Jews (see v. 5), so Paul often warns against *fornication* (see 1 Cor 5.1; 6.13, 18; Gal 5.19). **4.4** *How to control your own body* (see 1 Cor 7.2). *How to take a wife for himself* (text note *b;* lit. "how to possess a vessel or implement") is preferable. Both translations are possible, but Paul is discussing relationships here. *Holiness and honor.* Paul evaluates marital sex positively (see also 1 Cor 7.3–6). **4.6** On *wronging…a brother or sister,* see Rom 14.13–23; 1 Cor 8.9–13. Paul describes God as an *avenger,* an OT motif (Ps 94.1), to stress the eschatological significance of what he teaches; see also 1.10; Rom 2.16; 12.19. **4.8** *Holy Spirit,* mentioned in 1.6; 5.19; not as prominent here as in 1 Corinthians and Romans. **4.9** *Love of the brothers and sisters* (Greek *philadelphia*) was a virtue in Epicurean philosophy; Paul uses the term only once more (Rom 12.10). *Taught by God,* a common Stoic idea. The term is not found elsewhere in the NT. **4.11** *Aspire to live quietly* corresponds to the Epicurean maxim "Escape notice as you live." *Mind your own affairs,* an Epicurean attitude that excluded participation in civic affairs (minding the common affairs). *Work with your hands* emphasizes self-sufficiency, a major Stoic goal (see 2.9; 1 Cor 4.12; 2 Thess 3.6–12). **4.13–18** Paul describes Jesus' return in language that has points of contact both with the Roman imperial cult and Jewish apocalyptic expectations. **4.13** *No hope* reflects a common Greco-Roman view, especially in Epicurean philosophy, that there is no resurrection. A Latin tomb inscription reads: "I was not, I was; I am not; I care not." **4.15** *By the* (better "a") *word of the Lord,* probably a special revelation from the risen Christ; no such saying of Jesus survives in the Gospels. *We who are alive.* Paul does not expect to die before Jesus' coming (see also 1 Cor 15.51–52). Later, however, he seems to reflect on the possibility of death; see 2 Cor 5.1–5; Phil 1.20–23. *Coming* (Greek *parousia;* see also 2.19; 3.13; 5.23), a technical term for a ruler's state visit. Cf. Mt 24.3; 1 Cor 15.23. **4.16** A *cry of command,* a herald's *call,* and a *trumpet* (see Isa 27.13; Joel 2.1; Zech 9.14) announce the ruler's arrival. OT texts and ruler cults both use such language. **4.17** Paul identifies Jesus as the *Lord* (an imperial title) of the universe, whom believers will welcome as city officials would *meet* and welcome a visiting ruler. Note that the Lord is coming to the earth, not going to heaven.

5

Now concerning the times and the seasons, brothers and sisters,[b] you do not
need to have anything written to you. 2For you yourselves know very well that
the day of the Lord will come like a thief in the night. 3When they say, “There is
peace and security,” then sudden destruction will come upon them, as labor pains
come upon a pregnant woman, and there will be no escape! 4But you, beloved,[b]
are not in darkness, for that day to surprise you like a thief; 5for you are all
children of light and children of the day; we are not of the night or of darkness.
6So then let us not fall asleep as others do, but let us keep awake and be sober;
7for those who sleep sleep at night, and those who are drunk get drunk at night.
8But since we belong to the day, let us be sober, and put on the breastplate of
faith and love, and for a helmet the hope of salvation. 9For God has destined us
not for wrath but for obtaining salvation through our Lord Jesus Christ, 10who
died for us, so that whether we are awake or asleep we may live with him.
11Therefore encourage one another and build up each other, as indeed you are
doing.

Final Exhortations, Greetings, and Benediction

12 But we appeal to you, brothers and sisters,[b] to respect those who labor among
you, and have charge of you in the Lord and admonish you; 13esteem them very
highly in love because of their work. Be at peace among yourselves. 14And we
urge you, beloved,[b] to admonish the idlers, encourage the fainthearted, help the
weak, be patient with all of them. 15See that none of you repays evil for evil, but
always seek to do good to one another and to all. 16Rejoice always, 17pray
without ceasing, 18give thanks in all circumstances; for this is the will of God in
Christ Jesus for you. 19Do not quench the Spirit. 20Do not despise the words of
prophets,[c] 21but test everything; hold fast to what is good; 22abstain from every
form of evil.

23 May the God of peace himself sanctify you entirely; and may your spirit
and soul and body be kept sound[d] and blameless at the coming of our Lord Jesus
Christ. 24The one who calls you is faithful, and he will do this.

25 Beloved,[e] pray for us.

26 Greet all the brothers and sisters[b] with a holy kiss. 27I solemnly command
you by the Lord that this letter be read to all of them.[f]

28 The grace of our Lord Jesus Christ be with you.[g]

5.1–11 Paul draws out the implications of the hope of Jesus’ coming with repeated calls for vigilance. **5.2** *Day of the Lord,* the day of judgment. See Isa

2.9–19; Am 5.18–20. **5.3** Roman imperial coins used *peace and security* as a propaganda legend; see also Jer 6.14; Ezek 13.10. *Labor pains.* See Isa 13.6–8; Hos 13.13; Rom 8.22. **5.6** *Let us not fall asleep.* See Mt 25.13; Mk 13.34–37; this exhortation to moral alertness is clarified by *keep awake* and *be sober.* **5.8** Imagery of armor (*breastplate, helmet*) underscores the need to struggle; see also Rom 13.12; 2 Cor 6.7; 10.4; Eph 6.13–17; Phil 1.27–30. On *hope,* see 1.3; note on 3.6. Paul understands *salvation* to lie in the future; see Rom 5.9; Phil 2.12; 3.20. **5.10** *Who died for us,* a terse allusion to Jesus' death as a sacrifice for sin. See Rom 4.25; 1 Cor 15.3. Paul returns to his earlier use of *sleep* as a metaphor for death (see 4.13–15, text note *d*). **5.12–24** Exhortations to good relationships within the Christian community. **5.12** *Those who labor among you,* i.e., in ad hoc leadership roles. Formal clergy did not yet exist. **5.16–21** These commands may reflect a description of early Christian worship. **5.21** *Test everything,* i.e., using *what is good* as a criterion (see also Rom 12.2). **5.23–24** A concluding benediction stresses the faithfulness of God. **5.25–28** The conclusion of the Letter. **5.26** The *holy kiss* was a part of worship; see Rom 16.16; 1 Cor 16.20; 2 Cor 13.12. **5.27** The Letter is probably to *be read* in the recipients' worship assembly.

The Second Letter of Paul to the THESSALONIANS

THOUGH 2 THESSALONIANS resembles other Letters of the Pauline corpus, especially 1 Thessalonians, questions have been raised about its authorship. The tone seems formal and stilted, especially in contrast to the warmth of 1 Thessalonians, and there are strange hints of forgery (2.2; 3.17), which have no parallel in other Pauline Letters. The second letter reproduces the wording and structure of the first to a remarkable extent, yet presents a radically different perspective on the end time. Scholars disagree over how to interpret this. Some assume that Paul wrote the second letter soon after the first to correct some misunderstandings that had arisen and to address a new crisis in the community. Others assume that an unknown author borrowed Paul's name and authority and used the model of 1 Thessalonians to construct a pseudonymous letter.

Occasion

ONE OF PAUL'S CONCERNS in writing 1 Thessalonians was to reassure his readers that Jesus' Second Coming (Greek *parousia*) could occur at any moment and to urge them to remain vigilant (1 Thess 5.1–11). The situation seems to be one of faltering apocalyptic hope. In 2 Thessalonians the author seeks to refute the view that the day of Jesus' return had already arrived and to remind the church of the numerous events that must precede it (2.1–12). The situation now seems to be one of keen apocalyptic expectations fueled by persecution (1.4). Indeed, the author of 2 Thessalonians (whether Paul or someone else) may have felt that 1 Thessalonians, with its eager anticipation of the Second Coming, had contributed to the new problem.

The author draws on a rich reservoir of apocalyptic traditions to buttress the arguments that the church's present affliction will be reversed on the "day of the Lord" (1.5–10), that that climactic day has not yet arrived (2.1–12), and that therefore actions in the present continue to be important (2.15–3.16).

Date and Place

IF 2 THESSALONIANS WAS WRITTEN BY PAUL, it was written shortly after 1 Thessalonians and to the same church. If not, it is impossible to date it with any precision. [JOUETTE M. BASSLER]

Salutation

1

Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace to you and peace from God our[a] Father and the Lord Jesus Christ.

Thanksgiving

3 We must always give thanks to God for you, brothers and sisters,[b] as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing. 4 Therefore we ourselves boast of you among the churches of God for your steadfastness and faith during all your persecutions and the afflictions that you are enduring.

The Judgment at Christ's Coming

5 This is evidence of the righteous judgment of God, and is intended to make you worthy of the kingdom of God, for which you are also suffering. 6 For it is indeed just of God to repay with affliction those who afflict you, 7 and to give relief to the afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels 8 in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. 9 These will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of his might, 10 when he comes to be glorified by his saints and to be marveled at on that day among all who have believed, because our testimony to you was believed. 11 To this end we always pray for you, asking that our God will make you worthy of his call and will fulfill by his power every good resolve and work of faith, 12 so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

1.1–2 The brief opening of the Letter is nearly identical to that of 1

Thessalonians. **1.3–12** The apocalyptic content of the rather formal thanksgiving (cf. Rom 1.8–15; 1 Cor 1.4–9; 1 Thess 1.2–10) anticipates the argument of ch. 2. **1.4** Because *persecutions and…afflictions* were widely regarded as signs of the end of the age (see 2.2; Mk 13.19–27), they required careful interpretation; see vv. 5–10; 2.1–12; cf. Rom 5.3; 2 Cor 1.6–7; 1 Thess 1.6; 3.3, 7. **1.5–10** An apparent digression introduces a central theme of the Letter: the Second Coming of the Lord Jesus (see also 2.1–12). The author uses OT language about God to describe this event; see also *1 Enoch* 1.3–9. **1.5** The *evidence* (lit. "sign") of the *righteous judgment of God* is either the steadfastness and faith of the church (v. 4; see Phil 1.28) or its afflictions, which will make them *worthy of the kingdom of God* (see 1 Pet 4.17–18). **1.7b** On the retinue of *angels,* see Zech 14.5; Mt 25.31; Mk 8.38; Jude 14–15. **1.8** *Fire* is associated with God (Ex 3.2; Ezek 1.4, 13, 27) and with the final judgment (Isa 66.15–16; Mt 3.12; 1 Cor 3.13–15). **1.9** *From the presence…his might,* a refrain used in Isa 2.10, 19, 21 (Septuagint), where the day of God's terrible judgment is described. **1.10** *Saints* (lit. "holy ones"), the usual NT epithet for believers; here it may refer to the *mighty angels* (v. 7; see Zech 14.5). *That day,* i.e., the day of the Lord (see 2.2; Isa 2.11). **1.11–12** An intercessory prayer (see also 2.16–17; 3.5, 16) closes the thanksgiving. **1.11** *Work of faith.* See 1 Thess 1.3.

The Man of Lawlessness

2

As to the coming of our Lord Jesus Christ and our being gathered together to
him, we beg you, brothers and sisters,[b] 2not to be quickly shaken in mind or
alarmed, either by spirit or by word or by letter, as though from us, to the effect
that the day of the Lord is already here. 3Let no one deceive you in any way; for
that day will not come unless the rebellion comes first and the lawless one[c] is
revealed, the one destined for destruction.[d] 4He opposes and exalts himself
above every so-called god or object of worship, so that he takes his seat in the
temple of God, declaring himself to be God. 5Do you not remember that I told
you these things when I was still with you? 6And you know what is now
restraining him, so that he may be revealed when his time comes. 7For the
mystery of lawlessness is already at work, but only until the one who now
restrains it is removed. 8And then the lawless one will be revealed, whom the
Lord Jesus[a] will destroy[b] with the breath of his mouth, annihilating him by the
manifestation of his coming. 9The coming of the lawless one is apparent in the

working of Satan, who uses all power, signs, lying wonders, [10]and every kind of wicked deception for those who are perishing, because they refused to love the truth and so be saved. [11]For this reason God sends them a powerful delusion, leading them to believe what is false, [12]so that all who have not believed the truth but took pleasure in unrighteousness will be condemned.

Chosen for Salvation

13 But we must always give thanks to God for you, brothers and sisters[c] beloved by the Lord, because God chose you as the first fruits[d] for salvation through sanctification by the Spirit and through belief in the truth. [14]For this purpose he called you through our proclamation of the good news,[e] so that you may obtain the glory of our Lord Jesus Christ. [15]So then, brothers and sisters,[c] stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter. 16 Now may our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope, [17]comfort your hearts and strengthen them in every good work and word.

2.1–12 A major concern of this Letter is to refute the view that *the day of the Lord is already here* (v. 2). **2.1** The *coming* (Greek *parousia*) of Jesus in judgment (see 1.7–8) marks the *day of the Lord* (v. 2; see also 1.10; 1 Thess 5.1–11). **2.2** This *spirit* is a lying prophetic spirit; see 1 Cor 2.10–13; 1 Thess 5.19–21; 1 Jn 4.1. *By word*, i.e., by nonprophetic oral speech; see 1 Thess 1.5. *Letter as though from us* suggests a forged letter (see 3.17); however, the author (if pseudonymous) may intend to discredit 1 Thessalonians with this phrase. Since the *day of the Lord* was expected to be a dramatic and highly visible cosmic event, the meaning of the statement that it is *already here* is not clear. It probably refers to a spiritualized interpretation of the day (with no external signs), though some suggest that it means the day (traditionally understood) is very near. **2.3** It was widely believed that a *rebellion* (Greek *apostasia*) would precede the day of the Lord; see Mt 24.6–14; 2 Tim 3.1–5. The *lawless one* (see v. 8), a blasphemous antichrist figure whose revelation would be the last sign preceding the day of the Lord; see also Mt 24.23–24; 1 Jn 2.18; Rev 13. **2.4** The description of the lawless one echoes various OT passages; see Isa 14.13–14; Ezek 28.1–10; Dan 11.21–45. **2.6** The author does not say *what* (and *who;* see v. 7) *is now restraining him.* Suggestions include the Roman Empire and emperor, God and a divine decree, and Paul and his preaching; but the ambiguity may be intentional. The restraining force emphasizes the necessary delay of the day of the Lord. **2.7** The *mystery of lawlessness*, i.e., the already present power of the coming lawless one (see 1 Jn 4.3). **2.8** The OT image of the powerful *breath of*

God's *mouth* is transferred to Jesus; see Job 4.9; Ps 33.6; Isa 11.4; cf. Rev 19.15. **2.9** The same Greek word (*parousia*) describes the *coming* of both the lawless one and the Lord Jesus (vv. 1, 8). *Signs* and *wonders* mark the coming of both true and false messiahs (1.7; Mk 13.22–25; Rev 13.13–14). **2.11** *God sends them a powerful delusion.* This is affirmed also in 1 Kings 22.23; Isa 6.10; Ezek 14.9; Mk 4.11–12; Rom 9.18–23. **2.13–14** The abrupt resumption of the thanksgiving (see 1.3; see also 1 Thess 1.2; 2.13) creates a stark contrast between the condemned and the saved. **2.13** On God's having *chosen,* or called, the readers, see 1 Thess 1.4–5; 4.7; 5.9. On *first fruits,* see Deut 26.1–2; here it means first converts (see Rom 16.5).

2.15–3.16 Exhortations alternate with intercessory prayers. **2.15** *Stand firm.* See 1 Thess 3.8. The *traditions* include ethical (see 3.6) and doctrinal (see 2.5–6) teachings able to refute the erroneous views shaking the church. *Our letter* (cf. v. 2), probably the present Letter (see 3.14).

Request for Prayer

3

Finally, brothers and sisters,[c] pray for us, so that the word of the Lord may spread rapidly and be glorified everywhere, just as it is among you, [2]and that we may be rescued from wicked and evil people; for not all have faith. [3]But the Lord is faithful; he will strengthen you and guard you from the evil one.[f] [4]And we have confidence in the Lord concerning you, that you are doing and will go on doing the things that we command. [5]May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Warning against Idleness

6 Now we command you, beloved,[c] in the name of our Lord Jesus Christ, to keep away from believers who are[g] living in idleness and not according to the tradition that they[h] received from us. [7]For you yourselves know how you ought to imitate us; we were not idle when we were with you, [8]and we did not eat anyone's bread without paying for it; but with toil and labor we worked night and day, so that we might not burden any of you. [9]This was not because we do not have that right, but in order to give you an example to imitate. [10]For even when we were with you, we gave you this command: Anyone unwilling to work should not eat. [11]For we hear that some of you are living in idleness, mere busybodies, not doing any work. [12]Now such persons we command and exhort

in the Lord Jesus Christ to do their work quietly and to earn their own living. [13]Brothers and sisters,[a] do not be weary in doing what is right.

14 Take note of those who do not obey what we say in this letter; have nothing to do with them, so that they may be ashamed. [15]Do not regard them as enemies, but warn them as believers.[b]

Final Greetings and Benediction

16 Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with all of you.

17 I, Paul, write this greeting with my own hand. This is the mark in every letter of mine; it is the way I write. [18]The grace of our Lord Jesus Christ be with all of you.[c]

3.2 *Wicked and evil people* may be the source of the affliction of 1.6–8. **3.3** *Evil one,* Satan (2.9; see also Eph 6.16). If the reading in text note *f* is correct, the reference is to the *evil* conditions of the time (1.4; 2.7). **3.6** The final *command* is particularly emphatic (see also v. 12). On *idleness,* see 1 Thess 5.14; the Greek word can also mean “disorderliness.” On either reading, the problem addressed may be the result of the conviction that the day of the Lord had arrived. **3.7** Paul frequently admonished others to *imitate* him (see 1 Cor 4.16; 11.1; Phil 3.17; 4.9; 1 Thess 1.6). It was a common mode of moral exhortation, not a sign of arrogance. **3.8** Paul was proud of not imposing a financial *burden* on his churches; see 1 Thess 2.9; 2 Cor 11.7–11; 12.14–15. **3.9** On Paul’s *right* to receive payment, see 1 Cor 9.4–15. **3.12** *Work quietly.* See 1 Thess 4.11–12. **3.17–18** Paul often wrote Letter closings with his *own hand* (see 1 Cor 16.21; Gal 6.11; Col 4.18; Philem 19); the emphasis here, however, is striking and difficult to interpret according to any theory of authorship.

The First Letter of Paul to TIMOTHY

THE LETTERS TO TIMOTHY and Titus are distinctive within the Pauline collection. They are very similar to each other in style, vocabulary, theology, and content and very different in those regards from the other Letters. Since the eighteenth century they have been marked out as a unit by a collective name, the Pastoral Letters (or the Pastorals), and since the early nineteenth century questions have been raised about their authorship.

Authorship

THESE LETTERS PRESENT PAUL as their author, but very few scholars now accept that claim. In addition to their distinctive vocabulary and style, key Pauline concepts such as faith, righteousness, and being “in Christ” are treated quite differently. Moreover, there is a new emphasis on sound teaching, apostolic tradition, culturally acceptable patterns of behavior, church order, and a level of church organization that far surpasses anything found in the undisputed Letters (Romans, 1–2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon). Though a few scholars continue to affirm Pauline authorship, often by placing them very late in Paul’s career or by ascribing their un-Pauline features to a secretary, most assume that an unknown author—probably the same author for all three Letters—used Paul’s name to give authority to his attempt to address problems in some post-Pauline churches.

Language and Sources

THOUGH THERE ARE CLEAR ECHOES of Paul’s thought, the Letters often use the language of Hellenistic philosophy to define the Christian life and that of the imperial cult to describe God’s actions. The author knew at least some of the authentic Pauline Letters and employed a variety of other sources as well: rules about church order, rules of conduct for various groups of people, liturgical

fragments, and vice and virtue lists.

Date, Addressees, and Sequence

THE AUTHOR SEEMS TO KNOW the book of Acts (see 2 Tim 3.11), which was probably written about 90 CE, and Polycarp seems to refer to these Letters in his own *Letter to the Philippians,* written about 120. Thus the Letters were probably written early in the second century during the reign of Trajan (98–117) and probably, but not certainly, in Asia Minor. By that time Paul's co-workers, Timothy and Titus, would have been dead, so the addressees of the Letters are part of their epistolary fiction. References to Timothy and Titus within the Letters serve the author's rhetorical goals, for these men are presented as ideal church leaders whose sound doctrine and morals stand in sharp contrast to the corrupt lives and words of the false teachers. It is likely that the three Pastoral Letters were conceived as a unit and intended to be read together, but in which sequence it is impossible to say. The canonical order was probably based simply on length, from longest to shortest, as was the case for the other Pauline Letters.

Occasion

1 TIMOTHY SUGGESTS A SITUATION in which Paul has left Ephesus, leaving Timothy behind to deal with false teachers (1.3) and to provide ethical instructions to the church (3.14–15). The actual situation was somewhat more complex. There was a problem with people who had once been part of the church but now taught a different doctrine. They are denounced with stock accusations, which makes identification difficult, but they seem to have gnosticizing tendencies (1 Tim 6.20) that are reflected in their belief in a spiritual, and therefore already accomplished, resurrection (2 Tim 2.18) and in their rejection of marriage (1 Tim 4.3). Their influence threatened the theological and social fabric of the church, especially regarding the role of women. The political climate added further difficulties. It was characterized by suspicion of groups that might disrupt cultural norms and social stability (see Pliny, *Epistle* 10). This created a need, reflected in these Letters, to adapt to the prevailing social expectations in order to avoid persecution. Paul's sense of immediacy about the return of Christ is no longer evident. Instead, the author seeks to provide enduring structure and regulations for the church. [JOUETTE M. BASSLER]



Though the actual recipients are unknown, churches in Ephesus and Crete provide the setting for the pseudonymous Letters to Timothy and Titus.

Salutation

1

Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

2 To Timothy, my loyal child in the faith:
Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Warning against False Teachers

3 I urge you, as I did when I was on my way to Macedonia, to remain in Ephesus so that you may instruct certain people not to teach any different doctrine, [4]and not to occupy themselves with myths and endless genealogies that promote speculations rather than the divine training[a] that is known by faith. [5]But the aim

of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. [6]Some people have deviated from these and turned to meaningless talk, [7]desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions.

8 Now we know that the law is good, if one uses it legitimately. [9]This means understanding that the law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, [10]fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching [11]that conforms to the glorious gospel of the blessed God, which he entrusted to me.

Gratitude for Mercy

12 I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, [13]even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, [14]and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. [15]The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. [16]But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. [17]To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever.[b] Amen.

18 I am giving you these instructions, Timothy, my child, in accordance with the prophecies made earlier about you, so that by following them you may fight the good fight, [19]having faith and a good conscience. By rejecting conscience, certain persons have suffered shipwreck in the faith; [20]among them are Hymenaeus and Alexander, whom I have turned over to Satan, so that they may learn not to blaspheme.

1.1–2 The opening of the Letter follows Paul’s conventions. **1.1** Both God and Christ are called *Savior* in the Pastorals; see 2.3; 4.10; 2 Tim 1.10; Titus 1.3–4. The title is rare in the NT but is frequently applied to God in the OT (Isa 45.15), to various gods in the Greco-Roman world, and to the emperor himself. **1.2** Timothy is Paul’s *loyal* (lit. “legitimate”) *child,* in contrast to the heretics, who have abandoned the faith (v. 6); see Titus 1.4; see also 1 Cor 4.17; Phil 2.19–22; 4.3. **1.3–7** The opening charge to Timothy addresses the problem of false teachers. Opponents are also mentioned in 4.1–3; 6.3–5, 20–21; 2 Tim

2.16–18, 23–26; 3.1–9, 13; 4.3–4; Titus 1.10–16; 3.9–11. **1.3** Two of these *certain people* are named in v. 20, but the opponents are often left anonymous; see v. 6; 4.1; 5.24; 6.10, 21. **1.4** *Myths* and *genealogies,* perhaps portions of the OT (see, e.g., Gen 4–5) or Gnostic speculations; see also 4.7; 2 Tim 4.4; Titus 1.14; 3.9. **1.7** *Law,* probably Jewish law, but that is not emphasized; cf. Titus 1.14. **1.8–11** This digression on the legitimate use of the law reflects aspects of Paul's thought (cf. Rom 7–8; Gal 3–4). **1.8** On the law as *good,* see Rom 7.12, 16. **1.9** On the notion that the law is intended to curb *sinful* actions, see Gal 3.19, 23–26. **1.9–10** These verses contain vice and virtue lists, which were common devices for moral teaching; see, e.g., 6.4–5; 2 Tim 3.2–5; Titus 3.3; see also Rom 1.29–31; Gal 5.19–23. **1.10** The *sound* (lit. "healthy") *teaching* emphasized in these Letters (see, e.g., v. 3; 4.6; 6.3; 2 Tim 1.13; 4.3; Titus 1.9, 13; 2.1–2) is a bulwark against the false, diseased teaching of the opponents (2 Tim 2.17). **1.12–17** A statement of gratitude contains a lengthy biographical passage that presents Paul as an example of divine grace and mercy (cf. 1 Cor 15.9–10; Gal 1.13–17). This seems to convey an important message about the false teachers, who are also depicted as the *foremost* of sinners (6.3–5). **1.15** *The saying is sure,* a formula appearing four more times in these Letters and emphasizing statements about salvation: 3.1; 4.9; 2 Tim 2.11; Titus 3.8. **1.18–20** The author resumes the charge to Timothy. **1.18** The *instructions* include those in vv. 3–5 and in chs. 2–6. *Prophecies,* probably part of an ordination ceremony; see 4.14; Acts 13.1–3. *The good fight,* a traditional phrase in Hellenistic moral philosophy, gains special significance here in the struggle against false teachers; see 6.12; 2 Tim 4.7; see also 2 Cor 10.3–5; Phil 1.27–30. **1.20** *Hymenaeus.* See 2 Tim 2.17. *Alexander.* See 2 Tim 4.14. *Turning over to Satan* probably involved expulsion from the church; see also Titus 3.10; 1 Cor 5.3–5.

Instructions concerning Prayer

2

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, [2]for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. [3]This is right and is acceptable in the sight of God our Savior, [4]who desires everyone to be saved and to come to the knowledge of the truth. [5]For

> there is one God;
> there is also one mediator between God and humankind,

Christ Jesus, himself human,
6 who gave himself a ransom for all

—this was attested at the right time. 7For this I was appointed a herald and an apostle (I am telling the truth,[a] I am not lying), a teacher of the Gentiles in faith and truth.

8 I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; 9also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, 10but with good works, as is proper for women who profess reverence for God. 11Let a woman[b] learn in silence with full submission. 12I permit no woman[b] to teach or to have authority over a man;[c] she is to keep silent. 13For Adam was formed first, then Eve; 14and Adam was not deceived, but the woman was deceived and became a transgressor. 15Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

2.1–3.16 A series of instructions addresses aspects of the church's life and leadership. **2.1–7** *For everyone…for all.* The theme of inclusive universality dominates the opening instructions on prayer; see also 4.10; Titus 2.11. **2.2** The author's response to the emperor cult (see also 1 Pet 2.17) is that prayers are to be made *for kings,* not to them. *Godliness,* the most prominent of the many terms used in these Letters to characterize the ideal Christian life; see, e.g., 4.7–8; 6.3; 2 Tim 3.5; Titus 1.1. It was never used by Paul, but it was a prominent virtue in Hellenistic philosophy. **2.4** *Knowledge of the truth* is crucial to this author in the context of false teaching; see 6.20; 2 Tim 2.25; 3.7; Titus 1.1. **2.5–6a** *For there is…ransom for all,* probably a liturgical fragment. **2.5** Christ is here presented as a *human mediator* between the one invisible and transcendent God (1.17; 6.15–16) and *all* humans, not just the covenant people (cf. Heb 8.6). **2.6** *Ransom,* one of only two references to Jesus' death in these Letters (see also 2 Tim 2.8, 11). **2.8–15** A concern for women's behavior dominates this discussion of worship. **2.9** Criticism of women's *clothing,* jewelry, and elaborate (*braided*) hairstyles was traditional in Greco-Roman culture; see 1 Pet 3.3. **2.10** *Good works* are stressed in these Letters; see 5.10, 25; 6.18; Titus 2.7, 14; 3.8, 14. Paul's concern was with works of the law. **2.11–12** Women's *silence* is also demanded in 1 Cor 14.34–35; cf. 1 Cor 11.5. *Submission* of wives to husbands is demanded in Eph 5.22; Col 3.18; Titus 2.5; 1 Pet 3.1; see also Gen 3.16. Here the demand is probably not limited to married couples (cf. text notes *b* and *c*). **2.13** The author's assumption is that the one *formed first* (see Gen 2; cf. Gen 1.27) has

natural dominance. Adam's culpability (Gen 3.6, 17–19) is ignored in this argument (cf. Rom 5.12–21). **2.14** On Eve's being *deceived,* see Gen 3.13; 2 Cor 11.3. False teachers posed anew the threat of deception; see 4.1; 2 Tim 3.13; Titus 1.10. **2.15** The emphasis on *childbearing* may be a response to the false teachers' rejection of marriage (4.3); see also 5.10, 14. *They,* perhaps children, though the shift in subject is then abrupt.

Qualifications of Bishops

3

The saying is sure:[d] whoever aspires to the office of bishop[e] desires a noble task.
2Now a bishop[f] must be above reproach, married only once,[g] temperate,
sensible, respectable, hospitable, an apt teacher, 3not a drunkard, not violent but
gentle, not quarrelsome, and not a lover of money. 4He must manage his own
household well, keeping his children submissive and respectful in every way
—5for if someone does not know how to manage his own household, how can he
take care of God's church? 6He must not be a recent convert, or he may be
puffed up with conceit and fall into the condemnation of the devil. 7Moreover, he
must be well thought of by outsiders, so that he may not fall into disgrace and
the snare of the devil.

Qualifications of Deacons

8 Deacons likewise must be serious, not double-tongued, not indulging in much
wine, not greedy for money; 9they must hold fast to the mystery of the faith with
a clear conscience. 10And let them first be tested; then, if they prove themselves
blameless, let them serve as deacons. 11Women [a] likewise must be serious, not
slanderers, but temperate, faithful in all things. 12Let deacons be married only
once,[b]and let them manage their children and their households well; 13for those
who serve well as deacons gain a good standing for themselves and great
boldness in the faith that is in Christ Jesus.

The Mystery of Our Religion

14 I hope to come to you soon, but I am writing these instructions to you so that,
15if I am delayed, you may know how one ought to behave in the household of
God, which is the church of the living God, the pillar and bulwark of the truth.
16Without any doubt, the mystery of our religion is great:

He[c] was revealed in flesh,
vindicated[d] in spirit,[e]seen by angels,
proclaimed among Gentiles,
believed in throughout the world, taken up in glory.

3.1–13 The virtues that dominate the list of qualifications for bishops and deacons emphasize moderation and respectability. **3.1** *The saying is sure* may refer not to 3.1 but to 2.15 (see text note *d;* note on 1.15). *Bishops* (or "overseers") are mentioned in Acts 20.28; Phil 1.1; Titus 1.7–9. The relationship between bishops, deacons (see 3.8), and elders (see 5.17) is not clear in these Letters, nor are their respective tasks (but see note on Titus 1.5–9). **3.2** The requirement that bishops be *married only once*, lit. "husband of one wife," excludes polygamists (who were rare in that culture anyway), remarried widowers, and remarried divorced men. It also excludes unmarried men and all women. **3.3** The warning about *love of money* is conventional but emphasized by its repetition; see v. 8; 6.9–10, 17–19; 2 Tim 3.2; Titus 1.7. **3.4** *Household*, the basic unit of and metaphor for the church; see note on 3.15; see also 2 Tim 3.6; Titus 1.11. As described in these Letters, it was a very patriarchal and hierarchical entity. **3.6** The first specifically Christian requirement for a bishop is that he *not be a recent convert. Puffed up with conceit* may refer instead to being deluded, i.e., by the false teachers; see also 6.4; 2 Tim 3.4. *Devil*, lit. "slanderer," possibly a human slanderer (see v. 11; 2 Tim 3.3). **3.7** The concern for the opinion of *outsiders* probably reflects the difficulty of the church's situation (see Introduction; also 5.14; 6.1; Titus 2.5, 8, 10; 1 Cor 14.15–17; Col 4.5; 1 Thess 4.12). **3.8** *Deacons*, "servants" or "ministers," only here and in Rom 16.1; Phil 1.1 designating a church office. The requirements for deacons closely parallel those for bishops. **3.9** The *mystery of the faith* is defined in 3.16; *the faith* is thus equivalent here to *our religion* (v. 16). **3.11** It is not clear whether the *women* are wives of deacons or deacons themselves (see text note *a*). Paul knew women deacons (Rom 16.1), but the many restrictions placed on women in these Letters make the first option more likely here. **3.14–16** The section closes with a statement of the Letter's purpose. **3.15** The image of the church as the *household of God* informs many of the instructions in these Letters; see, e.g., vv. 4–5, 12; 5.1–2; 2 Tim 2.20–21; see also Eph 2.19–22; Heb 3.6; 1 Pet 2.5; 4.17. *Pillar and bulwark* suggests a defensive stance; see Jer 1.18. **3.16** A hymnic fragment summarizes the content of the faith, here called the *mystery of our religion.* The emphasis is on revelation (*revealed, seen, proclaimed;* see also 2 Tim 1.10; Titus 1.3) that is attested in both the heavenly and earthly realms. Notably absent here and elsewhere in these Letters is any reference to the cross. *Vindicated* probably

refers to the resurrection. *Angels,* possibly those at the tomb (Mt 28.2–7) or, more likely, those who witnessed Jesus' exaltation (1 Pet 3.22). He was *taken up* at the ascension; see Acts 1.11, 22.

False Asceticism

4

Now the Spirit expressly says that in later[f] times some will renounce the faith by
paying attention to deceitful spirits and teachings of demons, 2through the
hypocrisy of liars whose consciences are seared with a hot iron. 3They forbid
marriage and demand abstinence from foods, which God created to be received
with thanksgiving by those who believe and know the truth. 4For everything
created by God is good, and nothing is to be rejected, provided it is received
with thanksgiving; 5for it is sanctified by God's word and by prayer.

A Good Minister of Jesus Christ

6 If you put these instructions before the brothers and sisters,[a] you will be a good
servant[b] of Christ Jesus, nourished on the words of the faith and of the sound
teaching that you have followed. 7Have nothing to do with profane myths and
old wives' tales. Train yourself in godliness, 8for, while physical training is of
some value, godliness is valuable in every way, holding promise for both the
present life and the life to come. 9The saying is sure and worthy of full
acceptance. 10For to this end we toil and struggle,[c] because we have our hope set
on the living God, who is the Savior of all people, especially of those who
believe.

11 These are the things you must insist on and teach. 12Let no one despise
your youth, but set the believers an example in speech and conduct, in love, in
faith, in purity. 13Until I arrive, give attention to the public reading of scripture,[d]
to exhorting, to teaching. 14Do not neglect the gift that is in you, which was
given to you through prophecy with the laying on of hands by the council of
elders.[e] 15Put these things into practice, devote yourself to them, so that all may
see your progress. 16Pay close attention to yourself and to your teaching;
continue in these things, for in doing this you will save both yourself and your
hearers.

4.1–5 This description of false teachers (see 1.3–7) contains both stock and concrete charges. **4.1** The author does not say how the *Spirit* speaks; perhaps it

was through Christian prophets (see 1 Cor 12.4–11). The *later times* probably correspond to the author's present; see also 2 Tim 3.1; 4.3; 2 Pet 3.3; Jude 18. Paul also linked his opponents with *demons* or worse; see 2 Cor 11.13–15; see also Jn 8.44; Jas 3.15; 1 Jn 3.8–10. **4.3** This verse and 2 Tim 2.18 provide the only concrete information about the message of the opposing teachers. **4.6–16** The positive picture of Timothy in these verses stands in deliberate contrast to the preceding description of the false teachers. **4.6** *Sound teaching.* See note on 1.10. **4.7** *Myths.* See note on 1.4. *Godliness.* See note on 2.2. **4.8** *Physical training,* perhaps a reference to the opponents' asceticism (v. 3), though the image of the athlete was common in moral exhortation; see also 2 Tim 2.5; 4.7–8. **4.9** *Saying,* probably v. 8. **4.10** On God's saving concern for *all people,* see 2.1–7. **4.14** Paul identifies a number of spiritual gifts (Rom 12.6–8; 1 Cor 12.4–11, 28–31); here the single *gift* mentioned is that of ministry, which is linked to ordination and the rite of *laying on of hands;* see 2 Tim 1.6; see also Acts 6.6; 13.3. *Prophecy.* See note on 1.18. *Elders.* See note on 3.1.

Duties toward Believers

5

Do not speak harshly to an older man,[f] but speak to him as to a father, to younger men as brothers, 2 to older women as mothers, to younger women as sisters—with absolute purity.

3 Honor widows who are really widows. 4 If a widow has children or grandchildren, they should first learn their religious duty to their own family and make some repayment to their parents; for this is pleasing in God's sight. 5 The real widow, left alone, has set her hope on God and continues in supplications and prayers night and day; 6 but the widow[g] who lives for pleasure is dead even while she lives. 7 Give these commands as well, so that they may be above reproach. 8 And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever.

9 Let a widow be put on the list if she is not less than sixty years old and has been married only once;[h] 10 she must be well attested for her good works, as one who has brought up children, shown hospitality, washed the saints' feet, helped the afflicted, and devoted herself to doing good in every way. 11 But refuse to put younger widows on the list; for when their sensual desires alienate them from Christ, they want to marry, 12 and so they incur condemnation for having violated their first pledge. 13 Besides that, they learn to be idle, gadding about from house

to house; and they are not merely idle, but also gossips and busybodies, saying what they should not say. 14So I would have younger widows marry, bear children, and manage their households, so as to give the adversary no occasion to revile us. 15For some have already turned away to follow Satan. 16If any believing woman[a] has relatives who are really widows, let her assist them; let the church not be burdened, so that it can assist those who are real widows.

17 Let the elders who rule well be considered worthy of double honor,[b] especially those who labor in preaching and teaching; 18for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid." 19Never accept any accusation against an elder except on the evidence of two or three witnesses. 20As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear. 21In the presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice, doing nothing on the basis of partiality. 22Do not ordain[c] anyone hastily, and do not participate in the sins of others; keep yourself pure.

23 No longer drink only water, but take a little wine for the sake of your stomach and your frequent ailments.

24 The sins of some people are conspicuous and precede them to judgment, while the sins of others follow them there. 25So also good works are conspicuous; and even when they are not, they cannot remain hidden.

5.1–6.2 Commonplace advice relating to age groups opens a series of more specific instructions concerning other groups within the congregation: widows (5.3–16), elders (5.17–22), and slaves (6.1–2); see also Titus 2.2–10. **5.3** *Honor* probably implies financial support; see vv. 16, 17–18; Acts 6.1. Concern for *real widows* pervades the text (see vv. 5, 16), but see note on 5.9. There is a long tradition of support for widows; see, e.g., Ex 22.22; Deut 24.17–22; Isa 1.17; Acts 6.1–6; 9.36–42. **5.9** It is debated whether the widows *on the list* are identical with the real widows or constitute a separate group, an office within the church; cf., e.g., the requirements for widows (vv. 9–10) with those for bishops (3.2–4). If it is an office, the women's duties are difficult to discern in this passage. **5.10** The author wishes to associate the widows with proper female activities. *Washed the saints' feet,* a gesture demonstrating humility and hospitality; see Gen 18.4; 1 Sam 25.41; Lk 7.44; Jn 13.1–17. **5.11–12** The *pledge* the widows took was to Christ. Since they would break it if they were *to marry,* it was also a pledge to celibacy. The false teachers promoted a similar ideal (4.3). **5.13** *Gadding about* may be the author's view of pastoral visits (if "the widows"

constitute an office; see note on 5.9). **5.14** Roman marriage laws promoted *bearing children* (cf. 2.15; 4.3). Domestic roles for women (like *managing their households*) are also emphasized in 2.15; 5.10; Titus 2.4–5. The *adversary,* lit. "the one opposed [to us]," probably refers to hostile outsiders; see Introduction. **5.15** *Follow Satan*, probably following the false teachers (see 4.1). **5.16** The Greek text does not refer to having *relatives* who are widows, but simply to "having widows." The author seems to have in mind the situation of a relatively wealthy woman supporting several widows, perhaps in her home (see, e.g., Acts 9.39). **5.17** *Elders.* See note on 3.1. *Double honor.* See note on 5.3. **5.18** The Gospels are regarded here as *scripture* alongside the OT. The first text quoted is Deut 25.4; the second is Lk 10.7. **5.22** *Ordain,* lit. *lay hands on* (see text note *c*). The laying on of hands is a rite that transmits the Spirit and the Spirit's gifts (see 4.14; 2 Tim 1.6; Acts 8.17; 19.6). Here it may signify ordination (see also Acts 6.6; 13.3) or restitution after repentance. **5.23** *Take a little wine* reflects the author's message of moderation. The false teachers insisted on abstinence (4.3).

6

Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be blasphemed. [2]Those who have believing masters must not be disrespectful to them on the ground that they are members of the church;[d] rather they must serve them all the more, since those who benefit by their service are believers and beloved.[e]

False Teaching and True Riches

Teach and urge these duties. [3]Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with godliness, [4]is conceited, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions, [5]and wrangling among those who are depraved in mind and bereft of the truth, imagining that godliness is a means of gain.[f] [6]Of course, there is great gain in godliness combined with contentment; [7]for we brought nothing into the world, so that[g] we can take nothing out of it; [8]but if we have food and clothing, we will be content with these. [9]But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. [10]For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

The Good Fight of Faith

11 But as for you, man of God, shun all this; pursue righteousness, godliness,
faith, love, endurance, gentleness. 12Fight the good fight of the faith; take hold of
the eternal life, to which you were called and for which you made[a] the good
confession in the presence of many witnesses. 13In the presence of God, who
gives life to all things, and of Christ Jesus, who in his testimony before Pontius
Pilate made the good confession, I charge you 14to keep the commandment
without spot or blame until the manifestation of our Lord Jesus Christ, 15which
he will bring about at the right time—he who is the blessed and only Sovereign,
the King of kings and Lord of lords. 16It is he alone who has immortality and
dwells in unapproachable light, whom no one has ever seen or can see; to him be
honor and eternal dominion. Amen.

17 As for those who in the present age are rich, command them not to be
haughty, or to set their hopes on the uncertainty of riches, but rather on God who
richly provides us with everything for our enjoyment. 18They are to do good, to
be rich in good works, generous, and ready to share, 19thus storing up for
themselves the treasure of a good foundation for the future, so that they may take
hold of the life that really is life.

Personal Instructions and Benediction

20 Timothy, guard what has been entrusted to you. Avoid the profane chatter and
contradictions of what is falsely called knowledge; 21by professing it some have
missed the mark as regards the faith.

Grace be with you.[b]

6.1–2 This advice on the relationship of slaves to masters was a standard piece of early Christian exhortation; see Eph 6.5–9; Col 3.22–4.1; Titus 2.9–10; 1 Pet 2.18–21; cf. 1 Cor 7.21–24. **6.1** Here *honor* has no financial significance; cf. 5.3, 17. God will *be blasphemed* when outsiders use the behavior of Christian slaves to defame the church; see note on 3.7.

6.3–16 The final contrast between false (vv. 3–5) and legitimate (vv. 11–15) leadership. **6.3** *Sound words.* See note on 1.10. *Godliness.* See note on 2.2. **6.6** The *gain* from godliness is described in 4.8. **6.9** *Ruin and destruction,* a reference to eschatological judgment; see 1 Thess 5.3; 2 Thess 1.9. **6.10** *The love of money…evil,* a common maxim in popular Hellenistic philosophy. **6.11** The title *man of God* (translated “everyone who belongs to God” in 2 Tim 3.17) appears frequently in the OT to designate someone with a special commission from God; see Deut 33.1; 1 Sam 9.6–10; 1 Kings 17.18; 2 Kings 4.7; Neh 12.24.

Here it refers to the ordained church leader. **6.12** *The good fight.* See note on 1.18. *The good confession* was made at baptism or, more probably, ordination (see 2 Tim 2.2). **6.13–16** The formal style and language suggest that this section was a liturgical fragment. **6.13** The content of Jesus' *good confession* is not stressed; see, e.g., Mt 27.11; Jn 18.33–37. **6.14** *Manifestation* (Greek *epiphaneia*), often used in Greco-Roman religions for the appearance of a god or savior, is applied frequently in these Letters to Christ. Here it refers to Jesus' future coming (also in 2 Tim 4.8; Titus 2.13). A related verb is used to refer to his birth in 3.16; 2 Tim 1.10. **6.17–19** A more negative view of the *rich* is given in vv. 7–10; see also Lk 12.16–21; Jas 1.10. **6.20–21** The final charge to Timothy. **6.20** *What has been entrusted to you,* i.e., the apostolic traditions summarized in these Letters; see 1.18; 2 Tim 1.14. *Falsely called knowledge* (Greek *gnosis*), a final reference to false teachers; see note on 2.4.

The Second Letter of Paul to TIMOTHY

THE SECOND LETTER TO TIMOTHY differs in significant ways from both 1 Timothy and Titus. According to the latter two, Paul was a free apostle, but 2 Timothy assumes that he is in prison (1.8; 2.9), probably in Rome (1.16–17; cf. Acts 28.16), abandoned by all but a few of his friends (4.9–16) and facing imminent death (4.6–8). The Letter thus assumes many aspects of a final testament, a thoroughly pseudepigraphical genre in which a dying patriarch exhorts and blesses a faithful child, warning him of problems to come (see, e.g., 3.1–5; 4.1–5; cf. Acts 20.17–35; see also 2 Peter). Concern for church order is thus less important in this Letter than are personal exhortations. In particular, the example of Paul's faithful endurance in the face of suffering is used to encourage Timothy—and through him all Christians—to similar endurance.

The many personal elements in the Letter (e.g., 1.15–18; 4.10–16) are viewed by some interpreters as authentic fragments of (lost) Pauline letters, but they could equally well have been crafted to lend pathos and concreteness to the Letter's warnings and exhortations. For a further discussion of the Letter's authorship, date, and purpose, see the Introduction to 1 Timothy. [JOUETTE M. BASSLER]

Salutation

1

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus,

2 To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Thanksgiving and Encouragement

3 I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day.

4Recalling your tears, I long to see you so that I may be filled with joy. 5I am
reminded of your sincere faith, a faith that lived first in your grandmother Lois
and your mother Eunice and now, I am sure, lives in you. 6For this reason I
remind you to rekindle the gift of God that is within you through the laying on of
my hands; 7for God did not give us a spirit of cowardice, but rather a spirit of
power and of love and of self-discipline.

8 Do not be ashamed, then, of the testimony about our Lord or of me his
prisoner, but join with me in suffering for the gospel, relying on the power of
God, 9who saved us and called us with a holy calling, not according to our works
but according to his own purpose and grace. This grace was given to us in Christ
Jesus before the ages began, 10but it has now been revealed through the
appearing of our Savior Christ Jesus, who abolished death and brought life and
immortality to light through the gospel. 11For this gospel I was appointed a
herald and an apostle and a teacher,[a] 12and for this reason I suffer as I do. But I
am not ashamed, for I know the one in whom I have put my trust, and I am sure
that he is able to guard until that day what I have entrusted to him.[b] 13Hold to the
standard of sound teaching that you have heard from me, in the faith and love
that are in Christ Jesus. 14Guard the good treasure entrusted to you, with the help
of the Holy Spirit living in us.

15 You are aware that all who are in Asia have turned away from me,
including Phygelus and Hermogenes. 16May the Lord grant mercy to the
household of Onesiphorus, because he often refreshed me and was not ashamed
of my chain; 17when he arrived in Rome, he eagerly[c] searched for me and found
me 18—may the Lord grant that he will find mercy from the Lord on that day!
And you know very well how much service he rendered in Ephesus.

1.1–2 The brief salutation is very similar to that of 1 Timothy. **1.1** The *promise of life* (see also 1 Tim 4.8) opens a Letter that focuses on Paul's impending death (see 4.6–8). **1.3–5** Like many of the Pauline Letters, 2 Timothy begins with a statement of gratitude or thanksgiving. **1.3** The reference to Paul's *ancestors* suggests the antiquity of the Christian religion. The Romans were suspicious of new cults but held ancient religions in high esteem. **1.5** According to Acts 16.1, Timothy's *mother* was a believer; the reference to *Lois* pushes this matrilineal line of faith back another generation. See also 3.15. **1.6–14** A series of exhortations to strengthen Timothy in the face of afflictions. **1.6** On the *gift of God* and *laying on of…hands*, see 1 Tim 4.14. Here the emphasis is on Paul's personal role in this event. **1.7** *Self-discipline*, one of the four cardinal virtues of Stoic philosophy. Various forms of the word (translated "decent," "prudent," or

“temperate”) appear frequently in the exhortations of these Letters; see, e.g., Titus 1.8; 2.5, 6. **1.8** Timothy might be *ashamed* of the disgrace associated with imprisonment (see 2.9). The author returns several times to this theme (see vv. 12, 16; 2.15). On *suffering for the gospel*, see 1 Cor 4.9–13; 2 Cor 4.7–12; Phil 1.27–30. **1.9–10** A liturgical fragment conveying a strong sense of election summarizes the gospel (see v. 11). **1.9** That salvation is *not according to our works* (see also Titus 3.5) resembles Paul’s assertions. Paul, however, speaks of justification, not salvation, and of works of the law, not simply works; see Rom 3.28; Gal 2.16; cf. Eph 2.8–9. **1.10** *Appearing.* See note on 1 Tim 6.14. *Savior.* See 1 Tim 1.1. *Abolished death*, i.e., abolished the power of death. See Rom 8.38–39; 1 Cor 15.54–55. **1.12** *That day* (see also v. 18), the day of judgment; see 4.8. *What I have entrusted to him.* The reading in text note *b, what has been entrusted to me*, is better; see v. 14; 1 Tim 6.20. The reference is to the apostolic teaching, regarded as a deposit that must be guarded against corruption. **1.13** *Sound teaching.* See 1 Tim 1.10. **1.15–18** Contrasting examples of cowardice and strength. **1.15** *Asia*, a Roman province in Asia Minor. *All…turned away.* The motif of abandonment is strong in 2 Timothy; see 4.10, 16. *Phygelus and Hermogenes.* Opponents and friends are frequently named in this Letter (see 2.17; 4.10–15); these two men are not otherwise known. **1.16** *Onesiphorus.* See 4.19.

A Good Soldier of Christ Jesus

2

You then, my child, be strong in the grace that is in Christ Jesus; [2]and what you
have heard from me through many witnesses entrust to faithful people who will
be able to teach others as well. [3]Share in suffering like a good soldier of Christ
Jesus. [4]No one serving in the army gets entangled in everyday affairs; the
soldier’s aim is to please the enlisting officer. [5]And in the case of an athlete, no
one is crowned without competing according to the rules. [6]It is the farmer who
does the work who ought to have the first share of the crops. [7]Think over what I
say, for the Lord will give you understanding in all things.

8 Remember Jesus Christ, raised from the dead, a descendant of David—that
is my gospel, [9]for which I suffer hardship, even to the point of being chained like
a criminal. But the word of God is not chained. [10]Therefore I endure everything
for the sake of the elect, so that they may also obtain the salvation that is in
Christ Jesus, with eternal glory. [11]The saying is sure:

If we have died with him, we will also live with him;
12 if we endure, we will also reign with him;
if we deny him, we will also deny us;
13 if we are faithless, he remains faithful—
for he cannot deny himself.

A Worker Approved by God

14 Remind them of this, and warn them before God[a] that they are to avoid wrangling over words, which does no good but only ruins those who are listening. 15Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth. 16Avoid profane chatter, for it will lead people into more and more impiety, 17and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, 18who have swerved from the truth by claiming that the resurrection has already taken place. They are upsetting the faith of some. 19But God's firm foundation stands, bearing this inscription: "The Lord knows those who are his," and, "Let everyone who calls on the name of the Lord turn away from wickedness."

20 In a large house there are utensils not only of gold and silver but also of wood and clay, some for special use, some for ordinary. 21All who cleanse themselves of the things I have mentioned[b] will become special utensils, dedicated and useful to the owner of the house, ready for every good work. 22Shun youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. 23Have nothing to do with stupid and senseless controversies; you know that they breed quarrels. 24And the Lord's servant[c] must not be quarrelsome but kindly to everyone, an apt teacher, patient, 25correcting opponents with gentleness. God may perhaps grant that they will repent and come to know the truth, 26and that they may escape from the snare of the devil, having been held captive by him to do his will.[d]

2.1–7 Renewed exhortations to Timothy. **2.2** *Through many witnesses,* better "before many witnesses" see 1 Tim 6.12. *Entrust to faithful people.* The need to preserve the apostolic traditions from distortion by false teachers lies behind this concern for reliable successors. **2.8–13** The theological basis of Paul's endurance. **2.8** This summary of the *gospel* resembles Rom 1.3–4. **2.11** *The saying is sure* (see 1 Tim 1.15) introduces a hymnic fragment. *If we have died with him.* Paul links this dying with baptism and interprets it as a death to sin

(see Rom 6.3–11). The context here seems to link dying with Christ to suffering like him. **2.12** One *denies* Christ through one's actions; see Titus 1.16. It is the opposite of endurance. **2.13** The *faithfulness* of God and Christ is the cornerstone of Christian hope; see Rom 3.3–4; 1 Cor 10.13; 1 Thess 5.24; Rev 19.11. **2.14–26** Renewed exhortations and warnings. **2.14** *Wrangling over words* characterizes the fruitless debate with false teachers; see v. 23; 1 Tim 6.4; Titus 3.9. **2.17** *Hymenaeus.* See 1 Tim 1.20. *Philetus* is mentioned nowhere else. **2.18** The false teachers claim that the *resurrection* is a present spiritual reality, not a future hope. The author of this Letter does not refute this claim with a theological argument, but he emphasizes future resurrection life in 1.1; 2.10–11; 4.8. **2.19** The first quotation is from Num 16.5; the second vaguely recalls a number of texts (see Job 36.10; Isa 26.13). **2.20** *For special use* or *ordinary* use, lit. for "honor" or "dishonor." The author probably has in mind the distinction between faithful ministers (v. 1) and false teachers (vv. 16–18). **2.24** *The Lord's servant* (see Titus 1.1), one engaged in ministry; cf. the qualities of the bishop in 1 Tim 3.2–3. **2.25** On *correcting opponents,* see Titus 1.9, 13. **2.26** *Snare of the devil.* Also in 1 Tim 3.7; see note on 1 Tim 3.6.

Godlessness in the Last Days

3

You must understand this, that in the last days distressing times will come. [2]For people will be lovers of themselves, lovers of money, boasters, arrogant, abusive, disobedient to their parents, ungrateful, unholy, [3]inhuman, implacable, slanderers, profligates, brutes, haters of good, [4]treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, [5]holding to the outward form of godliness but denying its power. Avoid them! [6]For among them are those who make their way into households and captivate silly women, overwhelmed by their sins and swayed by all kinds of desires, [7]who are always being instructed and can never arrive at a knowledge of the truth. [8]As Jannes and Jambres opposed Moses, so these people, of corrupt mind and counterfeit faith, also oppose the truth. [9]But they will not make much progress, because, as in the case of those two men,[a] their folly will become plain to everyone.

Paul's Charge to Timothy

10 Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, [11]my persecutions, and my suffering the

things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. [12]Indeed, all who want to live a godly life in Christ Jesus will be persecuted. [13]But wicked people and impostors will go from bad to worse, deceiving others and being deceived. [14]But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, [15]and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. [16]All scripture is inspired by God and is[b] useful for teaching, for reproof, for correction, and for training in righteousness, [17]so that everyone who belongs to God may be proficient, equipped for every good work.

3.1–9 The author uses a prediction about the last days (see Mk 13) to attack the false teachers; see also 1 Tim 4.1–5. **3.2–4** This list of vices constitutes a broadside against the opponents, not an accurate description of them (see also 1 Tim 1.9–10). **3.5–7** The description of the opponents may become more specific here, for the focus on women in these Letters suggests that they may indeed have been targeted by the false teachers. **3.5** *Godliness.* See 1 Tim 2.2. **3.6** The author belittles the false teachers and reflects a cultural stereotype by describing their students as *silly women* (lit. the diminutive "little women"). **3.7** *Knowledge of the truth.* See 1 Tim 2.4. **3.8** *Jannes and Jambres,* the names given to Pharaoh's anonymous magicians (Ex 7.11, 22) in later Jewish sources (Dead Sea Scrolls, *Damascus Document* [CD] 5.18–19). **3.10–13** Paul's behavior stands in deliberate contrast to that of the false teachers. Suffering and endurance are again highlighted. **3.11** Acts 13–14 describes events in *Antioch, Iconium, and Lystra.* **3.13** The false teachers are frequently linked with *deceiving;* see note on 1 Tim 2.14.

3.14–4.8 The final charge to Timothy. **3.15** *Sacred writings,* the Jewish scriptures. **3.16** *Inspired by God,* lit. "god-breathed." See 2 Pet 1.21. The reading given in text note *b* is equally possible and changes significantly the extent of the claim for scriptural inspiration. **3.17** *Everyone who belongs to God* (lit. "the man [person] of God"). In 1 Tim 6.11, the phrase refers to the ordained church leader, and it may do so here as well. *Good work.* See 1 Tim 2.10.

4

In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: [2]proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in

teaching. [3]For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, [4]and will turn away from listening to the truth and wander away to myths. [5]As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

6 As for me, I am already being poured out as a libation, and the time of my departure has come. [7]I have fought the good fight, I have finished the race, I have kept the faith. [8]From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

Personal Instructions

9 Do your best to come to me soon, [10]for Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia,[a] Titus to Dalmatia. [11]Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry. [12]I have sent Tychicus to Ephesus. [13]When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. [14]Alexander the coppersmith did me great harm; the Lord will pay him back for his deeds. [15]You also must beware of him, for he strongly opposed our message.

16 At my first defense no one came to my support, but all deserted me. May it not be counted against them! [17]But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion’s mouth. [18]The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

Final Greetings and Benediction

19 Greet Prisca and Aquila, and the household of Onesiphorus. [20]Erastus remained in Corinth; Trophimus I left ill in Miletus. [21]Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers and sisters.[b]

22 The Lord be with your spirit. Grace be with you.[c]

4.1–2 The charge here assumes a particularly solemn note; see also 1 Tim 5.21. **4.1** *His appearing,* the Second Coming; see also 1.10; Titus 2.13. **4.3** *The time is coming.* The author regarded this prediction as being fulfilled in his time; see 3.1. *Sound doctrine.* See 1.13. **4.4** *Myths.* See 1 Tim 1.4. **4.5** *The work of an*

evangelist (see Eph 4.11) is described in v. 2. **4.6–8** A reference to Paul's circumstances concludes the charge. **4.6** *Poured out as a libation* (see Phil 2.17) interprets Paul's impending death (*departure*) as a cultic drink offering; see Num 28.7. **4.7** *The good fight.* See 1 Tim 1.18, though the Greek words are different, there suggesting warfare, here an athletic contest. **4.8** *That day.* See 1.12. **4.9–22** Personal instructions and concluding greetings. The emphasis is on the desertion of Paul by his former companions (see also 1.15), yet a strong network of support remains. Some of these people are mentioned elsewhere in the Pauline corpus (see Col 4.7, 10, 14; Titus 3.12; Philem 24). **4.14** *Alexander.* See 1 Tim 1.20. A man with this name is also mentioned in Acts 19.33. **4.16** *First defense,* perhaps an earlier trial (see, e.g., Acts 23.1–11) or an earlier portion of Paul's current trial. **4.17** *Lion's mouth,* probably a metaphor. **4.19** *Prisca and Aquila.* See Acts 18.2, 18 and note at v. 18; Rom 16.3; 1 Cor 16.19. *Onesiphorus.* See 1.16–18.

The Letter of Paul to TITUS

THE OSTENSIBLE ADDRESSEE of this Letter, Titus, is one of Paul's known co-workers (2 Cor 8.23). He accompanied Paul to an important meeting in Jerusalem (Gal 2.1–10), worked on the collection for that church (2 Cor 8.6, 16–24), and served as Paul's emissary during his troubled relations with the Corinthians (2 Cor 2.13; 7.5–16). The Letter assumes that Titus has been left in Crete to organize some churches that Paul had recently established (1.5) and provides instructions for this work. Neither Acts nor Paul's other Letters, however, mention a mission to Crete.

The form and content of this Letter duplicate in many regards those of 1 Timothy, though the false teachers are more clearly linked with Judaism (1.10, 14) and the church offices are not as fully developed. For a discussion of authorship, date, and purpose, see the Introduction to 1 Timothy. [JOUETTE M. BASSLER]

Salutation

1

Paul, a servant[a] of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and the knowledge of the truth that is in accordance with godliness, 2in the hope of eternal life that God, who never lies, promised before the ages began—3in due time he revealed his word through the proclamation with which I have been entrusted by the command of God our Savior,

4 To Titus, my loyal child in the faith we share:

Grace[b] and peace from God the Father and Christ Jesus our Savior.

Titus in Crete

5 I left you behind in Crete for this reason, so that you should put in order what remained to be done, and should appoint elders in every town, as I directed you:

6someone who is blameless, married only once,[c] whose children are believers,
not accused of debauchery and not rebellious. 7For a bishop,[d] as God's steward,
must be blameless; he must not be arrogant or quick-tempered or addicted to
wine or violent or greedy for gain; 8but he must be hospitable, a lover of
goodness, prudent, upright, devout, and self-controlled. 9He must have a firm
grasp of the word that is trustworthy in accordance with the teaching, so that he
may be able both to preach with sound doctrine and to refute those who
contradict it.

10 There are also many rebellious people, idle talkers and deceivers,
especially those of the circumcision; 11they must be silenced, since they are
upsetting whole families by teaching for sordid gain what it is not right to teach.
12It was one of them, their very own prophet, who said,

"Cretans are always liars, vicious brutes, lazy gluttons."

13That testimony is true. For this reason rebuke them sharply, so that they may
become sound in the faith, 14not paying attention to Jewish myths or to
commandments of those who reject the truth. 15To the pure all things are pure,
but to the corrupt and unbelieving nothing is pure. Their very minds and
consciences are corrupted. 16They profess to know God, but they deny him by
their actions. They are detestable, disobedient, unfit for any good work.

1.1–4 The opening of the Letter repeats many elements found in 1 Tim 1.1–2, with a new, lengthy emphasis on the purpose of Paul's apostleship (see also Rom 1.1–6). **1.1** The OT concepts *servant of God* (see 2 Sam 7.5; Jer 7.25) and *God's elect* (see Isa 65.9) were appropriated by Christians; see, e.g., Rom 1.1; 8.33; Phil 1.1; Col 3.12; 2 Tim 2.10. *Knowledge of truth.* See 1 Tim 2.4. *Godliness.* See 1 Tim 2.2. **1.2–3** *Before the ages* defines the antiquity of God's recently *revealed* plan of salvation; see 2 Tim 1.9–10; see also Rom 16.25–26. **1.5–9** The qualifications for elders (see also 1 Tim 4.14; 5.17–22) resemble those for bishops and deacons; see 1 Tim 3.1–13. Here the bishop (v. 7) seems to come from the council of elders. **1.9** *Sound* ("healthy") *doctrine,* or "teaching." See note on 1 Tim 1.10. **1.10–16** A lengthy description of the false teachers; see also 1 Tim 1.3–7. **1.10** *Circumcision* is an issue Paul dwells on at length in Galatians and Romans; here it is mentioned but not discussed. *Deceivers,* in the author's eyes, are particularly dangerous; see 1 Tim 2.14. **1.11** The Pastoral Letters show a pervasive concern for the structure and stability of *families;* see 2.4–5, 9–10; 1 Tim 2.15; 3.4–5, 12; 5.4, 8, 14. **1.12** This ethnic slur is attributed by later writers to Epimenides of Crete (600 BCE). **1.14** *Myths,* here specifically identified as Jewish (cf. 1 Tim 1.4; 4.7; 2 Tim 4.4). **1.15** *All things are pure,* perhaps a

rebuttal of asceticism; see 1 Tim 4.3–5. **1.16** *Profess to know God.* See 1 Tim 6.20–21.

Teach Sound Doctrine

2

But as for you, teach what is consistent with sound doctrine. [2]Tell the older men to be temperate, serious, prudent, and sound in faith, in love, and in endurance.

3 Likewise, tell the older women to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, [4]so that they may encourage the young women to love their husbands, to love their children, [5]to be self-controlled, chaste, good managers of the household, kind, being submissive to their husbands, so that the word of God may not be discredited.

6 Likewise, urge the younger men to be self-controlled. [7]Show yourself in all respects a model of good works, and in your teaching show integrity, gravity, [8]and sound speech that cannot be censured; then any opponent will be put to shame, having nothing evil to say of us.

9 Tell slaves to be submissive to their masters and to give satisfaction in every respect; they are not to talk back, [10]not to pilfer, but to show complete and perfect fidelity, so that in everything they may be an ornament to the doctrine of God our Savior.

11 For the grace of God has appeared, bringing salvation to all,[a] [12]training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, [13]while we wait for the blessed hope and the manifestation of the glory of our great God and Savior,[b] Jesus Christ. [14]He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

15 Declare these things; exhort and reprove with all authority.[c] Let no one look down on you.

2.1–10 Various groups in the church are exhorted to conduct that reflects contemporary virtues and the specific concerns of these Letters; see also 1 Tim 5.1–6.2. **2.1** *Sound doctrine.* See note on 1 Tim 1.10. **2.2** The virtues of the *older men* resemble those of bishops and deacons; see 1 Tim 3.2, 8. **2.3** The instructions about *older women* resemble those concerning deacons' wives (or women deacons); see 1 Tim 3.11. **2.4** On the behavior of *young women,* see 1 Tim 2.11–15; 5.14. The behavior cultivated is that of the ideal Roman wife. **2.5** *Discredited,* i.e., by outsiders offended by their behavior. See vv. 8, 10; 1 Tim

3.7. **2.9** *Slaves* are also exhorted in 1 Tim 6.1–2. There are no instructions to masters in either passage (cf. Eph 6.5–9; Col 3.22–4.1). **2.11–15** This passage, which may contain a liturgical fragment (vv. 11–14), provides a theological basis for the Letter's exhortations (see also 3.4–7). **2.11–13** Two appearances or manifestations of Jesus mark God's plan of salvation: the incarnation is a manifestation of God's *grace* (see also 3.4; 1 Tim 3.16; 2 Tim 1.10) and the *parousia,* or Second Coming, is a manifestation of God's *glory* (see also 1 Tim 6.14). *Salvation to all.* See note on 1 Tim 2.1–7. **2.12** The Christian life is described in the language of Hellenistic moral philosophy. *Impiety* is the mark of the false teachers; see 2 Tim 2.16. *Worldly passions* are described in 3.3. *Self-controlled, upright, and godly* lives embody essential virtues of Hellenistic moral philosophy. **2.13** Where Paul speaks of Christ's "coming" (Greek *parousia;* see 1 Cor 15.23; 1 Thess 4.15), these Letters borrow the terminology of the imperial cult and speak of his *manifestation* (Greek *epiphaneia*). NT writers rarely speak of Christ as *God* (but see Jn 20.28; Heb 1.8). This text may do so, but the translation given in textual note *b*, which does not refer to Christ as God, is equally possible. Elsewhere in these Letters Jesus' humanity is stressed (see 1 Tim 2.5).

Maintain Good Deeds

3

Remind them to be subject to rulers and authorities, to be obedient, to be ready
for every good work, [2]to speak evil of no one, to avoid quarreling, to be gentle,
and to show every courtesy to everyone. [3]For we ourselves were once foolish,
disobedient, led astray, slaves to various passions and pleasures, passing our
days in malice and envy, despicable, hating one another. [4]But when the goodness
and loving kindness of God our Savior appeared, [5]he saved us, not because of
any works of righteousness that we had done, but according to his mercy,
through the water[d] of rebirth and renewal by the Holy Spirit. [6]This Spirit he
poured out on us richly through Jesus Christ our Savior, [7]so that, having been
justified by his grace, we might become heirs according to the hope of eternal
life. [8]The saying is sure.

I desire that you insist on these things, so that those who have come to
believe in God may be careful to devote themselves to good works; these things
are excellent and profitable to everyone. [9]But avoid stupid controversies,
genealogies, dissensions, and quarrels about the law, for they are unprofitable

and worthless. [10]After a first and second admonition, have nothing more to do with anyone who causes divisions, [11]since you know that such a person is perverted and sinful, being self-condemned.

Final Messages and Benediction

12 When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there. [13]Make every effort to send Zenas the lawyer and Apollos on their way, and see that they lack nothing. [14]And let people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive.

15 All who are with me send greetings to you. Greet those who love us in the faith.

Grace be with all of you.[a]

3.1–8a Brief instructions are buttressed with a lengthy description of God's mercy. **3.1** *Be subject,* rendered *be submissive* in 2.5, 9; see also 1 Tim 2.11; 3.4. On submission to *rulers,* see Rom 13.1–7; 1 Pet 2.13–17; see also 1 Tim 2.1–2. *Good work.* See 2.7; 3.8; 1 Tim 2.10. **3.3–7** The contrast between life prior to grace and life transformed by it is typical of Christian exhortation (see Rom 6.17–19; 1 Cor 6.9–11; Eph 2.1–10). The dense theological content of these verses suggests a liturgical or creedal origin (see also 2.11–14). **3.4** *Goodness and loving kindness.* God is described with the humanitarian attributes of an ideal ruler. These attributes *appeared* at the incarnation. **3.5** The rejection of the attaining of righteousness by *works* is very Pauline, though Paul specifies works of the law; see Rom 3.28; Gal 2.16; see also 2 Tim 1.9. *Water* (lit. *washing;* see text note *d*) *of rebirth,* i.e., baptism. See Eph 5.26. The language of *rebirth* is not found in Paul's Letters, but see Jn 3.3, 5; 1 Pet 1.3. **3.6** The *Spirit* was *poured out* at Pentecost; see Acts 2.14–18. **3.7** *Justified by his grace,* a very Pauline statement (see Rom 3.24). On the *hope of eternal life,* see Rom 5.2–5; see also Titus 1.2. **3.8a** *The saying is sure* refers back to vv. 4–7; see 1 Tim 1.15. **3.8b–11** A final warning about the false teachers emphasizes their divisiveness (cf. vv. 1–2); see also 1.10–16; 1 Tim 1.4–7; 2 Tim 2.16–23. **3.9** On the tactic of *avoidance,* see 1 Tim 4.7; 2 Tim 2.16, 23; cf. Titus 1.9. **3.12–15** Final instructions and greetings. **3.12** *Tychicus.* See Acts 20.4; Eph 6.21; Col 4.7–9; 2 Tim 4.12. *Nicopolis* is on the western coast of Epirus (Greece); no other NT writings mention a visit by Paul to this city. Sea travel was not possible in *winter;* see 2 Tim 4.21. **3.13** *Apollos.* See Acts 18.24–28; 1 Cor 3.4–9; 16.12. **3.14** A final exhortation to *good works;* see 1 Tim 2.10.

The Letter of Paul to PHILEMON

ALTHOUGH PAUL'S LETTER to Philemon is generally comprehensible, his unusually deferential and indirect language and the very nature of a letter as only one half of a conversation make it difficult for later readers to know its occasion and content as precisely as the first ones did.

Place and Date

PAUL WRITES FROM PRISON (vv. 1, 9, 10, 13, 23) to a Christian living in Colossae in Asia Minor. The Letter does not say where he was imprisoned, though some manuscripts add a postscript saying that Paul wrote it "from Rome," i.e., during his Roman imprisonment of 60–62 CE (Acts 28.16–31). But Rome is problematic: it involves a long distance for the slave Onesimus to travel to be with Paul; and it causes problems with Pauline chronology, for Paul's plans after Rome were to travel westward to Spain (Rom 15.22–24) and not eastward to Colossae, as he promises Philemon (v. 22). Other imprisonments—e.g., at Philippi (Acts 16.23–40) or Caesarea (Acts 23.35)—are also problematic, so that it is best to leave open the place of Paul's imprisonment. Once Rome is ruled out, so is a precise dating, leaving a period from the mid to the late 50s as most likely.

Occasion and Content

THE SLAVE ONESIMUS IS WITH PAUL and during his stay has not only served him but has also been converted by him. In fact, Paul has come to regard him as his child (v. 10) and wants him to continue in his service (v. 13). He has decided, however, to send him back to his master, Philemon (v. 12), so as to obtain Philemon's approval (v. 14) and possibly Onesimus's freedom (v. 16). Paul's problem is that Onesimus, quite possibly a runaway, may have also wronged his master or stolen something from him (v. 18), so that his requests for

Onesimus's continued stay and possible emancipation are directed to a master who was more likely to be angry than amenable. To deflect this anger Paul writes cautiously, speaking deferentially to Philemon and indirectly about Onesimus. The result is a masterpiece of church diplomacy, but equally a Letter that speaks so obliquely of Onesimus's situation—e.g., his being "separated" from Philemon (v. 15)—that it is far from certain whether Onesimus was a runaway. Likewise, the Letter speaks so disarmingly of Philemon's responsibility toward Onesimus—e.g., his being asked to treat him as "more than a slave" (v. 16)—that it is unclear what Paul's intentions for Philemon really were. [RONALD F. HOCK]

Salutation

1 Paul, a prisoner of Christ Jesus, and Timothy our brother,[a]

To Philemon our dear friend and coworker, [2]to Apphia our sister,[b] to Archippus our fellow soldier, and to the church in your house:

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

Philemon's Love and Faith

4 When I remember you[c] in my prayers, I always thank my God [5]because I hear of your love for all the saints and your faith toward the Lord Jesus. [6]I pray that the sharing of your faith may become effective when you perceive all the good that we[d] may do for Christ. [7]I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

Paul's Plea for Onesimus

8 For this reason, though I am bold enough in Christ to command you to do your duty, [9]yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus.[e] [10]I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. [11]Formerly he was useless to you, but now he is indeed useful[f] both to you and to me. [12]I am sending him, that is, my own heart, back to you. [13]I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; [14]but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. [15]Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, [16]no longer as a slave but more

than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord.

17 So if you consider me your partner, welcome him as you would welcome me. 18If he has wronged you in any way, or owes you anything, charge that to my account. 19I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. 20Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. 21Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

22 One thing more—prepare a guest room for me, for I am hoping through your prayers to be restored to you.

Final Greetings and Benediction

23 Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you,[a] 24and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

25 The grace of the Lord Jesus Christ be with your spirit.[b]

1–3 Identifying the sender(s) and recipient(s) at the beginning of a letter is typical of Paul and of ancient letter writers generally. **1** *Timothy,* co-sender of the Letter (as also of 2 Corinthians, Philippians, 1 Thessalonians), is one of Paul's closest associates in his missionary work (see 1 Cor 4.17; Phil 2.19–24; 1 Thess 3.1–6). **2** *Apphia* and *Archippus* (see also Col 4.17) may be Philemon's wife and son. The characterization *fellow soldier* (used also of Epaphroditus in Phil 2.25) is figurative, meaning co-worker. If not family members, they are at least leaders along with Philemon in the *church* that meets in Philemon's *house.* Using domestic structures for church meetings was typical in the NT period (see also Rom 16.5; 1 Cor 16.15, 19; Col 4.15). **4–7** Typical of Paul's Letters is a statement of gratitude to God for something commendable in the recipients' conduct. Here Paul's gratitude is aimed specifically at Philemon (see text note *c*). **5** *Love, faith.* For the combination, see 1 Cor 13.13 (with hope); Gal 5.6; 1 Thess 3.6; 1 Tim 1.14; 2 Tim 1.13; 2.22; Titus 2.2. **7** *Refreshed through you,* vague, though it may refer to some act of hospitality, perhaps toward traveling missionaries (see 3 Jn 5–8). Note Paul's similar expression in v. 20.

8–22 In the body of the Letter Paul turns to the matter at hand: asking for Onesimus's continued service and possibly his freedom. In vv. 8–16 Paul delicately prepares Philemon for the requests in vv. 17–22. **8** *Bold enough.* The Greek term connotes that Paul feels free to exercise frank and direct speech, as would be appropriate among good friends. **9.** *Love,* without the definite article, suggests love in general, but the Greek has the article and thus may refer to

Philemon's specific acts of love (vv. 5, 7). **10** *Child* and *father,* metaphors Paul uses elsewhere of his converts and himself (e.g., 1 Cor 4.15; Gal 4.19; 1 Thess 2.11). **11** *Useless,* a standard term for bad slaves. *Useful,* which plays on the etymology of the name Onesimus (see text note *f*), is a term for good slaves and shows how much Onesimus has changed since he left. **12** *Heart.* The translation captures the flavor of the Greek, although the connotations of the word, which might be rendered "guts," are more graphic. See also v. 20. **15** *Was separated,* probably a tactful way of referring to Onesimus's having run away; the passive form of the verb also makes Onesimus less accountable for his action and may even suggest the working of providence. **16** *More than a slave,* vague, but may imply release from slavery (see also *do even more than I say,* v. 21). Paul considers the possibility of liberation from slavery also in 1 Cor 7.20–24. His basic advice to "remain as you were called" suggests that one's status as a member of the body of Christ is more important than one's social standing. His advice for those who have the opportunity for freedom is ambiguous. See the note on 1 Cor 7.21. **17** Paul also calls Titus his *partner* (2 Cor 8.23) but otherwise speaks of whole churches—especially the Philippians—as partners (2 Cor 8.4; Phil 4.15). **19** Paul often writes a portion of his Letters in his *own hand* (see 1 Cor 16.21; Gal 6.11; see also 2 Thess 3.17). *I will repay it.* Paul dramatically reemphasizes (see v. 18) his assumption of whatever financial burdens Onesimus may have caused Philemon. *Owing me even your own self* doubtlessly refers to Paul's having converted Philemon, perhaps at Ephesus (Acts 19.10). **21** *Obedience.* Although Paul has not formally commanded anything, he obviously expects his admonitions to be respected. **23–24** An exchange of greetings often closes ancient letters. *Epaphras, Mark, Aristarchus, Demas,* and *Luke* are all included in the closing greetings of Colossians (4.10–14). Onesimus is also mentioned in Col 4.9. Mark (Acts 12.12, 25; 13.5) and Luke are the persons later credited with writing Gospels.

The Letter to the HEBREWS

THE LETTER TO THE HEBREWS forcefully argues that through Christ, faithful Christians have direct access to God. The text urges the faithful, confident of their covenant relationship with God, to follow Christ's example and live as he did, faithful, hopeful, loving, and patient in the face of persecution.

Author and Date

ALTHOUGH HEBREWS WAS TRADITIONALLY attributed to Paul, even early Christian readers such as Origen (185–254 CE) recognized that its style is quite different from that of Paul's Letters. Scholars have proposed attributing Hebrews to various early Christian figures such as Barnabas, Apollos, or Priscilla, but solid evidence for such suggestions is lacking. The work thus remains anonymous.

The elaborate reflections on Christ in Hebrews took some decades to develop. Hence the text was probably composed after 60 and before 95 CE, the approximate date of *1 Clement,* a letter written from Rome that uses several portions of Hebrews.

Genre and Sources

ALTHOUGH CLASSED WITH THE LETTERS of the New Testament, Hebrews is really an extended sermon or, as its conclusion labels it, a "word of exhortation" (13.22). Hebrews does, however, end like a letter (13.19–25), and the final paragraphs suggest that the homily was sent to a distant congregation.

The most important source for Hebrews is the OT in its Greek form, the Septuagint, interpreted in light of belief in Jesus. Texts from all portions of Israel's scriptures come into play: the Pentateuch, Prophets, Psalms, and other Writings. Nonbiblical traditions also play a role. The comparison of Christ and

Melchizedek in ch. 7, for example, resembles speculation widespread in first-century Judaism about the shadowy figure of Melchizedek, mentioned only in Gen 14 and Ps 110.

Audience

THE REFERENCE TO "HEBREWS" in the title represents a conjecture about the identity of the audience made by early Christian scribes on the basis of the content of the homily. Yet the audience, though possibly including people of Jewish background, clearly shares with the author a Christian commitment (3.1; 4.14; 10.23).

The location of the audience is not known with certainty. The farewell (13.24) contains greetings from "those from Italy," suggesting that the author's companions are saluting friends at home. This fact, plus the early attestation of Hebrews by Clement of Rome, points to a destination in Rome, where Christians continued to speak Greek until well into the second century.

The audience, members of the church's "second generation" (2.3), had experienced persecution (10.32–34) and had perhaps become disappointed that God's promised kingdom had not yet come. Some members may even have begun to abandon the community (10.25). The author confronts this situation with a combination of exhortations to be faithful and warnings not to fall away (see, e.g., 6.4–8).

Language and Style

THE GREEK OF HEBREWS is among the most sophisticated in the NT, involving a broad vocabulary knit into complex sentences and balanced, sometimes rhythmic cadences. The author also uses all the devices of contemporary orators to embellish the argument, though many of these effects, such as the repetition of similar sounds, cannot be reproduced in translation. Imagery from various spheres of activity, including education (5.12–14; 12.7–11), agriculture (6.7–8; 12.11), seafaring (6.19), and athletics (5.14; 12.1–3), illustrates the argument. The author delights in teasing out the meaning of individual words (3.1–6; 9.15–17). All of this serves the sermon's goal of reflection on the One through whom God has definitively spoken (1.1–2). [HAROLD W. ATTRIDGE]

God Has Spoken by His Son

1

Long ago God spoke to our ancestors in many and various ways by the prophets,
2 but in these last days he has spoken to us by a Son,[a] whom he appointed heir of
all things, through whom he also created the worlds. 3 He is the reflection of
God's glory and the exact imprint of God's very being, and he sustains[b] all things
by his powerful word. When he had made purification for sins, he sat down at
the right hand of the Majesty on high, 4 having become as much superior to
angels as the name he has inherited is more excellent than theirs.

The Son Is Superior to Angels

5 For to which of the angels did God ever say,

> "You are my Son;
> today I have begotten you"?

Or again,

> "I will be his Father,
> and he will be my Son"?

6 And again, when he brings the firstborn into the world, he says,

> "Let all God's angels worship him."

7 Of the angels he says,

> "He makes his angels winds,
> and his servants flames of fire."

8 But of the Son he says,

> "Your throne, O God, is[a] forever and ever,
> and the righteous scepter is the scepter of your[b] kingdom.
> 9 You have loved righteousness and hated wickedness;
> therefore God, your God, has anointed you
> with the oil of gladness beyond your companions."

10 And,

> "In the beginning, Lord, you founded the earth,
> and the heavens are the work of your hands;
> 11 they will perish, but you remain;
> they will all wear out like clothing;
> 12 like a cloak you will roll them up,

and like clothing[c] they will be changed.
But you are the same,
and your years will never end.”

13But to which of the angels has he ever said,

“Sit at my right hand
until I make your enemies a footstool for your feet”?

14Are not all angels[d] spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?

1.1–4 An introduction, with elaborate rhetorical devices of assonance and alliteration, celebrates the Christian confession that the exalted Jesus is God’s eternal Son. **1.1** *Ancestors* includes all the faithful men and women in biblical history, many of whom appear in ch. 11. **1.2** For the widespread Christian belief that the faithful were living in the *last days,* see Mt 24.32–35; Mk 13.28–31; 1 Thess 4.13–18. Christ’s status as *heir* gives assurance to his followers and fellow heirs (1.14; 6.12, 17); see also Rom 8.17. That God created *through* Christ is affirmed in Jn 1.3; 1 Cor 8.6; Col 1.16. *Worlds* (see also 11.3), either this world and the world to come (2.5) or the multiplicity of heavenly realms through which Christ has ascended (4.14; 9.11). **1.3** Divine Wisdom is also described as the *reflection* and image of God; see Wis 7.26. *Purification* from sin is the effect of Christ’s sacrificial death; see 9.14. The image of Christ seated *at the right hand,* from Ps 110.1, appears throughout Hebrews (1.13; 8.1; 10.12; 12.2) and in other references to Christ’s exaltation (Mt 22.44; Acts 2.34–35; Eph 1.20; 1 Pet 3.22). *Majesty,* a reverent way of referring to God; see 8.1. **1.4** Christ’s special *name,* received at his exaltation, is mentioned in Phil 2.9–10. Here the name is probably “Son.” **1.5–14** A series of scriptural verses, mostly from royal psalms, illustrate Christ’s lofty status; see also Eph 1.21; Col 1.16; 1 Pet 3.22. The verses may have been traditionally linked. **1.5** Ps 2.7. *Today,* in the psalm the day of the king’s enthronement, when he was adopted, hence “begotten,” as God’s son; here either the day of Christ’s exaltation or God’s heavenly generation of the Son. The verse is cited again in 5.5. For God’s promise to be a *Father* to the son of David, see 2 Sam 7.14. **1.6** *Firstborn,* here perhaps a messianic title; cf. Rom 8.29; Col 1.15, 18; Rev 1.5. The verse appears in Deut 32.43 in the Septuagint. *Him,* here the Son. **1.7** Ps 104.4. The psalm portrays God as using natural elements, *winds* and *flames,* as messengers (Greek *angelos*). The author of Hebrews uses the verse to emphasize the transitoriness of the angels in contrast to the eternal Son (v. 8). **1.8–9** Ps 45.6–7. As the alternative reading (text note *a*) suggests, the psalm may have assured the Israelite king that his reign was secure

because God was his throne. The author of Hebrews understands the psalm to address the Son as *God.* The eternal *throne,* then, is where the anointed Son sits; see 4.16. **1.10–12** Ps 102.25–27. **1.13** Ps 110.1. V. 4 of this psalm, cited in 5.6, will form the basis for ch. 7. **1.14** *Salvation* will occur when Christ comes again; see 9.28.

Warning to Pay Attention

2

Therefore we must pay greater attention to what we have heard, so that we do not drift away from it. 2For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, 3how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him, 4while God added his testimony by signs and wonders and various miracles, and by gifts of the Holy Spirit, distributed according to his will.

Exaltation through Abasement

5 Now God[e] did not subject the coming world, about which we are speaking, to angels. 6But someone has testified somewhere,

> "What are human beings that you are mindful of them,[f]
> or mortals, that you care for them?[g]
> 7 You have made them for a little while lower[h] than the angels;
> you have crowned them with glory and honor,[i]
> 8 subjecting all things under their feet."

Now in subjecting all things to them, God[e] left nothing outside their control. As it is, we do not yet see everything in subjection to them, 9but we do see Jesus, who for a little while was made lower[j] than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God[k] he might taste death for everyone.

10 It was fitting that God,[e] for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. 11For the one who sanctifies and those who are sanctified all have one Father.[a] For this reason Jesus[b] is not ashamed to call them brothers and sisters,[c] 12saying,

"I will proclaim your name to my brothers and sisters,[c]
in the midst of the congregation I will praise you."

13And again,

"I will put my trust in him."

And again,

"Here am I and the children whom God has given me."

14 Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, 15and free those who all their lives were held in slavery by the fear of death. 16For it is clear that he did not come to help angels, but the descendants of Abraham. 17Therefore he had to become like his brothers and sisters[c] in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. 18Because he himself was tested by what he suffered, he is able to help those who are being tested.

2.1–4 The author interrupts the exposition of scripture to warn against neglecting the Son's message; see also 3.12; 4.11; 6.4–8; 10.26–31; 12.16–17. **2.4** For some spiritual *gifts*, see 1 Cor 12.4–11. **2.5–18** The exposition continues with a new focus on the Son's solidarity with all humanity. **2.6a** *Someone.* Similar vague allusions are found in first-century writers such as Philo; see also 4.4. **2.6b–8** Ps 8.4–6 celebrates the lofty status of all human beings. The author of Hebrews reads the text as a prophetic account of the Son; see also 1 Cor 15.27. The preferred text is found in text notes *f* and *g.* All the plural pronouns here (*them*, *their*) are actually masculine singular ("him," "his") in the Greek; this facilitates a christological reading of the psalm. **2.10** The title *pioneer* reappears in 12.2. On Jesus made *perfect* by suffering, see vv. 17–18; 5.8–10; 7.28; see also 10.14; 11.40; 12.2, 23. **2.12** Ps 22.22. **2.13** Isa 8.17–18. **2.17** Later (4.15) the author excludes sin from the ways in which Christ *became like* human beings. *High priest,* a special title for Christ appearing here for the first time; see 3.1; 4.14–15; 5.5, 10; 6.20; 7.26–28; 8.1, 3; 9.11, 25. **2.18** That Christ *himself was tested* makes him qualified to be a sympathetic intercessor and advocate for his people. Cf. 5.7–10; 6.19; 7.25.

Moses a Servant, Christ a Son

3

Therefore, brothers and sisters,[c] holy partners in a heavenly calling, consider that Jesus, the apostle and high priest of our confession, 2was faithful to the one who appointed him, just as Moses also "was faithful in all[d] God's[e] house." 3Yet Jesus[f] is worthy of more glory than Moses, just as the builder of a house has more honor than the house itself. 4(For every house is built by someone, but the builder of all things is God.) 5Now Moses was faithful in all God's[e] house as a servant, to testify to the things that would be spoken later. 6Christ, however, was faithful over God's[e]house as a son, and we are his house if we hold firm[g] the confidence and the pride that belong to hope.

Warning against Unbelief

7 Therefore, as the Holy Spirit says,

> "Today, if you hear his voice,
> 8 do not harden your hearts as in the rebellion,
> as on the day of testing in the wilderness,
> 9 where your ancestors put me to the test,
> though they had seen my works 10for forty years.
> Therefore I was angry with that generation,
> and I said, 'They always go astray in their hearts,
> and they have not known my ways.'
> 11 As in my anger I swore,
> 'They will not enter my rest.'"

12Take care, brothers and sisters,[a] that none of you may have an evil, unbelieving heart that turns away from the living God. 13But exhort one another every day, as long as it is called "today," so that none of you may be hardened by the deceitfulness of sin. 14For we have become partners of Christ, if only we hold our first confidence firm to the end. 15As it is said,

> "Today, if you hear his voice,
> do not harden your hearts as in the rebellion."

16Now who were they who heard and yet were rebellious? Was it not all those who left Egypt under the leadership of Moses? 17But with whom was he angry forty years? Was it not those who sinned, whose bodies fell in the wilderness? 18And to whom did he swear that they would not enter his rest, if not to those who were disobedient? 19So we see that they were unable to enter because of unbelief.

3.1–6 A comparison between Jesus and Moses introduces the theme of fidelity, which continues to 4.13. It will reappear in ch. 11. **3.1** Only here in the NT is the title *apostle* given to Jesus. It conveys the notion, prominent in John (4.34; 5.24, 30, 37; 6.38, 44; 7.16, 28; 8.16, 29; 12.44, 49), that Jesus was sent by the Father. *Confession,* the faith in God and Christ professed by the author and the audience; see 4.14; 10.23. **3.2** That Moses was *faithful* derives from Num 12.7, cited again in v. 5. **3.3** The description of Jesus as *builder* of God's house alludes to Christ's role in either creation (1.2) or redemption (2.12–13). **3.5** Moses' designation as *servant* derives from Num 12.7, where it served to exalt him; here it makes Moses inferior to the Son. For similar contrasts, see Jn 8.35; Gal 4.7. For Moses as an example of faith, see 11.23–28. **3.6** *We are his house.* See also 1 Cor 3.16–17; 1 Tim 3.15; Heb 10.21; 1 Pet 2.5; 4.17. *Confidence,* elsewhere rendered *boldness* in confessing and living the faith; see 4.16; 10.19–24, 35. For appeals to retain *hope,* see 6.11, 18; 7.19; 10.23. **3.7–4.11** A little sermon, interpreting elements of Ps 95, urges fidelity by pointing to the dire consequences of faithlessness. **3.7–11** Ps 95.7–11. **3.7** For the *Holy Spirit* speaking in scripture, see 9.8; 10.15. **3.8** *Rebellion,* the Greek translation of the Hebrew place-name Meribah. *Of testing* translates the Hebrew place-name Massah. The author of Hebrews would thus have found the Septuagint particularly useful for his homiletic point. For both places, see Ex 17.7; Num 20.1–13; Deut 33.8. **3.10** *Forty years,* in the original psalm, associated with the period of wrath mentioned in the following verse. Its association here with the period of testing of God by the Israelites of the desert generation highlights their rebelliousness. **3.11** *Rest,* in the psalm the land of Canaan as Israel's resting place. The author will find a deeper sense in the word in 4.1–11. **3.12** The admonition to *take care* (see also 12.25) is common in the NT. For the danger of *turning away,* or apostasizing, see Num 14.9, which treats the desert generation, and Mt 24.10–12. A Greek wordplay links *turning away* (*apostenai*) and the *unbelieving* (*apistias*) heart. The traditional phrase *living God* (see, e.g., Deut 5.26) reappears in 9.14; 10.31; 12.22. **3.14** *Partners.* See 3.1. The term translated *confidence* (*hypostasis*) is the same as that used in 1.3 for the *very being* of God. The author may be playing on different senses of the word, here calling the audience to hold on to the "reality" that Christ provides. Cf. the use of the same word in 11.1. **3.16** See Num 14.22. **3.17** See Num 14.33. **3.18** See Num 14.43.

The Rest That God Promised

4

Therefore, while the promise of entering his rest is still open, let us take care that none of you should seem to have failed to reach it. 2For indeed the good news came to us just as to them; but the message they heard did not benefit them, because they were not united by faith with those who listened.[b] 3For we who have believed enter that rest, just as God[c] has said,

> “As in my anger I swore,
> ‘They shall not enter my rest,’”

though his works were finished at the foundation of the world. 4For in one place it speaks about the seventh day as follows, “And God rested on the seventh day from all his works.” 5And again in this place it says, “They shall not enter my rest.” 6Since therefore it remains open for some to enter it, and those who formerly received the good news failed to enter because of disobedience, 7again he sets a certain day—“today”—saying through David much later, in the words already quoted,

> “Today, if you hear his voice,
> do not harden your hearts.”

8For if Joshua had given them rest, God[c] would not speak later about another day. 9So then, a sabbath rest still remains for the people of God; 10for those who enter God’s rest also cease from their labors as God did from his. 11Let us therefore make every effort to enter that rest, so that no one may fall through such disobedience as theirs.

12 Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. 13And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.

Jesus the Great High Priest

14 Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. 15For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested[a] as we are, yet without sin. 16Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

4.1–11 The sermonette reaches its climax in a demonstration of the way in which *rest* remains a possibility for the audience. **4.1** Attention shifts to the final

verse of the psalm citation (Heb 3.7–11) and the *promise* it implies. For this motif, see 6.12, 15, 17; 7.6; 8.6; 9.15; 10.36; 11.9, 13, 17, 33, 39. **4.2** The conviction that the same *good news* has come throughout salvation history is fundamental to Hebrews; see 1.1; 11.39–40. **4.3–5** Comparison of two verses that in Greek use forms of the word *rest.* (Such an argument is common in rabbinic literature.) **4.3** Ps 95.11, already cited in 3.11, supports the claim that God's promise remains open. That God's *works were finished* at creation implies that "rest" was available long before the Israelites approached Canaan. **4.4** Gen 2.2, with its note that God *rested,* confirms that "rest" was a reality already present at the creation of the world. The verbal connection between Ps 95 and Gen 2 is not apparent in the Hebrew but works in the Greek, where forms of the same word for "rest" are used in both verses. **4.5** The author takes the phrase *my rest* in Ps 95.11 to refer precisely to the "rest" into which God entered on the seventh day. That rest was obviously not the land of Canaan but a heavenly reality. **4.6** *It remains open* summarizes the argument of vv. 1–5. The remark that the Israelites *failed to enter* summarizes 3.12–19. **4.7** The Greek version of the OT explicitly attributes Ps 95 to *David. Much later,* the interval between the conquest of Canaan and the time of David. **4.8** The author argues, despite the contrary affirmation of Josh 21.44, that the conquest generation, under the leadership of *Joshua* did not attain rest, for true "rest" is not to be found in the land of Canaan but is of a different order. **4.9** The description of the promise as a *sabbath rest* implies not simple inactivity, but joyous celebration characteristic of the weekly holy day. **4.12–13** A reflection on the power of God's word forms an epilogue to the sermon; see also 1.3. **4.12** For God's word as a *sword,* see Eph 6.17; Rev 1.16; 2.12. For the image of the word as a warrior carrying a sword, cf. Wis 18.15–16. Divine Wisdom also has power to *pierce* the spirit; see Wis 7.23. **4.13** That nothing is *hidden* before God's eyes is a commonplace; see Jer 11.20; Rom 8.27; 1 Cor 4.5; 1 Thess 2.4. In Greek the term for *account* is the same as that for God's word (*logos*). **4.14–5.10** Discussion of Christ's role resumes with the theme of the merciful high priest, whose heavenly presence guarantees help. **4.14** Christ's passage *through the heavens* refers to his exaltation; see 1.3, 13; 2.9; 9.11. **4.15** On Christ's role as a *tested* high priest, see 2.17–18. That Christ was *without sin* is a common assumption; see 7.26; Jn 8.46; 2 Cor 5.21; 1 Pet 1.19; 2.22; 3.18; 1 Jn 3.5. **4.16** The Son's heavenly *throne* (see 1.8) is now specified as one *of grace,* since from it issues help; see 2.18.

5

Every high priest chosen from among mortals is put in charge of things

pertaining to God on their behalf, to offer gifts and sacrifices for sins. [2]He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; [3]and because of this he must offer sacrifice for his own sins as well as for those of the people. [4]And one does not presume to take this honor, but takes it only when called by God, just as Aaron was.

5 So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

> "You are my Son,
> today I have begotten you"

[6]as he says also in another place,

> "You are a priest forever,
> according to the order of Melchizedek."

7 In the days of his flesh, Jesus[b] offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. [8]Although he was a Son, he learned obedience through what he suffered; [9]and having been made perfect, he became the source of eternal salvation for all who obey him, [10]having been designated by God a high priest according to the order of Melchizedek.

Warning against Falling Away

11 About this[c] we have much to say that is hard to explain, since you have become dull in understanding. [12]For though by this time you ought to be teachers, you need someone to teach you again the basic elements of the oracles of God. You need milk, not solid food; [13]for everyone who lives on milk, being still an infant, is unskilled in the word of righteousness. [14]But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil.

5.2 The concern for sinners who are *ignorant and wayward* is apparently based upon the scriptural texts that treat "unintentional sins" (Lev 4.2; 5.15–16; Num 15.22–31). **5.3** The high priest's sacrifices *for his own sins* and *for those of the people* recall the Day of Atonement; see 7.27; Lev 9.7. That solemn day's ritual dominates chs. 9–10. **5.4** For the call of *Aaron*, see Ex 28.1; Lev 8.1–9; Num 16–18. **5.5** Ps 2.7, also cited in 1.5. **5.6** Ps 110.4. The psalm's first verse was cited in 1.13. *Melchizedek,* who appears in the OT only in Ps 110.4 and Gen 14, is discussed at length in ch. 7. **5.7** *Prayers and supplications* vaguely recalls Gethsemane (Mt 26.36–46; Mk 14.32–43; Lk 22.40–46), but the overall portrait

is different. *Loud cries and tears* suggests the pious prayers of such psalms as 22.1–2; 116.8–11. **5.8** The *obedience* that Jesus learned is a model for his followers; see v. 9; 12.1–3. To learn through what one has *suffered* is a Greek proverb (*pathei mathos*). **5.9** For Christ *made perfect*, see 2.10. The notion that Christ was perfected has to do not with his moral character, but with his qualifications to be a sympathetic high priest. Cf. 2.10; 7.28. His sacrificial act in turn perfects his followers; see 10.14. **5.10** *Order of Melchizedek* echoes Ps 110.4, cited in v. 6, and anticipates ch. 7. **5.11–14** Common sermonic imagery serves as a warning. **5.11** The subject that is lengthy and *hard to explain* is the interpretation of Christ as heavenly high priest given in chs. 8–10. **5.12** *Oracles of God*, Israel's scriptures; see Acts 7.38; Rom 3.2; 1 Pet 4.11. *Milk* and *solid food* commonly symbolize levels of teaching, as in 1 Cor 3.1–3. **5.13** Those who *live on milk* receive only elementary instruction, presumably grammar and rhetoric, and have not yet advanced to the *word of righteousness*, or ethics. **5.14** The *mature* have mastered ethical matters and are ready for yet more "advanced" teaching that involves properly understanding Jesus. On being *trained by practice*, see 12.11; 1 Tim 4.7; 2 Pet 2.14.

The Peril of Falling Away

6

Therefore let us go on toward perfection,[a] leaving behind the basic teaching about Christ, and not laying again the foundation: repentance from dead works and faith toward God, [2] instruction about baptisms, laying on of hands, resurrection of the dead, and eternal judgment. [3] And we will do[b] this, if God permits. [4] For it is impossible to restore again to repentance those who have once been enlightened, and have tasted the heavenly gift, and have shared in the Holy Spirit, [5] and have tasted the goodness of the word of God and the powers of the age to come, [6] and then have fallen away, since on their own they are crucifying again the Son of God and are holding him up to contempt. [7] Ground that drinks up the rain falling on it repeatedly, and that produces a crop useful to those for whom it is cultivated, receives a blessing from God. [8] But if it produces thorns and thistles, it is worthless and on the verge of being cursed; its end is to be burned over.

9 Even though we speak in this way, beloved, we are confident of better things in your case, things that belong to salvation. [10] For God is not unjust; he will not overlook your work and the love that you showed for his sake[c] in

serving the saints, as you still do. [11]And we want each one of you to show the same diligence so as to realize the full assurance of hope to the very end, [12]so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises.

The Certainty of God's Promise

13 When God made a promise to Abraham, because he had no one greater by whom to swear, he swore by himself, [14]saying, "I will surely bless you and multiply you." [15]And thus Abraham,[d] having patiently endured, obtained the promise. [16]Human beings, of course, swear by someone greater than themselves, and an oath given as confirmation puts an end to all dispute. [17]In the same way, when God desired to show even more clearly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it by an oath, [18]so that through two unchangeable things, in which it is impossible that God would prove false, we who have taken refuge might be strongly encouraged to seize the hope set before us. [19]We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, [20]where Jesus, a forerunner on our behalf, has entered, having become a high priest forever according to the order of Melchizedek.

6.1–12 A more severe warning (vv. 1–8) precedes encouragement (vv. 9–12). **6.1** The same Greek term (*teleiotes*) means both *perfection,* the result of Christ's suffering (2.10; 5.9), and *maturity,* to which the audience is called (5.14). *Dead works* are not works of the law, but actions that lead to or are sin (see 9.14). **6.2** For various *baptisms,* see perhaps Acts 18.25; 19.3–5. For ritual *laying on of hands,* see Acts 8.17; 19.6. **6.3** *This,* the movement on to perfection (v. 1). **6.4** For other *impossible* things, see v. 18; 10.4; 11.6. Like some other early Christian writers, the author of Hebrews takes a rigorous stand against the possibility of repentance after baptism. This condemnation of apostasy is similar to the notion of the unforgivable sin "against the Holy Spirit" of Mt 12.32; Mk 3.29; Lk 12.10 or the "mortal sin" of 1 Jn 5.16. To be *enlightened* refers generally to accepting the truth (10.32; see also 2 Cor 4.4–6; Eph 1.18) but may also allude to baptism. *Heavenly gift,* possibly the Eucharist, although a more general reference to God's saving love is likely. For similar gifts, see Acts 2.38; 10.45; Rom 5.15; 2 Cor 9.15; Eph 3.7. **6.7** *Ground that drinks up the rain* recalls the promised land of Deut 11.11. **6.8** *Thorns and thistles* characterize the cursed land of Gen 3.18. Fields choked with weeds are *burned over,* but the fiery end here alludes to final judgment. **6.9** The address *beloved,* common in sermons and

letters (see, e.g., 1 Cor 10.14; 15.58; 1 Jn 2.7), begins the message of encouragement. **6.11** For the *full assurance of hope,* see 10.22. For holding on *to the very end,* see 3.14. **6.12** Paul frequently calls for *imitators;* see 1 Cor 4.16; 11.1; 1 Thess 1.6; 2.14. For those who *inherit the promises,* see 11.1–12.3. **6.13–20** Assurance of God's fidelity reinforces the encouraging tone of the previous verses. **6.13** The *promise* that Abraham would be the father of a great people is repeated in Gen 12.2–3; 15.5; 17.5. In Gen 22.16, God, to confirm the promise, *swore* an oath on God's own name. **6.14** Gen 22.17. **6.15** *Abraham.* See also 11.17–19. **6.17** The first-century Jewish interpreter Philo (*On Abraham* 273) similarly holds that God took oaths in order to help human beings accept God's promises. **6.18** *Two unchangeable things,* most likely God's promise and the oath that confirms it. The author may have in mind Ps 2.7, cited in 5.5, as the basic promise and Ps 110.4, cited in 5.6, as the confirming oath. **6.19** The *anchor* as a symbol of hope is not scriptural but was common in Greco-Roman culture. *Inner shrine,* the most sacred part of the tabernacle; it lies behind the *curtain;* see Ex 26.31–33; 40.3; Mt 27.51. The imagery anticipates the discussion of the tabernacle in chs. 8–10. To enter into the most sacred space behind the curtain is the right only of the high priest, once yearly, on the most solemn festival of the Day of Atonement. **6.20** *Forerunner* recalls *pioneer* in 2.10.

The Priestly Order of Melchizedek

7

This "King Melchizedek of Salem, priest of the Most High God, met Abraham as he was returning from defeating the kings and blessed him" [2]and to him Abraham apportioned "one-tenth of everything." His name, in the first place, means "king of righteousness" next he is also king of Salem, that is, "king of peace." [3]Without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest forever.

4 See how great he is! Even[a] Abraham the patriarch gave him a tenth of the spoils. [5]And those descendants of Levi who receive the priestly office have a commandment in the law to collect tithes[b] from the people, that is, from their kindred,[c] though these also are descended from Abraham. [6]But this man, who does not belong to their ancestry, collected tithes[b] from Abraham and blessed him who had received the promises. [7]It is beyond dispute that the inferior is blessed by the superior. [8]In the one case, tithes are received by those who are

mortal; in the other, by one of whom it is testified that he lives. [9]One might even say that Levi himself, who receives tithes, paid tithes through Abraham, [10]for he was still in the loins of his ancestor when Melchizedek met him.

Another Priest, Like Melchizedek

11 Now if perfection had been attainable through the levitical priesthood—for the people received the law under this priesthood—what further need would there have been to speak of another priest arising according to the order of Melchizedek, rather than one according to the order of Aaron? [12]For when there is a change in the priesthood, there is necessarily a change in the law as well. [13]Now the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. [14]For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

15 It is even more obvious when another priest arises, resembling Melchizedek, [16]one who has become a priest, not through a legal requirement concerning physical descent, but through the power of an indestructible life. [17]For it is attested of him,

> “You are a priest forever,
> according to the order of Melchizedek.”

[18]There is, on the one hand, the abrogation of an earlier commandment because it was weak and ineffectual [19](for the law made nothing perfect); there is, on the other hand, the introduction of a better hope, through which we approach God.

20 This was confirmed with an oath; for others who became priests took their office without an oath, [21]but this one became a priest with an oath, because of the one who said to him,

> “The Lord has sworn
> and will not change his mind,
> ‘You are a priest forever’”—

[22]accordingly Jesus has also become the guarantee of a better covenant.

23 Furthermore, the former priests were many in number, because they were prevented by death from continuing in office; [24]but he holds his priesthood permanently, because he continues forever. [25]Consequently he is able for all time to save[a] those who approach God through him, since he always lives to make intercession for them.

26 For it was fitting that we should have such a high priest, holy, blameless,

undefiled, separated from sinners, and exalted above the heavens. [27]Unlike the other[b] high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. [28]For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

7.1–28 The author explores the significance of applying Ps 110.4 to Christ. In interpreting the psalm, the author relies heavily on the only other reference to Melchizedek in the OT, the account in Gen 14 of his meeting with Abraham. **7.1** See Gen 14.18–19. For the significance of this action, see v. 7. **7.2** *One-tenth of everything.* Abraham's tithe appears in Gen 14.20. The explanations of the names are understandable but technically incorrect. Melchizedek means not *king of righteousness,* but "Zedek [a Canaanite deity] is my king." *Salem* is not "peace" (Hebrew *shalom*). Philo (*Allegorical Interpretation* 3.79) offers an etymological analysis of the name similar to that of Hebrews. **7.3** *Without father* and other characteristics listed here are deduced from scripture's silence. *A priest forever.* For eternality as the central feature of the "order of Melchizedek," see v. 24. **7.5** For the priestly *tithe,* see Num 18.21–32. **7.8** It is *testified that he lives,* because the scriptures do not report Melchizedek's death; see v. 3. Some first-century Jewish texts, such as the Dead Sea Scrolls *Melchizedek* (11Q13), speculate about an angelic Melchizedek, perhaps on similar grounds. Philo (*Allegorical Interpretation* 82) provides an allegorical interpretation of Melchizedek as the Logos, or Divine Word/Reason. **7.11** *Perfection* involves effective forgiveness of sin; see 9.14; 10.14, 17–18. **7.12** *Necessarily* suggests that there is an intimate connection between priesthood and covenant law. For other cases of "necessity," see 8.3; 9.16, 23. **7.13** *Another tribe,* specified in the next verse, is one distinct from the priestly tribe of Levi. **7.14** As a descendant of David (Mt. 1.1; 9.27; 15.22; Mk 10.47; Lk 1.32; Rom 1.3; 2 Tim 2.8; Rev 22.16), Jesus was of the tribe of *Judah.* **7.15** What is *even more obvious* is that a new priest has come in place of the old order. **7.17** Ps 110.4. **7.19** That the law made nothing *perfect* contrasts with the perfect cleansing of conscience effected by Christ; see 9.9; 10.1, 14. *Hope* is grounded in the forerunner's exaltation; see 6.19–20. His *approach* to God enables others to follow; see 10.19–22. **7.20** The importance of another *oath* was indicated in 6.17. **7.21** Ps 110.4. **7.22** Christ is the new covenant's *guarantee* as one whose status is assured by God's oath. *A better covenant* anticipates chs. 8–10. **7.24** That Christ *continues forever* (see v. 3) reflects Christian claims (Jn 12.34) perhaps based on Ps 89.36. **7.25** For Christ's *intercession,* see 9.24; Jn 17.9; Rom 8.34; 1 Jn 2.1. **7.26** For Christ as

holy, see Ps 16.10 as cited in Acts 2.27; 13.35. The adjectives applied here recall Christ's sinlessness; see 4.15. **7.27** For ordinary *high priests,* see 5.3. The *once for all* character of Christ's sacrifice indicates its decisive function; see 9.12, 25–28; 10.10; see also Rom 6.10; 1 Pet 3.18. **7.28** *Word of the oath,* Ps 110.4, as in v. 21. It came *later than the law* since it is in a psalm of David. For a similar argument about relative dating of scriptures, see 4.7; see also Gal 3.17.

Mediator of a Better Covenant

8

Now the main point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens, 2a minister in the sanctuary and the true tent[c] that the Lord, and not any mortal, has set up. 3For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. 4Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. 5They offer worship in a sanctuary that is a sketch and shadow of the heavenly one; for Moses, when he was about to erect the tent,[c] was warned, "See that you make everything according to the pattern that was shown you on the mountain." 6But Jesus[d] has now obtained a more excellent ministry, and to that degree he is the mediator of a better covenant, which has been enacted through better promises. 7For if that first covenant had been faultless, there would have been no need to look for a second one.

8 God[e] finds fault with them when he says:

"The days are surely coming, says the Lord,
when I will establish a new covenant with the house of Israel
and with the house of Judah;
9 not like the covenant that I made with their ancestors,
on the day when I took them by the hand to lead them out of the land of Egypt;
for they did not continue in my covenant,
and so I had no concern for them, says the Lord.
10 This is the covenant that I will make with the house of Israel
after those days, says the Lord:
I will put my laws in their minds,
and write them on their hearts,
and I will be their God,

and they shall be my people.
11 And they shall not teach one another
or say to each other, ‘Know the Lord,’
for they shall all know me,
from the least of them to the greatest.
12 For I will be merciful toward their iniquities,
and I will remember their sins no more.”

13In speaking of “a new covenant,” he has made the first one obsolete. And what is obsolete and growing old will soon disappear.

8.1–13 The central section of Hebrews, extending to 10.18, begins with a summary of Christ’s role as the heavenly high priest followed by a prophecy of a new covenant. The antithesis of heaven and earth established here will echo through the following chapters until in 10.1–10 the “heavenly” act of Christ will finally be firmly anchored in his very human and very physical sacrificial death. **8.1** *Seated at the right hand* alludes to Ps 110.1; see Heb 1.3, 13. On *Majesty,* see 1.3. **8.2** For a heavenly counterpart to the earthly sanctuary, see Wis 9.8; Rev 3.12; 7.15; 11.19; 14.15; 15.5; *1 Enoch* 14.10–20; *Testament of Levi* 3.2–4; *2 Baruch* 4.5. **8.5** Ex 25.40. **8.6** *Better promises* involve effective forgiveness (10.16–18) in the context of an eternal covenant, mediated by an eternal priest (7.20–22). **8.8–12** The citation of Jer 31.31–34 introduces several contrasts to be developed in chs. 9–10, particularly the antitheses of new/old and interior/exterior. Jeremiah envisioned a renewal of the Sinai covenant, but the author of Hebrews envisions its replacement. **8.8** The promise of a *new covenant* leads to criticism of the old (v. 13; 9.9–10) and to confidence in what Christ made available (10.19–22). The antithesis of new and old parallels that of heaven and earth in vv. 1–6. **8.12** That God will *remember their sins no more* is central to the new covenant; see 10.17–18.

The Earthly and the Heavenly Sanctuaries

9

Now even the first covenant had regulations for worship and an earthly sanctuary. 2For a tent[a] was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence;[b] this is called the Holy Place. 3Behind the second curtain was a tent[a] called the Holy of Holies. 4In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron’s rod

that budded, and the tablets of the covenant; [5]above it were the cherubim of glory overshadowing the mercy seat.[c] Of these things we cannot speak now in detail.

6 Such preparations having been made, the priests go continually into the first tent[a] to carry out their ritual duties; [7]but only the high priest goes into the second, and he but once a year, and not without taking the blood that he offers for himself and for the sins committed unintentionally by the people. [8]By this the Holy Spirit indicates that the way into the sanctuary has not yet been disclosed as long as the first tent[a] is still standing. [9]This is a symbol[d] of the present time, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, [10]but deal only with food and drink and various baptisms, regulations for the body imposed until the time comes to set things right.

11 But when Christ came as a high priest of the good things that have come,[e] then through the greater and perfect[f] tent[a] (not made with hands, that is, not of this creation), [12]he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. [13]For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, [14]how much more will the blood of Christ, who through the eternal Spirit[g] offered himself without blemish to God, purify our[a] conscience from dead works to worship the living God!

15 For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant.[b] [16]Where a will[b] is involved, the death of the one who made it must be established. [17]For a will[b] takes effect only at death, since it is not in force as long as the one who made it is alive. [18]Hence not even the first covenant was inaugurated without blood. [19]For when every commandment had been told to all the people by Moses in accordance with the law, he took the blood of calves and goats,[c]with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people, [20]saying, “This is the blood of the covenant that God has ordained for you.” [21]And in the same way he sprinkled with the blood both the tent[d] and all the vessels used in worship. [22]Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

Christ's Sacrifice Takes Away Sin

23 Thus it was necessary for the sketches of the heavenly things to be purified
with these rites, but the heavenly things themselves need better sacrifices than
these. 24For Christ did not enter a sanctuary made by human hands, a mere copy
of the true one, but he entered into heaven itself, now to appear in the presence
of God on our behalf. 25Nor was it to offer himself again and again, as the high
priest enters the Holy Place year after year with blood that is not his own; 26for
then he would have had to suffer again and again since the foundation of the
world. But as it is, he has appeared once for all at the end of the age to remove
sin by the sacrifice of himself. 27And just as it is appointed for mortals to die
once, and after that the judgment, 28so Christ, having been offered once to bear
the sins of many, will appear a second time, not to deal with sin, but to save
those who are eagerly waiting for him.

9.1–22 The author reflects on the themes of ch. 8 and considers how Christ's "heavenly" sacrifice inaugurates a new covenant. **9.1** The description of the *earthly sanctuary* relies on the accounts of the desert tabernacle in Ex 25.1–31.11; 36.1–40.38, with some modifications. **9.2** *Lampstand.* See Ex 25.31–39; 37.17–24; 40.4. *Table.* See Ex 25.23–28; 37.10–15; 40.4. *Bread.* See Ex 25.30; 40.23; Mt 12.4. **9.4** *Altar of incense.* See Ex 30.1–10; 37.25–28; 40.5. *Ark.* See Ex 25.10–15; 37.1–5; 40.3. *Manna.* See Ex 16.33–34. *Aaron's rod.* See Num 17.1–11. *Tablets of the covenant.* See Ex 25.16. **9.5** *Cherubim, mercy seat.* See Ex 25.17–22; 37.6–9; Lev 16.15. The Greek word for the latter, *hilasterion,* also appears in Rom 3.25. **9.6** *Ritual duties* included trimming lamps (Ex 27.20–21) and placing rows of "showbread" (Lev 24.5–9). **9.7** *Once a year,* i.e., on the Day of Atonement, as specified in Lev 16.29–34. On the *blood* of the sin offering, see Lev 16.11–19. It is alluded to again in Heb 9.12. **9.8** The *way* to where God dwells is opened by Christ; see 10.9–20. The *first,* or outer, tent stands for the whole cultic system. **9.10** Concern with *food* reappears in 13.9. *Baptisms,* here cleansing rituals; cf. 6.2. The *time to set things right* came with the inauguration of the new covenant. **9.11** The *greater and perfect tent* is heavenly; see 8.2. **9.12** *Goats and calves* alludes to the Day of Atonement offerings; see Lev 16.5–15. The disdainful tone imitates prophetic criticism of the sacrificial system; see Ps 50.13; Isa 1.11. **9.13** The *ashes of a heifer* were used in purifying rituals; see Num 19. **9.14** *Eternal Spirit,* probably not the Holy Spirit (the term probably should not be capitalized) but the spiritual aspect of Christ's sacrifice, which stands in contrast to the Jewish temple sacrifices. The significance of that spiritual aspect will become clear in 10.5–10. Human *conscience* is the inner sanctuary where Christ's atoning sacrifice has its effect; see 8.10. For similar

affirmations of the cleansing effect of Christ's death, see Acts 15.9; Eph 5.26; Titus 2.14; 1 Pet 3.21; 1 Jn 1.7, 9. *Dead works,* sins (see 6.1), which contrast with deeds of love (10.24). *Worship* involves Christian prayer (13.15), but also the "sacrifices" of good works (10.24; 13.6). **9.15** For Christians as *called,* see Rom 1.6; 1 Cor 1.2; Jude 1; Rev 17.14. *Inheritance.* See also 1.14; 6.12, 17. **9.15–17** *Covenant, will.* For a similar wordplay (see text note *b*), see Gal 3.15–18. The play on the two senses of the Greek *diatheke* suggests that the heavenly inheritance awaiting Christians is promised to them in the *covenant,* which is a "testament" that Christ left for them. **9.18** The sacrifice concluding the covenant's ratification in Ex 24.3–8 foreshadows Christ's death. **9.19** Various rituals are conflated. *Water, hyssop.* See Num 19.9, 18, 20. *Scarlet wool.* See Lev 14.2–6. **9.20** Ex 24.8. **9.23–28** Further consideration of Christ's sacrifice emphasizes its unique character. **9.23** *Heavenly things* probably symbolize the consciences (v. 14) of the faithful. **9.24** For Christ's entry *into heaven,* see 4.14; 8.1–2; 9.11–12. *On our behalf* reemphasizes Christ's intercessory role; see 7.25. **9.25** *Year after year* recalls the high priest's action on the annual Day of Atonement; see v. 7. For the *blood,* see vv. 12–14. **9.26** For the *once for all* quality of Christ's sacrifice, see 7.27; 9.12; 10.10. **9.27** The notion of final *judgment* (Dan 7.26; Mt 25.31–46; 2 Thess 2.12; Rev 20.12) is applied to the individual. **9.28** For the *sins of many,* see Isa 53.12; Mk 10.45; Rom 5.19. Christ's coming a *second time* was a common expectation; see Mk 13.24–27; Acts 1.10–11; 1 Cor 15.23–24; Rev 1.7.

Christ's Sacrifice Once for All

10

Since the law has only a shadow of the good things to come and not the true form of these realities, it[e] can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. 2Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? 3But in these sacrifices there is a reminder of sin year after year. 4For it is impossible for the blood of bulls and goats to take away sins. 5Consequently, when Christ[f] came into the world, he said,
[a]

> "Sacrifices and offerings you have not desired,
> but a body you have prepared for me;

6 in burnt offerings and sin offerings
you have taken no pleasure.
7 Then I said, ‘See, God, I have come to do your will, O God’
(in the scroll of the book[a] it is written of me).”

8When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), 9then he added, “See, I have come to do your will.” He abolishes the first in order to establish the second. 10And it is by God’s will[b] that we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. 12But when Christ[c] had offered for all time a single sacrifice for sins, “he sat down at the right hand of God,” 13and since then has been waiting “until his enemies would be made a footstool for his feet.” 14For by a single offering he has perfected for all time those who are sanctified. 15And the Holy Spirit also testifies to us, for after saying,

16 “This is the covenant that I will make with them
after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds,”

17he also adds,

“I will remember[d] their sins and their lawless deeds no more.”

18Where there is forgiveness of these, there is no longer any offering for sin.

A Call to Persevere

19 Therefore, my friends,[e] since we have confidence to enter the sanctuary by the blood of Jesus, 20by the new and living way that he opened for us through the curtain (that is, through his flesh), 21and since we have a great priest over the house of God, 22let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. 24And let us consider how to provoke one another to love and good deeds, 25not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day

approaching.

26 For if we willfully persist in sin after having received the knowledge of
the truth, there no longer remains a sacrifice for sins, [27]but a fearful prospect of
judgment, and a fury of fire that will consume the adversaries. [28]Anyone who
has violated the law of Moses dies without mercy “on the testimony of two or
three witnesses.” [29]How much worse punishment do you think will be deserved
by those who have spurned the Son of God, profaned the blood of the covenant
by which they were sanctified, and outraged the Spirit of grace? [30]For we know
the one who said, “Vengeance is mine, I will repay.” And again, “The Lord will
judge his people.” [31]It is a fearful thing to fall into the hands of the living God.

32 But recall those earlier days when, after you had been enlightened, you
endured a hard struggle with sufferings, [33]sometimes being publicly exposed to
abuse and persecution, and sometimes being partners with those so treated. [34]For
you had compassion for those who were in prison, and you cheerfully accepted
the plundering of your possessions, knowing that you yourselves possessed
something better and more lasting. [35]Do not, therefore, abandon that confidence
of yours; it brings a great reward. [36]For you need endurance, so that when you
have done the will of God, you may receive what was promised. [37]For yet

> “in a very little while,
> the one who is coming will come and will not delay;
> [38] but my righteous one will live by faith.
> My soul takes no pleasure in anyone who shrinks back.”

[39]But we are not among those who shrink back and so are lost, but among those
who have faith and so are saved.

10.1–18 A final reflection on Christ’s sacrifice indicates how it inaugurated Jeremiah’s promised covenant: as an act of conformity to God’s will. **10.1** For the old as a *shadow* of the heavenly, see 8.5. That the law was unable to *make perfect* was argued in 7.11, 19. **10.3** *Year after year.* See 9.7, 25. **10.4** *Bulls and goats.* See 9.12–13. **10.5a** The *world,* not some heavenly realm, is where Christ made his decisive sacrifice. **10.5b–7** Ps 40.6–8. Similar sentiments appear in 1 Sam 15.22; Pss 50.8–15; 51.16–19; Isa 1.10–17; Jer 7.21–26; Hos 6.6. For other OT passages attributed to Christ, see 2.12–13. **10.5b** The reading *body you have prepared* follows the Septuagint. **10.9** Real sacrifice is conformity to the *will* of God. **10.10** On God’s will that believers be *sanctified,* see 1 Thess 4.3. The composite name *Jesus Christ* here appears for the first time in Hebrews (see also 13.8). For the name Jesus alone, see 2.9; 3.1; cf. 4.14. The double name probably

emphasizes that Christ's obedience to God's will involved his whole being, including his body (see v. 5b), the reality that can cast a shadow (see v. 1). The play on "body"/" shadow" imagery offers a surprising twist on the dichotomy previously deployed between the "heavenly" reality and the "earthly" shadow. **10.11** The weakness of the old sacrificial system is emphasized for the last time; see 7.11, 19; 9.9–10; 10.1–4. **10.12** Ps 110.1, last encountered in 8.1. **10.13** For this portion of Ps 110.1, see 1.13. The full effects of Christ's sacrifice are yet to be felt. **10.14** That Christ's death, which made him perfect (2.10; 5.9; 7.28), has *perfected* worshipers is the key point of contrast with old sacrifices; see 7.19; 9.9; 10.1. **10.15** For the testimony of the *Holy Spirit,* see 3.7. **10.16** A modified citation of Jer 31.33, cited in 8.10. Here *with them* replaces "the house of Israel." **10.17** Jer 31.34b, cited in 8.12, here with the addition of *and their lawless deeds.* **10.19–39** The author applies the reflections on Christ to the audience, emphasizing faith (v. 22), hope (v. 23), and love (v. 24). For the triad, see 1 Cor 13.13. **10.19** For the recommended *confidence,* see 3.6; 4.16. **10.20** On the opening of the *new…way,* see 9.8. In Acts, Christianity is called the "Way" see Acts 9.2; 18.25; 24.14. The *curtain* (6.19; 9.3) through which the high priest passes (9.7) to approach God's presence is identified with Christ's *flesh,* a synonym for his "body" (10.10). **10.21** For the high priest and *house of God,* see 3.1–6. **10.22** For cultic *approach,* see 4.16. The reference to *hearts* being *sprinkled* recalls 9.13–14 and perhaps Ezek 36.25–26. **10.23** For holding to the *confession,* see 3.1–6; 4.14. On *hope,* see 3.6. For God being *faithful,* see Deut 7.9; Ps 145.13. **10.24** For more loving *deeds,* see 13.1–16. **10.25** Israelite prophets (Isa 2.12; Joel 1.15; 3.14; Am 5.18; 8.9; Zeph 1.14; Zech 14.1) expected the *Day* of the Lord, as did early Christians; see Mt 10.15; 1 Cor 1.8; 3.13; 5.5; 2 Cor 1.14; 1 Thess 5.2, 4; 2 Thess 2.2; 2 Pet 3.10; 1 Jn 4.17. **10.26** Stern language repeats the warning of 6.4–8. **10.27** For consuming *fire,* see Isa 26.11; 66.15–16, 24; Zeph 1.18; 2 Thess 1.7–8; Rev 11.5; 20.14. **10.28** *Anyone* generalizes from the punishment for cases such as blasphemy (Lev 24.14–16) and idolatry (Deut 17.2–5). The general requirement of *two or three witnesses* (Deut 19.15) applies explicitly to idolatry in Deut 17.6. **10.30a** The citation is from Deut 32.35, in a form attested in Rom 12.19. **10.30b** The citation is from Deut 32.36 or Ps 135.14. **10.32** On being *enlightened,* see 6.4. **10.36** The concern with *endurance* dominates the remaining chapters; see 11.27; 12.2, 7; 13.13. To do the *will of God* is the essence of covenant fidelity; see v. 9; 13.21. **10.37–38** A composite citation of Isa 26.20 ("a little while") and Hab 2.3–4, the latter in its Greek form. Hab 2.4 is also cited in Rom 1.17; Gal 3.11. *The one who is coming,* i.e., Christ.

The Meaning of Faith

11

Now faith is the assurance of things hoped for, the conviction of things not
seen. [2]Indeed, by faith[a] our ancestors received approval. [3]By faith we understand
that the worlds were prepared by the word of God, so that what is seen was made
from things that are not visible.[b]

The Examples of Abel, Enoch, and Noah

4 By faith Abel offered to God a more acceptable[c] sacrifice than Cain's. Through
this he received approval as righteous, God himself giving approval to his gifts;
he died, but through his faith[d] he still speaks. [5]By faith Enoch was taken so that
he did not experience death; and "he was not found, because God had taken
him." For it was attested before he was taken away that "he had pleased God."
[6]And without faith it is impossible to please God, for whoever would approach
him must believe that he exists and that he rewards those who seek him. [7]By
faith Noah, warned by God about events as yet unseen, respected the warning
and built an ark to save his household; by this he condemned the world and
became an heir to the righteousness that is in accordance with faith.

The Faith of Abraham

8 By faith Abraham obeyed when he was called to set out for a place that he was
to receive as an inheritance; and he set out, not knowing where he was going.
[9]By faith he stayed for a time in the land he had been promised, as in a foreign
land, living in tents, as did Isaac and Jacob, who were heirs with him of the same
promise. [10]For he looked forward to the city that has foundations, whose
architect and builder is God. [11]By faith he received power of procreation, even
though he was too old—and Sarah herself was barren—because he considered
him faithful who had promised.[a] [12]Therefore from one person, and this one as
good as dead, descendants were born, "as many as the stars of heaven and as the
innumerable grains of sand by the seashore."

13 All of these died in faith without having received the promises, but from
a distance they saw and greeted them. They confessed that they were strangers
and foreigners on the earth, [14]for people who speak in this way make it clear that
they are seeking a homeland. [15]If they had been thinking of the land that they
had left behind, they would have had opportunity to return. [16]But as it is, they

desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

17 By faith Abraham, when put to the test, offered up Isaac. He who had received the promises was ready to offer up his only son, 18of whom he had been told, “It is through Isaac that descendants shall be named for you.” 19He considered the fact that God is able even to raise someone from the dead—and figuratively speaking, he did receive him back. 20By faith Isaac invoked blessings for the future on Jacob and Esau. 21By faith Jacob, when dying, blessed each of the sons of Joseph, “bowing in worship over the top of his staff.” 22By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave instructions about his burial.[b]

The Faith of Moses

23 By faith Moses was hidden by his parents for three months after his birth, because they saw that the child was beautiful; and they were not afraid of the king’s edict.[c] 24By faith Moses, when he was grown up, refused to be called a son of Pharaoh’s daughter, 25choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. 26He considered abuse suffered for the Christ[d]to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward. 27By faith he left Egypt, unafraid of the king’s anger; for he persevered as though[e] he saw him who is invisible. 28By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel.[f]

The Faith of Other Israelite Heroes

29 By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. 30By faith the walls of Jericho fell after they had been encircled for seven days. 31By faith Rahab the prostitute did not perish with those who were disobedient,[a] because she had received the spies in peace.

32 And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—33who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, 34quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. 35Women received their dead by resurrection. Others were tortured, refusing to

accept release, in order to obtain a better resurrection. [36]Others suffered mocking and flogging, and even chains and imprisonment. [37]They were stoned to death, they were sawn in two,[b] they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—[38]of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

39 Yet all these, though they were commended for their faith, did not receive what was promised, [40]since God had provided something better so that they would not, apart from us, be made perfect.

11.1–3 The definition of *faith,* which involves both belief and fidelity, is compact and evocative. **11.1** The word translated by *assurance* (Greek *hypostasis*) appears in 1.3, where it is translated *very being,* and in 3.14, where it is translated *confidence. Conviction* is not simply a subjective attitude; unseen realities are tested and "proved" by experience. The following catalogue provides biblical examples of such experiences. Hopes and *things not seen* are paralleled in Rom 8.24. **11.3** The plural *worlds* appears in 1.2. For creation by God's *word,* see Gen 1.3; Ps 33.6; Wis 9.1; Jn 1.1–3. For creation from *things that are not visible,* see 2 Macc 7.28; Rom 4.17; *2 Enoch* 24.2. **11.4–7** Various patriarchs exemplify hopeful belief and fidelity. **11.4** For *Abel's* sacrifice, see Gen 4.4. That Abel still *speaks* derives from Gen 4.10; see Heb 12.24. **11.5** For *Enoch's* removal to heaven, see Gen 5.24; Sir 44.16. That Enoch *had pleased God* relies on the Septuagint of Gen 5.22. **11.6** On the importance of belief that God *exists,* see Wis 13.1; 2 Esd 7.23; 8.58. God rewards *those who seek him* in Pss 14.2; 34.10; 53.2; 119.2; Am 9.12 as cited in Acts 15.17. **11.7** *Noah.* See Gen 6.8–9.17; Sir 44.17. **11.8–22** For other appeals to Abraham and his family, see Wis 10.5; Sir 44.19–21; 1 Macc 2.52; 4 Macc 16.20. In the NT, see Acts 7.2–8; Rom 4; Gal 3.6–9. **11.8** Abraham *set out* from Ur to Canaan; see Gen 11.31–12.4. **11.10** The city with divine *foundations* was traditionally Jerusalem; see Ps 87.1; Isa 54.11. Hebrews reinterprets such language in terms of a "heavenly" reality; see 12.22. **11.11** For the birth of Isaac, see Gen 18.1–15; 21.1–7. **11.12** *As good as dead* also describes Abraham in Rom 4.19. For *stars* and *sand,* see Gen 22.17. **11.13** For the status of being *strangers and foreigners,* see Gen 23.4; 47.4, 9; Lev 25.23; 1 Chr 29.15; Ps 39.12; Eph 2.19; 1 Pet 1.1; 2.11. **11.16** God is the God of the patriarchs in Gen 28.13; Ex 3.6; Mt 22.32; Mk 12.26–27. **11.17** For the episode when Abraham *offered up* his son, see Gen 22.1–14; Wis 10.5; Sir 44.20; 1 Macc 2.52; 4 Macc 16.18–20; *Jubilees* 17.15–18. **11.18** Gen 21.12. **11.19** *Figuratively speaking,* or "as a figure," i.e., of Christ's resurrection. **11.20** For Isaac's *blessings,* see Gen 27.27–40. **11.21** The *sons of Joseph,* Ephraim and

Manasseh, receive Jacob's blessing in Gen 48.8–22. Jacob *bowed in worship* in Gen 47.31, following the Septuagint. **11.22** For the prophecy of the *exodus,* see Gen 50.24. **11.23–28** For other appeals to Moses, see Sir 45.1–5; Acts 7.20–34. Hebrews contrasts Moses with Christ in 3.1–6. **11.23** For the infancy of *Moses,* see Ex 2.1–10; Acts 7.20–22. **11.25** For Moses' decision to share the fate of the Israelites, see Ex 2.11–12; Acts 7.23–24. **11.26** How Moses understood his sufferings to have been *for the Christ* is obscure; perhaps he did so as a visionary (v. 27) forerunner of Christ. A connection between Moses and Christ could be based on Deut 18.15–20, cited in Acts 3.22–23, which speaks of a "prophet like Moses" who is to come. **11.27** Moses *left Egypt* for Midian in Ex 2.15; see also Acts 7.29. Moses *saw* God face to face according to Ex 33.11; Num 12.8; Deut 34.10; Sir 45.5. **11.28** For the first *Passover,* see Ex 12.1–28. **11.29–40** The catalogue of the faithful moves more rapidly. **11.29** For crossing the *Red Sea,* see Ex 14. **11.30** For the fall of *Jericho,* see Josh 6. **11.31** *Rahab.* See Josh 2.1; 6.17. **11.32** *Gideon.* See Judg 6–8. *Barak.* See Judg 4–5. *Samson.* See Judg 13–16. *Jephthah.* See Judg 11–12. *David and Samuel.* See 1 and 2 Sam. **11.33** For shutting *mouths of lions,* see Judg 14.6; 1 Sam 17.34–35; Dan 6.19–23. **11.34** For quenching *fire,* see Dan 3, and the Septuagint addition, Pr Azar 26–27, 66. *Strength out of weakness* may allude to Gideon (Judg 6.15), Samson (Judg 16.17), or heroines such as Esther. **11.35** For cases of *resurrection,* see 1 Kings 17.17–24; 2 Kings 4.18–37. Those *tortured* were martyrs such as Eleazar in 2 Macc 6.18–31 or the youths of 2 Macc 7. **11.36** *Chains and imprisonment* may refer to Jeremiah; see Jer 20.2; 29.26; 37.15. **11.37** Zechariah was *stoned,* according to 2 Chr 24.21. Legend attributes the same fate to Jeremiah. Legend also relates that Isaiah was *sawn in two.*

The Example of Jesus

12

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely,[c] and let us run with perseverance the race that is set before us, [2]looking to Jesus the pioneer and perfecter of our faith, who for the sake of[d] the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

3 Consider him who endured such hostility against himself from sinners,[e] so that you may not grow weary or lose heart. [4]In your struggle against sin you have not yet resisted to the point of shedding your blood. [5]And you have

forgotten the exhortation that addresses you as children—

> “My child, do not regard lightly the discipline of the Lord,
> or lose heart when you are punished by him;
> 6 for the Lord disciplines those whom he loves,
> and chastises every child whom he accepts.”

7Endure trials for the sake of discipline. God is treating you as children; for what child is there whom a parent does not discipline? 8If you do not have that discipline in which all children share, then you are illegitimate and not his children. 9Moreover, we had human parents to discipline us, and we respected them. Should we not be even more willing to be subject to the Father of spirits and live? 10For they disciplined us for a short time as seemed best to them, but he disciplines us for our good, in order that we may share his holiness. 11Now, discipline always seems painful rather than pleasant at the time, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

12 Therefore lift your drooping hands and strengthen your weak knees, 13and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed.

Warnings against Rejecting God’s Grace

14 Pursue peace with everyone, and the holiness without which no one will see the Lord. 15See to it that no one fails to obtain the grace of God; that no root of bitterness springs up and causes trouble, and through it many become defiled. 16See to it that no one becomes like Esau, an immoral and godless person, who sold his birthright for a single meal. 17You know that later, when he wanted to inherit the blessing, he was rejected, for he found no chance to repent,[a] even though he sought the blessing[b] with tears.

18 You have not come to something[c] that can be touched, a blazing fire, and darkness, and gloom, and a tempest, 19and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. 20(For they could not endure the order that was given, “If even an animal touches the mountain, it shall be stoned to death.” 21Indeed, so terrifying was the sight that Moses said, “I tremble with fear.”) 22But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, 23and to the assembly[d] of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, 24and to Jesus, the mediator of a new covenant, and to the sprinkled

blood that speaks a better word than the blood of Abel.

25 See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! [26]At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." [27]This phrase, "Yet once more," indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. [28]Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; [29]for indeed our God is a consuming fire.

12.1–13 Jesus is the prime example of the faithful endurance to which the audience is called (10.36). **12.1** For the image of the *race,* see Acts 20.24; 1 Cor 9.24–27; Gal 2.2; Phil 2.16; 2 Tim 4.7. **12.2** For Jesus as *pioneer,* see 2.10. The *perfecter* of faith is the one who was perfected by suffering (2.10; 5.8–9; 7.28). The combination of pioneer (*archegos*) and perfecter (*teleiotes*) involves a wordplay in Greek on "first" (*arch-*) and "last" (*tel-*). *Taken his seat,* the last allusion to Ps 110.1; see Heb 1.3, 13; 8.1; 10.12. **12.4** The *struggle* is now described with imagery that may evoke a boxing match or a military conflict. **12.5–6** Prov 3.11–12, Septuagint. **12.7** For suffering as divine *discipline,* see Prov 6.23; 2 Macc 6.12–17; 2 Cor 6.9; Eph 6.4. **12.9** The description of God as *Father of spirits* resembles traditional expressions for God's sovereignty over the world of spirits; see 2 Macc 3.24; Rev 22.6; *1 Enoch* 37.2–4; 38.4; 39.2, 7. **12.12** *Drooping hands* and *weak knees* derive from Isa 35.3. **12.13** For the call to make *straight paths,* see Prov 4.26. The promise to be *healed* may echo Prov 4.22. **12.14–29** A final warning. **12.14** Admonitions to *pursue peace* are common; see, e.g., Ps 34.14, cited in 1 Pet 3.11. Pursuit of peace as a means to *see the Lord* recalls the Beatitudes of Mt 5.8–9. **12.15** The *root of bitterness,* inspired by Deut 29.18; is probably idolatry or apostasy. **12.16** On *Esau*'s sale of his birthright, see Gen 25.29–34. **12.17** Esau may have *sought the blessing* as the translation suggests, but the Greek is ambiguous (see text note *b*) and the author may be suggesting that Esau sought repentance, which was not open to him. For the denial of the possibility of second repentance, see 6.4–8; 10.26–31. For Esau's *tears,* see Gen 27.30–38. **12.18** *Fire and darkness and gloom and a tempest* recalls the descent of God on Mount Sinai; see Deut 4.11–12; 5.22–25. **12.19** *Trumpet.* See Ex 19.16. **12.20** Ex 19.12–13. **12.21** Moses found the golden calf *terrifying;* see Deut 9.19. **12.22** *Zion,* the holy mountain in Jerusalem, is the place where God is present; see Pss 2.6; 48.1; Isa 8.18. **12.23** *Assembly of the firstborn,* possibly the angels mentioned in the previous verse, but more likely

the humans who are associated with the Firstborn One; see 1.6. **12.24** For Jesus as *mediator,* see 8.6; for his *blood,* 9.14. The *better word* spoken by the blood of Jesus is a message of true and lasting remission of sin; see 9.14; 10.16–18. *Abel.* See 11.4. **12.25** *The one who is speaking,* certainly God, whose "speech" has been of concern throughout Hebrews; see 1.1. *The one who warned them,* perhaps Moses or, more likely, God on Mount Sinai. **12.26** Hag 2.6. The global destruction recalls Heb 1.10–12. **12.27** *What cannot be shaken* includes the various heavenly realities made accessible by Christ. These include "rest" (4.1–11), the better possession (10.34), and the heavenly city (12.22; 13.14). **12.29** For God as *fire,* see Deut 4.24.

Service Well-Pleasing to God

13

Let mutual love continue. [2]Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. [3]Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured.[e] [4]Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. [5]Keep your lives free from the love of money, and be content with what you have; for he has said, "I will never leave you or forsake you." [6]So we can say with confidence,

> "The Lord is my helper;
> I will not be afraid.
> What can anyone do to me?"

7 Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. [8]Jesus Christ is the same yesterday and today and forever. [9]Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food,[a] which have not benefited those who observe them. [10]We have an altar from which those who officiate in the tent[b] have no right to eat. [11]For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. [12]Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood. [13]Let us then go to him outside the camp and bear the abuse he endured. [14]For here we have no lasting city, but we are looking for the city that is

to come. [15]Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. [16]Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

17 Obey your leaders and submit to them, for they are keeping watch over your souls and will give an account. Let them do this with joy and not with sighing—for that would be harmful to you.

18 Pray for us; we are sure that we have a clear conscience, desiring to act honorably in all things. [19]I urge you all the more to do this, so that I may be restored to you very soon.

Benediction

20 Now may the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, [21]make you complete in everything good so that you may do his will, working among us[c] that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

Final Exhortation and Greetings

22 I appeal to you, brothers and sisters,[d] bear with my word of exhortation, for I have written to you briefly. [23]I want you to know that our brother Timothy has been set free; and if he comes in time, he will be with me when I see you. [24]Greet all your leaders and all the saints. Those from Italy send you greetings. [25]Grace be with all of you.[e]

13.1–19 A series of admonitions, some specific, some general and symbolic, conclude the homily. **13.1** *Mutual love.* See Rom 12.10; 1 Thess 4.9; 1 Pet 1.22; 2 Pet 1.7. **13.2** *Hospitality.* See Mt 25.35; Rom 12.13; 1 Tim 3.2; Titus 1.8; 1 Pet 4.9. Various OT figures *entertained angels;* see Gen 18.2–15; 19.1–14; Judg 6.11–24; 13.3–23. **13.3** The audience had already supported those *in prison;* see 10.34. **13.4** For similar admonitions to chastity, see 1 Cor 5.1–13; Eph 5.3–5; 1 Thess 4.3–7. **13.5** For warnings against *love of money,* see Mt 6.19–21, 24–34; Lk 12.22–34; 1 Tim 6.10; Jas 5.1–5. For God's promise not to *forsake,* see Deut 31.6, 8; Josh 1.5. **13.6** Ps 118.6, Septuagint. Up to this point God and Jesus have been in dialogue using the words of the Psalms. See 1.5–13; 2.12–13; 5.5–6; 10.5–7. Now the followers of Jesus respond to God's call, again using the words of a psalm. **13.7** *Leaders* are also mentioned in 13.17. **13.8** For Jesus as ever the *same,* see 1.12. **13.9** For concern with improper *teachings,* see Eph 4.14; Col. 2.8; 1 Tim 1.3–7. For criticism of concern with *food,* see 9.10. **13.10** The *altar* probably refers to Christ's sacrificial death, not to a Christian altar or church

building. **13.11** For bodies *burned outside the camp,* see Lev 16.27; for the sacrifice of the red heifer, see Num 19.2–3. **13.12** For the crucifixion *outside the city gate,* see Jn 19.17–20 and perhaps Mt 21.39; Lk 20.15. **13.14** Expectation of the *city that is to come* repeats the experience of Abraham; see 11.13–16. **13.15** *Sacrifices of praise* were a specific form of offering (Lev 7.11–18), but the term is also used as a metaphor for prayer; see Pss 50.14, 23; 107.22. To *confess* or thank God's *name* is common in Psalms; see Pss 44.8; 54.6; 99.3. **13.16** For right living as *sacrifice,* see Rom 12.1–2; Phil 2.17; 1 Pet 2.5. **13.17** For the call to *submit* to leaders, see 13.7; 1 Pet 5.5. **13.20–25** The epistolary conclusion has many standard features; see Rom 16.20–27; Phil 4.20–23; 1 Thess 5.23–28. **13.22** *Word of exhortation,* which may be a technical term for a sermon as in Acts 13.15, describes the whole of Hebrews. **13.23** *Timothy* is probably Paul's companion; see Acts 16.1–3; 17.14–15.

The Letter of JAMES

THE LETTER OF JAMES was accepted as scripture by the church in Alexandria in the third century CE, by the Western church in the fourth century, and by the Syrian church in the fifth century. Thereafter it has remained in the NT canon of all churches, though at the time of the Reformation Martin Luther questioned its status because it appeared to contradict Paul's teaching on justification by faith, which Luther held to be of central importance. More recent interpreters have come to appreciate James's distinctive theological perspective and impassioned practical concern.

Author, Date, and Place

THE "JAMES" of the opening address has traditionally been identified as James the brother of Jesus (Gal 1.19), who became the leader of the church in Jerusalem (Acts 15.13; 21.18) and who was martyred before the outbreak of the Jewish war of 66–70 CE (see Josephus, *Antiquities* 20.200). The author's proficiency with Greek, however, and use of the Septuagint have suggested to some that the brother of Jesus probably did not write this text. The memory of James was widely revered in the early church, and his name may have been used by another writer to preserve his legacy. At any rate, the Letter's lack of references to developed ecclesiastical structures, its practical OT morality, and its echoes of the teachings of Jesus, probably drawn from oral tradition, are all consistent with an early, Palestinian origin. Its critical interaction with what appears to be a misuse of Paul's teachings (2.14–16) shows that different interpretations of Christianity were already current.

Genre, Audience, and Message

THE TEXT OPENS with typical epistolary greetings but has no comparable ending, indicating that it may be a letter in literary form only, not a real piece of

correspondence. It is ostensibly addressed to “the twelve tribes in the Dispersion” (1.1), i.e., Jews scattered outside Palestine. Most likely this is symbolic language for the Christian community and signifies both its in debtedness to Israel and its members’ need to return from spiritual “wandering” (5.19–20).

The text has often been described as Christian wisdom literature because, like Proverbs and Sirach, it consists largely of moral exhortations and precepts of a traditional and eclectic nature. By the same token, the author’s antagonism toward the rich and emphasis on repentance are reminiscent of prophetic discourse. Taken as a whole, the Letter projects a religious outlook notable for its polarized character. The author is especially concerned to show how the perfect righteousness and generosity of God are utterly irreconcilable with “the world” and its selfish, corrupt ways (e.g., 4.4). In society, this antagonism manifests itself in the oppression of the faithful poor by the rich and the proud (2.5–7), who most embody “earthly” vices like envy, greed, and violence (3.14–16). Assurances are made that sin and oppression do not go unnoticed, but will be brought to an end when God comes as judge (5.1–6). In the meantime, the faithful are called upon to endure testing without complaint (5.7–11) and to live in solidarity with the world’s social outcasts (1.27). It is in this regard that we can perhaps best understand James’s emphasis on fulfilling “the perfect law” (1.25), referring not to dietary regulations or rituals like circumcision (cf. Gal 2.11–12), but to concrete acts of service that “complete” one’s faith commitments (2.22). This contrasts with the comportment of “double-minded” doubters, whose faith has been compromised by a desire to befriend the world (1.8; 4.8). [SOPHIE LAWS, revised by WALTER T. WILSON]

Salutation

1

James, a servant[a] of God and of the Lord Jesus Christ,

To the twelve tribes in the Dispersion:

Greetings.

Faith and Wisdom

2 My brothers and sisters,[b] whenever you face trials of any kind, consider it nothing but joy, 3because you know that the testing of your faith produces endurance; 4and let endurance have its full effect, so that you may be mature and complete, lacking in nothing.

5 If any of you is lacking in wisdom, ask God, who gives to all generously
and ungrudgingly, and it will be given you. 6But ask in faith, never doubting, for
the one who doubts is like a wave of the sea, driven and tossed by the wind; 7,
8for the doubter, being double-minded and unstable in every way, must not
expect to receive anything from the Lord.

Poverty and Riches

9 Let the believer[c] who is lowly boast in being raised up, 10and the rich in being
brought low, because the rich will disappear like a flower in the field. 11For the
sun rises with its scorching heat and withers the field; its flower falls, and its
beauty perishes. It is the same way with the rich; in the midst of a busy life, they
will wither away.

Trial and Temptation

12 Blessed is anyone who endures temptation. Such a one has stood the test and
will receive the crown of life that the Lord[d] has promised to those who love him.
13No one, when tempted, should say, “I am being tempted by God” for God
cannot be tempted by evil and he himself tempts no one. 14But one is tempted by
one’s own desire, being lured and enticed by it; 15then, when that desire has
conceived, it gives birth to sin, and that sin, when it is fully grown, gives birth to
death. 16Do not be deceived, my beloved.[a]

17 Every generous act of giving, with every perfect gift, is from above,
coming down from the Father of lights, with whom there is no variation or
shadow due to change.[b] 18In fulfillment of his own purpose he gave us birth by
the word of truth, so that we would become a kind of first fruits of his creatures.

Hearing and Doing the Word

19 You must understand this, my beloved:[a] let everyone be quick to listen, slow
to speak, slow to anger; 20for your anger does not produce God’s righteousness.
21Therefore rid yourselves of all sordidness and rank growth of wickedness, and
welcome with meekness the implanted word that has the power to save your
souls.

22 But be doers of the word, and not merely hearers who deceive
themselves. 23For if any are hearers of the word and not doers, they are like
those who look at themselves[c] in a mirror; 24for they look at themselves and, on
going away, immediately forget what they were like. 25But those who look into
the perfect law, the law of liberty, and persevere, being not hearers who forget

but doers who act—they will be blessed in their doing.

26 If any think they are religious, and do not bridle their tongues but deceive
their hearts, their religion is worthless. [27]Religion that is pure and undefiled
before God, the Father, is this: to care for orphans and widows in their distress,
and to keep oneself unstained by the world.

1.1 This is unlikely to be an address to Jews, since the historical *twelve tribes* ceased to exist after the invasion of the kingdom of Israel by Assyria in 721 BCE. Probably James is addressing Christians as the spiritual Israel (cf. 1 Pet 2.9–10; Rev 7.4–8). For Jews the *Dispersion* meant the Jewish people living outside Palestine, but Christians might also see themselves as exiles in the world (1 Pet 1.1; 2.11). **1.2–27** The first chapter presents miscellaneous precepts that anticipate themes to be developed later in the text, such as testing, wisdom, prayer, the law, and the fortunes of the rich and the poor. **1.2–4** A similar pattern of ethical teaching, where one virtue leads on to another, is found in Rom 5.3–4; 1 Pet 1.6–7. **1.5** James echoes the teaching of Jesus in Mt 7.7–11; Lk 11.9–13, though instead of Matthew's "good things" or Luke's "Holy Spirit" he specifies *wisdom* as the object of prayer (see also Jas 3.13–18). **1.8** *Double-minded,* an unusual word perhaps expressing the Jewish idea of competing impulses, for good and evil, in the human personality (see also 4.8; for another explanation of unanswered prayer, see 4.3). **1.9–10** The contrast between the humble *believer* and the doomed *rich* seems to assume that a rich person cannot also be a believer (see also 2.6–7; 5.1–6; cf. 1 Tim 6.17–19). **1.10** *Flower in the field.* See Isa 40.6–8. **1.12–15** The same word is used in Greek for trial as an external *test* (see 1.2) and trial as *temptation,* an internal prompting. **1.17** *Lights,* stars or angels; see 5.4. *Variation, shadow,* and *change* are terms in Greek astronomy. **1.18** The reference could be to the creation of humankind by the word of God (see Gen 1.26) or more probably to the re-*birth* of Christians by the *word* of the gospel (see Jn 3.3–7; 1 Pet 1.23). The birth described here contrasts with that of v. 15. **1.21** *Implanted word,* perhaps the gospel (see v. 18), though the flow of the argument suggests some relationship with *the law of liberty* (v. 25) as well. **1.25** *Law of liberty.* See also 2.12. Jewish teachers also argued that the law is not a constraint, but rather gives true freedom. **1.26** *Bridle their tongues.* See also 3.2–5. **1.27** In the OT *orphans and widows* are the objects of special care, both human and divine; see Ex 22.22–24; Ps 68.5. Where 2 Pet 2.20 thinks of contamination by the physical *world* in terms of sexual vice, James thinks of corruption by selfish worldly values; see also 4.4.

Warning against Partiality

2

My brothers and sisters,[d] do you with your acts of favoritism really believe in our glorious Lord Jesus Christ?[e] 2For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, 3and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet,"[f] 4have you not made distinctions among yourselves, and become judges with evil thoughts? 5Listen, my beloved brothers and sisters.[g] Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? 6But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? 7Is it not they who blaspheme the excellent name that was invoked over you?

8 You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." 9But if you show partiality, you commit sin and are convicted by the law as transgressors. 10For whoever keeps the whole law but fails in one point has become accountable for all of it. 11For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. 12So speak and so act as those who are to be judged by the law of liberty. 13For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

Faith without Works Is Dead

14 What good is it, my brothers and sisters,[a] if you say you have faith but do not have works? Can faith save you? 15If a brother or sister is naked and lacks daily food, 16and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? 17So faith by itself, if it has no works, is dead.

18 But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. 19You believe that God is one; you do well. Even the demons believe—and shudder. 20Do you want to be shown, you senseless person, that faith apart from works is barren? 21Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? 22You see that faith was active along with his works, and

faith was brought to completion by the works. [23]Thus the scripture was fulfilled that says, “Abraham believed God, and it was reckoned to him as righteousness,” and he was called the friend of God. [24]You see that a person is justified by works and not by faith alone. [25]Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? [26]For just as the body without the spirit is dead, so faith without works is also dead.

2.1–7 James dramatizes the readers’ failure to follow the precepts he has just issued. **2.1** *Favoritism* is frequently condemned in the OT (see Lev 19.15; Ps 82.2) and seen to be wholly contrary to God’s character (Job 34.17–19; see also Acts 10.34). *Our glorious Jesus Christ,* a very awkward Greek construction; the name may have been inserted into an original reference to God; another translation could be “our Lord Jesus Christ, the glory” (see Jn 1.14; 2 Cor 4.6; Heb 1.3). **2.2** The rich *person* is probably a visitor to the Christian meeting rather than a regular member; the *gold rings* may indicate the person’s status in the Roman social order. The Greek word for *assembly* is also used for “synagogue,” perhaps indicating the Jewish-Christian character of this community. **2.5** This verse may echo Jesus’ blessing on the *poor;* see Mt 5.3; Lk 6.20. **2.6** Christians may have been taken *into court* because of allegations made against them by hostile fellow citizens; see, e.g., Acts 16.19; 26.11; 1 Pet 3.15–17; 4.14–16. **2.7** Christians were baptized in the *name* of Jesus (see Acts 2.38; 1 Cor 6.11), which was probably *invoked* over them as part of the baptismal ritual. **2.8–13** James’s rejection of *favoritism* (v. 1) in social relations leads to a rejection of *partiality* (v. 9) in observing the law. **2.8** Jesus identified Lev 19.18 as the second commandment (Mt 22.39; Mk 12.31; see also Lk 10.27). It may be called *royal law* because of the importance he gave to it or because it was seen as the law of the kingdom he preached. **2.10–11** Jews would similarly have insisted that their law must be kept *whole* and intact. James cites only the Decalogue (Ex 20.13–14; Deut 5.17–18), though, which suggests that he may be working here with a more focused view of the “whole law.” **2.14–26** James’s contrast of *faith* and *works* echoes Paul’s arguments in Rom 3.19–5.1; Gal 2.11–3.24, but James, unlike Paul, is thinking of works of charity, not ritual commands like circumcision. **2.16** The verbs *keep warm* and *eat your fill* are passive in Greek, expressing a pious belief that God will relieve the needs of the poor. **2.19** *God is one,* the central statement of Jewish faith; see Deut 6.4. The demons’ belief includes the knowledge that the one God is their enemy (see Mk 1.23–24); hence they *shudder,* a verb used in magical texts for the effect of an exorcism. **2.21** Gen 22.1–19; Paul demonstrates the faith of *Abraham* from his acceptance of God’s

promise rather than from his willingness to sacrifice *Isaac* (see Rom 4; Gal 3.6–18). **2.23** Gen 15.6, quoted by Paul in Rom 4.9; Gal 3.6. The OT does not use the expression *friend of God* for Abraham, but it became popular in later Jewish writings and is used by other early Christian authors. **2.24** Cf. Rom 2.13; 3.28; Gal 2.16. **2.25** *Rahab.* See Josh 2.1–21; Heb 11.31.

Taming the Tongue

3

Not many of you should become teachers, my brothers and sisters,[a] for you know that we who teach will be judged with greater strictness. [2]For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. [3]If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. [4]Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. [5]So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! [6]And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature,[b] and is itself set on fire by hell.[c] [7]For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, [8]but no one can tame the tongue—a restless evil, full of deadly poison. [9]With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. [10]From the same mouth come blessing and cursing. My brothers and sisters,[a]this ought not to be so. [11]Does a spring pour forth from the same opening both fresh and brackish water? [12]Can a fig tree, my brothers and sisters,[b] yield olives, or a grapevine figs? No more can salt water yield fresh.

Two Kinds of Wisdom

13 Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. [14]But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. [15]Such wisdom does not come down from above, but is earthly, unspiritual, devilish. [16]For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. [17]But the wisdom from above is first

pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. [18]And a harvest of righteousness is sown in peace for[c] those who make peace.

3.1–12 James's attack on sins of speech, personified in an attack on the tongue (see 1.26), is highly rhetorical in tone. The concern for such sins is also prominent in wisdom literature (e.g., Sir 14.1; 19.16; 28.17–26). **3.1** *Teachers* were recognized figures in early Christian communities (e.g., Acts 13.1; 1 Cor 12.28); with James's warning about them, cf. Mt 23.8. **3.3–4** The metaphor of *ships* has no biblical parallel, but, like that of *horses,* is commonplace in Hellenistic writing. **3.6** The whole verse is very difficult. The *tongue* may be a *world of iniquity* because of its peculiar destructive force, which brings the corruption of the world to the human body (see 1.26–27) or because the tongue, with its special potential for sin, is a microcosm of the totality of human sin. *The cycle of nature,* the totality of life in all its phases and vicissitudes. For *hell* James uses the Jewish term "Gehenna" see also Mt 5.30; Mk 9.45; Lk 12.5. **3.7** See Gen 1.26. **3.9** The ethical principle that human persons should be treated with the reverence appropriate to those *made in the likeness of God* (Gen 1.26) was familiar in Judaism and finds biblical precedent in Gen 9.6. **3.12** See also Mt 7.16–17; Lk 6.43–44; but the idea and the imagery of *tree* and fruit were also commonplace in Hellenistic teaching. **3.13–18** As in the OT wisdom literature, *wisdom* is associated with practical good behavior, not speculative thought. **3.15** *Unspiritual* (lit. "physical") is used by Paul to contrast the physical and the spiritual (1 Cor 15.44, 46). Here the contrast is between human wisdom and the wisdom that is given by God. **3.17** In Prov 8.22–31; Wis 9.9–10, 17 wisdom is portrayed as a heavenly being, alongside God at creation; here it is the gift given *from above* in answer to prayer; see 1.5.

Friendship with the World

4

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? [2]You want something and do not have it; so you commit murder. And you covet[d] something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. [3]You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. [4]Adulterers! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a

friend of the world becomes an enemy of God. [5]Or do you suppose that it is for nothing that the scripture says, "God[e] yearns jealously for the spirit that he has made to dwell in us"? [6]But he gives all the more grace; therefore it says,

> "God opposes the proud,
> but gives grace to the humble."

[7]Submit yourselves therefore to God. Resist the devil, and he will flee from you. [8]Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. [9]Lament and mourn and weep. Let your laughter be turned into mourning and your joy into dejection. [10]Humble yourselves before the Lord, and he will exalt you.

Warning against Judging Another

11 Do not speak evil against one another, brothers and sisters.[f] Whoever speaks evil against another or judges another, speaks evil against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge. [12]There is one lawgiver and judge who is able to save and to destroy. So who, then, are you to judge your neighbor?

Boasting about Tomorrow

13 Come now, you who say, "Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money." [14]Yet you do not even know what tomorrow will bring. What is your life? For you are a mist that appears for a little while and then vanishes. [15]Instead you ought to say, "If the Lord wishes, we will live and do this or that." [16]As it is, you boast in your arrogance; all such boasting is evil. [17]Anyone, then, who knows the right thing to do and fails to do it, commits sin.

4.1–12 James examines the causes and effects of divisions in the community. **4.1** *Within you*, lit. "in your members." The passage might describe disputes within the community as the body of Christ (Rom 12.4–5; 1 Cor 12.12–26), but it more probably recalls James's familiar theme of division within an individual, now seen as leading to communal strife (see 1.8, 14; Rom 7.21–23). **4.2** *Murder* and *disputes and conflicts*, the latter lit. "you fight and make war," are both hyperbole; see Mt 5.21–22. **4.3** For another example of improper and thus unanswered prayer, see 1.6–8. **4.4** *Adulterers.* The noun is feminine; some texts add a masculine to yield "adulterers and adulteresses" (cf. Jer 3.6–10). **4.5** A notoriously difficult verse. The *scripture* quotation is not found in the OT; *God*

does not appear in the text (see text note *e*); *the spirit* could be the subject or object of the verb and understood as either the Holy Spirit or the human spirit. James could be quoting an otherwise unknown text or alluding to a passage like Ps 42.1 to make the point that the God-given human spirit should yearn after God, not after jealous desires. **4.6–8** A similar sequence of thought is found in 1 Pet 5.5–9. **4.6** Prov 3.34. **4.8** To be *double-minded* seems to be the essence of sin; see also 1.8. **4.9** Cf. Joel 1.8–12. **4.11** On *doer of the law,* see 1.22–25. The warning against judgment echoes Mt 7.1. **4.12** *Lawgiver and judge,* God; cf. 5.9. **4.13–17** A new attack on the rich; the message is the same as that of Jesus' parable of the rich fool (Lk 12.16–21). **4.15** The pious formula does not come from the OT but was familiar in the pagan Hellenistic world; see also 1 Cor 4.19; 16.7.

Warning to Rich Oppressors

5

Come now, you rich people, weep and wail for the miseries that are coming to you. [2]Your riches have rotted, and your clothes are moth-eaten. [3]Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure[a] for the last days. [4]Listen! The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts. [5]You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. [6]You have condemned and murdered the righteous one, who does not resist you.

Patience in Suffering

7 Be patient, therefore, beloved,[b] until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. [8]You also must be patient. Strengthen your hearts, for the coming of the Lord is near.[c] [9]Beloved,[d] do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! [10]As an example of suffering and patience, beloved,[b] take the prophets who spoke in the name of the Lord. [11]Indeed we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

12 Above all, my beloved,[b] do not swear, either by heaven or by earth or by

any other oath, but let your “Yes” be yes and your “No” be no, so that you may not fall under condemnation.

The Prayer of Faith

13 Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. 14Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. 15The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. 16Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. 17Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. 18Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

19 My brothers and sisters,[a] if anyone among you wanders from the truth and is brought back by another, 20you should know that whoever brings back a sinner from wandering will save the sinner’s[b] soul from death and will cover a multitude of sins.

5.1–6 The attack on the rich now recalls prophetic denunciations like Jer 5.5–6; Mal 3.5. **5.1** See 1.10–11; also the woe to the *rich* in Lk 6.24. **5.3** *For the last days,* or “in the last days” see v. 5. James shares the early Christian conviction that the end of the age is very near and will be accompanied by judgment; see v. 8. **5.4** To deprive *laborers* of their *wages* is a prime example of oppression in the OT; see, e.g., Lev 19.13; Deut 24.14–15. *Lord of hosts,* lit. “Lord Sabaoth,” an OT title; see Isa 5.7. *Hosts,* stars or angels; see 1.17. **5.6** *The righteous one,* perhaps Jesus, so described in Acts 3.14; 7.52; see also 1 Pet 3.18; 1 Jn 2.1. More probably James echoes the familiar OT theme that God’s righteous ones are the poor and oppressed; see, e.g., Ps 140.12–13; Wis 2.12–20. James of Jerusalem, who became a martyr, was also called “the Just” (i.e., “the Righteous”). **5.7–12** An encouragement to endure in hope of a final reward. **5.7** These *rains* are characteristic of Palestine and Syria and are sometimes taken as a pointer to the Letter’s place of origin, but they are also known from the OT (see Deut 11.14; Jer 5.24). **5.8** For the *coming,* or return, of Jesus, see, e.g., Mt 24.3; 1 Cor 15.23; 2 Pet 1.16. **5.10** Prophecy and martyrdom became closely associated in Jewish tradition, though in the OT only two *prophets* met violent deaths (see 2 Chr 24.20–21; Jer 26.20–23). Jeremiah is, however, an obvious example of a prophet who endured hardship and humiliation; see Jer 20.1–2; 38.6. **5.11** The suffering of *Job* is the subject of that book, though his *endurance*

of it is hardly an example of patience. *Purpose*, or "the end," God's final restoration of Job. **5.12** A clear echo of the teaching of Jesus, whose prohibition of any *oath* was highly unusual; see Mt 5.33–37. **5.13–20** James concludes by encouraging practices that foster communal solidarity. **5.13** See Eph 5.19. **5.14** Some leaders of Christian communities are called *elders*, perhaps following the model of Jewish synagogue organization; see, e.g., Acts 14.23; 20.17; 1 Tim 5.17–19; Titus 1.5. For the gift of healing, see 1 Cor 12.27–30; here it is exercised by the community's leaders. *Oil* was a common remedy for pain throughout the ancient world; see Lk 10.34. Christian healing was performed in the *name* of Jesus; see, e.g., Mk 16.17–18; Acts 3.6. **5.15** It was commonly assumed that sickness was in some measure a punishment for *sins*, so that healing was both physical and spiritual or moral; see Mk 2.3–12; Jn 5.14; but cf. Jn 9.1–3. **5.17–18** See 1 Kings 17.1; 18.41–45. **5.20** The text simply has a possessive pronoun (see text note *b*), so it could be read as offering a double blessing, salvation of the *soul* and forgiveness of sins, to either the converter or the converted.

The First Letter of PETER

THE SALUTATION (1.1–2) and final greeting (5.12–14) of 1 Peter give information concerning the Letter's origin and addressees and provide clues about its author and date. These verses say it was sent by the apostle Peter from Rome to Christians in five areas of Asia Minor whose names approximate those of Roman provinces there. The author calls Rome "Babylon" (5.13), a name frequently used for that city in Jewish and Christian tradition after the Roman destruction of Jerusalem in 70 CE. The salutation and 5.9 indicate that Christianity was widespread in Asia Minor when the Letter was written; this was probably the result of Paul's preaching there in the 60s.

Although the readers are suffering for their faith, there is no hint of current or impending martyrdom as there is, for example, in Revelation, a document often dated in the late 90s. If 1 Peter represents the earlier stages of such eventually lethal suffering, it would point to a date in the late 80s. This date and the high quality of the Greek suggest that 1 Peter is pseudonymous.

Purpose

THE SOCIAL TENSIONS AND the suffering reflected in 2.19–24; 3.14–15; 4.1–4, 12–19; 5.10 are best explained by the conversion of Gentiles who were at home in Greco-Roman culture (see 1.4, 18; 2.10; 4.3–4) to Christianity, which was a despised, foreign religion (see 4.14–16), and by the negative response of the converts' own families (see 3.1). Roman society was hierarchical, and suspicions about foreign religions included the fear that conversion would impair such established hierarchical relationships and cause slaves and women, for example, to misbehave (see, e.g., Cicero, *Laws* 2.1–15). Romans expected foreign religions to cause immorality (especially adultery), insubordination within the household, and sedition against the state. 1 Peter counters these expectations. The author emphasizes that those converted are to imitate Christ (2.21; 4.1) by, among other things, doing good (2.12, 15, 20; 3.16; 4.19; see Lk

6.27–28) and not retaliating against those who slander their community (2.18, 20–23; 3.9, 14–16).

Social Context

PLACED IN A SOCIAL CONTEXT whose core values were to be rejected (1.18; 4.3–4), Christians faced the problem of slander and misunderstanding from their neighbors, former friends, and families. Christians were not to go out of their way to be offensive or condemnatory (see 3.15b–16a), but in the final analysis, when Christian values conflicted with those of the society around them, Christians were to remain faithful to their core convictions, even when that entailed suffering, however undeserved it may have seemed. Their example was Christ, who also suffered unjustly. Yet as Christ did not abandon the world, neither were his followers to do that. Faithful Christian conduct could effect changes even within pagan society (2.15), and with such hope Christians were to live out their faith even when persecuted for it. Unlike Paul (see, e.g., Rom 9–10), the author of 1 Peter does not discuss the problem posed by an unbelieving Israel. Rather, adopting OT language to describe the new community grounded in God's redeeming act in Christ, the author makes clear that God's new chosen people is to be a unity comprising all people, Gentiles as well as Jews.

Genre and Sources

1 PETER IS A SINGLE, real letter, not, as some claim, a baptismal homily or portions of a baptismal liturgy shaped as or later incorporated into a letter. Rather, it is intended as a circular letter addressed to Christian communities scattered over the northern half of Asia Minor. There are allusions to materials contained in the Gospels, but the author's sources seem earlier than the written Gospels (cf. 4.14; Mt 5.10; Lk 6.22). Christian catechetical traditions are also employed (e.g., the household code), and 1.20; 3.18–22 may contain elements from early Christian hymns. [DAVID L. BALCH, revised by PAUL J. ACHTEMEIER]



The five provinces mentioned in the address of 1 Peter (1.1) make up a large proportion of Asia Minor.

Salutation

1

Peter, an apostle of Jesus Christ, To the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2]who have been chosen and destined by God the Father and sanctified by the Spirit to be obedient to Jesus Christ and to be sprinkled with his blood:

May grace and peace be yours in abundance.

A Living Hope

3 Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, [4]and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, [5]who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. [6]In this

you rejoice,[a] even if now for a little while you have had to suffer various trials,
7 so that the genuineness of your faith—being more precious than gold that,
though perishable, is tested by fire—may be found to result in praise and glory
and honor when Jesus Christ is revealed. 8 Although you have not seen[b] him, you
love him; and even though you do not see him now, you believe in him and
rejoice with an indescribable and glorious joy, 9 for you are receiving the
outcome of your faith, the salvation of your souls.

10 Concerning this salvation, the prophets who prophesied of the grace that
was to be yours made careful search and inquiry, 11 inquiring about the person or
time that the Spirit of Christ within them indicated when it testified in advance to
the sufferings destined for Christ and the subsequent glory. 12 It was revealed to
them that they were serving not themselves but you, in regard to the things that
have now been announced to you through those who brought you good news by
the Holy Spirit sent from heaven—things into which angels long to look!

A Call to Holy Living

13 Therefore prepare your minds for action;[c] discipline yourselves; set all your
hope on the grace that Jesus Christ will bring you when he is revealed. 14 Like
obedient children, do not be conformed to the desires that you formerly had in
ignorance. 15 Instead, as he who called you is holy, be holy yourselves in all your
conduct; 16 for it is written, “You shall be holy, for I am holy.”

17 If you invoke as Father the one who judges all people impartially
according to their deeds, live in reverent fear during the time of your exile.
18 You know that you were ransomed from the futile ways inherited from your
ancestors, not with perishable things like silver or gold, 19 but with the precious
blood of Christ, like that of a lamb without defect or blemish. 20 He was destined
before the foundation of the world, but was revealed at the end of the ages for
your sake. 21 Through him you have come to trust in God, who raised him from
the dead and gave him glory, so that your faith and hope are set on God.

22 Now that you have purified your souls by your obedience to the truth[a] so
that you have genuine mutual love, love one another deeply[b] from the heart.[c]
23 You have been born anew, not of perishable but of imperishable seed, through
the living and enduring word of God.[d] 24 For

> “All flesh is like grass
> and all its glory like the flower of grass.
> The grass withers,

and the flower falls,

25 but the word of the Lord endures forever.” That word is the good news that was announced to you.

1.1–2 The salutation includes the author’s self-introduction, a lengthy designation of addressees, and a prayer that replaces the usual greeting. **1.1** *Exiles of the Dispersion.* The author describes the negative social experience of these primarily gentile Christians in language derived from the OT account of the Jews being exiled from Israel to Babylon, thus beginning the identification of the Christian community as the (new) chosen people. **1.2** Being *chosen* by God (see 2.9; 5.13) marks out Christians as the new chosen people and thus alienates them religiously and socially from their contemporaries (see 2.11). *Sprinkled with his blood,* recalling the blood of the covenant (Ex 24.3–8), implies a similar covenant established through Christ. Cf. Heb 9.20–26. **1.3–12** Instead of an opening thanksgiving, a long blessing introduces some of the themes of the Letter (see also 2 Cor 1.3). **1.3** On *new birth* by hearing (and accepting) God’s word, see v. 23. **1.5** *Salvation,* including judgment, is primarily God’s future act (see vv. 13, 17; cf. v. 9). **1.10–11** Christians understood Israel’s *prophets* to have been inspired by the *Spirit of Christ* and to have foretold events in the life of Jesus and in the history of the early church; see Lk 24.25–27. Such continuity between Israel and the Christian community justified the author’s appropriation of the language of Israel to describe that Christian community. **1.13–21** The author shifts from reflection on the gospel to ethical exhortation. **1.13** *Prepare,* lit. “gird up your loins,” i.e., gather your robes (see Ex 12.11). At Passover Jews gird themselves for action; here the metaphor is applied to Christian eschatological hope. *Hope,* introduced in v. 3, is central in vv. 13–21. **1.14** *Do not be conformed.* See Rom 12.2. The gentile addressees formerly lived in *ignorance* (see also v. 18; 2.10; 4.2–3). **1.16** Lev 19.2. **1.17** For God as one who *judges all people impartially,* see Deut 10.17; Acts 10.34; Rom 2.11. *Reverent fear.* See 2.17. *Exile.* See 1.1; 2.11. **1.18** *Ransomed* (see Isa 52.3; Mk 10.45; Rom 3.24–25; Gal 3.13), purchased by Christ, as a slave’s freedom is purchased from a Roman master. *Futile ways inherited from…ancestors* again characterizes the readers as converted Gentiles (see note on 1.14). **1.19** *Lamb* may recall Isa 53.7 or Ex 12.5, but the Greek word used suggests the OT sacrificial system in which only perfect animals were acceptable to God. Cf. Jn 1.29; Rev 5.6. **1.20** *Destined…revealed.* The contrast may be from an early Christian hymn. The author assumes that events of the *end of the ages* have already happened. **1.22–25** Christians’ ethics are grounded in their new birth through the word of God. **1.22** *Genuine mutual love* (Greek *philadelphia*), a term more common in Greco-

Roman ethics than in the NT (but see 3.8; 1 Thess 4.9). *Love one another deeply.* An ethic based on love is at the heart of the Christian faith. **1.23** For another use of *seed* as metaphor for the *word of God*, see Mk 4.14–20. **1.24–25a** Isa 40.6–8. **1.25b** The continuity of Israel and the Christian community is again emphasized: Isaiah's word becomes the Christian gospel.

The Living Stone and a Chosen People

2

Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. 2Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—3if indeed you have tasted that the Lord is good.

4 Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and 5like living stones, let yourselves be built[e] into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. 6For it stands in scripture:

> "See, I am laying in Zion a stone,
> a cornerstone chosen and precious;
> and whoever believes in him[f] will not be put to shame."

7To you then who believe, he is precious; but for those who do not believe,

> "The stone that the builders rejected
> has become the very head of the corner,"

8and

> "A stone that makes them stumble,
> and a rock that makes them fall."

They stumble because they disobey the word, as they were destined to do.

9 But you are a chosen race, a royal priesthood, a holy nation, God's own people,[g] in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.

> 10 Once you were not a people,
> but now you are God's people;
> once you had not received mercy,
> but now you have received mercy.

Live as Servants of God

11 Beloved, I urge you as aliens and exiles to abstain from the desires of the
flesh that wage war against the soul. 12Conduct yourselves honorably among the
Gentiles, so that, though they malign you as evildoers, they may see your
honorable deeds and glorify God when he comes to judge.[a]

13 For the Lord's sake accept the authority of every human institution,[b]
whether of the emperor as supreme, 14or of governors, as sent by him to punish
those who do wrong and to praise those who do right. 15For it is God's will that
by doing right you should silence the ignorance of the foolish. 16As servants[c] of
God, live as free people, yet do not use your freedom as a pretext for evil.
17Honor everyone. Love the family of believers.[d] Fear God. Honor the emperor.

The Example of Christ's Suffering

18 Slaves, accept the authority of your masters with all deference, not only those
who are kind and gentle but also those who are harsh. 19For it is a credit to you
if, being aware of God, you endure pain while suffering unjustly. 20If you endure
when you are beaten for doing wrong, what credit is that? But if you endure
when you do right and suffer for it, you have God's approval. 21For to this you
have been called, because Christ also suffered for you, leaving you an example,
so that you should follow in his steps.

> 22 "He committed no sin,
> and no deceit was found in his mouth."

23When he was abused, he did not return abuse; when he suffered, he did not
threaten; but he entrusted himself to the one who judges justly. 24He himself bore
our sins in his body on the cross,[e] so that, free from sins, we might live for
righteousness; by his wounds[f] you have been healed. 25For you were going astray
like sheep, but now you have returned to the shepherd and guardian of your
souls.

2.1–3 The author returns to exhortation, urging all Christian readers to grow into salvation. **2.2** The author employs the feminine metaphor of a mother's *milk* for the word of Christ. **2.3** *Tasted*, a reference to Ps 34.8. The author returns to this psalm in 3.10–12. **2.4–10** The author quotes Isa 28.16, then links it to two other texts that also describe stones, Ps 118.22; Isa 8.14. See also Mt 21.42; Mk 12.10; Acts 4.11; Rom 9.33; Eph 2.20. **2.5** *Spiritual sacrifices* include worship and social ethics (see Rom 12.1; Heb 13.15–16). **2.6** Isa 28.16. *Stone*, Christ, as in vv. 7–8. **2.7** The quotation is from Ps 118.22. **2.8** Isa 8.14. **2.9** *A chosen race…God's own people*, four honorific titles taken from Ex 19.6; Isa 43.20–21.

What in the OT describes Israel is here applied to the Christian community, as also v. 10. **2.10** Hos 1.9; 2.23. **2.11–3.12** *Beloved, I urge you.* A first-person address begins a major new section treating Christian conduct among gentile unbelievers. **2.11** *Aliens and exiles* is drawn from Greek Gen 23.4; Ps 38.13 and describes the status of Christians in their surrounding pagan society; see note on 1.1. **2.12** The readers' *honorable* conduct is meant to counter pagan gossip, not legal charges (see Introduction; Mt 5.11, 16; see also notes on 3.15; 3.16). **2.13–3.7** Elements of a household code (see also Eph 5.21–6.9; Col 3.18–4.1) focusing on slaves and wives, whose lowly social status serves as a metaphor for the similarly low social status accorded Christians by Greco-Roman society. **2.13** On submission to governing *authorities,* see Rom 13.1–7; 1 Tim 2.1–2. **2.14** See Rom 13.3–4. **2.15** Christian behavior even under stress is the best defense against false charges brought against Christians. See 3.16. **2.16** The readers are *free* from ignorance and darkness, and, paradoxically, they are *servants* (more accurately *slaves;* see text note *c*) exhorted to accept others' legitimate authority. **2.17** The author differentiates the *fear* (reverent awe) due to God (see 1.17) from the *honor* due *everyone,* including the *emperor. Love* is again seen as a primary Christian virtue (see note on 1.22). **2.18–25** Because the slaves' Christian identity and behavior are metaphorical for those of all Christians, Christ's example and sacrifice are relevant for all readers. **2.18** The direct address to *slaves* is unusual in Greco-Roman ethical literature; it is a Jewish and Christian innovation. As 2.15; 3.16 indicate, the author hopes the slaves' behavior will affect even harsh, non-Christian masters; see also 1 Tim 6.1; Titus 2.9–10. **2.19–20** On *credit* (lit. "grace") for enduring wrongs, see 3.14; see also Lk 6.32–34. *Being aware of God* implies that their punishment results from their Christian behavior or belief. **2.21–25** Many detect an early Christian hymn here; others see simply an interpretation of Isa 53. **2.22** Isa 53.9b. **2.23** See 3.9. **2.24** Christ's redeeming work is expressed by Isa 53.4–5. **2.25** *Astray like sheep.* See Isa 53.6; see also note on 5.2.

Wives and Husbands

3

Wives, in the same way, accept the authority of your husbands, so that, even if some of them do not obey the word, they may be won over without a word by their wives' conduct, [2]when they see the purity and reverence of your lives. [3]Do not adorn yourselves outwardly by braiding your hair, and by wearing gold ornaments or fine clothing; [4]rather, let your adornment be the inner self with the

lasting beauty of a gentle and quiet spirit, which is very precious in God's sight. 5It was in this way long ago that the holy women who hoped in God used to adorn themselves by accepting the authority of their husbands. 6Thus Sarah obeyed Abraham and called him lord. You have become her daughters as long as you do what is good and never let fears alarm you.

7 Husbands, in the same way, show consideration for your wives in your life together, paying honor to the woman as the weaker sex,[g] since they too are also heirs of the gracious gift of life—so that nothing may hinder your prayers.
[a]

Suffering for Doing Right

8 Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind. 9Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called—that you might inherit a blessing. 10For

> "Those who desire life
> and desire to see good days,
> let them keep their tongues from evil
> and their lips from speaking deceit;
> 11 let them turn away from evil and do good;
> let them seek peace and pursue it.
> 12 For the eyes of the Lord are on the righteous,
> and his ears are open to their prayer.
> But the face of the Lord is against those who do evil."

13 Now who will harm you if you are eager to do what is good? 14But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear,[a] and do not be intimidated, 15but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; 16yet do it with gentleness and reverence.[b] Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. 17For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. 18For Christ also suffered[c] for sins once for all, the righteous for the unrighteous, in order to bring you[d] to God. He was put to death in the flesh, but made alive in the spirit, 19in which also he went and made a proclamation to the spirits in prison, 20who in former times did not obey, when God waited patiently

in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. [21]And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for[e] a good conscience, through the resurrection of Jesus Christ, [22]who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

3.1–7 The household code continues with direct addresses to wives and husbands. Whereas other household codes (cf. Col 3–4) address other household members in pairs, only the wife/husband pair occurs in 1 Peter. **3.1** As is typical in patriarchal Greco-Roman culture, *wives* are exhorted to be subordinate in the household, although here the goal is to win over the unbelieving *husbands* to following Christ. **3.3–4** The contrast between external and internal adornment was common in both Jewish and Greco-Roman writings (e.g., Isa 3.18–24; *1 Enoch* 8.1; see also 1 Tim 2.9–10). **3.6** Sarah calls Abraham *lord* (or "husband") in Gen 18.12. To *do what is good* is a key idea in 1 Peter (see 2.15, 20; 3.17). *Fears* include wives' fear of their unbelieving husbands; the admonition not to fear is a reinterpretation of Prov 3.25. **3.7** The advice to husbands in light of the absence of a similar admonition to masters of slaves points to the importance of mutual respect between husbands and wives in early Christian communities. **3.7b** Failure by husbands to be considerate of their wives will mean the husbands' prayers may be unheeded by God. **3.8–12** A summary of exhortations closes this section (2.11–3.12). **3.8** *Unity of spirit*, a central domestic and political concern of Greco-Roman society, was also highly important in early Christian tradition (see, e.g., Phil 2.1–4; Rom 12.16). On *love for one another* (lit. "brotherly love"), see 1.22; 2.17. **3.9** On not returning *abuse*, see 2.23; see also Lk 6.28; Rom 12.17. **3.10–12** Ps 34.12–16. The psalm includes terms and ideas central to this Letter, such as the warning against evil speech in v. 10b (see 2.22–23) and the emphasis on doing good in v. 11a. To *seek peace* (v. 11b) and harmony in household relationships and with society was one purpose of the household code. **3.13–17** The psalm quoted in vv. 10–12 provides a transition to this section, which is focused on doing good. **3.14** On the idea that those who suffer are *blessed*, see Mt 5.10. V. 14b quotes and interprets Isa 8.12. **3.15** *Defense* (Greek *apologia*) could refer technically to a legal defense but instead concerns the reputation of Christ and Christian exiles in Greco-Roman society (see Introduction). Jews also had to defend themselves (including their wives and slaves) against accusations (see Josephus, *Against Apion*). **3.16** Concern for outsiders who *malign* these Christians frames the household code; see note on 2.12. By the behavior recommended in the code, these *aliens and exiles* (2.11)

indirectly address outsiders' objections. **3.17** On *suffering for doing good,* see 2.20. **3.18–22** The ascent of Christ, who had suffered, gives victory to the baptized. *Went* in v. 19 and *has gone* in v. 22 are the same verb, implying a description here of the one ascent by Christ. **3.18** Greek and Jewish heroes suffered for other worthy persons and for the law (see 2 Macc 6.28; 7.37; 4 Macc 6.27; see also Rom 5.7–8), but Christ *suffered for sins* (see 2.21). Many scholars perceive an early Christian tradition embodied in vv. 18, 22. **3.19** *The spirits in prison,* perhaps those "sons of God" who corrupted human women and were destroyed by the flood (see Gen 6.1–4; *1 Enoch* 10.4–6). The point is that the cosmic Lord is victorious over all the disobedient (see v. 22). **3.20** To establish a parallel with baptism, the author argues that Noah and his family were saved from a corrupted world *through water,* i.e., by means of the flood waters (see Gen 6–8). **3.21** *Dirt from the body,* lit. "filth of the flesh," i.e., desires of the flesh (see 2.11; 4.2). The reading of text note *e* is better, seeing baptism as *a pledge to God* out of a good consciousness or awareness of God. **3.22** On Jesus' seat at *the right hand of God,* see Ps 110.1; see also Eph 1.20–22; Heb 1.3–4, 13.

Good Stewards of God's Grace

4

Since therefore Christ suffered in the flesh,[f] arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin), [2]so as to live for the rest of your earthly life[a] no longer by human desires but by the will of God. [3]You have already spent enough time in doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry. [4]They are surprised that you no longer join them in the same excesses of dissipation, and so they blaspheme.[b] [5]But they will have to give an accounting to him who stands ready to judge the living and the dead. [6]For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does.

7 The end of all things is near;[c] therefore be serious and discipline yourselves for the sake of your prayers. [8]Above all, maintain constant love for one another, for love covers a multitude of sins. [9]Be hospitable to one another without complaining. [10]Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. [11]Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with

the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen.

Suffering as a Christian

12 Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. [13]But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. [14]If you are reviled for the name of Christ, you are blessed, because the spirit of glory,[d] which is the Spirit of God, is resting on you.[e] [15]But let none of you suffer as a murderer, a thief, a criminal, or even as a mischief maker. [16]Yet if any of you suffers as a Christian, do not consider it a disgrace, but glorify God because you bear this name. [17]For the time has come for judgment to begin with the household of God; if it begins with us, what will be the end for those who do not obey the gospel of God? [18]And

> "If it is hard for the righteous to be saved,
> what will become of the ungodly and the sinners?"

[19]Therefore, let those suffering in accordance with God's will entrust themselves to a faithful Creator, while continuing to do good.

4.1–6 Exhortations to the moral life that distinguishes Christians from outsiders. **4.1** See 3.18. *Has finished with sin* means either that those baptized are freed from sin's power (see Rom 6.7) or that Christ by carrying sins to the cross has dealt with them once for all (see Heb 7.27; 9.28), not that whoever has suffered no longer sins. **4.3** The Jewish-Christian author designates those outside the (primarily gentile) Christian community as *Gentiles* in keeping with the use of OT language to describe the Christian community. See Introduction; notes on 1.1; 1.10–11. **4.4** Those who slander the new Christians' lifestyle *blaspheme* God. **4.5** The tables will be turned on those who call Christians *to give an accounting.* See 3.15; see also Mt 7.1–2; Rom 2.3. **4.6** *The gospel was proclaimed even to the dead.* This means either that the righteous of Hebrew history share the faith of Christians (see Heb 4.2; 11) or that the Christian dead heard the gospel while they were still alive. **4.7–11** The focus of the exhortations shifts from relations with outsiders to the ways Christians should treat each other. **4.7** *The end of all things,* God's universal judgment (see v. 5). The expectation that this event was *near* was widespread in early Christianity; see Rom 13.12; 1 Cor 10.11; Rev 22.20; cf. 2 Pet 3.3. *Prayers.* See 3.7, 12. **4.8** *Love for one another* (see also 1.22; 2.17) is being tested by persecution (see v. 12).

4.10 On the allotment of various *gifts*, see Rom 12.3–8; 1 Cor 12.4–11. **4.11** *To him belong…Amen*, a doxology repeated in 5.11. **4.12–19** The repetition of the address *beloved* signals a new section of the letter (see 2.11) that restates the themes of 1.6–8; 3.13–17. **4.12** *Fiery ordeal.* See 1.6–7. **4.13** *Rejoice.* See 1.6, 8. *Sharing Christ's sufferings.* See 2 Cor 1.3–11; Phil 3.10–11. Christ's *glory is revealed* at the last judgment. **4.14** *Reviled…blessed.* See the beatitude in Mt 5.11; Lk 6.22. **4.16** The name *Christian* was apparently originally employed by outsiders to designate followers of Christ; see Acts 11.26. **4.17** *Household of God* (see also Eph 2.19; 1 Tim 3.15; Heb 3.6), points to the close relationship among Christians; see 5.14. **4.18** Prov 11.31. **4.19** The author encourages readers by identifying the judge of all (see vv. 5, 7) as the *faithful Creator. Entrust*(ing) *themselves* to God is accomplished by *doing good*, a point that sums up the thrust of this section.

Tending the Flock of God

5

Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you [2]to tend the flock of God that is in your charge, exercising the oversight,[a] not under compulsion but willingly, as God would have you do it[b]—not for sordid gain but eagerly. [3]Do not lord it over those in your charge, but be examples to the flock. [4]And when the chief shepherd appears, you will win the crown of glory that never fades away. [5]In the same way, you who are younger must accept the authority of the elders.[c] And all of you must clothe yourselves with humility in your dealings with one another, for

> "God opposes the proud,
> but gives grace to the humble."

6 Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. [7]Cast all your anxiety on him, because he cares for you. [8]Discipline yourselves, keep alert.[d] Like a roaring lion your adversary the devil prowls around, looking for someone to devour. [9]Resist him, steadfast in your faith, for you know that your brothers and sisters[e] in all the world are undergoing the same kinds of suffering. [10]And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. [11]To him be the power

forever and ever. Amen.

Final Greetings and Benediction

12 Through Silvanus, whom I consider a faithful brother, I have written this
short letter to encourage you and to testify that this is the true grace of God.
Stand fast in it. 13Your sister church[f] in Babylon, chosen together with you,
sends you greetings; and so does my son Mark. 14Greet one another with a kiss
of love.

Peace to all of you who are in Christ.[g]

5.1–5 To elements of a household code (2.13–3.7) are added elements of a congregational code. **5.1** *An elder myself,* a rare self-reference by the author (see 1.1; 2.11). *Elders* were authoritative persons whose presence is noted in many early Christian writings. **5.2** *Tend the flock.* See Jn 21.16, Jesus' command to Peter. Proper tending is described by three pairs of contrasts (*not…but*) here and in v. 3. **5.3** The command not to *lord it over* others prohibits the kind of harsh authority some have experienced from outsiders (see 2.18). **5.4** *You will win* (lit. "you will receive payment"). This eschatological reward stands in contrast to the greed forbidden in v. 2. **5.5** *Younger,* probably simply an age group. *Elders,* officials who are also older. *Humility.* See 3.8; 4.7–11. *God…humble.* Prov 3.34. **5.6–11** A final promise of vindication. **5.6** On *exalting* the humble, see Lk 14.11; 18.14; Phil 2.8. **5.7** *Anxiety.* See Mt 6.25–34. **5.8–9** Resisting the *devil,* God's enemy, points to the larger struggle between good and evil within which the Christians are to understand their suffering. **5.10** Four parallel verbs reinforce the expectation *that he may exalt you* (v. 6). **5.11** See 4.11c. **5.12–14** Final exhortation and greetings. **5.12** *Through Silvanus.* Silvanus is the letter bearer, not the author's secretary; see Acts 15.22 ("Silas"); 1 Thess 1.1; 2 Thess 1.1. *Encourage.* See 2.11 (where the same word is translated *urge*) and 5.1 (where it is translated *exhort*). *Stand fast* in God's grace (see 1.13). This exhortation closes the body of the Letter. **5.13** *Babylon,* the author's name for Rome (see Rev 17.5, 18). *Mark.* See Acts 12.12–17. **5.14** The *kiss of love* (see Rom 16.16) is familial, i.e., for members of the household of God (4.17). The farewell mentions *peace,* a concluding wish that reflects the conflict situation addressed by the Letter; see 1.2; 3.11.

The Second Letter of PETER

THE SECOND LETTER of Peter is presented as Peter's testament, i.e., an account of Peter's teaching as he wished it to be remembered after his death (1.12–15). If Peter himself wrote it, he must have done so shortly before his martyrdom in Rome in 64/65 CE. Most scholars, however, now believe it was written after Peter's death by a writer following a literary convention of the time that allowed an author to attribute a "testament" to a great figure of the past. 2 Peter may well have been sent from the church of Rome and therefore attributed to the apostle who had for a time played a role in the leadership of that church. By writing in Peter's name, the author was able to restate and defend Peter's teaching in a situation in which opponents were criticizing the apostolic message. He also expressed the normative value of the apostolic teaching for the period after the death of the apostles.

Date

2 PETER HAS OFTEN BEEN CONSIDERED the latest book in the New Testament (even as late as 150 CE), but the basis for this view is weak. The best clue to the date of 2 Peter lies in 3.3–4. These verses seem to reflect a time when the early Christian expectation that Christ would come in glory within the lifetime of the first Christian generation had been disappointed. Because the problem this posed for Christian hope was soon surmounted, these verses seem to date 2 Peter around 80–90 CE.

Opponents

2 PETER DEFENDS PETER'S TEACHING against critics who probably wanted to free the Christian message from features that were embarrassing to the church in a pagan environment. Jewish-Christian moral strictness made life difficult for Christians in a more permissive pagan society, so the opponents

argued that Christians were free from moral constraints. The Christian hope that Christ would come to judge the world and to establish a new world of righteousness was also alien to pagan views, so the opponents argued that the idea of a coming judgment was simply mistaken. This skepticism reinforced their moral libertinism. In reply, 2 Peter insists that the Christian hope is essential to the gospel and provides a motive for righteous living.

Purpose

2 PETER FACES THE PROBLEMS of Christianity's twin transition from a Jewish to a pagan context and from the apostolic to the postapostolic age. 2 Peter insists on the ethical demand and the future hope of the gospel, maintaining these typically Jewish aspects of early Christian teaching, while also (esp. in 1.3–11) contextualizing them by translating them from Jewish into more typically Hellenistic cultural terms.

Form and Structure

2 PETER IS A TESTAMENT in the form of a letter. Four passages in which Peter foresees the future and provides for his teaching to be remembered reflect the Jewish testament genre (1.3–11, 12–15; 2.1–3a; 3.1–4). Attached to these are passages defending Peter's teaching against the opponents (1.16–19, 20–21; 2.3b–10a; 3.5–10) and two passages contrasting the evil ways of the opponents (2.10b–22) with the righteous conduct expected of the readers (3.11–16).

Relationship to Jude

PARTS OF 2 PETER (esp. 2.1–18; 3.1–3) are closely related to the Letter of Jude. Most scholars now agree that the author of 2 Peter was dependent on Jude's Letter, from which he adapted material for his own purpose. [RICHARD J. BAUCKHAM]

Salutation

1

Simeon[a] Peter, a servant[b] and apostle of Jesus Christ,

To those who have received a faith as precious as ours through the righteousness of our God and Savior Jesus Christ:[c]

2 May grace and peace be yours in abundance in the knowledge of God and of Jesus our Lord.

The Christian's Call and Election

3 His divine power has given us everything needed for life and godliness, through the knowledge of him who called us by[d] his own glory and goodness. 4Thus he has given us, through these things, his precious and very great promises, so that through them you may escape from the corruption that is in the world because of lust, and may become participants of the divine nature. 5For this very reason, you must make every effort to support your faith with goodness, and goodness with knowledge, 6and knowledge with self-control, and self-control with endurance, and endurance with godliness, 7and godliness with mutual[e] affection, and mutual[e] affection with love. 8For if these things are yours and are increasing among you, they keep you from being ineffective and unfruitful in the knowledge of our Lord Jesus Christ. 9For anyone who lacks these things is short-sighted and blind, and is forgetful of the cleansing of past sins. 10Therefore, brothers and sisters,[f] be all the more eager to confirm your call and election, for if you do this, you will never stumble. 11For in this way, entry into the eternal kingdom of our Lord and Savior Jesus Christ will be richly provided for you.

12 Therefore I intend to keep on reminding you of these things, though you know them already and are established in the truth that has come to you. 13I think it right, as long as I am in this body,[a] to refresh your memory, 14since I know that my death[b] will come soon, as indeed our Lord Jesus Christ has made clear to me. 15And I will make every effort so that after my departure you may be able at any time to recall these things.

Eyewitnesses of Christ's Glory

16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. 17For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved,[c] with whom I am well pleased." 18We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

19 So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. 20First of all you must

understand this, that no prophecy of scripture is a matter of one's own interpretation, [21]because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.[d]

1.1–2 The opening address and greeting are characteristic of early Christian letters. **1.3–11** A summary of Peter's teaching as it is to be remembered after his death, stressing both God's grace and the need for moral effort if Christians are to attain final salvation. **1.4** To *become participants of the divine nature* does not mean to share God's essence but to receive "godlike" immortality. **1.5–7** In this "ladder" of virtues, each virtue is the means of producing the next (this sense of the Greek is lost in translation). All the virtues grow out of *faith,* and all culminate in *love.* **1.12–15** Peter's teaching will be his permanent bequest to the church. **1.16–21** This section replies to the opponents' charges that the apostles' prediction of Christ's future coming was their own invention (vv. 16–19) and that OT prophecies of it did not come from God (vv. 20–21). **1.16–18** At the transfiguration (Mt 17.1–8), the apostles saw Jesus appointed by God as the Messiah who will come to judge and rule the world (Ps 2.6–9). **1.19** *The prophetic message,* OT prophecy in general. *The morning star,* Christ at his coming in glory (Num 24.17; Rev 22.16). **1.20** *One's own interpretation,* probably not interpretation of scripture by its readers, but the prophets' interpretation of their visions. **1.21** See Jer 20.9; 23.16–32; Am 3.8.

False Prophets and Their Punishment

2

But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive opinions. They will even deny the Master who bought them—bringing swift destruction on themselves. [2]Even so, many will follow their licentious ways, and because of these teachers[e] the way of truth will be maligned. [3]And in their greed they will exploit you with deceptive words. Their condemnation, pronounced against them long ago, has not been idle, and their destruction is not asleep.

4 For if God did not spare the angels when they sinned, but cast them into hell[f] and committed them to chains[g] of deepest darkness to be kept until the judgment; [5]and if he did not spare the ancient world, even though he saved Noah, a herald of righteousness, with seven others, when he brought a flood on a world of the ungodly; [6]and if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction[h] and made them an example of what is

coming to the ungodly;[i] 7and if he rescued Lot, a righteous man greatly distressed by the licentiousness of the lawless 8(for that righteous man, living among them day after day, was tormented in his righteous soul by their lawless deeds that he saw and heard), 9then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment until the day of judgment 10—especially those who indulge their flesh in depraved lust, and who despise authority.

Bold and willful, they are not afraid to slander the glorious ones,[j] 11whereas angels, though greater in might and power, do not bring against them a slanderous judgment from the Lord.[k] 12These people, however, are like irrational animals, mere creatures of instinct, born to be caught and killed. They slander what they do not understand, and when those creatures are destroyed,[a] they also will be destroyed, 13suffering[b] the penalty for doing wrong. They count it a pleasure to revel in the daytime. They are blots and blemishes, reveling in their dissipation[c] while they feast with you. 14They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children! 15They have left the straight road and have gone astray, following the road of Balaam son of Bosor,[d] who loved the wages of doing wrong, 16but was rebuked for his own transgression; a speechless donkey spoke with a human voice and restrained the prophet's madness.

17 These are waterless springs and mists driven by a storm; for them the deepest darkness has been reserved. 18For they speak bombastic nonsense, and with licentious desires of the flesh they entice people who have just[e] escaped from those who live in error. 19They promise them freedom, but they themselves are slaves of corruption; for people are slaves to whatever masters them. 20For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overpowered, the last state has become worse for them than the first. 21For it would have been better for them never to have known the way of righteousness than, after knowing it, to turn back from the holy commandment that was passed on to them. 22It has happened to them according to the true proverb,

> "The dog turns back to its own vomit,"

and,

> "The sow is washed only to wallow in the mud."

2.1–3a Peter's prediction of the arrival of false teachers after his death. **2.1**

The false teachers probably *deny* Christ by flouting his moral authority (as in Titus 1.16; Jude 4). **2.3b–10a** A reply to the opponents' claim that the expected judgment of the world is not going to happen. Examples of God's judgment in the past (see Jude 6–7) are cited, along with examples of righteous people spared from judgment (see Wis 10.4–9). The judgments are warnings for the wicked; Noah and Lot are models for the righteous in a wicked world. **2.4** *Angels*, the "sons of God" of Gen 6.1–4, as interpreted in Jewish literature. **2.5** *Noah* is *a herald of righteousness* because, according to tradition, he preached repentance before the flood. **2.6–8** See Gen 18.16–19.29. **2.7** For *Lot* as *a righteous man*, see Gen 18.23–25; Wis 10.6; 19.17. **2.10b–22** Denunciation of the opponents. **2.10b–11** See Jude 8–9, but here *the glorious ones* are the powers of evil, for whom the opponents fail to show a healthy fear. **2.12** Probably meaning that when the powers of evil are *destroyed* (see text note *a* on p. 2070), these people who now scoff at them will perish with them. **2.13** *Their dissipation*, lit. "their deceits" (Greek *apatais*), which means deceitful pleasures and is also a pun on "love feasts" (Greek *agapais;* see Jude 12). The opponents are turning the church's fellowship meals into mere shams. **2.15–16** See Num 22.21–35; Jude 11. **2.17** See Jude 12–13. **2.19** The *freedom* the opponents promise is liberation from fear of divine judgment and so from moral constraint, but as slaves to sin they cannot give freedom from sin (see Rom 6.15–23; 8.21; 1 Pet 2.16). **2.20** See Mt 12.43–45. **2.22** The first quotation is Prov 26.11; the second is an ancient oriental proverb. **3.1–4** A second prediction of the coming of the false teachers.

The Promise of the Lord's Coming

3

This is now, beloved, the second letter I am writing to you; in them I am trying to arouse your sincere intention by reminding you [2]that you should remember the words spoken in the past by the holy prophets, and the commandment of the Lord and Savior spoken through your apostles. [3]First of all you must understand this, that in the last days scoffers will come, scoffing and indulging their own lusts [4]and saying, "Where is the promise of his coming? For ever since our ancestors died,[f] all things continue as they were from the beginning of creation!" [5]They deliberately ignore this fact, that by the word of God heavens existed long ago and an earth was formed out of water and by means of water, [6]through which the world of that time was deluged with water and perished. [7]But by the same word the present heavens and earth have been reserved for fire, being kept

until the day of judgment and destruction of the godless.

8 But do not ignore this one fact, beloved, that with the Lord one day is like
a thousand years, and a thousand years are like one day. 9The Lord is not slow
about his promise, as some think of slowness, but is patient with you,[a] not
wanting any to perish, but all to come to repentance. 10But the day of the Lord
will come like a thief, and then the heavens will pass away with a loud noise,
and the elements will be dissolved with fire, and the earth and everything that is
done on it will be disclosed.[b]

11 Since all these things are to be dissolved in this way, what sort of persons
ought you to be in leading lives of holiness and godliness, 12waiting for and
hastening[c] the coming of the day of God, because of which the heavens will be
set ablaze and dissolved, and the elements will melt with fire? 13But, in
accordance with his promise, we wait for new heavens and a new earth, where
righteousness is at home.

Final Exhortation and Doxology

14 Therefore, beloved, while you are waiting for these things, strive to be found
by him at peace, without spot or blemish; 15and regard the patience of our Lord
as salvation. So also our beloved brother Paul wrote to you according to the
wisdom given him, 16speaking of this as he does in all his letters. There are some
things in them hard to understand, which the ignorant and unstable twist to their
own destruction, as they do the other scriptures. 17You therefore, beloved, since
you are forewarned, beware that you are not carried away with the error of the
lawless and lose your own stability. 18But grow in the grace and knowledge of
our Lord and Savior Jesus Christ. To him be the glory both now and to the day of
eternity. Amen.[d]

3.2 *Your apostles,* those who founded the readers' churches. **3.3** *Scoffers,* people who treat God's revelation with contempt (see Ps 1.1; Prov 1.22; Isa 28.14; Jude 18). **3.4** *Our ancestors,* probably the first Christian generation (though some interpreters take them to be the Israelites of the past). The *scoffers* say that the apostles' *promise* of Christ's coming in glory set a time limit (within the lifetime of the first Christian generation, see Mk 9.1; 13.30) that has now expired. But they also express a rationalistic assumption about the world: nothing has changed since *the beginning of creation,* i.e., divine interventions in history do not happen. **3.5–7** A reply to the assumption made at the end of v. 4. **3.5** On creation *out of water,* see Gen 1.2, 6–10. **3.6** *Through which,* through the word of God and through water (the flood; see Gen 7.11). **3.7** Jewish traditions

spoke of two universal judgments, one by water (in the past), the other by *fire* (in the future). Fire is a common biblical image of judgment. **3.8–10** A reply to the charge (v. 4) that the expectation of the Lord's coming has been disproved by the delay. **3.8** Ps 90.4, to which this verse alludes, was used in Jewish literature to deal with the problem of apparent delay in the fulfillment of God's promises. **3.10** *The day of the Lord,* a common biblical expression for the time of God's final judgment. For its coming *like a thief,* see Mt 24.43–44; 1 Thess 5.2. For imagery of it, see Isa 34.4; Mk 13.25; Rev 6.13–14. The wicked and their deeds *will be disclosed* to God's judicial scrutiny. **3.11–16** Just as the opponents, who scoff at the prospect of divine judgment, live wickedly, so the readers, who hope for the new world of righteousness, should live righteously. **3.12** As God defers the judgment to give time for repentance (v. 9), so God may *hasten* it (see Sir 36.10) if people repent. **3.13** For *new heavens and a new earth,* see Isa 65.17; 66.22; Rev 21.1. Probably a renewal of this creation (not its replacement by another) is meant (as in Rom 8.21): the fire will purge it of evil, so that *righteousness* (personified) can at last find a *home* in it. **3.15** God's *patience* is *salvation* because delaying the judgment gives opportunity for repentance (see v. 9). *Paul* also treated the hope of the Lord's coming as a motive for righteous living. The reference is too general to identify which Pauline Letters had been written to the churches addressed here. **3.16** *Ignorant,* lit. "uninstructed." Paul's difficult sayings are open to misinterpretation only by those who have not gained adequate Christian understanding. Either the opponents claimed Paul's teaching on freedom from the law (see, e.g., Rom 4.15; 5.20; 8.1–2; 1 Cor 6.12; 2 Cor 3.17) as support for their own view of freedom (see note on 2.19), or they held that his expectation of the Lord's coming soon (see, e.g., Rom 13.11–12; 16.20; Phil 4.5; 1 Thess 4.15) had been disproved (see note on 3.4). The reference to Paul's Letters alongside *the other scriptures* shows that they were already being treated as scripture, i.e., read in Christian worship along with the OT.

The First Letter of JOHN

THOUGH IT IS GENERALLY REFERRED TO as a Letter, 1 John does not have the standard opening and closing formulas of a letter. It seems instead to be a kind of essay or homily written to deal with a specific problem.

Author and Relation to Gospel of John

THE LANGUAGE, STYLE, AND IDEAS of 1 John are clearly very similar to those of the Gospel According to John. Therefore, its author was long believed to be identical with the author of the Gospel, who was held to be the apostle John, the son of Zebedee. Though this identification of the Gospel's author is no longer certain (see Introduction to the Gospel of John), it remains possible that the same author wrote both books. Differences in writing style and ideas have, however, led many to conclude that another author wrote 1 John. This person may be the elder who wrote 2 and 3 John, since 1 and 2 John are very similar in style and seem to address the same historical situation. At many points, 1 John seems to quote the words of the Fourth Gospel, or at least the tradition on which that Gospel is based. Thus it is likely that 1 John comes from the same early Christian community or "school" as the Gospel According to John, but from a later point in its history. The author may be speaking for a group who guarded the community's traditions (1.1–5).

Date and Place

IF 1 JOHN WAS COMPOSED after the Gospel, it was probably written no earlier than around 100 CE, though an exact date cannot be determined. According to traditions dating from the second century, 1 John was written in Ephesus. Other places have been suggested, but no better evidence exists for them than for Ephesus.

Historical Background

FIRST JOHN SPEAKS OF CERTAIN PEOPLE who “went out from us,” whom it calls antichrists and liars who deny that Jesus is the Christ or that “Jesus Christ has come in the flesh” (2.18–27; 4.1–3). Such language suggests that 1 John was written to oppose a movement that departed from the community’s traditional beliefs about Jesus (2.24). We do not know exactly what these opponents believed and taught, though they probably claimed to be speaking under the influence of the Holy Spirit (4.1), perhaps believing that statements such as John 14.25–26; 16.12–13 were being fulfilled in them. Most scholars hold that the movement was a form of Docetism, the belief that Jesus Christ was a spiritual being who only “appeared” (Greek *dokeo*) to be human. The opponents of 1 John may have denied that the human Jesus was to be identified with the divine, spiritual Christ or that Jesus’ death had value for salvation.

Message

BY CONTRAST, 1 John urges its Christian readers to stay with what they have heard “from the beginning” (1.1). This means believing in the identity of the physical, human Jesus with the divine Son of God and in the saving value of his death. It also means keeping the commandment to love one another, an area in which the author probably considered the opponents lacking. 1 John repeatedly insists that one cannot truly believe in Jesus Christ without truly and selflessly loving other believers. It is this insistence that “God is love” (4.8) that has kept people interested in 1 John long after the circumstances in which it was written have passed into obscurity. [DAVID K. RENSBERGER, revised by HAROLD W. ATTRIDGE]

The Word of Life

1

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—[2]this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—[3]we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. [4]We are writing these things so that our[a] joy may be

complete.

God Is Light

5 This is the message we have heard from him and proclaim to you, that God is
light and in him there is no darkness at all. [6]If we say that we have fellowship
with him while we are walking in darkness, we lie and do not do what is true;
[7]but if we walk in the light as he himself is in the light, we have fellowship with
one another, and the blood of Jesus his Son cleanses us from all sin. [8]If we say
that we have no sin, we deceive ourselves, and the truth is not in us. [9]If we
confess our sins, he who is faithful and just will forgive us our sins and cleanse
us from all unrighteousness. [10]If we say that we have not sinned, we make him a
liar, and his word is not in us.

1.1–4 The prologue resembles Jn 1.1–18, on which it is probably based. The author uses this familiar material to establish some important themes. One is Jesus Christ's real humanity. Another is the admonition to be faithful to the tradition that the author represents, with its testimony about what has been revealed in Jesus. See also Introduction. **1.1** *What was from the beginning.* See Jn 1.1, but here the phrase means not only the eternal Word, but also the *word of life,* the Christian proclamation that the author regards as having been embodied in Jesus and handed on since his time. See also 1 Jn 2.7, 13–14, 24; 3.11. *Looked at and touched.* The language emphasizes the physical reality of what the tradition proclaims. Cf. Jn 19.35; 20.27. **1.2** *Revealed.* See 3.5, 8. Revelation is a key theme of the Gospel According to John. See Jn 1.18 as well as the various ways in which Jesus is revealed or made known (cf. Jn 1.31; 2.11). In the Gospel revelation takes place primarily through the event of the cross. See Jn 3.14–15. *Eternal life.* See 2.25; 3.14–15; 5.11–13, 20; Jn 3.15–16, 36; 5.24; 6.40, 47; 10.28; 11.25–26; 17.2–3; 20.31. **1.3** 1 John stresses that *Jesus* is *Christ* and God's *Son* (see Introduction; 2.22; 3.23; 4.15; 5.1, 5; also Jn 20.31). *Fellowship* evokes the intimate relationship between God, Jesus, and believers promised by the gospel. Cf. Jn 14.23; 17.21. **1.4** *We are writing.* See 2.1, 12–14, 21, 26; 5.13. *That our joy may be complete.* See Jn 3.29; 15.11; 16.24; 17.13; 2 Jn 12. **1.5–2.11** A unit marked by *light* and *darkness* at both ends and containing six quotations from the author's opponents (*if we say,* 1.6, 8, 10, on sin; *whoever says,* 2.4, 6, 9, on obedience and love). **1.5** *Message.* See 3.11. *God is light.* Cf. 4.8. On *light* and *darkness,* see Jn 1.4–5; 8.12; 9.4–5; 12.46. **1.6–7** *Walking in darkness, walk in the light.* See Jn 3.19–21; 8.12; 11.9–10; 12.35–36. **1.6** See 2.4. **1.7** On imitating Christ (or God), see 2.6; 3.3, 16; 4.11 (also Jn 13.15, 34; 15.10, 12). On Jesus' *blood,* see 5.6–8; Jn 19.34. **1.8–2.2** 1 John maintains the

possibility of sinlessness (3.4–10; 5.18) at least as an ideal but recognizes the reality of human sin and expresses the confidence that God forgives sin through Jesus (see also v. 7; 5.16–17). For the notion of Jesus' sinlessness, cf. Heb 4.15. **1.8** The *truth* is identical to God's word (see v. 10; see also 2.4, 7; Jn 17.17). **1.9** *Confess.* Admitting one's sinfulness is a condition for forgiveness. It is unlikely that a formal penitential ritual was yet in place. *Just,* rendered *righteous* in 2.1, 29; 3.7. **2.1** *Advocate,* used for the Holy Spirit in Jn 14.16, 26; 15.26; 16.7. On Christ as advocate, see Rom 8.34; Heb 7.25; 9.24. **2.2** An *atoning sacrifice* cleanses from sin (4.10; see also Lev 16.16, 30; Rom 3.25; Heb 9.14). *Sins of the whole world.* See Jn 1.29. **2.3** *Know him.* See 4.8. *Commandments,* in particular the commandment of love. See vv. 7–8; 3.22–24; 4.21; 5.2–3; Jn 13.34; 14.15, 21; 15.10, 12–17. **2.4** *Liar.* See 1.6; 2.22; 4.20; also 1.10; 5.10. **2.5** *Love of God,* love for God or love from God. *Perfection.* See 4.12, 17. The emphasis on the language of "perfection" may respond to concerns of the opponents. The author makes perfection contingent on love. For another treatment of the term, cf. Heb 5.9; 7.28; 10.14. **2.6** *Abide in him.* On mutual abiding among God, Jesus, and Christians, see 2.24, 27–28; 3.6, 9, 15–17, 24; 4.13–16; 5.20; Jn 6.56; 10.38; 14.10–11, 17, 20, 23; 15.1–10; 17.21–23, 26. **2.7** *New commandment, old commandment.* What is "new" on the lips of Jesus is now fixed tradition. See Jn 13.34; 2 Jn 5. *Beginning…heard.* See 1.1; 2.24; 3.11. **2.8** *True light.* See Jn 1.5, 9. **2.9–11** *Love* and *hate* are not just feelings, but deeds (3.15–18; 4.20). *Brother or sister,* a fellow Christian. **2.11** *Walks in the darkness.* See note on 1.6–7.

Christ Our Advocate

2

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; [2]and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

3 Now by this we may be sure that we know him, if we obey his commandments. [4]Whoever says, "I have come to know him," but does not obey his commandments, is a liar, and in such a person the truth does not exist; [5]but whoever obeys his word, truly in this person the love of God has reached perfection. By this we may be sure that we are in him: [6]whoever says, "I abide in him," ought to walk just as he walked.

A New Commandment

7 Beloved, I am writing you no new commandment, but an old commandment
that you have had from the beginning; the old commandment is the word that
you have heard. 8Yet I am writing you a new commandment that is true in him
and in you, because[a] the darkness is passing away and the true light is already
shining. 9Whoever says, “I am in the light,” while hating a brother or sister,[b] is
still in the darkness. 10Whoever loves a brother or sister[c] lives in the light, and in
such a person[d] there is no cause for stumbling. 11But whoever hates another
believer[e] is in the darkness, walks in the darkness, and does not know the way to
go, because the darkness has brought on blindness.

12 I am writing to you, little children,
because your sins are forgiven on account of his name.
13 I am writing to you, fathers,
because you know him who is from the beginning.
I am writing to you, young people,
because you have conquered the evil one.
14 I write to you, children,
because you know the Father.
I write to you, fathers,
because you know him who is from the beginning.
I write to you, young people,
because you are strong
and the word of God abides in you,
and you have overcome the evil one.

15 Do not love the world or the things in the world. The love of the Father is
not in those who love the world; 16for all that is in the world—the desire of the
flesh, the desire of the eyes, the pride in riches—comes not from the Father but
from the world. 17And the world and its desire[a] are passing away, but those who
do the will of God live forever.

Warning against Antichrists

18 Children, it is the last hour! As you have heard that antichrist is coming, so
now many antichrists have come. From this we know that it is the last hour.
19They went out from us, but they did not belong to us; for if they had belonged
to us, they would have remained with us. But by going out they made it plain
that none of them belongs to us. 20But you have been anointed by the Holy One,
and all of you have knowledge.[b] 21I write to you, not because you do not know

the truth, but because you know it, and you know that no lie comes from the truth. 22Who is the liar but the one who denies that Jesus is the Christ?[c] This is the antichrist, the one who denies the Father and the Son. 23No one who denies the Son has the Father; everyone who confesses the Son has the Father also. 24Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. 25And this is what he has promised us,[d] eternal life.

26 I write these things to you concerning those who would deceive you. 27As for you, the anointing that you received from him abides in you, and so you do not need anyone to teach you. But as his anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, abide in him.[e]

28 And now, little children, abide in him, so that when he is revealed we may have confidence and not be put to shame before him at his coming.

2.12–14 The author writes to build on the readers' strengths. Note the careful, rhythmic structure. **2.12** *Little children,* the readers as a whole (see vv. 1, 18). **2.13** *Fathers* and *young people* may mean particular groups. *From the beginning.* See note on 1.1. *Conquered,* rendered *overcome* in v. 14 (see also 4.4; 5.4–5; Jn 16.33; Rev 2.7, 11). *Evil one,* i.e., the devil (see note on 3.12). **2.14** *Abides in you.* See note on 2.6. *Overcome.* See note on 2.13. **2.15–17** 1 John aligns the world with the devil and against God (4.4–6; 5.4–5, 19) more than other NT writings, even John (cf. Jn 1.10; 3.16–17; 6.51; 8.12; 12.31; 14.30–31; 15.18–19; 16.8–11; 17.13–18). **2.16** *Flesh* is not sexuality, but human self-seeking; see Gal 5.14–17, 24; Eph 2.3; 1 Pet 2.11. *Desire of the eyes,* perhaps what attracts the senses. *Riches.* See 3.17. **2.17** *Passing away.* See v. 8. Paul expresses the same sense that the times are dramatically changing. See 1 Cor 7.31. *Live,* or "abide." **2.18–27** The opponents and their "deceitful" ideas about Christ. Note references to anointing near the beginning and end (vv. 20, 27). **2.18** Many early Christians believed that they lived in *the last hour* and expected an enemy of God (2 Thess 2.3–12) or false messiahs (Mk 13.5–6, 21–22) before the end. 1 John applies such ideas about an enemy from outside Christianity, an *antichrist* ("counter-Messiah" only in 1 Jn 2.18, 22; 4.3; 2 Jn 7), to the *many* opponents within. **2.19** *They,* the author's opponents; *us,* the community, led by the author, with which the opponents broke fellowship. **2.20** *Anointed* here and *anointing* in v. 27 probably refer to the Holy Spirit (see 2 Cor 1.21–22; Isa 61.1 may be in mind), who *teaches…all things* (v. 27; Jn 14.26). *Holy One,* probably God, but perhaps Jesus. **2.21** *Know the truth.* See Jn 8.32; 2 Jn 1. **2.22** The opponents perhaps *denied* that the human *Jesus* was identical with the divine *Christ,* God's *Son;* see 4.2–3, 15; 5.5–12; 2 Jn 7. **2.23** *Confesses.* See 4.2–3, 15;

Jn 9.22; 12.42. *Has the Father.* See 2 Jn 9. Response to Jesus determines one's relationship to God in the Gospel of John also; see Jn 5.23; 14.9; 15.23. **2.24** *From the beginning.* See note on 1.1. *Abide in you.* See note on 2.6. **2.25** *Eternal life.* See 1.2. **2.26** *Deceive.* See 3.7; 2 Jn 7. **2.27** *Anointing, teaches…all things.* See note on 2.20.

2.28–3.10 The focus shifts from the opponents to the readers with an emphasis on revelation. When Jesus comes and is revealed, those who abide in him will also be revealed; indeed, because he was already revealed to destroy sin, God's children are already revealed by their love. See 1.2; 2.28; 3.2, 5, 8, 10. **2.28–29** At some point the referent of *he* and *him* shifts from Jesus to God. **2.28** *Confidence.* See note on 4.17. *Shame…at his coming* envisions a last judgment as depicted in Mt 25.31–46. **2.29** Both God and Jesus are called *righteous* (1.9; 2.1; 3.7); on *doing right,* see note on 3.10. *Born of him.* See 3.9–10; 4.7; 5.1, 18; Jn 1.12–13; 3.3–8.

Children of God

3

29 If you know that he is righteous, you may be sure that everyone who does
right has been born of him. [1]See what love the Father has given us, that we
should be called children of God; and that is what we are. The reason the world
does not know us is that it did not know him. [2]Beloved, we are God's children
now; what we will be has not yet been revealed. What we do know is this: when
he[e] is revealed, we will be like him, for we will see him as he is. [3]And all who
have this hope in him purify themselves, just as he is pure.

4 Everyone who commits sin is guilty of lawlessness; sin is lawlessness.
[5]You know that he was revealed to take away sins, and in him there is no sin.
[6]No one who abides in him sins; no one who sins has either seen him or known
him. [7]Little children, let no one deceive you. Everyone who does what is right is
righteous, just as he is righteous. [8]Everyone who commits sin is a child of the
devil; for the devil has been sinning from the beginning. The Son of God was
revealed for this purpose, to destroy the works of the devil. [9]Those who have
been born of God do not sin, because God's seed abides in them;[a]they cannot
sin, because they have been born of God. [10]The children of God and the children
of the devil are revealed in this way: all who do not do what is right are not from
God, nor are those who do not love their brothers and sisters.[b]

Love One Another

11 For this is the message you have heard from the beginning, that we should love one another. 12We must not be like Cain who was from the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. 13Do not be astonished, brothers and sisters,[c] that the world hates you. 14We know that we have passed from death to life because we love one another. Whoever does not love abides in death. 15All who hate a brother or sister[b] are murderers, and you know that murderers do not have eternal life abiding in them. 16We know love by this, that he laid down his life for us—and we ought to lay down our lives for one another. 17How does God's love abide in anyone who has the world's goods and sees a brother or sister[d] in need and yet refuses help? 18 Little children, let us love, not in word or speech, but in truth and action. 19And by this we will know that we are from the truth and will reassure our hearts before him 20whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. 21Beloved, if our hearts do not condemn us, we have boldness before God; 22and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

23 And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. 24All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

3.1 *Children of God.* See 3.10; Jn 1.12–13. *Know.* See 4.7; Jn 8.19; 14.7; 15.21; 16.3. **3.2** *Like him,* probably like Jesus; see note on 4.17. *See.* See 3.6; Jn 14.19; 16.16; 17.24; for notions of eschatological transformation, see also 2 Cor 3.18. **3.3** On imitating Jesus, see note on 1.7; see also the imitation of God in Lev 11.45; 19.2; 20.26. *Pure* here means free from sin, the topic of 3.4–10. **3.5** *He,* Jesus. *Take away sins.* See 2.2; 4.10; Jn 1.29. *No sin.* See 2 Cor 5.21; Heb 4.15. **3.6–10** The author here insists that *no one who abides in him sins;* see also 5.18; but cf. 1.8–2.2; 5.16–17. Perhaps 1 John's opponents claimed sinlessness in principle, while 1 John insists on seeking it in practice and warns here against persisting in sin. See also note on 2.6. **3.6** *Known him.* See 2.3–4; 4.7–8; also Jn 14.7–9, 17. **3.8** *Child of the devil.* See Jn 8.44. **3.9** *Seed,* perhaps the Spirit (see 2.27; 3.24; 4.13; Jn 3.5–8; 14.16–17). **3.10** The intent is probably to identify *doing what is right* with *loving one's brothers and sisters,* the subject of the next section. *From God.* See note on 4.1–6. **3.11–17** Love and giving up one's life are contrasted with hatred and taking life. **3.11** *Message.* See 1.5. *From the beginning.* See note on 1.1. *Love one another.* See 2.10; 3.18, 23; 4.7–12; 4.20–

5.2; Jn 13.34–35; 15.12–17; 2 Jn 5. **3.12** Some ancient Jewish traditions held that the father of *Cain* (Gen 4.1–16) was the devil. *The evil one.* See 2.13–14; 3.8, 10; 5.18–19; Jn 8.44. On *evil* and *righteous deeds,* see 2.29; 3.7, 10; Jn 3.19–21. **3.13** On the world's *hatred,* see Jn 15.18–19; 17.14. **3.14** *Passed from death to life.* See Jn 5.24. *Whoever…death.* See 2.9, 11. **3.15** *Murderers.* See v. 12; Mt 5.21–22; Rom 1.29–32; Rev 21.8; 22.14–15. **3.16** See 4.9; Jn 15.12–13. On imitating Jesus, see note on 1.7. **3.17** See Jas 2.15–16. Language about love becomes concrete in the admonition to aid those *in need. God's love.* See note on 2.5. *Abide.* See note on 2.6. *Goods.* The same Greek word is translated *riches* in 2.16. *Refuses help,* lit. "closes the heart." **3.18–24** Deeds of love give assurance of a relationship with God; see 4.17–18. **3.19–20** The author probably means to reassure readers that, despite awareness of sin, God knows that they are of the truth because of their acts of love. **3.21** *Boldness,* better "frankness of speech," a quality of the prayer of God's people. Cf. Heb 4.16. **3.22** *Whatever we ask.* See 5.14–15; Jn 14.13–14; 15.7, 16; 16.23–27; Mt 7.7–8; Mk 11.24. *Do what pleases him.* See Jn 8.29. **3.23** *His Son Jesus Christ.* See 2.22. *Love one another.* See note on 3.11. **3.24** See 4.13–16. *Abide.* See note on 2.6. *Spirit.* See Jn 14.15–17, 25–26; 16.7–15.

Testing the Spirits

4

Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world. [2]By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, [3]and every spirit that does not confess Jesus[e] is not from God. And this is the spirit of the antichrist, of which you have heard that it is coming; and now it is already in the world. [4]Little children, you are from God, and have conquered them; for the one who is in you is greater than the one who is in the world. [5]They are from the world; therefore what they say is from the world, and the world listens to them. [6]We are from God. Whoever knows God listens to us, and whoever is not from God does not listen to us. From this we know the spirit of truth and the spirit of error.

God Is Love

7 Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. [8]Whoever does not love does not know

God, for God is love. [9]God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. [10]In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. [11]Beloved, since God loved us so much, we also ought to love one another. [12]No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

13 By this we know that we abide in him and he in us, because he has given us of his Spirit. [14]And we have seen and do testify that the Father has sent his Son as the Savior of the world. [15]God abides in those who confess that Jesus is the Son of God, and they abide in God. [16]So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. [17]Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. [18]There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. [19]We love[a] because he first loved us. [20]Those who say, "I love God," and hate their brothers or sisters,[b] are liars; for those who do not love a brother or sister[c] whom they have seen, cannot love God whom they have not seen. [21]The commandment we have from him is this: those who love God must love their brothers and sisters[b] also.

4.1–6 These verses treat the opponents and their ideas about Jesus, with much attention to what is from God and what is from the world (see 2.16; 3.9–10; 4.7; 5.1, 4, 19; Jn 1.13; 7.17; 8.23, 42, 47; 15.19; 17.14–16; 18.36; 3 Jn 11). **4.1** *Test the spirits,* i.e., test people who claim to speak under the influence of God's Spirit (see 3.24) but may be *false prophets;* see also Deut 13.1–5; 18.20–22; Mt 7.15–23; 1 Cor 12.3. **4.2–3** On the *antichrist* and not confessing that Jesus Christ *has come in the flesh,* see 2 Jn 7; see also note on 1 Jn 2.18. **4.4** *Conquered.* See note on 2.13. *One who is in the world.* See 5.19; Jn 14.30. **4.6** *Knows God.* See note on 3.6. *Listens to us.* See Jn 8.42–47; 10.25–27; 18.37. *Spirit of truth,* a term used only here and in Jn 14.17; 15.26; 16.13 in the NT (see also 1 Jn 5.6), but also found in ancient Jewish writings. *Spirit of error,* or spirit of "deception." See Mt 24.11, 24; Mk 13.5–6, 21–22; 2 Thess 2.11; 1 Tim 4.1; Rev 12.9. **4.7–18** God's love for us and our love for one another. **4.7** *Born of God and knows God.* See 2.3, 29; 3.6–10. **4.9** See 3.16; also Jn 3.16. **4.10** *Atoning sacrifice for our sins.* See note on 2.2. **4.11** On imitating God, see note on 1.7. **4.12** *No one has ever seen God.* See Jn 1.18; 3.13; 6.46; 3 Jn 11. *God lives in us.* See note on 2.6. *His love is perfected.* See 2.5; 4.17–18. **4.13–16** A

summary of everything since 3.23. **4.14** *Seen and…testify.* See 1.1–2. *Savior of the world.* See Jn 3.17; 4.42; 12.47. **4.15** See 2.22–24; 3.23–24; 5.5, 10, 20. **4.16** *For us,* or "in us" or "among us." *God is love.* This phrase, and the following language of "abiding" summarizes the core of the Johannine message. **4.17** *Boldness,* rendered *confidence* in 2.28. Cf. also 3.21. *He,* i.e., Jesus; see 2.6; 3.2–3, 7, 16. **4.18** *Fear,* i.e., of judgment. **4.19–5.5** Our love for God and one another is linked with right belief in Jesus by means of God's commandment (see 3.23). **4.19** *We love,* or "Let us love." **4.20** See 1.6; 2.4, 9; also 3.15–17. *Whom they have not seen.* See 4.12. **4.21** See Mk 12.29–31.

Faith Conquers the World

5

Everyone who believes that Jesus is the Christ[d] has been born of God, and everyone who loves the parent loves the child. 2By this we know that we love the children of God, when we love God and obey his commandments. 3For the love of God is this, that we obey his commandments. And his commandments are not burdensome, 4for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. 5Who is it that conquers the world but the one who believes that Jesus is the Son of God?

Testimony concerning the Son of God

6 This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth. 7There are three that testify:[e] 8the Spirit and the water and the blood, and these three agree. 9If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. 10Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God[b] have made him a liar by not believing in the testimony that God has given concerning his Son. 11And this is the testimony: God gave us eternal life, and this life is in his Son. 12Whoever has the Son has life; whoever does not have the Son of God does not have life.

Epilogue

13 I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.

14 And this is the boldness we have in him, that if we ask anything

according to his will, he hears us. [15]And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him. [16]If you see your brother or sister[c] committing what is not a mortal sin, you will ask, and God[d] will give life to such a one—to those whose sin is not mortal. There is sin that is mortal; I do not say that you should pray about that. [17]All wrongdoing is sin, but there is sin that is not mortal.

18 We know that those who are born of God do not sin, but the one who was born of God protects them, and the evil one does not touch them. [19]We know that we are God's children, and that the whole world lies under the power of the evil one. [20]And we know that the Son of God has come and has given us understanding so that we may know him who is true;[e] and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.

21 Little children, keep yourselves from idols.[f]

5.1 This verse looks back to 4.21 but also forward to 5.5. *Believes that Jesus is the Christ* (see also *believes…Son of God,* v. 5). See Jn 20.31; also 1 Jn 2.22–23; 4.2–3, 15. *Born of God.* See note on 2.29. **5.3** *Love…commandments.* See Jn 14.15, 21–24, 31; 15.10; 2 Jn 6; also 1 Jn 2.3–5. **5.4** *Conquers the world,* as Jesus did (Jn 16.33); see also 1 Jn 2.13–14; 4.4. **5.6–12** God testifies to Jesus the Son; see also Jn 5.31–40; 8.17–18; 15.26–27. **5.6** *Water only* may refer to Jesus' baptism (Jn 1.31–34) and *blood* to his crucifixion (see Jn 19.34–35). *The Spirit is the truth.* See note on 4.6. **5.7–8** Only a very few late manuscripts contain the trinitarian addition (known as the Johannine Comma) to v. 7 (see text note *a*). *Three.* See Deut 19.15. **5.9** On *testimony,* human and divine, see Jn 5.31–40; 8.18. **5.10** See Jn 3.18, 33. *Made him a liar.* See 1.10. **5.11** *Eternal life.* See Jn 3.16; 5.26; 11.25–26; 14.6. **5.12** See 2.23; Jn 3.36; 2 Jn 9.

5.13–21 After a concluding summary similar to Jn 20.31, these verses give a variety of final exhortations. **5.13** *I write.* See note on 1.4. *Believe in the name of the Son.* See 3.23; Jn 1.12; 20.31. **5.14** *In him,* or "toward him." **5.16** *Mortal sin,* one that leads to death; 3.14 may suggest that this sin is failure to love. This is not the same as the sin mentioned in Mk 3.29. On whether or not Christians can *sin,* see note on 3.6–10. *Do not…pray.* See also 1 Sam 2.25; Jer 7.16; 11.14; Jn 17.9. **5.18–20** Three statements, each introduced by *we know,* contrast those who are of God with the forces of evil. **5.18** *Do not sin.* See 3.8–9; cf. 5.16–17. *The one who was born of God* is probably Jesus, but this could refer to Christians protecting themselves. *Protects them.* See Jn 17.11–12, 15. *Evil one.* See note on 3.12. **5.19** *God's children,* or "from God." See 4.4, 6. *World.* See 2.15–17; 5.4–5. **5.20** *Son of God.* See v. 5. *Know him who is true…the true God and eternal life.* This probably means the Father rather than Jesus (see Jn 17.3; but note that Jesus

is identified with life in 1 Jn 1.2; Jn 1.3–4; 11.25; 14.6). **5.21** *Idols* are the opposite of the true God and eternal life (v. 20; see Jer 10.9–10; 1 Thess 1.9; see also Acts 14.15; Rom 1.25; 2 Cor 6.16) and so stand for the teaching that 1 John opposes.

The Second Letter of JOHN

A TRUE LETTER, 2 JOHN contains the usual opening and closing formulas. It is apparently addressed to a Christian congregation, referred to as an “elect lady” (v. 1).

Author and Relation to Other Writings

THE AUTHOR CALLS HIMSELF “the elder” (v. 1), suggesting that he holds a position of some authority within the Christian community concerned. He is presumably the same as the author of 3 John and may have written 1 John also. It is no longer certain that he was the apostle John or even identical with the author of the Fourth Gospel (see Introductions to the Gospel of John and 1 John).

Date and Place

THE SIMILARITIES BETWEEN THE THREE DOCUMENTS suggest that 2 John was probably written at about the same time and place as 1 and 3 John, i.e., around 100 CE, perhaps at Ephesus.

Historical Background and Message

LIKE 1 JOHN, 2 John seems to have been written during a conflict with people who denied that the human Jesus was identical with the divine Christ. Though it insists on the importance of loving one another, it calls on its readers to avoid these opponents and even to refuse them the hospitality usually shown to Christian travelers. [DAVID K. RENSBERGER, revised by HAROLD W. ATTRIDGE]

Salutation

1 The elder to the elect lady and her children, whom I love in the truth, and not
only I but also all who know the truth, 2because of the truth that abides in us and
will be with us forever:

3 Grace, mercy, and peace will be with us from God the Father and from[a]
Jesus Christ, the Father's Son, in truth and love.

Truth and Love

4 I was overjoyed to find some of your children walking in the truth, just as we
have been commanded by the Father. 5But now, dear lady, I ask you, not as
though I were writing you a new commandment, but one we have had from the
beginning, let us love one another. 6And this is love, that we walk according to
his commandments; this is the commandment just as you have heard it from the
beginning—you must walk in it.

7 Many deceivers have gone out into the world, those who do not confess
that Jesus Christ has come in the flesh; any such person is the deceiver and the
antichrist! 8Be on your guard, so that you do not lose what we[b] have worked for,
but may receive a full reward. 9Everyone who does not abide in the teaching of
Christ, but goes beyond it, does not have God; whoever abides in the teaching
has both the Father and the Son. 10Do not receive into the house or welcome
anyone who comes to you and does not bring this teaching; 11for to welcome is
to participate in the evil deeds of such a person.

Final Greetings

12 Although I have much to write to you, I would rather not use paper and ink;
instead I hope to come to you and talk with you face to face, so that our joy may
be complete.

13 The children of your elect sister send you their greetings.[c]

1–3 An opening similar to other NT Letters; see, e.g., 2 Cor 1.1–2 and esp. 1 Tim 1.1–2; 2 Tim 1.1–2. **1** *Elect lady,* perhaps an individual church leader, but more likely a metaphor for a congregation, whose members are *her children;* see v. 13. *Truth* is important in the Gospel and Letters of John. Here it probably relates to the controversy over false teaching (see Introduction). *Loving in the truth.* See 1 Jn 3.18; 3 Jn 1. *Knowing the truth.* See Jn 8.32; 1 Jn 2.21. **2** *The truth that abides…forever.* See Jn 14.16–17; 1 Jn 2.27. **4–11** The body of the Letter focuses on truth and love. **4** *Walking in the truth.* See 3 Jn 3–4; see also note on v. 6. **5** On the *new commandment* to *love one another,* which has really been a commandment *from the beginning,* see Jn 13.34–35; 15.12–17; 1 Jn 2.7–11; 3.11, 23. **6** See 1 Jn 5.2–3. *Walk.* See also 1 Jn 1.6–7; 2.6, 11.

Commandments. See Jn 15.10.

7 For a comparable critique of the opponents and their views, see 1 Jn 2.18–27; 4.1–3. *Has come,* lit. “is coming.” *Antichrist.* See note on 1 Jn 2.18. **8** *What we have worked for.* See Jn 6.27–29. *We,* perhaps the author and other church leaders, or it may include the readers, as elsewhere in 2 John. *Reward,* or “payment.” The notion of a final recompense for good work is common. See Mt 5.12; Mk 9.41; Lk 6.23; 1 Cor 3.8. **9** *Abide,* typical Johannine language, frequent in 1 John (see note on 1 Jn 2.6). Cf. Jn 14.10; 15.10. *The teaching of Christ,* i.e., the doctrine of Christ *coming in the flesh* (v. 7; see also 1 Jn 2.22–27; 4.15). On having *both the Father and the Son,* see 1 Jn 2.23; 5.12. **10–11** Hospitality was essential to traveling missionaries and teachers in the early churches (see, e.g., 3 Jn 5–8; also Rom 12.13; 15.23–24; 16.1–2; Heb 13.2; *Didache* 11.1; 12.1). By forbidding it to the opponents, the author hopes to hinder the spread of their teaching (see also Rom 16.17; 2 Thess 3.6). In 3 Jn 9–10, the author complains of similar tactics being used against him! *Evil deeds.* See Jn 3.19–20; 7.7; 1 Jn 3.12. **12–13** Concluding greetings, again similar to other NT Letters. See esp. 1 Pet 5.13; 3 Jn 15. **12** See 3 Jn 13–14. *So that our joy may be complete.* See 1 Jn 1.4; also Jn 3.29; 15.11; 16.24; 17.13. **13** *Elect sister.* See note on v. 1.

The Third Letter of JOHN

LIKE 2 JOHN, 3 JOHN IS A GENUINE LETTER. Its addressee, Gaius, is otherwise unknown. “The elder,” as the author of 3 John calls himself (v. 1), is presumably the same as the author of 2 John (see Introductions to the Gospel of John and 1 John). Whatever his relationship to the author of the Gospel and of 1 John, he evidently held a position of some authority within the Christian community concerned.

Date and Place

THE SIMILARITIES BETWEEN 3 John and 1 and 2 John suggest that the three documents were probably written at about the same time and place, i.e., around 100 CE, perhaps at Ephesus.

Historical Background and Message

UNLIKE 1 AND 2 JOHN, 3 John contains no discussion of doctrine or love. Instead, it praises Gaius for his hospitality and criticizes someone named Diotrephes for opposing the elder. It has been suggested that Diotrephes was a leader of the movement confronted by 1 and 2 John or a church leader seeking either to establish his own authority or to keep his church free from controversies. A roughly contemporary parallel appears in the *Didache,* a book of church order from the late first or early second century. That text urges hospitality toward wandering preachers (*Didache* 11.1–4) but requires such teachers to be tested and urges that they be sent off after a two-day stay (11.5). The *Didache* also urges its recipients to elect bishops and deacons (15.10). Diotrephes may have been such a bishop who refused more than minimal hospitality to wandering teachers. [DAVID K. RENSBERGER, revised by HAROLD W. ATTRIDGE]

Salutation

1 The elder to the beloved Gaius, whom I love in truth.

Gaius Commended for His Hospitality

2 Beloved, I pray that all may go well with you and that you may be in good
health, just as it is well with your soul. 3I was overjoyed when some of the
friends[a] arrived and testified to your faithfulness to the truth, namely how you
walk in the truth. 4I have no greater joy than this, to hear that my children are
walking in the truth.

5 Beloved, you do faithfully whatever you do for the friends,[a] even though
they are strangers to you; 6they have testified to your love before the church.
You will do well to send them on in a manner worthy of God; 7for they began
their journey for the sake of Christ,[b] accepting no support from non-believers.[c]
8Therefore we ought to support such people, so that we may become co-workers
with the truth.

Diotrephes and Demetrius

9 I have written something to the church; but Diotrephes, who likes to put
himself first, does not acknowledge our authority. 10So if I come, I will call
attention to what he is doing in spreading false charges against us. And not
content with those charges, he refuses to welcome the friends,[a] and even
prevents those who want to do so and expels them from the church.

11 Beloved, do not imitate what is evil but imitate what is good. Whoever
does good is from God; whoever does evil has not seen God. 12Everyone has
testified favorably about Demetrius, and so has the truth itself. We also testify
for him,[d] and you know that our testimony is true.

Final Greetings

13 I have much to write to you, but I would rather not write with pen and ink;
14instead I hope to see you soon, and we will talk together face to face.

15 Peace to you. The friends send you their greetings. Greet the friends
there, each by name.

1–2 An opening typical of Greek personal letters. *Gaius,* a common Roman name borne by three other men in the NT (Acts 19.29; 20.4; Rom 16.23; 1 Cor 1.14). *Whom I love in truth.* See 2 Jn 1. **3–8** Some Christian workers are commended to the hospitality of Gaius. **3** *Your faithfulness to the truth,* lit. “your truth.” *Walk in the truth.* See 2 Jn 4. **5–8** On the importance of hospitality in the

early churches, see note on 2 Jn 10–11. **6** *Send them on,* i.e., with provisions (see Titus 3.13). **8** *Co-workers.* Cf. 2 Jn 11.

9–12 A dispute between church leaders. **9–10** *Diotrephes* (see Introduction) uses something like the elder's own tactics (2 Jn 10–11) against him. *Likes to put himself first.* This vague description may allude to the role of Diotrephes as a local bishop, an office that came to prominence in the late first or early second century. For evidence of an emerging hierarchy, see 1 Tim 3.1–7 and the letters of Ignatius, bishop of Antioch, from the early second century. In those letters the position of a singular bishop who heads a local Christian community is clear. *Acknowledge our authority,* or just "welcome us" (cf. *welcome the friends,* v. 10). **11** *Whoever does good is from God.* See 1 Jn 2.29; 3.10. *Seen God.* See 1 Jn 3.6; 4.12; also Jn 1.18; 6.46. **12** The identity of *Demetrius* is unknown; he may have delivered this Letter. The author commends him to Gaius's hospitality and support (see vv. 5–8). *Our testimony is true.* See Jn 5.31–33; 19.35; 21.24. **13–15** Closing greetings typical of NT Letters; see esp. 1 Cor 16.19–20; Phil 4.21–22; Titus 3.15. **13–14** See 2 Jn 12.

The Letter of JUDE

THIS LETTER IS ATTRIBUTED to Jude (Greek Judas), one of the brothers of Jesus (see Mk 6.3). He is known to have been a prominent leader and traveling missionary in the early Jewish-Christian movement in Palestine (see 1 Cor 9.5). The authenticity of the attribution to Jude has often been doubted, but recent work demonstrates that it is entirely plausible. This Letter may therefore be one of the few NT writings to derive directly from Palestinian Jewish Christianity. We do not know to which churches it was originally written.

Purpose and Opponents

THE LETTER'S PURPOSE is to warn the readers about the danger posed by a form of teaching that is being propagated in their churches and to advise them on how to respond. The proponents of this teaching claim to be inspired prophets whose visionary revelations exempt them and all truly spiritual people (i.e., their followers) from any form of moral authority (v. 8). They claim that the grace of God in Christ liberates them to do as they please (v. 4) and apparently demonstrate this freedom especially by sexual indulgence (v. 7). In response, Jude insists that faith in the Christian gospel is inseparable from moral obedience to Christ. The opponents are a serious danger to his readers, because they encourage deliberate immorality that puts their salvation at risk. Such outright rejection of God's moral authority can only incur judgment when Christ comes as judge. But Jude's purpose is not only to warn of the danger (vv. 4–19). It is also to urge his readers "to contend for the faith" (v. 3) by positively living out the gospel in faith, hope, and love (vv. 20–21). His advice on how to deal with the opponents and their followers (vv. 22–23) combines a realistic sense of the danger they pose to his readers with a pastoral concern for their salvation.

Use of the OT and Extracanonical Literature

JUDE BASES MUCH OF HIS ARGUMENT on OT allusions and employs current Jewish methods of scriptural interpretation. He also refers to Jewish works that are not in the OT canon, especially *1 Enoch* (see vv. 6, 14–15) and an apocryphal story about the burial of Moses (see v. 9) that he may have found in the (now lost) ending of the *Testament of Moses.* Such apocryphal literature was widely read and valued in Judaism at that time. [RICHARD J. BAUCKHAM]

Salutation

1 Jude,[a] a servant[b] of Jesus Christ and brother of James,

To those who are called, who are beloved[c] in[d] God the Father and kept safe for[d] Jesus Christ:

2 May mercy, peace, and love be yours in abundance.

Occasion of the Letter

3 Beloved, while eagerly preparing to write to you about the salvation we share,
I find it necessary to write and appeal to you to contend for the faith that was
once for all entrusted to the saints. 4For certain intruders have stolen in among
you, people who long ago were designated for this condemnation as ungodly,
who pervert the grace of our God into licentiousness and deny our only Master
and Lord, Jesus Christ.[e]

Judgment on False Teachers

5 Now I desire to remind you, though you are fully informed, that the Lord, who
once for all saved[f] a people out of the land of Egypt, afterward destroyed those
who did not believe. 6And the angels who did not keep their own position, but
left their proper dwelling, he has kept in eternal chains in deepest darkness for
the judgment of the great day. 7Likewise, Sodom and Gomorrah and the
surrounding cities, which, in the same manner as they, indulged in sexual
immorality and pursued unnatural lust,[g] serve as an example by undergoing a
punishment of eternal fire.

8 Yet in the same way these dreamers also defile the flesh, reject authority,
and slander the glorious ones.[h] 9But when the archangel Michael contended with
the devil and disputed about the body of Moses, he did not dare to bring a
condemnation of slander[i] against him, but said, “The Lord rebuke you!” 10But
these people slander whatever they do not understand, and they are destroyed by
those things that, like irrational animals, they know by instinct. 11Woe to them!
For they go the way of Cain, and abandon themselves to Balaam’s error for the

sake of gain, and perish in Korah's rebellion. [12]These are blemishes[j] on your love-feasts, while they feast with you without fear, feeding themselves.[k] They are waterless clouds carried along by the winds; autumn trees without fruit, twice dead, uprooted; [13]wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the deepest darkness has been reserved forever.

14 It was also about these that Enoch, in the seventh generation from Adam, prophesied, saying, "See, the Lord is coming[a] with ten thousands of his holy ones, [15]to execute judgment on all, and to convict everyone of all the deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him." [16]These are grumblers and malcontents; they indulge their own lusts; they are bombastic in speech, flattering people to their own advantage.

Warnings and Exhortations

17 But you, beloved, must remember the predictions of the apostles of our Lord Jesus Christ; [18]for they said to you, "In the last time there will be scoffers, indulging their own ungodly lusts." [19]It is these worldly people, devoid of the Spirit, who are causing divisions. [20]But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit; [21]keep yourselves in the love of God; look forward to the mercy of our Lord Jesus Christ that leads to[b] eternal life. [22]And have mercy on some who are wavering; [23]save others by snatching them out of the fire; and have mercy on still others with fear, hating even the tunic defiled by their bodies.[c]

Benediction

24 Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, [25]to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen.

1–2 The opening address and greeting are characteristic of early Christian letters. **1** *Jude.* See Mk 6.3. *James* must be the Lord's brother (see Gal 1.19), leader of the Jerusalem church and so well known as to need no further identification (see Acts 15.13; Jas 1.1). **3–4** The theme of the Letter is introduced in two parts: an appeal (v. 3) and a reference to the situation that makes the appeal necessary (v. 4). **3** *The faith that was once for all entrusted to the saints,* the gospel as the readers received it from the apostles who founded their

churches. Paul makes similar references to the gospel as it was first preached to his readers; see Rom 16.17; 2 Cor 11.4; Gal 1.9. **4** *This condemnation,* the prophecies of judgment (vv. 5–19), esp. Enoch's (vv. 14–15). The opponents *pervert the grace of our God* by understanding Christian freedom as freedom to do as they like. They *deny* Christ's moral authority by practicing and teaching immorality.

5–19 Jude indicates the character and fate of the opponents by citing a series of OT examples of God's judgment on the wicked (vv. 5–13) and two prophecies regarding the ungodly (vv. 14–19). By identifying the opponents as these ungodly people who are to be judged at the Lord's coming, Jude shows how dangerous they are to the churches. **5** A whole generation of faithless Israelites died in the wilderness (Num 14.1–35; 26.64–65). **6** *The angels who…left their proper dwelling.* In the story of the "sons of God" (Gen 6.1–4), as interpreted in *1 Enoch* 6–19, the angels left heaven to mate with women. **7** The Sodomites attempted sexual relations with angels (Gen 19.4–11). **8** *Dreamers,* an unusual term referring to the visions the opponents claimed as authorizing their immoral behavior. *Glorious ones,* a common term for angels. Because the angels were seen as guardians of the moral order of creation, the opponents who claimed freedom from this order disparaged them. **9** In an apocryphal story about the burial of Moses, Michael and the devil engage in a legal dispute. The devil accuses Moses of murder. Michael knows this charge is slanderous, but he does not presume (*dare*) to condemn the devil for *slander* on his own authority. Instead, he refers the matter to the authority of the divine judge (*the Lord*). The implication of v. 9 is to contrast Michael's behavior with that of the opponents, who claim to be exempt from all moral authority (see v. 8) and on their own authority reject all moral charges against them. **11** These OT examples are of people responsible for leading others into sin. *Cain* (see Gen 4.1–16; 1 Jn 3.12), in Jewish tradition, was the first heretic; the prophet *Balaam* gave the advice that led Israel into apostasy (Num 25.1–4; 31.16); *Korah* led a rebellion against Moses (Num 16.1–35). **12** *Blemishes. Reefs* (see text note *j*) is preferable: the opponents are a hidden danger to the churches, especially at the fellowship meals (*love-feasts*) where they do their teaching. *Feeding themselves.* The text note (*k* on p. 2084) gives the right sense, which echoes Ezek 34.2. *Clouds,* a metaphor from Prov 25.14. **13** *Waves,* a metaphor from Isa 57.20. *Wandering stars* mislead those who are guided by them. **14–15** The prophecy of Enoch (see Gen 5.18–24) is from *1 Enoch* 1.9. **19** The charge *devoid of the Spirit* is probably directed to the opponents' claim that the Spirit makes them superior to ordinary morality.

20–23 This section explains how the readers are to respond to the appeal

made in v. 3, indicating the ways in which they can resist the danger from false teaching (vv. 20–21) and the ways in which they should seek to reclaim the false teachers and their followers (vv. 22–23). The text of these two verses varies considerably in the Greek manuscripts. **23** *Fire*, of divine judgment (see Am 4.11; Zech 3.2). *Hating even the tunic defiled by their bodies* implies avoiding the danger of personal contact with those who indulge in sins of the flesh. **24–25** A doxology concludes the Letter (as in Rom 16.25–27; 2 Pet 3.18).

THE REVELATION TO JOHN (APOCALYPSE)

THE REVELATION TO JOHN WAS WRITTEN by a person named John (1.1, 4, 9; 22.8), an anglicized version of a common ancient Hebrew name often transliterated Johanan. Early Christian writers assumed that the author of Revelation had also written the Gospel and Letters of John and identified him with John the son of Zebedee, one of the twelve apostles. Both of these assumptions are problematic. The author of Revelation regards the twelve apostles as authoritative figures of the past (21.14) and identifies himself simply as a servant of God (1.1) and a brother who shares the sufferings of those to whom he addresses his book (1.9). On the basis of both literary style and theological emphases it appears unlikely that he wrote either the Gospel or the Letters of John. Although modern critical scholars have generally abandoned the assumption of common authorship for the compositions that make up the Johannine corpus (the Gospel According to John, the three Letters of John, the Revelation to John), the traditional association of these five compositions with the name John has encouraged the view that all five were produced by various members of a "Johannine community" behind which stood the shadowy figure of John the apostle.

Although the specific identity of the author is unknown, Revelation provides some important clues about his general identity. The frequent allusions to the OT (particularly Ezekiel and Daniel) suggest his Jewish origin. The Semitic features of his Greek style indicate that he was a native of Palestine who emigrated to Asia Minor, perhaps in the wake of the first Jewish revolt against Rome (66–73 CE), when many were forced to flee for their lives. By calling his composition a prophetic book (1.3; 22.7, 10, 18, 19), he clearly implies that he is a prophet. His familiarity with the circumstances of the seven Christian communities he addresses further suggests that he was probably a well-known itinerant Christian prophet (22.9).

Date

MANY EARLY CHRISTIAN WRITERS thought that Revelation had been written toward the end of Domitian's reign (81–96 CE), but a few later writers thought that John had written a generation earlier, during the persecution that occurred in 64 under Nero (54–68 CE). Evidence supporting both dates can be found in the book. In favor of the earlier date, 11.1–3 suggests that the Jewish temple in Jerusalem (destroyed by the Romans in 70) was still standing when the book was written. Further, the code name of the beast in 13.18 is 666, widely thought to symbolize the name Nero Caesar. Other data, however, suggest a date late in the first century. For example, there are several allusions (13.3; 17.9–11) to the legend of Nero's return, which circulated throughout the eastern Mediterranean during the two decades following his suicide in 68. Further, Revelation frequently uses "Babylon" as a code name for Rome (14.8; 16.19; 17.5, 18; 18.2, 10, 21), but the evidence suggests that Jews used this code name only *after* the Romans destroyed Jerusalem in 70. In the light of conflicting evidence for the early and late date of Revelation, it seems likely that the book was actually composed and assembled in stages over many years and was only completed in its present form toward the end of the first or the early second century CE. Though certainty is not possible, the first edition of the book probably consisted of 1.4–11; 4.1–22.5, to which 1.1–3; 1.12–3.22; 22.6–21 were added in a second edition.

Occasion

THE DATE ASSIGNED TO REVELATION has usually been closely connected by both ancient and modern scholars with the situation of persecution reflected in the book (1.9; 2.10; 12.17). This persecution may have involved the execution of several Christians (2.13; 6.9–11; 13.15; 17.6; 18.24; 20.4; see also 11.7–10). The persecution under Nero in 64 CE, however, only affected Christians in and around Rome. The view that Domitian instigated an official persecution of Christians in Asia Minor has been widely held by ancient and modern scholars, though it has become clear that no historical evidence confirms it. It appears that the persecution of Christians in Asia Minor was not the result of an official Roman policy but rather the result of random outbreaks of hostility between Christians and their pagan and Jewish neighbors. Roman governors were sometimes drawn, though not always willingly, into these conflicts (see Acts 19.23–41). Christian authors such as Eusebius of Caesarea transformed random instances of persecution into an official persecution fomented by Domitian. In the last analysis, it is difficult to determine whether the widespread and

apparently systematic persecution reflected in this book represents what actually happened or what the author expected would happen.

Genre

REVELATION BELONGS TO THE LITERARY GENRE given the modern label “apocalypse,” widely attested in early Judaism and early Christianity. The name of this genre is based on 1.1, where the Greek word *apokalypsis* (“revelation”) designates the content of the book as a “revelation of Jesus Christ, which God gave him to show his servants what must soon take place.” An apocalypse, then, is typically regarded as a first-person narrative in which the author (normally using the pen name of some famous ancient biblical figure such as Adam, Abraham, or Enoch) relates one or more revelatory visions about the future, the heavenly world, or both. Jewish apocalypses often reflect a sharp distinction between the present evil age and the imminent future age of blessing. The conflict between a righteous minority (Israel or a righteous remnant within Israel) and a wicked majority (hostile foreign powers or a hostile group within Israel) is understood as representing a clash between God and Satan. After a period of intense conflict and great suffering, God, sometimes acting through a messianic agent, will decisively intervene in history to vindicate and reward God’s people and punish or eliminate their earthly oppressors. Many Jewish apocalypses use a great deal of symbolism, often quite bizarre (e.g., Dan 7.2–8), and Revelation is no exception. One stock figure of Jewish apocalypses also found in Revelation is the “interpreting angel,” a heavenly being who explains the meaning of visions to the seer (1.1; 17.1–18; 21.9–22.5). The only other book-length apocalypse in the Bible is Daniel. [DAVID E. AUNE]

Introduction and Salutation

1

The revelation of Jesus Christ, which God gave him to show his servants[a] what must soon take place; he made[b] it known by sending his angel to his servant[c] John, 2who testified to the word of God and to the testimony of Jesus Christ, even to all that he saw.

3 Blessed is the one who reads aloud the words of the prophecy, and blessed are those who hear and who keep what is written in it; for the time is near.

4 John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come,

and from the seven spirits who are before his throne, [5]and 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 and freed[d] us from our sins by his blood, [6]and made[b] us to be a kingdom, priests serving[a] his God and Father, to him be glory and dominion forever and ever. Amen.

[7] Look! He is coming with the clouds;
every eye will see him,
even those who pierced him;
and on his account all the tribes of the earth will wail.

So it is to be. Amen.

8 “I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.

A Vision of Christ

9 I, John, your brother who share with you in Jesus the persecution and the kingdom and the patient endurance, was on the island called Patmos because of the word of God and the testimony of Jesus.[b] [10]I was in the spirit[c] on the Lord’s day, and I heard behind me a loud voice like a trumpet [11]saying, “Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

12 Then I turned to see whose voice it was that spoke to me, and on turning I saw seven golden lampstands, [13]and in the midst of the lampstands I saw one like the Son of Man, clothed with a long robe and with a golden sash across his chest. [14]His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, [15]his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters. [16]In his right hand he held seven stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force.

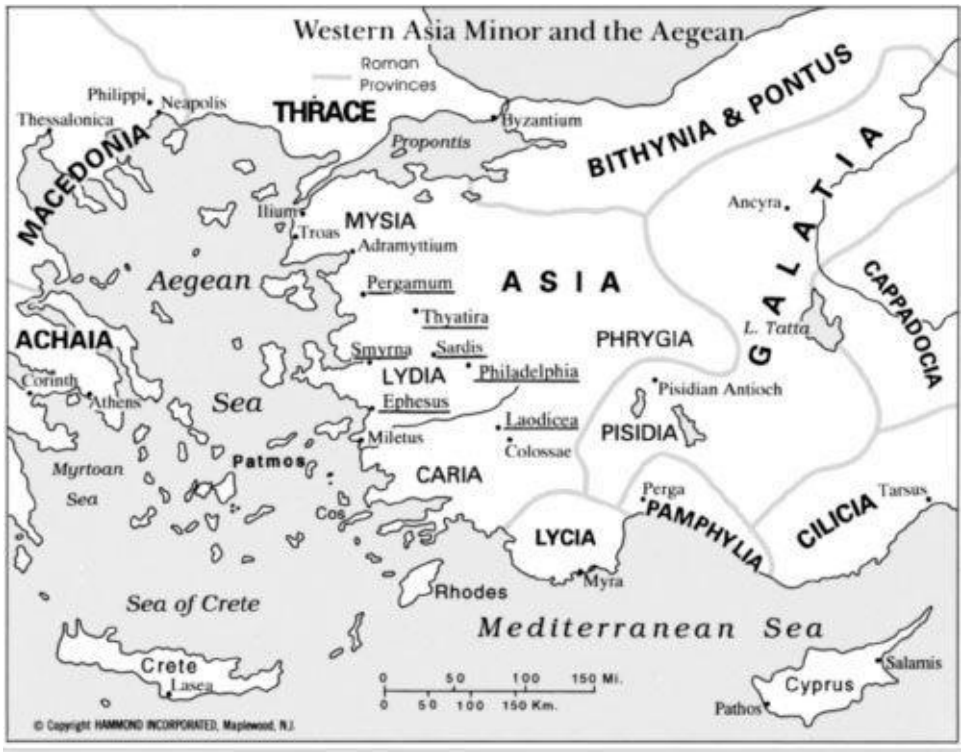
17 When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, “Do not be afraid; I am the first and the last, [18]and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades. [19]Now write what you have seen, what is, and what is to take place after this. [20]As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

1.1–2 Following ancient literary conventions, the first sentence functions as

a title presenting the essential contents of the composition. **1.1** *Revelation of Jesus Christ* indicates that *God* himself is the immediate source of John's revelatory visions. The insistence that the events predicted in John's visions *must soon take place* frames the book (1.3; 22.6, 10). The interpreting *angel* who mediates revelation (a stock figure in early Jewish and early Christian apocalypses) is mentioned again only in 22.6–9, 16, though two other angelic guides appear in 17.1–18; 21.9–22.5. **1.3** *Blessed* introduces the first of seven beatitudes (14.13; 16.15; 19.9; 20.6; 22.7, 14). The fact that a designated person *reads aloud* John's book means that it is intended for use in Christian worship (see Col 4.16; 1 Thess 5.27). On the book as *prophecy,* see Introduction. Exhortations that the hearers are to *keep,* or obey (see also 22.7, 9), are largely restricted to the introductory and concluding sections of the book (2.1–3.22; 14.12; 16.15; 22.6–21), providing a hint that those sections are part of the final edition of the book. *The time is near,* i.e., the time when Christ will return to save and to judge. **1.4–5a** After the introductory three verses Revelation takes on the features of a typical early Christian letter, designating the sender and receiver and including a salutation (see also 22.21); the formal features of this epistolary introduction seem to reflect Pauline influence (see, e.g., 1 Thess 1.1). **1.4** The *seven churches* (listed in v. 11) were located in seven prominent cities in western Anatolia (modern Turkey) in the Roman province of Asia; all were within one hundred miles of Ephesus. *Seven* (used fifty-seven times in Revelation) symbolizes the divine pattern evident in both the universe and history. *Him who is and who was and who is to come,* a threefold divine name that alludes to a widespread Hellenistic Jewish name for God based on Ex 3.14, "the one who is." It differs slightly from a popular Greek formula describing God as "the one who is and who was and who will be" by emphasizing the future visitation of God. See also 1.8; 11.17; 16.5. *Seven spirits,* the seven archangels who stand before God (3.1; 4.5; 5.6; 8.2; see also Tob 12.15; Lk 1.19; *1 Enoch* 20.1–7), not a metaphor for the Holy Spirit based on Isa 11.2–3 (Septuagint, Latin Vulgate). **1.5a** *Faithful witness,* (1.2, 9; 2.13; 6.9; 12.11; 17.6), *firstborn of the dead* (see Col 1.18), *ruler of the kings of the earth* (17.14; 19.16), three titles of Jesus (corresponding to the threefold title for God; see note on 1.4) that describe three essential aspects of his role: the faithful proclamation of the message of God, which led to his execution; the victory signaled by his resurrection; and his future role as universal sovereign, thus combining a theology of glory with a theology of the cross. **1.5b–8** The opening doxology (see Gal 1.5) is unusual in the NT since it is addressed to Christ (the doxology in 5.13 is addressed to both God and Christ) and is followed by two brief oracles, the first emphasizing the imminent return of Christ and the second emphasizing the sovereignty of God.

1.6 *Made us to be a kingdom, priests.* See Ex 19.6. **1.7** *Coming with the clouds,* an allusion to Dan 7.13 applied to Jesus as the coming Son of Man (see 14.14; Mk 8.38; 13.26). People *wail* because they fear the impending eschatological judgment (see Zech 12.10). **1.8** *Alpha, Omega,* the first and last letters of the Greek alphabet. The title expresses the idea of totality and symbolizes God's sovereignty (21.6; 22.13); it is similar in meaning to *the first and the last* (1.17; 2.8; 22.13) and *the beginning and the end* (21.6; 22.13); see note on 1.17. **1.9–20** John's terrifying vision of the exalted Christ provides an introduction to the seven proclamations that follow. **1.9** On the problem of *persecution* as the situation motivating John to write, see Introduction. *Patmos,* a populated island thirty-seven miles southwest of Ephesus. There is no evidence that it was ever a Roman penal colony, but John may have been banished from his home territory and forced to go there during the reign of the emperor who banished him. **1.10** *I was in the spirit* means that John experienced a vision trance (4.2; 17.3; 21.10; see also Acts 10.10; 11.5; 22.6–7). *Lord's day,* a term used later, and probably also here, for Sunday, the main weekly Christian day of worship (*Didache* 14.1; *Gospel of Peter* 12.50). This usage may derive from the celebration of the Lord's Supper on that day (1 Cor 11.20), the day commemorating Christ's resurrection (Ignatius, *Magnesians* 9.1). **1.12–16** The description of the exalted Christ resembles other epiphanies of divine figures (19.11–16; Dan 10.5–9). **1.12** The *seven golden lampstands,* representing the seven churches (1.20), are menorahs, lights that burn continually before God in the sanctuary (Ex 27.20–21; Lev 24.2–4); in ancient Judaism the menorah was a symbol of Judaism. **1.13** *One like the Son of Man,* an allusion to Dan 7.13 (see also Rev 1.7; 14.14); the Greek text has "one like a son of man," lacking the definite article characteristic of the title "the Son of Man" in the Gospels. **1.14** *Hair…white as white wool* characterizes the Ancient of Days (i.e., God) in Dan 7.9 but here is strikingly part of a description of Christ, implicitly equating him with God. **1.16** The *sword* proceeding from Christ's mouth (see also 2.16; 19.15, 21; cf. 2.12) is a metaphor for both the word of God and judgment (see Isa 49.2; Wis 18.15–16; 2 Thess 2.8; Heb 4.12). **1.17** *Fell…as though dead.* The fright of the seer is a stock motif of epiphanies narrated in vision reports (see Isa 6.5; Ezek 1.28; Dan 8.17; Lk 24.5). *The first and the last,* a divine title derived from Second Isaiah (Isa 41.4; 44.6; 48.12); see note on 1.8. **1.18** *Keys of Death and of Hades,* i.e., the keys to Death and Hades (as to a door); because Christ was dead but is now alive forever, he controls them. In Anatolia, in Hellenistic and Roman times, there was a widespread belief that the Greek underworld goddess Hekate possessed the keys to Hades. **1.19** Some have taken this as a three-part general outline of Revelation: *what you have seen* (1.9–20), *what is* (2.1–3.22), and *what is to take place after this* (4.1–

22.5). Since 4.1–22.5 refers to the past and the future, however, one should see this as a logical division of the subject (not the book) into past, present, and future. **1.20** *Angels of the seven churches,* later referred to individually (2.1, 8, 12, 18; 3.1, 7, 14), are the heavenly counterparts of the earthly Christian communities.



The seven churches addressed in the book of Revelation were in the cities underlined on the map, all in the Roman province of Asia (Rev 1.4).

The Message to Ephesus

2

“To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands:

2 “I know your works, your toil and your patient endurance. I know that you cannot tolerate evildoers; you have tested those who claim to be apostles but are

not, and have found them to be false. 3I also know that you are enduring patiently and bearing up for the sake of my name, and that you have not grown weary. 4But I have this against you, that you have abandoned the love you had at first. 5Remember then from what you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. 6Yet this is to your credit: you hate the works of the Nicolaitans, which I also hate. 7Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers, I will give permission to eat from the tree of life that is in the paradise of God.

The Message to Smyrna

8 “And to the angel of the church in Smyrna write: These are the words of the first and the last, who was dead and came to life:

9 “I know your affliction and your poverty, even though you are rich. I know the slander on the part of those who say that they are Jews and are not, but are a synagogue of Satan. 10Do not fear what you are about to suffer. Beware, the devil is about to throw some of you into prison so that you may be tested, and for ten days you will have affliction. Be faithful until death, and I will give you the crown of life. 11Let anyone who has an ear listen to what the Spirit is saying to the churches. Whoever conquers will not be harmed by the second death.

The Message to Pergamum

12 “And to the angel of the church in Pergamum write: These are the words of him who has the sharp two-edged sword:

13 “I know where you are living, where Satan’s throne is. Yet you are holding fast to my name, and you did not deny your faith in me[a]even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan lives. 14But I have a few things against you: you have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the people of Israel, so that they would eat food sacrificed to idols and practice fornication. 15So you also have some who hold to the teaching of the Nicolaitans. 16Repent then. If not, I will come to you soon and make war against them with the sword of my mouth. 17Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers I will give some of the hidden manna, and I will give a white stone, and on the white stone is written a new name that no one knows except the one who receives it.

The Message to Thyatira

18 “And to the angel of the church in Thyatira write: These are the words of the
Son of God, who has eyes like a flame of fire, and whose feet are like burnished
bronze:

19 “I know your works—your love, faith, service, and patient endurance. I
know that your last works are greater than the first. 20But I have this against you:
you tolerate that woman Jezebel, who calls herself a prophet and is teaching and
beguiling my servants[b] to practice fornication and to eat food sacrificed to idols.
21I gave her time to repent, but she refuses to repent of her fornication.
22Beware, I am throwing her on a bed, and those who commit adultery with her I
am throwing into great distress, unless they repent of her doings; 23and I will
strike her children dead. And all the churches will know that I am the one who
searches minds and hearts, and I will give to each of you as your works deserve.
24But to the rest of you in Thyatira, who do not hold this teaching, who have not
learned what some call ‘the deep things of Satan,’ to you I say, I do not lay on
you any other burden; 25only hold fast to what you have until I come. 26To
everyone who conquers and continues to do my works to the end,

> I will give authority over the nations;
> 27 to rule[a] them with an iron rod,
> as when clay pots are shattered—

28even as I also received authority from my Father. To the one who conquers I
will also give the morning star. 29Let anyone who has an ear listen to what the
Spirit is saying to the churches.

2.1–3.22 The messages to the seven churches are not in the form of ancient letters (see 1.4–5a) but rather resemble the edicts and decrees issued by Persian and Greek kings and Roman emperors. Each proclamation consists of eight stereotypical features: (1) destination, (2) the command to write, (3) the archaic “thus says” formula (*these are the words of*), (4) titles of Christ (largely based on the vision in 1.9–20), (5) the “I know” narrative, (6) admonitions and exhortations, (7) the proclamation formula (*let anyone who has an ear listen*), and (8) the victory formula (*whoever conquers* and similar phrases). Moral exhortation, present implicitly if not explicitly in apocalypses, permeates these proclamations. **2.1** *Ephesus,* largest city of the Roman province of Asia, seat of the proconsul, and an important early Christian center (Acts 18.19–28; 19.1; 20.16–17; 1 Cor 15.32; 1 Tim 1.3). **2.2** *Tested* suggests that visiting missionaries were expected to measure up to certain expectations in teaching and behavior (1

Thess 5.21; 1 Jn 4.1–3; *Didache* 11). *Apostles,* a general term for itinerant missionaries (Acts 14.4, 14; Rom 16.7; 2 Cor 8.23; *Didache* 11.3–6) rather than a technical term for the twelve apostles. **2.5** *I will…remove your lampstand* (see 1.12, 20), a threat to obliterate the Ephesian church as a Christian community; i.e., a symbolic action carried out in heaven has earthly consequences. **2.6** *Nicolaitans,* an otherwise unknown Christian sect found in Ephesus and Pergamum (see v. 15), possibly identical to the false apostles of v. 2 and with Jezebel and her followers in Thyatira (vv. 20–23), and often thought to be Gnostics (though the evidence is slim). **2.7** The content of all seven proclamations is attributed to *the Spirit,* who speaks through Christ to John, suggesting a prophetic model. *Eat from the tree of life,* a metaphor for salvation or eternal life (Gen 3.22–24; *1 Enoch* 25.4–6; *Testament of Levi* 18.11). Access to the tree was denied to Adam and Eve (Gen 3.24) but will be available to the righteous (Rev 22.2, 14, 19). The Hebrew term for the garden located in Eden, somewhere on earth (Gen 2.8), was translated *paradise* (an Iranian loanword for "garden" or "park") in the Septuagint. Later, paradise came to be regarded as the abode of the righteous dead (2 Esd 7.36; Lk 23.43; *1 Enoch* 60.8) and was thought to be located in heaven (2 Cor 12.2–4; *2 Enoch* 8.1). **2.8** *Smyrna,* a harbor city forty miles north of Ephesus (modern Izmir) and a center of the imperial cult (i.e., the worship of the Roman emperor). *The first and the last.* See 1.17. **2.9** Despite physical *poverty,* the Smyrnaean Christians are spiritually *rich. Slander* by the Jews refers to their denunciation of Christians before Roman officials (see Acts 18.12–17; *Martyrdom of Polycarp* 12.2–3), an indication of sharp conflict between the two communities. These polemical statements were not originally as anti-Semitic as they sound today. *Synagogue of Satan,* close to "congregation of Belial" in the Dead Sea Scrolls *Thanksgiving Hymns* (1QH 2.22), may refer to Jews who had abandoned their faith but more likely has in view Jews who (like Satan) were "opponents" of Christians; Jn 8.44 refers to the devil as the "father" of the Jews. **2.10** The *devil* (Greek *diabolos,* "slanderer," a synonym for Hebrew "Satan"), working through his earthly henchmen, will throw them into prison. *Ten days* symbolizes a short but indefinite period of time. *Crown of life* (see 1 Cor 9.25; Jas 1.12), an image based on the wreath awarded to winners in ancient competitions and reminiscent of the wreath design found on many Hellenistic tombstones; a metaphor for the reward of eternal life (3.11). **2.11** *Second death* (20.6, 14; 21.8), the eternal punishment of the wicked following physical death. **2.12** *Pergamum,* a city of 180,000, was the seat of government in the Roman province of Asia and a major center of the imperial cult (see note on 2.8). **2.13** *Satan's throne,* an enigmatic phrase that may refer to the proconsul's judgment seat, to Pergamum as a center of the imperial cult, or to

the Great Altar of Zeus erected after 230 BCE (ancients often designated altars as thrones). *Antipas,* an otherwise unknown Christian executed or lynched in Pergamum. *Witness,* from the Greek *martys,* a word that soon took on the connotation of "martyr" (*Martyrdom of Polycarp* 14.2). **2.14** According to postbiblical Jewish literature, the error of *Balaam* (see Num 22–24; 31.16; 2 Pet 2.15–16; Jude 11) involved idolatry and sexual immorality. *Food sacrificed to idols,* sold to the public in pagan temple meat markets, violated the Jewish prohibition of idolatry (Ex 34.15; 4 Macc 5.2) and, because of its connection with pagan worship, was a problem for observant Christians as well (2.20; Acts 15.20, 29; 21.25; 1 Cor 8.1, 4, 7, 10; 10.28). **2.15** *Nicolaitans* (see v. 6) repeat the error of Balaam. **2.17** *Manna,* from the Hebrew for "What is it?" is also called "bread from heaven" (see Ex 16.4; Neh 9.15; Jn 6.31–34) and "food from heaven" (Ps 105.40); here it is a metaphor for participation in eternal life. According to Jewish expectation, the miraculous feeding would be repeated in the last days. *White stone,* an amulet on which is inscribed *a new name,* i.e., the secret name of God or Christ (3.12; 19.12; cf. 7.3), which is a symbol for the permanent protection of the wearer. In the ancient world amulets containing divine names were thought effective in warding off diseases and evil spirits. **2.18** *Thyatira* (modern Akhisar), lay thirty-five miles inland, between Pergamum and Ephesus. **2.20** *Jezebel,* the Canaanite queen of King Ahab of Israel (1 Kings 18–19; 2 Kings 9), who induced Ahab to worship Canaanite deities. John gives this infamous name to an otherwise unknown Christian prophetess whose teachings were, in his view, leading Christians astray. Since the weapons of ancient slander routinely included charges of immorality, it is difficult to know what the real situation was. **2.23** *Her children,* the followers of the prophetess. **2.24** *The deep things of Satan,* perhaps a sarcastic revision of the prophetess's motto, which probably was "the deep things of God." **2.28** *Morning star* (the bright planet Venus), an epithet of Christ (22.16) and a messianic symbol (Num 24.17; Mt 2.2, 10).

The Message to Sardis

3

"And to the angel of the church in Sardis write: These are the words of him who has the seven spirits of God and the seven stars:

"I know your works; you have a name of being alive, but you are dead. [2]Wake up, and strengthen what remains and is on the point of death, for I have not found your works perfect in the sight of my God. [3]Remember then what you

received and heard; obey it, and repent. If you do not wake up, I will come like a thief, and you will not know at what hour I will come to you. 4Yet you have still a few persons in Sardis who have not soiled their clothes; they will walk with me, dressed in white, for they are worthy. 5If you conquer, you will be clothed like them in white robes, and I will not blot your name out of the book of life; I will confess your name before my Father and before his angels. 6Let anyone who has an ear listen to what the Spirit is saying to the churches.

The Message to Philadelphia

7 “And to the angel of the church in Philadelphia write:

> These are the words of the holy one, the true one,
> who has the key of David,
> who opens and no one will shut,

who shuts and no one opens:

8 “I know your works. Look, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. 9I will make those of the synagogue of Satan who say that they are Jews and are not, but are lying—I will make them come and bow down before your feet, and they will learn that I have loved you. 10Because you have kept my word of patient endurance, I will keep you from the hour of trial that is coming on the whole world to test the inhabitants of the earth. 11I am coming soon; hold fast to what you have, so that no one may seize your crown. 12If you conquer, I will make you a pillar in the temple of my God; you will never go out of it. I will write on you the name of my God, and the name of the city of my God, the new Jerusalem that comes down from my God out of heaven, and my own new name. 13Let anyone who has an ear listen to what the Spirit is saying to the churches.

The Message to Laodicea

14 “And to the angel of the church in Laodicea write: The words of the Amen, the faithful and true witness, the origin[a] of God’s creation:

15 “I know your works; you are neither cold nor hot. I wish that you were either cold or hot. 16So, because you are lukewarm, and neither cold nor hot, I am about to spit you out of my mouth. 17For you say, ‘I am rich, I have prospered, and I need nothing.’ You do not realize that you are wretched, pitiable, poor, blind, and naked. 18Therefore I counsel you to buy from me gold refined by fire so that you may be rich; and white robes to clothe you and to

keep the shame of your nakedness from being seen; and salve to anoint your eyes so that you may see. [19]I reprove and discipline those whom I love. Be earnest, therefore, and repent. [20]Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me. [21]To the one who conquers I will give a place with me on my throne, just as I myself conquered and sat down with my Father on his throne. [22]Let anyone who has an ear listen to what the Spirit is saying to the churches."

3.1 *Sardis,* the ancient capital of the Lydian kingdom, then of the Seleucid kingdom. *Seven spirits.* See 1.4. **3.3** *I will come like a thief,* a frequent metaphor for the unexpected arrival of Christ (16.15; Mt 24.42–44; Lk 12.39–40; 1 Thess 5.2; 2 Pet 3.10). **3.4** *Soiled clothes* represent evil deeds, while *white* garments symbolize righteousness. **3.5** *Book of life,* i.e., a heavenly registry of the names of God's people, a metaphor for salvation and election (13.8; 17.8; 20.12, 15; 21.27; Ex 32.32; Dan 12.1; Lk 10.20; Phil 4.3). **3.7** *Philadelphia,* a city thirty miles from Sardis. *Key of David,* symbol of messianic power and authority (see Isa 22.22). **3.8** *Open door,* a widely used Christian metaphor for opportunities to evangelize (Acts 14.27; 1 Cor 16.9; 2 Cor 2.12) and for access to salvation (Lk 13.24). **3.9** *Synagogue of Satan.* See 2.9. **3.10** *Hour of trial,* the period of distress and suffering, often called "the great tribulation," prior to God's eschatological triumph (7.14; 13.5–10; Dan 12.1; Mt 24.21; Mk 13.7–20; 1 Cor 7.26; Hermas *Visions* 2.2.7), probably referred to in the Lord's Prayer (Mt 6.13; *Didache* 8.2). **3.11** *I am coming soon.* The imminent return, or Parousia, of Christ is frequently mentioned (1.3; 16.15; 22.12, 20), though its delay was a theological problem in some phases of early Christianity (2 Pet 3.4; Mt 25.1–13). **3.12** *Pillar in the temple* means a permanent place in the heavenly temple, a metaphor for salvation. *I will write…my God* designates ownership and dedication (see 14.1); the name of God was written on the front of the high priest's turban (Ex 28.36–38). *The name of…the new Jerusalem* indicates citizenship in the heavenly Jerusalem, which is a model for the imperfect earthly Jerusalem (Gal 4.26; Phil 3.20; Heb 12.22) and will soon replace it (21.2, 10). *My own new name,* an allusion to Isa 62.2; 65.15, indicates that the believer benefits from the new status of Christ (2.17; 19.12; 22.4). **3.14** *Laodicea,* a major commercial center located one hundred miles east of Ephesus, recently excavated. *Amen,* not the common liturgical response meaning "Let it be so," but a transliteration of a Hebrew term meaning "master workman" in Prov 8.30; it is used here as a title of Christ. *Origin of God's creation,* a title of Christ (see Jn 1.2–3; Col 1.15). **3.15–16** *Cold, hot,* and *lukewarm* are figures of speech meaning "against me," "for me," and "indifferent" *lukewarm* may be a double entendre alluding to the

tepid and nauseous local water supply. *Spit*, lit. “vomit,” i.e., reject utterly. **3.17** *Rich*, materially wealthy, though morally and spiritually *poor;* cf. 2.9. **3.18** *Gold refined by fire*, biblical metaphor for moral purification through testing (see Jer 9.7; Zech 13.9; Mal 3.3; 1 Cor 3.13; 1 Pet 1.7). *White robes* symbolize moral purity and salvation (4.4; 6.11; 7.9, 13, 14; 19.8, 14). *Salve* may allude to the famous eye medicine used in the medical school in Laodicea. **3.21** *I…sat down with my Father on his throne*, an allusion to Ps 110.1, understood as the heavenly enthronement of the resurrected Christ (see also 22.1, 3; Mk 14.62; Acts 2.34–35; Eph 1.20; Heb 8.1; 12.2), may reflect the ancient *bisellium*, or two-seated throne.

The Heavenly Worship

4

After this I looked, and there in heaven a door stood open! And the first voice, which I had heard speaking to me like a trumpet, said, “Come up here, and I will show you what must take place after this.” [2]At once I was in the spirit,[b] and there in heaven stood a throne, with one seated on the throne! [3]And the one seated there looks like jasper and carnelian, and around the throne is a rainbow that looks like an emerald. [4]Around the throne are twenty-four thrones, and seated on the thrones are twenty-four elders, dressed in white robes, with golden crowns on their heads. [5]Coming from the throne are flashes of lightning, and rumblings and peals of thunder, and in front of the throne burn seven flaming torches, which are the seven spirits of God; [6]and in front of the throne there is something like a sea of glass, like crystal.

Around the throne, and on each side of the throne, are four living creatures, full of eyes in front and behind: [7]the first living creature like a lion, the second living creature like an ox, the third living creature with a face like a human face, and the fourth living creature like a flying eagle. [8]And the four living creatures, each of them with six wings, are full of eyes all around and inside. Day and night without ceasing they sing,

> “Holy, holy, holy,
> the Lord God the Almighty,
> who was and is and is to come.”

[9]And whenever the living creatures give glory and honor and thanks to the one who is seated on the throne, who lives forever and ever, [10]the twenty-four elders

fall before the one who is seated on the throne and worship the one who lives forever and ever; they cast their crowns before the throne, singing,

> 11 “You are worthy, our Lord and God,
> to receive glory and honor and power,
> for you created all things,
> and by your will they existed and were created.”

4.1–11 Several visions of the heavenly throne-room occur in Revelation, usually preceding punitive actions on earth implying divine sovereignty over all earthly events, for events in heaven determine events in the world (7.9–17; 8.1–5; 11.15–19; 14.2–3; 15.2–8; 19.1–10; 21.3–8; see also 1 Kings 22.19–23; Job 1.6–12; 2.1–6). **4.1** *Door,* here a metaphor for the entrance to heaven (see Gen 28.17; Ps 78.23; *1 Enoch* 14.14b–15), which must be *open* for revelation (see 19.11) or a heavenly ascent. *First voice,* mentioned in 1.10–11, that of the exalted Christ himself. **4.2** *In the spirit,* in a vision trance (see 1.10); here the vision trance is a prelude to a heavenly ascent. The *throne* symbolizes God’s sovereignty, and heaven is conceived as a throne room filled with angelic courtiers in which the only activity is the worship of God (see 1 Kings 22.19). *One seated on the throne,* a circumlocution for the name of God frequently used in Revelation. **4.3** *Jasper and carnelian.* Precious stones and metals were sometimes used in descriptions to emphasize the heavenly splendor of God enthroned (see Ezek 1.16, 26, 27). *Rainbow that looks like an emerald* alludes to the throne vision in Ezek 1.27–28. **4.4** *Twenty-four elders,* angelic courtiers possibly representing the sum of the twelve tribes of Israel and the twelve apostles, thus binding the old covenant and the new covenant together. **4.5** *Flashes of lightning…thunder.* Storm phenomena associated with God’s theophany on Mount Sinai (Ex 19.16–19) became incorporated into the stereotypical features found in theophanies (see Ps 18.6–16; Isa 29.6) and are mentioned frequently in Revelation at critical points (8.5; 11.19; 16.18). *Seven spirits of God.* See 1.4. **4.6** The *sea of glass* (see 15.2), an allusion to Ezek 1.22, represents the celestial ocean above which the throne of God is located (see Gen 1.7; Pss 29.10; 104.3); it is perhaps symbolized by the enormous bronze basin (called “the sea”) associated with Solomon’s temple (1 Kings 7.23–26). *Four living creatures* (a designation drawn from Ezek 1.5–25), cherubim, angelic beings that guard and support the throne of God (Ex 25.17–22; 1 Kings 6.23–28; Ps 18.10; Isa 6.2; Ezek 10). *Full of eyes* (an allusion to Ezek 1.18; 10.12) symbolizes unceasing watchfulness or omnipresence. **4.7** Three creatures have animal forms and one has a *human face.* This description modifies that in Ezek 1.10, where each creature has four faces. The four creatures later came to

represent the four Evangelists: *lion,* Mark; *ox,* Luke; *man,* Matthew; *flying eagle,* John (see Irenaeus, *Against Heresies* 3.11.8). **4.8** *Holy, holy, holy.* The Trisagion, or "thrice-holy," occurs first in Isa 6.3 and frequently in Jewish and Christian liturgies. **4.10** *Cast their crowns before the throne,* an act of homage and worship. *Throne,* here a pious circumlocution for the name of God (7.9; 8.3; see also Heb 4.16; 8.1; 12.2). **4.11** *Worthy,* a term applied to God as the creator, also applied to the Lamb in two hymns (5.9, 12).

The Scroll and the Lamb

5

Then I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed[a] with seven seals; [2]and I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" [3]And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. [4]And I began to weep bitterly because no one was found worthy to open the scroll or to look into it. [5]Then one of the elders said to me, "Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

6 Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. [7]He went and took the scroll from the right hand of the one who was seated on the throne. [8]When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. [9]They sing a new song:

> "You are worthy to take the scroll
> and to open its seals,
> for you were slaughtered and by your blood you ransomed for God
> saints from[a] every tribe and language and people and nation;
> [10] you have made them to be a kingdom and priests serving[b] our God,
> and they will reign on earth."

11 Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, [12]singing with full voice,

> "Worthy is the Lamb that was slaughtered

to receive power and wealth and wisdom and might
and honor and glory and blessing!”

13Then I heard every creature in heaven and on earth and under the earth and in
the sea, and all that is in them, singing,

“To the one seated on the throne and to the Lamb
be blessing and honor and glory and might
forever and ever!”

14And the four living creatures said, “Amen!” And the elders fell down and
worshiped.

5.1–14 The focus of the vision shifts to a scroll, probably representing God’s final plan for the world or perhaps the contents of 8.2–22.5. **5.1** The *scroll written on the inside and on the back*, technically an opisthograph, is unusual because papyrus rolls were usually used on one side only, though legal rolls could have a summary of the contents on the outside. *Sealed with seven seals.* The number of seals has a magically protective significance, meaning that only a fully authorized person has the power to open it (v. 3). **5.2** *Worthy,* both able and authorized. **5.5** *Lion of the tribe of Judah* (Gen 49.9–10), a metaphor for the king or Messiah expected to come from the royal tribe of Judah, a claim frequently made for Jesus (Heb 7.14). *Root of David* (see also 22.16), meaning stock of David or descendant of David, king of Israel, is a messianic title (see Isa 11.1, 10; Jer 23.5; 33.15; Zech 3.8; 6.12; Rom 15.12). The Davidic ancestry of Jesus is frequently mentioned in the NT (Mt 1.1; Lk 2.4; Jn 7.42; Acts 2.30–32; 13.22–23; Rom 1.3; 2 Tim 2.8). **5.6** The image of Jesus as a *Lamb* who has been *slaughtered* is a surprising contrast to his designation as a lion (v. 5), perhaps alluding to the Passover sacrifice (1 Cor 5.7) or the morning and evening sacrifice of a lamb in the temple at Jerusalem. Revelation uses Lamb as a designation for the exalted Christ twenty-eight times, highlighting his sacrificial role (see e.g., 5.9; 7.14; 12.11; 13.8; 17.14; see also Jn 1.29, 36; cf. Isa 53.7). *Horns* symbolize kingly power, while *eyes* (an allusion to Zech 4.10) represent divine omnipresence and omniscience (see Judg 18.6; 2 Chr 16.9; Ps 139.16; Prov 15.3). **5.8** The *harp,* or kithara, was used to accompany hymns (15.2–4; Pss 33.2–3; 43.4), while the *golden bowls full of incense,* representing *the prayers of the saints* (8.4; Pss 33.2–3; 141.2), suggest the priestly role of the elders. **5.9** *New song,* a new composition written to celebrate a very special occasion (14.3; see Pss 33.3; 40.3; 96.1; Isa 42.10); in Greek culture, new songs were considered the best songs. *Slaughtered,* a violent term for the crucifixion of Jesus (see 5.9, 12; 13.8) suggesting the Jewish Passover sacrifice (Ex 12.1–28; 1 Cor 5.7). *By*

your blood alludes to the atoning death of Jesus using the metaphor of the twice-daily expiatory sacrifice of a lamb (Ex 29.38–42; Num 28; see also Rev 1.5; 7.14; 12.11). *Ransomed,* or "redeemed," a metaphor from the slave market meaning "released after a price is paid" (see 14.3; 1 Cor 6.20; 7.23). **5.11** *Myriads of myriads and thousands of thousands,* an allusion to the innumerable angelic beings in the throne scene of Dan 7.10 (see also Rev 7.9; Jude 14).

The Seven Seals

6

Then I saw the Lamb open one of the seven seals, and I heard one of the four
living creatures call out, as with a voice of thunder, "Come!"[c] 2I looked, and
there was a white horse! Its rider had a bow; a crown was given to him, and he
came out conquering and to conquer.

3 When he opened the second seal, I heard the second living creature call
out, "Come!"[c] 4And out came[d] another horse, bright red; its rider was permitted
to take peace from the earth, so that people would slaughter one another; and he
was given a great sword.

5 When he opened the third seal, I heard the third living creature call out,
"Come!"[c] I looked, and there was a black horse! Its rider held a pair of scales in
his hand, 6and I heard what seemed to be a voice in the midst of the four living
creatures saying, "A quart of wheat for a day's pay,[e] and three quarts of barley
for a day's pay,[e] but do not damage the olive oil and the wine!"

7 When he opened the fourth seal, I heard the voice of the fourth living
creature call out, "Come!"[c] 8I looked and there was a pale green horse! Its rider's
name was Death, and Hades followed with him; they were given authority over a
fourth of the earth, to kill with sword, famine, and pestilence, and by the wild
animals of the earth.

9 When he opened the fifth seal, I saw under the altar the souls of those who
had been slaughtered for the word of God and for the testimony they had given;
10they cried out with a loud voice, "Sovereign Lord, holy and true, how long will
it be before you judge and avenge our blood on the inhabitants of the earth?"
11They were each given a white robe and told to rest a little longer, until the
number would be complete both of their fellow servants[a] and of their brothers
and sisters,[b] who were soon to be killed as they themselves had been killed.

12 When he opened the sixth seal, I looked, and there came a great
earthquake; the sun became black as sackcloth, the full moon became like blood,

[13]and the stars of the sky fell to the earth as the fig tree drops its winter fruit when shaken by a gale. [14]The sky vanished like a scroll rolling itself up, and every mountain and island was removed from its place. [15]Then the kings of the earth and the magnates and the generals and the rich and the powerful, and everyone, slave and free, hid in the caves and among the rocks of the mountains, [16]calling to the mountains and rocks, "Fall on us and hide us from the face of the one seated on the throne and from the wrath of the Lamb; [17]for the great day of their wrath has come, and who is able to stand?"

6.1–8.1 The Lamb opens the seven seals and so shows himself as God's plenipotentiary in control of history. **6.1–8** The opening of the first four seals, which form a group, unleashes four riders mounted on horses of different colors who are emissaries of God sent to inflict divine punishment on the world (loosely based on Zech 1.7–11; 6.1–8). **6.2** The rider on the *white horse* represents warfare (see 19.11, where, unlike here, the rider on the white horse represents the Messiah); the *bow* can be a symbol of divine chastisement (Lam 3.12–13; Hab 3.9), and his *crown* indicates victory in war. **6.4** The *bright red* horse and rider suggest violence and death in battle. **6.5** The *black horse* and rider represent famine. *Pair of scales,* a tool used by merchants to weigh their products, used as a symbol of justice. **6.6** *A quart of wheat for a day's pay* represents an exorbitant price for wheat, fifteen times higher than normal; shortages were often caused by hoarding for the purpose of profiteering. *Do not damage…wine,* i.e., do not fraudulently withhold oil and wine to extort exorbitant prices. **6.8** *Death and Hades* are personified together in Revelation (1.18; 20.13–14), as they are in poetic contexts in the OT (Job 18.13; Isa 28.15, 18; Hos 13.14). *Hades,* the Greek world of the dead, Hebrew Sheol. *Sword, famine, and pestilence, and…wild animals,* stereotypical horrors of war (see Deut 32.23–25; Jer 14.12; 15.3; Ezek 5.16–17; 14.21; *Psalms of Solomon* 13.2–3). **6.9** The souls of the martyrs are *under the altar,* the heavenly altar of incense (8.3, 5; 9.13; 14.18; 16.7); this represents their proximity to God. *Those… slaughtered,* the martyrs. **6.10** *How long,* a cry for vengeance by the murdered righteous (see also 2 Esd 4.35–37; *1 Enoch* 47.4) modeled after petitions for justice directed to a king (1 Macc 6.22–27) or to God (2 Macc 8.2–4). *The inhabitants of the earth,* a frequent formula in Revelation (e.g., 8.13; 11.10; 13.8) referring to the enemies of God. **6.11** *White robe,* symbol of heavenly existence or worthiness of those wearing it in heaven (see 3.4; 4.4; 7.13). *Rest,* metaphor for the repose of death (14.13; Prov 21.16; Sir 30.17; 38.23), though this rest will last only until the final consummation (see 2 Esd 7.75). A widespread ancient tradition affirmed a predetermined *number* of martyrs known

only to God (2 Esd 2.38; 4.36; *1 Enoch* 47.4; cf. Rom 11.25; *1 Clement* 2.4; 59.2). **6.12–13** The darkening of the *sun* and *moon* and the falling of the *stars* (see 8.10; 9.1; 12.4), cosmic signs of upheaval, are metaphors anticipating the day of the Lord (see Isa 13.10; Ezek 32.7–8; Joel 2.30–31; Am 8.9; Zeph 1.15; Mt 24.29). *Black as sackcloth.* See note on 11.3. **6.14** *The sky…up,* a simile used in Isa 34.4 (see also *Sibylline Oracles* 3.82–83; 8.233; cf. Heb 1.12), here a preview of the eventual destruction of the heavens (20.11; 21.1). **6.16** *Fall on us* suggests that physical death is preferable to experiencing the wrath of God; see Hos 10.8. **6.17** *The great day of their wrath,* the eschatological "day of the Lord," involving judgment for the wicked (see 1 Cor 5.5; 1 Thess 5.2; 2 Thess 2.2; 2 Pet 3.10).

The 144,000 of Israel Sealed

7

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so that no wind could blow on earth or sea or against any tree. [2]I saw another angel ascending from the rising of the sun, having the seal of the living God, and he called with a loud voice to the four angels who had been given power to damage earth and sea, [3]saying, "Do not damage the earth or the sea or the trees, until we have marked the servants[a] of our God with a seal on their foreheads."

4 And I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the people of Israel:

5 From the tribe of Judah twelve thousand sealed,
from the tribe of Reuben twelve thousand,
from the tribe of Gad twelve thousand,
6 from the tribe of Asher twelve thousand,
from the tribe of Naphtali twelve thousand,
from the tribe of Manasseh twelve thousand,
7 from the tribe of Simeon twelve thousand,
from the tribe of Levi twelve thousand,
from the tribe of Issachar twelve thousand,
8 from the tribe of Zebulun twelve thousand,
from the tribe of Joseph twelve thousand,
from the tribe of Benjamin twelve thousand sealed.

The Multitude from Every Nation

9 After this I looked, and there was a great multitude that no one could count,
from every nation, from all tribes and peoples and languages, standing before the
throne and before the Lamb, robed in white, with palm branches in their hands.
10 They cried out in a loud voice, saying,

> "Salvation belongs to our God who is seated on the throne, and to the
> Lamb!"

11 And all the angels stood around the throne and around the elders and the four
living creatures, and they fell on their faces before the throne and worshiped
God, 12 singing,

> "Amen! Blessing and glory and wisdom
> and thanksgiving and honor
> and power and might
> be to our God forever and ever! Amen."

13 Then one of the elders addressed me, saying, "Who are these, robed in
white, and where have they come from?" 14 I said to him, "Sir, you are the one
that knows." Then he said to me, "These are they who have come out of the
great ordeal; they have washed their robes and made them white in the blood of
the Lamb.

> 15 For this reason they are before the throne of God,
> and worship him day and night within his temple,
> and the one who is seated on the throne will shelter them.
> 16 They will hunger no more, and thirst no more;
> the sun will not strike them,
> nor any scorching heat;
> 17 for the Lamb at the center of the throne will be their shepherd,
> and he will guide them to springs of the water of life,
> and God will wipe away every tear from their eyes."

7.1–17 A digression (based on the catchword *seal*) underscoring the fact that the faithful will experience divine protection during the coming catastrophes. **7.2** *Seal of the living God*, a signet ring used to indicate ownership and to provide protection (see Job 9.7; Sir 17.22), bearing the name of God (14.1). "Seal" was also a term for Christian baptism (see 2 Cor 1.21–22; Eph 1.13; 4.30; *2 Clement* 7.6; 8.6). *The four angels…damage earth*, similar to the four riders who were also divine emissaries (see 6.1–8). **7.3** Those *with a seal on their foreheads* (see

Ezek 9.4–6; *Psalms of Solomon* 15.6–9) are divinely protected from the plagues, as the Israelites were in Egypt (Ex 8.22; 9.4–7, 26; 10.23). It was widely held in the ancient world that magical sealing could provide protection. **7.4** *One hundred forty-four thousand,* the martyr-witness cadre of the church, calculated using twelve as a multiple of twelve. The number here represents the people of God but later refers to martyrs (14.1–5). *The people of Israel,* i.e., the church as the spiritual Israel (see Rom 9.6–7; 11.17–21; Gal 6.16; Jas 1.1). **7.9–17** A heavenly throne-room scene; see note on 4.1–11. The passage may be based in part on symbolism from the Festival of Booths (see Zech 14.16–21). **7.9** *A great multitude,* a heavenly assembly that may include but is not identical to the 144,000 Israelites mentioned in vv. 4–8; it represents the spiritualized fulfillment of the promise to Abraham (Gen 22.17; 32.12; cf. Rom 9.27). Its members are identified in v. 14 as the martyrs who have gone through the great tribulation. *Throne.* See note on 4.10. *Robed in white.* See note on 6.11. *Palm branches,* symbols of victory (see 1 Macc 13.51; 2 Macc 14.4; Jn 12.13). **7.13** *One of the elders,* functioning in place of the more typical figure of the interpreting angel (1.1; 17.1–18; 21.9–22.5; see Introduction), provides an explanation of the vision in vv. 14–17. **7.14** *The great ordeal.* See note on 3.10. *Washed…white in the blood of the Lamb,* paradoxical metaphor referring to the forgiveness of sins through the atoning death of Jesus (see Rom 3.25; 5.9; 1 Cor 10.16; 1 Pet 1.2). **7.15** *God…will shelter them.* God will be present with them or dwell with them (21.3; see Lev 26.11; Ezek 37.27). **7.16** Cessation of *hunger, thirst,* and intense *heat* alludes to the Edenic eschatological conditions described in Isa 49.10 (see also Rev 21.4). **7.17** *At the center,* i.e., of the throne occupied by both God and the Lamb (3.21; 22.1, 3). *Shepherd,* a stock metaphor for a king (see 2 Sam 7.7; Isa 44.28; Jer 3.15) in the ancient world generally and a favorite metaphor for Jesus (Mt 15.24; 25.32; Jn 10.2; Heb 13.20; 1 Pet 2.25). *Springs of the water of life,* lit. “springs of living water” (cf. Isa 49.10); here “living water” can mean either flowing water (as opposed to the still water stored in cisterns) or water imbued with (eternal) life, a metaphor for salvation (21.6; 22.1, 17; see also Jn 4.14; 6.35; 7.37–38). *Wipe away every tear* indicates the absence of sorrow in the new order (see Isa 25.8).

The Seventh Seal and the Golden Censer

8

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. [2]And I saw the seven angels who stand before God, and seven

trumpets were given to them.

3 Another angel with a golden censer came and stood at the altar; he was given a great quantity of incense to offer with the prayers of all the saints on the golden altar that is before the throne. 4And the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel. 5Then the angel took the censer and filled it with fire from the altar and threw it on the earth; and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.

The Seven Trumpets

6 Now the seven angels who had the seven trumpets made ready to blow them.

7 The first angel blew his trumpet, and there came hail and fire, mixed with blood, and they were hurled to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.

8 The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea. 9A third of the sea became blood, a third of the living creatures in the sea died, and a third of the ships were destroyed.

10 The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. 11The name of the star is Wormwood. A third of the waters became wormwood, and many died from the water, because it was made bitter.

12 The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light was darkened; a third of the day was kept from shining, and likewise the night.

13 Then I looked, and I heard an eagle crying with a loud voice as it flew in midheaven, “Woe, woe, woe to the inhabitants of the earth, at the blasts of the other trumpets that the three angels are about to blow!”

8.1 A transitional verse. The opening of the *seventh seal* means that the scroll of 5.1 is now ready to be opened completely; the events narrated in 8.2–22.5 enact the contents of the scroll. After the cosmic destruction caused by the opening of the sixth seal in 6.12–17, the opening of this seal issues in an anticlimactic *silence in heaven.* Silence precedes divine manifestations (see Job 4.16; Zeph 1.7; Zech 2.13) and is maintained during the incense offering (see Rev 8.3–5). **8.2–9.21** See also 11.15–19. The seven trumpets (like the seven bowls of 15.1–16.21) introduce eschatological divine judgments that are loosely based on the ten Egyptian plagues (Ex 7–12), though they are universal rather than local in effect. Several variant traditions of seven Egyptian plagues have

been preserved (Pss 78.44–51; 105.27–36; Am 4.6–11; Wis 11.1–19.9). **8.2–5** Preparatory heavenly throne-room scene; see note on 4.1–11. **8.2** *Seven angels.* See note on 1.4. *Trumpets* can signal the inauguration of the end (see Isa 27.13; Joel 2.1; Mt 24.31; 1 Cor 15.52; 1 Thess 4.16; *Didache* 16.6). **8.3** *The golden altar,* the heavenly counterpart of the incense altar located before the holy of holies in the tabernacle and temple (Ex 30.1–10). **8.4** The *incense* offering, made twice daily in the temple (Lk 1.8–10), lent itself to spiritualization; here it is associated with (but not, as in 5.8, identified with) the *prayers of the saints,* which, judging by their effect in 8.5, appear to have been prayers for vengeance (see 6.10). **8.5** The throwing of *fire from the altar* to the earth anticipates the divine judgments that the trumpets will unleash (see Ezek 10.2) and again indicate that events on earth are determined by events in heaven. *Peals of thunder.* See note on 4.5. **8.7–12** The first four trumpets form a group, as did the first four seals (see note on 6.1–8). **8.7** The *hail, fire,* and *blood* that fall to the earth correspond to the thunder, hail, and fire of the seventh plague (Ex 9.22–26) and to the fourth and seventh bowls in 16.8–9, 19–21. The Romans regarded blood raining from the sky as an omen indicating the anger of the gods. The eschatological destruction of a *third* of various aspects of the cosmos (based on Ezek 5.2, 12) emphasizes that the destruction is partial, not total (8.9, 10, 11, 12; 9.15, 18). **8.9** *Sea became blood,* an allusion to the Egyptian plague in which the Nile was turned to blood (the first plague in Ex 7.20–21; the second bowl in Rev 16.3). **8.10–11** There is no counterpart to the third trumpet among the Egyptian plagues. **8.11** *Wormwood,* a plant noted for bitter taste, though not poisonous effects (see Prov 5.4; Lam 3.15). **8.12** *Fourth…trumpet.* The darkening of the heavenly bodies resembles the darkness of the ninth plague (Ex 10.21) and of the fifth bowl (Rev 16.10). **8.13** *Woe, woe, woe.* The three woes become literary devices for designating the last three trumpet plagues in 9.1–12, 13–21; 11.14–19 (see 9.12; 11.14); the counterparts of blessings, woes frequently introduce divine penalties (Lk 6.24–26) and are used in judgment speeches (Isa 5.18–23; Mt 23.13–32).

9

And the fifth angel blew his trumpet, and I saw a star that had fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit; [2]he opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. [3]Then from the smoke came locusts on the earth, and they were given authority like the authority of scorpions of the earth. [4]They were told not

to damage the grass of the earth or any green growth or any tree, but only those people who do not have the seal of God on their foreheads. 5They were allowed to torture them for five months, but not to kill them, and their torture was like the torture of a scorpion when it stings someone. 6And in those days people will seek death but will not find it; they will long to die, but death will flee from them.

7 In appearance the locusts were like horses equipped for battle. On their heads were what looked like crowns of gold; their faces were like human faces, 8their hair like women's hair, and their teeth like lions' teeth; 9they had scales like iron breastplates, and the noise of their wings was like the noise of many chariots with horses rushing into battle. 10They have tails like scorpions, with stingers, and in their tails is their power to harm people for five months. 11They have as king over them the angel of the bottomless pit; his name in Hebrew is Abaddon,[a] and in Greek he is called Apollyon.[b]

12 The first woe has passed. There are still two woes to come.

13 Then the sixth angel blew his trumpet, and I heard a voice from the four[c] horns of the golden altar before God, 14saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." 15So the four angels were released, who had been held ready for the hour, the day, the month, and the year, to kill a third of humankind. 16The number of the troops of cavalry was two hundred million; I heard their number. 17And this was how I saw the horses in my vision: the riders wore breastplates the color of fire and of sapphire[d] and of sulfur; the heads of the horses were like lions' heads, and fire and smoke and sulfur came out of their mouths. 18By these three plagues a third of humankind was killed, by the fire and smoke and sulfur coming out of their mouths. 19For the power of the horses is in their mouths and in their tails; their tails are like serpents, having heads; and with them they inflict harm.

20 The rest of humankind, who were not killed by these plagues, did not repent of the works of their hands or give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk. 21And they did not repent of their murders or their sorceries or their fornication or their thefts.

9.1–12 The fifth trumpet plague alludes to the locust plague of Ex 10.4–20 and is modeled after Joel 2.1–11. **9.1** *Star,* an angelic messenger sent by God to earth (see 20.1). *Bottomless pit,* the abode of the dead (see Ps 107.26; Rom 10.7) and the place where demons (Lk 8.31; *1 Enoch* 18–21) and Satan (Rev 20.1–3) are imprisoned. **9.3** *Locusts,* an army of demons (based on the locust plague in

Joel 2.1–11). **9.4** *Grass…any tree,* vegetation that is typically devastated by locust plagues. *People who do not have the seal of God* (see 7.2–8) are attacked, but God's people are exempt. **9.5** *Five months* (see also v. 10), the life span of the locust. **9.6** That *people will seek death but will not find it* underlines the horror of this plague. **9.7** *Like horses equipped for battle,* based on Joel 2.4–9. The demonic locust swarm is depicted as a marauding army. *Crowns of gold,* symbols of domination and invincibility. **9.8** *Like women's hair.* Demons are sometimes described as having disheveled hair like that of women (*Testament of Solomon* 13.1; *Apocalypse of Zephaniah* 4.4). **9.11** *Angel of the bottomless pit,* not Satan (12.9; 20.2), but an otherwise unknown evil angelic figure. *Abaddon,* Hebrew for "place of destruction," used in wisdom literature for the realm of the dead (see Job 26.6; Prov 15.11; 27.20), here personified (see also Job 28.22). *Apollyon,* Greek for "destroyer," linked with the name of the god Apollo. **9.12** *The first woe* corresponds to the events narrated in vv. 1–11; see note on 8.13. The *two woes to come* are described in 9.12–21; 11.15–19. **9.13** *The four horns,* the raised corners of the altar, typical of Israelite and Canaanite altars. **9.14** *Release the four angels who are bound.* The bind/release terminology (20.2; Tob 3.17) suggests that these are evil angels who lead demonic armies. *Euphrates,* a Mesopotamian river symbolizing the enemies of Israel (see Isa 7.20; 8.7; Jer 46.10). **9.18** *Fire* and *sulfur* (see also 14.10; 19.20; 20.10), stereotypical means of terrifying divine punishment first mentioned in the Bible in connection with the judgment of Sodom and Gomorrah (see Gen 19.24; Ps 11.6; Ezek 38.22). **9.20** *Did not repent* (see v. 21; 16.9, 11), a theme from the Exodus plague tradition (see, e.g., Ex 7.13, 22; 8.15); actual repentance is not expected. *Demons,* in Jewish thought the supernatural beings represented by *idols* and believed to inhabit them (Deut 32.17; Ps 96.5; 1 Cor 10.19–20).

The Angel with the Little Scroll

10

And I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head; his face was like the sun, and his legs like pillars of fire. [2]He held a little scroll open in his hand. Setting his right foot on the sea and his left foot on the land, [3]he gave a great shout, like a lion roaring. And when he shouted, the seven thunders sounded. [4]And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down." [5]Then the angel whom I saw standing on the sea and the land

raised his right hand to heaven
6 and swore by him who lives forever and ever,

who created heaven and what is in it, the earth and what is in it, and the sea and what is in it: “There will be no more delay, 7but in the days when the seventh angel is to blow his trumpet, the mystery of God will be fulfilled, as he announced to his servants[a] the prophets.”

8 Then the voice that I had heard from heaven spoke to me again, saying, “Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land.” 9So I went to the angel and told him to give me the little scroll; and he said to me, “Take it, and eat; it will be bitter to your stomach, but sweet as honey in your mouth.” 10So I took the little scroll from the hand of the angel and ate it; it was sweet as honey in my mouth, but when I had eaten it, my stomach was made bitter.

11 Then they said to me, “You must prophesy again about many peoples and nations and languages and kings.”

10.1–11 Two digressions (10.1–11; 11.1–14) delay the sounding of the seventh trumpet. **10.2** The *little scroll* represents divine revelation but is not identical to the sealed scroll of 5.1–14. **10.3** The import of the *seven thunders* is unclear; John apparently understood what the seven thunders said but was forbidden to write it down. **10.4** *Voice from heaven,* probably God or Christ (see 1.11, 19). In Jewish tradition a heavenly voice was called a *bat qol* (lit. “daughter of a voice”) and thought to be the revelatory voice of God, as in the heavenly voice at Jesus’ baptism (Mt 3.17; Mk 1.11; Lk 3.22; 2 Pet 1.17). The instruction to *seal up* (see Dan 12.4, 9) means that some divine secrets must not be disclosed (2 Cor 12.4). **10.5–7** This scene appears to be modeled after Dan 12.6–7. **10.6** *No more delay* does not imply a previous postponement, but the imminent end of time and beginning of eschatological events. **10.7** *Mystery of God* (see Am 3.7), God’s eschatological plan, hidden in OT prophetic books (Rom 16.25–26; 1 Cor 2.6–16; Eph 3.9–10; Col 1.26). *His servants the prophets,* a frequent designation of OT prophets (2 Kings 9.7; 17.13; Jer 7.25; Dan 9.6; see Rev 11.18), which here probably includes Christian prophets as well. **10.8** *Voice,* that of v. 4. **10.9–10** Eating the scroll, a symbolic action based on Ezek 2.8–3.3, signifies accepting a prophetic commission. **10.11** *Prophesy again about* has the negative meaning “prophesy against,” i.e., prophesy judgment (see Jer 25.30; Ezek 25.2).

The Two Witnesses

11

Then I was given a measuring rod like a staff, and I was told, “Come and measure the temple of God and the altar and those who worship there, 2but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample over the holy city for forty-two months. 3And I will grant my two witnesses authority to prophesy for one thousand two hundred sixty days, wearing sackcloth.”

4 These are the two olive trees and the two lampstands that stand before the Lord of the earth. 5And if anyone wants to harm them, fire pours from their mouth and consumes their foes; anyone who wants to harm them must be killed in this manner. 6They have authority to shut the sky, so that no rain may fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with every kind of plague, as often as they desire.

7 When they have finished their testimony, the beast that comes up from the bottomless pit will make war on them and conquer them and kill them, 8and their dead bodies will lie in the street of the great city that is prophetically[b] called Sodom and Egypt, where also their Lord was crucified. 9For three and a half days members of the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb; 10and the inhabitants of the earth will gloat over them and celebrate and exchange presents, because these two prophets had been a torment to the inhabitants of the earth.

11 But after the three and a half days, the breath[a] of life from God entered them, and they stood on their feet, and those who saw them were terrified. 12Then they[b] heard a loud voice from heaven saying to them, “Come up here!” And they went up to heaven in a cloud while their enemies watched them. 13At that moment there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

14 The second woe has passed. The third woe is coming very soon.

The Seventh Trumpet

15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying,

“The kingdom of the world has become the kingdom of our Lord

and of his Messiah,[c]
and he will reign forever and ever.”

16 Then the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, 17 singing,

“We give you thanks, Lord God Almighty,
who are and who were,
for you have taken your great power
and begun to reign.
18 The nations raged,
but your wrath has come,
and the time for judging the dead,
for rewarding your servants,[d] the prophets
and saints and all who fear your name,
both small and great,
and for destroying those who destroy the earth.”

19 Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

11.1–14 A second digression (see note on 10.1–11) describes two mysterious witnesses and their ministry. **11.1** *Measure,* a metaphor for preservation (Ezek 40.3–42.20; Zech 2.1–5). *Temple of God,* here the temple in Jerusalem, not in heaven (see note on 11.19). *Altar,* i.e., the priest’s court where the altar stood. **11.2** The trampling or subjugation of Jerusalem by the *nations* (i.e., Gentiles) is a common eschatological motif (see Isa 63.18; 1 Macc 3.45; Lk 21.24; see also notes on 11.18; 16.14). *Forty-two months,* i.e., 1,260 days (11.3; 12.6), or three and a half years, a metaphorical period of eschatological distress (see Dan 7.25; 12.7). **11.3** *My two witnesses,* prophetic figures, possibly Enoch and Elijah or Moses and Elijah (see Mk 9.4), represent the valid witness of the church (see Deut 17.6; 19.15; Mt 18.16; 2 Cor 13.1; 1 Tim 5.19; Heb 10.28). *Sackcloth,* often made of dark goat hair (6.12; Isa 50.3), the traditional Near Eastern costume of mourning (Joel 1.13; Mt 11.21). **11.4** *Two olive trees* and *two lampstands* (see Zech 4.3, 14), originally metaphors for Joshua the priest and Zerubbabel the royal heir, God’s two anointed ones. **11.5** *Fire pours from their mouth,* often a metaphor for the word of God in judgment (see Jer 5.14; 2 Esd 13.10, 37–38; 2 Thess 2.8). **11.6** *Authority to shut the sky* is like Elijah’s ability to control rain (1 Kings 17.1; 18.1; Lk 4.25; Jas 5.17). *Authority…blood* recalls Moses’ actions (Ex 7.14–25). **11.7** *Beast,* the antichrist, a tyrannical ruler who

opposes Christ and Christians (13.1–10; 17.8; 1 Jn 2.18; 4.3). *Bottomless pit.* See note on 9.1. *Kill them* (adapted from Dan 7.21). Death was frequently the expected fate of faithful prophets (see 2 Chr 24.19; Neh 9.26; Mt 23.34–35; Lk 11.49–51). **11.8** *The great city,* Jerusalem (see Jer 22.8), which the prophets occasionally called *Sodom* (see Isa 1.10; Jer 23.14; Ezek 16.46), the paradigmatic wicked city (Gen 18–19; Jer 49.18; Mt 10.15). *Egypt* symbolized idolatry (Isa 19.1; Ezek 20.7) and slavery (Josh 24.17; Judg 6.8; 2 Esd 14.3). **11.9** *Refuse…placed in a tomb,* a further outrage, since proper burial was thought to be the right of every deceased person (see 1 Kings 14.11; 21.24; Jer 8.1–2; 14.16; Tob 2.3–10; Mk 12.8). **11.11** *Breath of life from God.* See Gen 2.7. **11.12** *Come up here.* See 4.1. In Jewish and Christian tradition *clouds* serve as divine vehicles (Pss 68.4; 104.7; Isa 19.1; 2 Esd 13.3) and as means of heavenly ascent (Acts 1.9) and descent (Rev 1.7; Dan 7.13; Mt 24.30; 26.64). **11.13** *Gave glory to the God of heaven,* i.e., were converted (16.9; Dan 4.34; 1 Esd 9.8; Acts 13.48). **11.14** *Woe.* See note on 8.13. **11.15–19** The seventh trumpet introduces yet another throne-room scene; see note on 4.1–11. **11.15** *Messiah,* Hebrew for "anointed one," used primarily for the king of Israel (who was installed in office by being anointed with oil); "Christ" means "anointed one" in Greek. See Jn 1.41. **11.18** *The nations raged.* See Ps 46.6; see also notes on 11.2; 16.14. **11.19** *Temple in heaven,* the counterpart to the temple in Jerusalem. *Ark of his covenant,* the heavenly counterpart to the sacred chest, representing the presence of God, placed in the holy of holies of the tabernacle and temple (Ex 25.10–22; 1 Kings 8.1–13; Heb 9.4). *Flashes of lightning,* typical theophanic language; see note on 4.5.

The Woman and the Dragon

12

A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. [2]She was pregnant and was crying out in birth pangs, in the agony of giving birth. [3]Then another portent appeared in heaven: a great red dragon, with seven heads and ten horns, and seven diadems on his heads. [4]His tail swept down a third of the stars of heaven and threw them to the earth. Then the dragon stood before the woman who was about to bear a child, so that he might devour her child as soon as it was born. [5]And she gave birth to a son, a male child, who is to rule[a] all the nations with a rod of iron. But her child was snatched away and taken to God and to his throne; [6]and the woman fled into the wilderness, where she has a place

prepared by God, so that there she can be nourished for one thousand two hundred sixty days.

Michael Defeats the Dragon

7 And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, 8but they were defeated, and there was no longer any place for them in heaven. 9The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

10 Then I heard a loud voice in heaven, proclaiming,

> "Now have come the salvation and the power
> and the kingdom of our God
> and the authority of his Messiah,[b]
> for the accuser of our comrades[c] has been thrown down,
> who accuses them day and night before our God.
> 11 But they have conquered him by the blood of the Lamb
> and by the word of their testimony,
> for they did not cling to life even in the face of death.
> 12 Rejoice then, you heavens
> and those who dwell in them!
> But woe to the earth and the sea,
> for the devil has come down to you
> with great wrath,
> because he knows that his time is short!"

The Dragon Fights Again on Earth

13 So when the dragon saw that he had been thrown down to the earth, he pursued[d] the woman who had given birth to the male child. 14But the woman was given the two wings of the great eagle, so that she could fly from the serpent into the wilderness, to her place where she is nourished for a time, and times, and half a time. 15Then from his mouth the serpent poured water like a river after the woman, to sweep her away with the flood. 16But the earth came to the help of the woman; it opened its mouth and swallowed the river that the dragon had poured from his mouth. 17Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments of God and hold the testimony of Jesus.

12.1–17 The portent of the woman, the child, and the dragon is an adaptation of the myth of Apollo's birth understood by the author to point to the birth of Christ. **12.1** *A great portent,* a celestial phenomenon with a deeper symbolic meaning (see v. 3; 15.1). *A woman clothed with the sun,* a cosmic queen (described much like Isis), used as a symbol for both the Israel from whom the Messiah came (v. 5) and the church (vv. 6, 14, 17), widely understood in Catholic thought to symbolize the Blessed Virgin Mary. *Twelve stars,* the zodiac, here probably understood as representing the twelve tribes of Israel. **12.3** *Dragon,* a designation for Satan used nine times in Revelation. The Greek translation of the OT uses the same term for Leviathan, the enemy of God (Job 41.1 [40.25]; Ps 74.14 [73.14]; Isa 27.1). A dragon with *seven heads* (see 13.1; 17.3), a figure in Ugaritic mythology, here symbolizes seven successive rulers (17.10). *Ten horns* (see Dan 7.7, 20, 24), metaphors for power, here represent ten subordinate kings or kingdoms (17.12). **12.4** *Swept down a third of the stars,* a cosmic upheaval serving as a metaphor for hubris, or excessive pride (see Dan 8.10). **12.5** *Male child,* the Davidic Messiah who will *rule all the nations with a rod of iron* (see Ps 2.8–9), i.e., conquer the enemies of Israel (see note on 11.2). *Snatched away…to God.* The exaltation or ascension of Jesus (see Lk 24.51; Acts 2.32–33; 1 Tim 3.16; Heb 8.1; 10.12) is uniquely depicted here as a rescue from Satan (no allusion to the crucifixion is found in this story). **12.6** *Wilderness,* a place of refuge and salvation based on the exodus tradition (see Ps 78.52; Isa 40.3; Jer 31.2). *One thousand two hundred sixty days.* See note on 11.2. **12.7** *War…in heaven.* Nowhere else in Jewish or early Christian literature is a heavenly battle depicted, though Jewish apocalyptic literature preserves the tradition of a revolt in heaven (see Is 14.12–21), the inspiration for Milton's *Paradise Lost. Michael,* one of the seven traditional archangels (see note on 1.4; Dan 10.13; 12.1; Jude 9), often presented as the commander of the host of angels (*Apocalypse of Paul* 14) and the intercessor between humans and God. **12.9** *Great dragon…thrown down.* This eschatological expulsion of Satan from heaven (see Lk 10.18; Jn 12.31) is based on an ancient Jewish expulsion myth (see Isa 14.12–15; *2 Enoch* 29.4–5). *Ancient serpent,* Satan (Gen 3.1–7; 2 Cor 11.3). *Devil.* See note on 2.10. *His angels,* i.e., fallen angels or demons. **12.10** "Satan" means *accuser* in Hebrew (Job 1.9–11; Zech 3.1). **12.11** *They have conquered him,* paradoxically, like Jesus (3.21; 5.5), by dying. **12.14** *Two wings of the great eagle.* See Ex 19.4; Deut 32.10–14. *Wilderness.* See note on 12.6. *A time, and times, and half a time* (Dan 7.25; 12.7), i.e., three and a half years (see note on 11.2). **12.16** *Earth…swallowed the river.* A personified Earth sometimes swallows the enemies of God (see Ex 15.12; Num 16.32–34). **12.17** *The rest of her children,* Christians whose persecution is orchestrated by Satan (see 13.7).

12.18–13.18 Two beasts that serve the dragon are introduced. **12.18** *The dragon took his stand on the…seashore* to await the emergence of the beast.

The First Beast

13

18 Then the dragon[e] took his stand on the sand of the seashore. [1]And I saw a
beast rising out of the sea, having ten horns and seven heads; and on its horns
were ten diadems, and on its heads were blasphemous names. [2]And the beast that
I saw was like a leopard, its feet were like a bear's, and its mouth was like a
lion's mouth. And the dragon gave it his power and his throne and great
authority. [3]One of its heads seemed to have received a death-blow, but its mortal
wound[a] had been healed. In amazement the whole earth followed the beast.
[4]They worshiped the dragon, for he had given his authority to the beast, and they
worshiped the beast, saying, "Who is like the beast, and who can fight against
it?"

5 The beast was given a mouth uttering haughty and blasphemous words,
and it was allowed to exercise authority for forty-two months. [6]It opened its
mouth to utter blasphemies against God, blaspheming his name and his dwelling,
that is, those who dwell in heaven. [7]Also it was allowed to make war on the
saints and to conquer them.[b] It was given authority over every tribe and people
and language and nation, [8]and all the inhabitants of the earth will worship it,
everyone whose name has not been written from the foundation of the world in
the book of life of the Lamb that was slaughtered.[c]

9 Let anyone who has an ear listen:

[10] If you are to be taken captive,
into captivity you go;
if you kill with the sword,
with the sword you must be killed.

Here is a call for the endurance and faith of the saints.

The Second Beast

11 Then I saw another beast that rose out of the earth; it had two horns like a
lamb and it spoke like a dragon. [12]It exercises all the authority of the first beast
on its behalf, and it makes the earth and its inhabitants worship the first beast,
whose mortal wound [d] had been healed. [13]It performs great signs, even making

fire come down from heaven to earth in the sight of all; [14]and by the signs that it is allowed to perform on behalf of the beast, it deceives the inhabitants of earth, telling them to make an image for the beast that had been wounded by the sword[e] and yet lived; [15]and it was allowed to give breath[f] to the image of the beast so that the image of the beast could even speak and cause those who would not worship the image of the beast to be killed. [16]Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, [17]so that no one can buy or sell who does not have the mark, that is, the name of the beast or the number of its name. [18]This calls for wisdom: let anyone with understanding calculate the number of the beast, for it is the number of a person. Its number is six hundred sixty-six.[g]

13.1 *Beast* (see 11.7). John represents both Rome and its emperors as the sea monster Leviathan (Ezek 29.3; 2 Esd 6.47–52; *1 Enoch* 60.7–10, 24). It rises out of the *sea* (representing the bottomless pit; see note on 9.1) and is a composite of the four beasts of Dan 7.3–7. *Blasphemous names,* divine titles such as "Lord," "Savior," and "Son of God" claimed by Roman emperors. *Ten horns and seven heads.* See note on 12.3. **13.2** *The dragon gave it his power,* i.e., Rome and its emperors are agents of Satan (2 Thess 2.9). **13.3** *One of its heads…received a death-blow,* the emperor Nero, who committed suicide in 68 CE. *Mortal wound…healed* reflects the widespread belief in Nero's return from death. **13.4** *They worshiped the beast.* The imperial cult included worship of the emperors as well as the traditional Greek and Roman gods (see notes on 2.8; 2.12). **13.5** *Forty-two months.* See note on 11.2. **13.7** *Make war on the saints.* See 12.17. **13.8** *Book of life.* See note on 3.5. **13.10** *If you are…be killed,* a reformulation of Jer 15.2; 43.11. **13.11** The *beast that rose out of the earth,* later called the *false prophet* (16.13; 19.20; 20.10), representing the priesthood of the imperial cult (see 13.12) as the male monster Behemoth (2 Esd 6.47–52; *1 Enoch* 60.7–10, 24). The beast with *horns like a lamb* is harmless in appearance, but it *spoke like a dragon,* i.e., as an agent of Satan (see note on 12.3). **13.13** *It performs great signs,* a traditional ploy of the antichrist to deceive people (Mk 13.21–23; 2 Thess 2.9–10; *Didache* 16.4). The motif is derived from Deut 13.1–3. **13.14** *An image for the beast,* cultic statues of the Roman emperors (see Dan 3). **13.15** *Give breath to the image.* In ancient magic the animation of images of the god was a means for securing oracles, an important practice of ancient theurgists (Iamblichus, *On the Mysteries* 5.23). *Speak,* i.e., give oracles. **13.16** *Marked,* i.e., branded or tattooed as a mark of ownership and devotion to the beast (tattooing was used to identify slaves in the ancient world); this marking is a counterpart to the sealing of Christians with the name of God (see note on 7.2). **13.18** *The*

number of the beast, a code name based on the numeric value of letters. *Six hundred sixty-six,* perhaps the numeric value of the name Nero Caesar in Hebrew.

The Lamb and the 144,000

14

Then I looked, and there was the Lamb, standing on Mount Zion! And with
him were one hundred forty-four thousand who had his name and his Father's
name written on their foreheads. [2]And I heard a voice from heaven like the
sound of many waters and like the sound of loud thunder; the voice I heard was
like the sound of harpists playing on their harps, [3]and they sing a new song
before the throne and before the four living creatures and before the elders. No
one could learn that song except the one hundred forty-four thousand who have
been redeemed from the earth. [4]It is these who have not defiled themselves with
women, for they are virgins; these follow the Lamb wherever he goes. They have
been redeemed from humankind as first fruits for God and the Lamb, [5]and in
their mouth no lie was found; they are blameless.

The Messages of the Three Angels

6 Then I saw another angel flying in midheaven, with an eternal gospel to
proclaim to those who live[a] on the earth—to every nation and tribe and language
and people. [7]He said in a loud voice, "Fear God and give him glory, for the hour
of his judgment has come; and worship him who made heaven and earth, the sea
and the springs of water."

8 Then another angel, a second, followed, saying, "Fallen, fallen is Babylon
the great! She has made all nations drink of the wine of the wrath of her
fornication."

9 Then another angel, a third, followed them, crying with a loud voice,
"Those who worship the beast and its image, and receive a mark on their
foreheads or on their hands, [10]they will also drink the wine of God's wrath,
poured unmixed into the cup of his anger, and they will be tormented with fire
and sulfur in the presence of the holy angels and in the presence of the Lamb.
[11]And the smoke of their torment goes up forever and ever. There is no rest day
or night for those who worship the beast and its image and for anyone who
receives the mark of its name."

12 Here is a call for the endurance of the saints, those who keep the

commandments of God and hold fast to the faith of[b] Jesus.

13 And I heard a voice from heaven saying, “Write this: Blessed are the dead who from now on die in the Lord.” “Yes,” says the Spirit, “they will rest from their labors, for their deeds follow them.”

Reaping the Earth’s Harvest

14 Then I looked, and there was a white cloud, and seated on the cloud was one like the Son of Man, with a golden crown on his head, and a sharp sickle in his hand! 15Another angel came out of the temple, calling with a loud voice to the one who sat on the cloud, “Use your sickle and reap, for the hour to reap has come, because the harvest of the earth is fully ripe.” 16So the one who sat on the cloud swung his sickle over the earth, and the earth was reaped.

17 Then another angel came out of the temple in heaven, and he too had a sharp sickle. 18Then another angel came out from the altar, the angel who has authority over fire, and he called with a loud voice to him who had the sharp sickle, “Use your sharp sickle and gather the clusters of the vine of the earth, for its grapes are ripe.” 19So the angel swung his sickle over the earth and gathered the vintage of the earth, and he threw it into the great wine press of the wrath of God. 20And the wine press was trodden outside the city, and blood flowed from the wine press, as high as a horse’s bridle, for a distance of about two hundred miles.[a]

14.1–20 Three loosely connected visions dealing with eschatological judgment and salvation. **14.1–5** A victory vision of the Lamb and the 144,000. **14.1** *Mount Zion,* i.e., Jerusalem as the center of God’s eschatological action (Ps 2.6; Isa 24.23; 40.9–11; 2 Esd 13.35–40; Heb 12.22–24). *One hundred forty-four thousand.* See note on 7.4. **14.2–3** Preparatory heavenly throne-room scene; see note on 4.1–11. **14.3** *A new song.* See note on 5.9. *No one could learn that song.* Knowledge of heavenly realities is often said to be reserved only for the pure. **14.4** *Virgins,* males who are chaste, though not necessarily sexually inexperienced; ritual impurity was widely thought to follow sexual intercourse (Lev 15.18), and celibacy was a ritual requirement for holy warriors (Deut 23.9–14; 1 Sam 21.5–6). *Follow the Lamb,* a metaphor for discipleship and martyrdom (see Mt 19.28; Lk 9.57–58; Jn 12.26). The word translated *first fruits* actually means “servants devoted to God” and has nothing to do with first fruits as a sacrificial harvest metaphor. Here the term is applied to martyrs as sacrificial victims (cf. Jer 2.3; Rom 16.5; 1 Cor 15.20, 23). **14.6–13** The second vision consists of three angelic messages. **14.6** *An eternal gospel,* not the saving message of Jesus’ death and resurrection, but the message referred to in v. 7.

14.7 The eternal message is the necessity of repentance in light of the imminent judgment (see also Deut 10.12–15; Acts 14.15–17). **14.8** *Babylon the great,* code name for Rome (see Introduction; 17.1–5, 18; 1 Pet 5.13); Rome's future fall is announced as if past (see 16.19; 17.5, 16–18; 18.2). *The wine of the wrath* of God, a metaphor derived from Jer 25.15–17; 51.7 (repeated in Rev 14.10; 17.2; 18.3). **14.9** *Mark.* See note on 13.16. **14.10** Wine *unmixed* with water was considered extremely potent and was a metaphor for severe judgment (see Ps 75.8; Jer 25.15). **14.13** *Blessed.* See note on 1.3. **14.14–20** A vision of the gathering of the righteous (vv. 14–16) and the judgment of the wicked (vv. 17–20) based on the grain and grape harvests of Joel 3.13. **14.14** The *white cloud* (see note on 11.12) functions as a throne and is also associated with the figure of *the Son of Man* (Dan 7.13; see notes on 1.7; 1.13), a common title for Jesus in the Gospels; he gathers the elect in Mk 13.26–27. The author appears unaware of the extensive Son of Man tradition in the Gospels. **14.15** The grain *harvest* symbolizes judgment (Hos 6.11; Mt 13.30, 39) or, as here, the gathering of the elect (Lk 10.2; Jn 4.35–38), an eschatological event based on the hope of the regathering of the twelve tribes of Israel. **14.18** *The angel who has authority over fire.* In Jewish tradition various angels superintend particular aspects of the world, including wind (7.1), water (16.5; *1 Enoch* 66.2), and the bottomless pit (9.11); see also *1 Enoch* 60.11–22. **14.19** *Wine press,* another metaphor for divine judgment (see 19.15; Isa 63.1–3; Lam 1.15).

The Angels with the Seven Last Plagues

15

Then I saw another portent in heaven, great and amazing: seven angels with seven plagues, which are the last, for with them the wrath of God is ended.

2 And I saw what appeared to be a sea of glass mixed with fire, and those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. 3And they sing the song of Moses, the servant[b] of God, and the song of the Lamb:

"Great and amazing are your deeds,
Lord God the Almighty!
Just and true are your ways,
King of the nations![c]
4 Lord, who will not fear
and glorify your name?
For you alone are holy.

All nations will come
and worship before you,
for your judgments have been revealed."

5 After this I looked, and the temple of the tent[d] of witness in heaven was opened, 6and out of the temple came the seven angels with the seven plagues, robed in pure bright linen,[e]with golden sashes across their chests. 7Then one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, who lives forever and ever; 8and the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were ended.

15.1–16.21 The last seven plagues; see note on 8.2–9.21. **15.2–8** Preparatory heavenly throne-room scene (see note on 4.1–11). **15.2** *A sea of glass*, i.e., a sea so smooth that it appears glasslike; see note on 4.6. *Harps of God.* See note on 5.8. **15.3** *Song of Moses.* See Ex 15.1–18; Deut 32.1–47. **15.5** *The tent of witness*, i.e., the heavenly tabernacle (Heb 8.2; 9.11), which was considered the model for the earthly tabernacle (see Ex 25.9, 40; 26.30; 27.8). **15.7** *Seven golden bowls*, cultic utensils used for libations (Ex 27.3; 38.3; Num 4.14). **15.8** In the OT, a cloud of *smoke* can represent the presence or *glory* of God (see Ex 24.16; Lev 16.2; 1 Kings 8.10–11; Isa 6.4).

The Bowls of God's Wrath

16

Then I heard a loud voice from the temple telling the seven angels, "Go and pour out on the earth the seven bowls of the wrath of God."

2 So the first angel went and poured his bowl on the earth, and a foul and painful sore came on those who had the mark of the beast and who worshiped its image.

3 The second angel poured his bowl into the sea, and it became like the blood of a corpse, and every living thing in the sea died.

4 The third angel poured his bowl into the rivers and the springs of water, and they became blood. 5And I heard the angel of the waters say,

"You are just, O Holy One, who are and were,
for you have judged these things;
6 because they shed the blood of saints and prophets,
you have given them blood to drink.
It is what they deserve!"

7 And I heard the altar respond,

"Yes, O Lord God, the Almighty,
your judgments are true and just!"

8 The fourth angel poured his bowl on the sun, and it was allowed to scorch people with fire; 9 they were scorched by the fierce heat, but they cursed the name of God, who had authority over these plagues, and they did not repent and give him glory.

10 The fifth angel poured his bowl on the throne of the beast, and its kingdom was plunged into darkness; people gnawed their tongues in agony, 11 and cursed the God of heaven because of their pains and sores, and they did not repent of their deeds.

12 The sixth angel poured his bowl on the great river Euphrates, and its water was dried up in order to prepare the way for the kings from the east. 13 And I saw three foul spirits like frogs coming from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet. 14 These are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. 15 ("See, I am coming like a thief! Blessed is the one who stays awake and is clothed,[a] not going about naked and exposed to shame.") 16 And they assembled them at the place that in Hebrew is called Harmagedon.

17 The seventh angel poured his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done!" 18 And there came flashes of lightning, rumblings, peals of thunder, and a violent earthquake, such as had not occurred since people were upon the earth, so violent was that earthquake. 19 The great city was split into three parts, and the cities of the nations fell. God remembered great Babylon and gave her the wine-cup of the fury of his wrath. 20 And every island fled away, and no mountains were to be found; 21 and huge hailstones, each weighing about a hundred pounds,[b] dropped from heaven on people, until they cursed God for the plague of the hail, so fearful was that plague.

16.2 *A foul and painful sore,* reminiscent of the sixth plague of Ex 9.8–12. **16.3** See the first plague of Ex 7.14–25 (see also Pss 78.44; 105.29). **16.5** *Angel of the waters.* See note on 14.18. *You are just, O Holy One,* a doxology emphasizing God's just dispensation of judgment (see Neh 9.33; Dan 9.14; Tob 3.2). **16.9** *They did not repent,* a motif from the Exodus plagues tradition; see note on 9.20. **16.10** *The throne of the beast,* the center of imperial power in

Rome (13.2). **16.12** *Euphrates,* the natural boundary between the rival powers of Parthia and Rome (see note on 9.14). *Its water was dried up.* In antiquity the Euphrates never dried up; this miracle is the antithesis of the crossing of the Red Sea (Ex 14). *Kings from the east,* the Parthians and their subordinate kingdoms. **16.13** *False prophet,* the beast from the land under a new alias (13.11–18). **16.14** *To assemble them for battle.* The tumult and assault of the Gentiles against Israel is a common eschatological motif (see Ezek 38–39; Zech 12.1–9; see also notes on 11.2; 11.18). *The great day of God.* See note on 6.17. **16.15** *I am coming like a thief!* An isolated saying inserted by the author; see note on 3.3. *Blessed.* See note on 1.3. **16.16** *They,* the three demonic spirits. *Harmagedon,* Hebrew term probably meaning "mountain(s) of Megiddo," a city in a valley in central Palestine that was the site of important ancient battles because of its strategic position (see Judg 5.19; 2 Kings 23.29–30). **16.17** *It is done.* The wrath of God has ended (15.1), yet the end is not yet (see 21.6). **16.19** *The great city,* Babylon, i.e., Rome. *God remembered great Babylon.* Divine justice is often linked with divine remembrance (see Jer 14.10; Hos 7.2; 8.13); the destruction of Babylon is described in 17.1–18.24. **16.20** *No mountains were to be found,* a motif found in OT theophany and judgment scenes (see Ps 97.5; Isa 40.4; Ezek 38.20).

The Great Whore and the Beast

17

Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great whore who is seated on many waters, [2]with whom the kings of the earth have committed fornication, and with the wine of whose fornication the inhabitants of the earth have become drunk." [3]So he carried me away in the spirit[c] into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns. [4]The woman was clothed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her fornication; [5]and on her forehead was written a name, a mystery: "Babylon the great, mother of whores and of earth's abominations." [6]And I saw that the woman was drunk with the blood of the saints and the blood of the witnesses to Jesus.

Alternate Ways of Counting the Roman Emperors

Signified in Rev 17.10–11

Julius Caesar (101–44 BCE)
A
1
B
1
H
1
Augustus (31 BCE–14 CE)
A
2
B
2
C
1
D
1
H
2
Tiberius (14–37 CE)
A
3
B
3
C
2
D
2
H
–
Gaius (37–41)
A
4
B
4
C
3
D

3
E
1
H
–
Claudius (41–54)
A
5
B
5
C
4
D
4
E
2
H
3
Nero (54–68)
A
6
B
6
C
5
D
5
E
3
F
1
H
–
Galba (June 68–January 69)
A
7
B
–
C

6
D
–
E
4
F
2
G
1
H
–
Otho (69)
A
8
B
–
C
7
D
–
E
5
F
3
G
2
H
–
Vitellius (69)
B
–
C
8
D
–
E
6
F
4

G
3
H
–
Vespasian (69–79)
B
7
D
6
E
7
F
5
G
4
H
4
Titus (79–81)
B
8
D
7
E
8
F
6
G
5
H
5
Domitian (81–96)
D
8
F
7 (8)
G
6
H
6

[Neronic Antichrist]
G
–
H
7 (8)
Nerva (96–98)
G
7 (8)

Column A begins with Julius Caesar, following a traditional way of counting the emperors (see Dio Chrysostom, *Discourses* 34.7; Josephus, *Antiquities* 18.32; *Sibylline Oracles* 5.12–51).

Column B modifies the sequence of Column A by omitting the three short–lived emperors of 68–69 CE

Column C reflects another traditional way of counting the emperors and begins with Augustus, the first actually to receive that title (see Virgil, *Aeneid* 6.789–97; Tacitus, *Annals* 1.1).

Column D modifies the sequence of Column C by omitting the three short–lived emperors of 68–69.

Column E reflects the judgment of some modern scholars that the enumeration begins with Gaius, infamous for his treatment of Jews.

Column F reflects the judgment of other modern scholars that the enumeration begins with Gaius, infamous for his treatment of Jews.

Column G represents the scheme of Victorinus of Pettau in his *Commentary on the Apocalypse* (17.9–11).

Column H shows the first five emperors deified by the Roman senate, followed by Domitian, who claimed divinity while living. The list concludes with a mythical, Nero-like adversary of God derived from legends about Nero's return from death (see *Sibylline Oracles* 4.138–39; 5.108–10, 214–27).

When I saw her, I was greatly amazed. [7]But the angel said to me, "Why are you so amazed? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her. [8]The beast that you saw was, and is not, and is about to ascend from the bottomless pit and go to destruction. And the inhabitants of the earth, whose names have not been written in the book of life from the foundation of the world, will be amazed when they see the beast,

because it was and is not and is to come.

9 “This calls for a mind that has wisdom: the seven heads are seven
mountains on which the woman is seated; also, they are seven kings, 10of whom
five have fallen, one is living, and the other has not yet come; and when he
comes, he must remain only a little while. 11As for the beast that was and is not,
it is an eighth but it belongs to the seven, and it goes to destruction. 12And the
ten horns that you saw are ten kings who have not yet received a kingdom, but
they are to receive authority as kings for one hour, together with the beast.
13These are united in yielding their power and authority to the beast; 14they will
make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords
and King of kings, and those with him are called and chosen and faithful.”

15 And he said to me, “The waters that you saw, where the whore is seated,
are peoples and multitudes and nations and languages. 16And the ten horns that
you saw, they and the beast will hate the whore; they will make her desolate and
naked; they will devour her flesh and burn her up with fire. 17For God has put it
into their hearts to carry out his purpose by agreeing to give their kingdom to the
beast, until the words of God will be fulfilled. 18The woman you saw is the great
city that rules over the kings of the earth.”

17.1–18 A vision of Rome as the great whore. **17.1** *The great whore.* The metaphor of the prostitute is often used in the OT for godless cities (see Isa 1.21; 23.16–17; Nah 3.4). *Seated on many waters* aptly describes the location of historical Babylon (Jer 51.13), just as historical Rome was located on the Tiber. **17.3** *He carried me away in the spirit,* a vision trance in which the seer is transported to a remote place in the world; see note on 1.10. *Scarlet beast,* the Roman Empire. *Full of blasphemous names* with *seven heads and ten horns,* identical to the beast from the sea (13.1). **17.4** *Clothed in…pearls,* i.e., dressed like a wealthy courtesan (see 18.16). **17.5** *On her forehead was written a name* suggests the lowest form of prostitute, a tattooed slave. **17.6** *The saints,* the many Christian martyrs.

17.8 *Ascend from the bottomless pit.* See 11.7. *It was and is not and is to come,* a parody of the divine title “who is and who was and who is to come” (see note on 1.4). *Is not,* here “has died.” **17.9** *Seven mountains.* That Rome was located on seven hills was first popularized by Varro (116–27 BCE). *Seven kings,* either seven actual emperors (either Julius Caesar or Augustus could be counted as the first) or a symbol for a complete series. **17.11** *An eighth,* the returned Nero (see note on 13.3). **17.12** *Ten kings,* subordinate kings on the eastern borders of the empire. *One hour,* an extremely limited period (18.10, 17, 19). **17.14** *War on the Lamb,* the final end-time battle; see 16.12–16; 19.17–21. *Lord of lords and*

King of kings, a title of Persian origin (Ezra 7.12) usually reserved for God (see Dan 4.37; 1 Tim 6.15; *1 Enoch* 9.4). **17.15** *Waters* (see 17.1), often a symbol for threatening armies (see Isa 8.6–8; Jer 47.2). **17.16** *They will make her desolate and naked.* The returned Nero, with Parthian allies, will destroy Rome (see 16.19). *Devour her flesh,* an allusion to the fate of Jezebel (1 Kings 21.23–24).

The Fall of Babylon

18

After this I saw another angel coming down from heaven, having great authority;
and the earth was made bright with his splendor. 2He called out with a mighty
voice,

"Fallen, fallen is Babylon the great!
It has become a dwelling place of demons,
a haunt of every foul spirit,
a haunt of every foul bird,
a haunt of every foul and hateful beast.[a]
3 For all the nations have drunk[b]
of the wine of the wrath of her fornication,
and the kings of the earth have committed fornication with her,
and the merchants of the earth have grown rich from the power[c] of her
luxury."

4 Then I heard another voice from heaven saying,

"Come out of her, my people,
so that you do not take part in her sins,
and so that you do not share in her plagues;
5 for her sins are heaped high as heaven,
and God has remembered her iniquities.
6 Render to her as she herself has rendered,
and repay her double for her deeds;
mix a double draught for her in the cup she mixed.
7 As she glorified herself and lived luxuriously,
so give her a like measure of torment and grief.
Since in her heart she says,
'I rule as a queen;
I am no widow,

and I will never see grief,’
8 therefore her plagues will come in a single day—
pestilence and mourning and famine—
and she will be burned with fire;
for mighty is the Lord God who judges her.”

9 And the kings of the earth, who committed fornication and lived in luxury with her, will weep and wail over her when they see the smoke of her burning; 10they will stand far off, in fear of her torment, and say,

“Alas, alas, the great city,
Babylon, the mighty city!
For in one hour your judgment has come.”

11 And the merchants of the earth weep and mourn for her, since no one buys their cargo anymore, 12cargo of gold, silver, jewels and pearls, fine linen, purple, silk and scarlet, all kinds of scented wood, all articles of ivory, all articles of costly wood, bronze, iron, and marble, 13cinnamon, spice, incense, myrrh, frankincense, wine, olive oil, choice flour and wheat, cattle and sheep, horses and chariots, slaves—and human lives.[a]

14 “The fruit for which your soul longed
has gone from you,
and all your dainties and your splendor
are lost to you,
never to be found again!”

15The merchants of these wares, who gained wealth from her, will stand far off, in fear of her torment, weeping and mourning aloud,

16 “Alas, alas, the great city,
clothed in fine linen,

in purple and scarlet,

adorned with gold,

with jewels, and with pearls!

17 For in one hour all this wealth has been laid waste!”

And all shipmasters and seafarers, sailors and all whose trade is on the sea, stood far off 18and cried out as they saw the smoke of her burning,

“What city was like the great city?”

[19]And they threw dust on their heads, as they wept and mourned, crying out,

"Alas, alas, the great city,
where all who had ships at sea
grew rich by her wealth!
For in one hour she has been laid waste."

20 Rejoice over her, O heaven, you saints and apostles and prophets! For God has given judgment for you against her.

21 Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying,

"With such violence Babylon the great city
will be thrown down,
and will be found no more;
[22] and the sound of harpists and minstrels and of flutists and trumpeters
will be heard in you no more;
and an artisan of any trade
will be found in you no more;
and the sound of the millstone
will be heard in you no more;
[23] and the light of a lamp
will shine in you no more;
and the voice of bridegroom and bride
will be heard in you no more;
for your merchants were the magnates of the earth,
and all nations were deceived by your sorcery.
[24] And in you[a] was found the blood of prophets and of saints,
and of all who have been slaughtered on earth."

18.1–19.10 Reactions to the fall of Babylon. **18.2** *Fallen, fallen is Babylon the great*, a phrase from Isa 21.9 used here to introduce a prophetic taunt anticipating Rome's fall (see also Isa 23–24; Jer 50–51; Ezek 26–27). *A haunt…beast*, i.e., a devastated ruin (see Jer 51.37). **18.3** *Fornication*, metaphor for political and religious subservience to Rome. *Merchants…have grown rich.* Wealthy Romans bought expensive products from everywhere (see vv. 11–13). Though Rome is implicitly condemned for economic exploitation, the criticism is softer than one might expect. **18.4** *Come out of her,* a prophetic summons to flight (see Isa 48.20–22; Jer 50.8–10; 51.6–10), probably carrying with it the

connotation of not participating in the corrupt practices characteristic of pagan society. **18.5** *Sins…high as heaven.* See Jer 51.9. *God has remembered.* See note on 16.19. **18.6** *Render…for her deeds* alludes to Jer 50.29; 16.18. **18.7** *I rule as a queen.* The fatal pride of Rome is personalized in this brief hubristic soliloquy. **18.9–20** Three dirges adapted from Ezek 27: of kings (vv. 9–10), merchants (vv. 11–17a), and mariners (vv. 17b–20), an effective poetic way of underscoring the judgment of Babylon/Rome. **18.11** *The merchants…weep…for her,* ostensibly for her, but actually for themselves; Rome was the hub of a complex economic system that imported products from China, India, Africa, and northern Europe. **18.12–13** The list of twenty-nine trade goods alludes to Ezek 16.9–13; 27.5–24. **18.16** *Purple and scarlet,* colors symbolic of royalty and evil. See note on 17.4. **18.18** *What city was like the great city?* The question is based on Ezek 27.32. **18.19** *Threw dust on their heads,* an act of mourning or sorrow (see Josh 7.6; Job 2.12; Lam 2.10). **18.20** *God has given…against her.* The martyrs' prayer of 6.10 is finally answered. **18.21** The *millstone* thrown into the sea symbolizes Rome's downfall (a symbolic prophetic action adapted from Jer 51.63–64).

The Rejoicing in Heaven

19

After this I heard what seemed to be the loud voice of a great multitude in heaven, saying,

> "Hallelujah!
> Salvation and glory and power to our God,
> [2] for his judgments are true and just;
> he has judged the great whore
> who corrupted the earth with her fornication,
> and he has avenged on her the blood of his servants."[b]

[3]Once more they said,

> "Hallelujah!
> The smoke goes up from her forever and ever."

[4]And the twenty-four elders and the four living creatures fell down and worshiped God who is seated on the throne, saying,

> "Amen. Hallelujah!"

5 And from the throne came a voice saying,

"Praise our God,
all you his servants,[b]
and all who fear him,
small and great."

6Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying out,

"Hallelujah!
For the Lord our God
the Almighty reigns.
7 Let us rejoice and exult
and give him the glory,
for the marriage of the Lamb has come,
and his bride has made herself ready;
8 to her it has been granted to be clothed
with fine linen, bright and pure"—

for the fine linen is the righteous deeds of the saints.

9 And the angel said[c] to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are true words of God." 10Then I fell down at his feet to worship him, but he said to me, "You must not do that! I am a fellow servant[d] with you and your comrades[e] who hold the testimony of Jesus.[f] Worship God! For the testimony of Jesus[f] is the spirit of prophecy."

The Rider on the White Horse

11 Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and makes war. 12His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed that no one knows but himself. 13He is clothed in a robe dipped in[g] blood, and his name is called The Word of God. 14And the armies of heaven, wearing fine linen, white and pure, were following him on white horses. 15From his mouth comes a sharp sword with which to strike down the nations, and he will rule[h] them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. 16On his robe and on his thigh he has a name inscribed, "King of kings and Lord of lords."

The Beast and Its Armies Defeated

17 Then I saw an angel standing in the sun, and with a loud voice he called to all
the birds that fly in midheaven, “Come, gather for the great supper of God, 18to
eat the flesh of kings, the flesh of captains, the flesh of the mighty, the flesh of
horses and their riders—flesh of all, both free and slave, both small and great.”
19Then I saw the beast and the kings of the earth with their armies gathered to
make war against the rider on the horse and against his army. 20And the beast
was captured, and with it the false prophet who had performed in its presence the
signs by which he deceived those who had received the mark of the beast and
those who worshiped its image. These two were thrown alive into the lake of fire
that burns with sulfur. 21And the rest were killed by the sword of the rider on the
horse, the sword that came from his mouth; and all the birds were gorged with
their flesh.

19.1–10 A heavenly throne-room scene (see note on 4.1–11) reflects on Rome’s fall (vv. 1–5) and anticipates the marriage of the Lamb (vv. 6–10). **19.1–6** *Hallelujah*, a Hebrew term meaning “praise Yah(weh)” (Ps 135.3), occurs in the NT only in these verses, though it has become a familiar term in Jewish and Christian liturgy. **19.6** *A great multitude.* See note on 7.9. **19.7** *Marriage of the Lamb*, metaphor for the union of Christ as bridegroom and the church as *bride* (see 21.2, 9; 22.17; 2 Cor 11.2; Eph 5.25–33); for Israel as the bride of God, see Isa 54.5; Hos 2.19–20. **19.9** *Blessed.* See note on 1.3. **19.10** *The spirit of prophecy.* The prophetic spirit is identified with the testimony about Jesus, which is the essence of prophecy. **19.11–21.8** The judgment of God’s adversaries. **19.11–20.3** Christ rides forth as a Divine Warrior (in continuity with the widespread image of God in the OT as the Divine Warrior), leading the heavenly armies against God’s adversaries (cf. 1.12–16). **19.11** *Then I saw heaven opened,* stereotypical introduction to revelatory visions (see Ezek 1.1; Mt 3.16; Jn 1.51; Acts 7.56; 10.11). The *white horse* symbolizes victory. *Rider,* the Messiah. **19.13** *Robe dipped in blood,* the garment of a warrior stained with the blood of his enemies (see Isa 63.1–6) and perhaps also an oblique reference to his atoning death (see 1.5; 7.14). *The Word of God,* a rare designation for Jesus (see Jn 1.1; 1 Jn 1.1; cf. Wis 18.15–16). **19.14** *The armies of heaven,* angelic hosts; a common Hebrew name for God is “Lord of hosts,” referring to angelic armies under his command. **19.15** *A sharp sword.* See note on 1.16. *He will rule…iron.* See note on 12.5. *Wine press.* See note on 14.19. **19.16** *King…lords.* See note on 17.14. **19.17** *Come, gather for the great supper of God,* an invitation to birds (parodying ancient cultic dinner invitations) not to attend the messianic banquet (Isa 25.6–8; 55.1–2; Mt 8.11; Lk 13.29; *1 Enoch* 62.14), but, in a reversal of that image, to eat the remains of the slaughtered enemies of God. **19.19** *Beast, kings*

of the earth. See 16.12–14. **19.20** *Lake of fire* (20.10, 14–15; 21.8), a place of eternal punishment, located not in the underworld but *in the presence of the Lamb* (14.10), and elsewhere called Gehenna (see text note *a* to Mt 18.9).

The Thousand Years

20

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. [2]He seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, [3]and threw him into the pit, and locked and sealed it over him, so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while.

4 Then I saw thrones, and those seated on them were given authority to judge. I also saw the souls of those who had been beheaded for their testimony to Jesus[a] and for the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. [5](The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. [6]Blessed and holy are those who share in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years.

Satan's Doom

7 When the thousand years are ended, Satan will be released from his prison [8]and will come out to deceive the nations at the four corners of the earth, Gog and Magog, in order to gather them for battle; they are as numerous as the sands of the sea. [9]They marched up over the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from heaven[b] and consumed them. [10]And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever.

The Dead Are Judged

11 Then I saw a great white throne and the one who sat on it; the earth and the heaven fled from his presence, and no place was found for them. [12]And I saw the dead, great and small, standing before the throne, and books were opened. Also

another book was opened, the book of life. And the dead were judged according to their works, as recorded in the books. [13]And the sea gave up the dead that were in it, Death and Hades gave up the dead that were in them, and all were judged according to what they had done. [14]Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; [15]and anyone whose name was not found written in the book of life was thrown into the lake of fire.

20.2 *Dragon.* See 12.3. *Ancient serpent, Devil, Satan.* See 12.9, 10. The reference to *a thousand years,* i.e., the millennium, is unparalleled in Jewish eschatology. **20.4–6** During Satan's imprisonment the Christian martyrs are raised to life for a thousand-year reign with Christ. **20.4** *Those seated on them were given authority to judge.* The seated figures are not specified; the saints are sometimes associated with God in judgment (see Dan 7.9; Mt 19.28; 1 Cor 6.2). Those over whom they exercise judgment also remain unspecified. *Those who had been beheaded,* martyrs of relatively high social status (more painful forms of execution were reserved for the lower classes). *Not worshiped the beast or its image.* See 13.11–18. *Its mark.* See 13.16. **20.5** *The rest of the dead,* all but the martyrs; in the author's mind they have a privileged position in God's plan. *The first resurrection,* restricted to Christian martyrs, is not mentioned elsewhere in the NT. **20.6** *Blessed.* See note on 1.3. *Second death.* See note on 2.11. **20.7–10** The release and second defeat of Satan are unparalleled in Jewish eschatology. **20.8** *Gog and Magog,* names for a hostile northern king and his nation (Ezek 38–39) that came to symbolize all of Israel's enemies; rabbinic sources refer to the final war as "the war of Gog and Magog" (see, e.g., *Babylonian Talmud Berakot* 7b; *Sanhedrin* 97b). *Gather them for battle.* See also 16.12–16; 19.19. *As the sands of the sea,* a metaphor for an enormous, terrifying army (see Josh 11.4; Judg 7.12). **20.9** *Marched up.* In the biblical idiom one always goes *up,* never *down,* to Jerusalem (Isa 2.3; Jer 31.6; Mic 4.2). *The camp of the saints* implies that the saints constitute an encamped army. *The beloved city,* Jerusalem (see Pss 78.68; 87.2; Sir 24.11). *Fire came down from heaven,* the divine destruction of the hostile forces (see Ezek 39.6). **20.10** *The lake of fire and sulfur.* See notes on 9.18; 19.20. **20.11–15** The final judgment embraces the rest of the dead (cf. 20.4–6). **20.11** *A great white throne,* the judgment seat of God. *The earth and the heaven fled from his presence,* a metaphor for the awesome theophanic majesty of God (taken literally in 21.1). **20.12** *Books were opened* (Dan 7.10). The plural suggests two sets of books, one for the righteous, the other for the wicked. *Book of life.* See note on 3.5. **20.13** *The sea,* one of the two abodes of the dead; *Death and Hades* were the abode under the earth. **20.14** *Second death.* See note on

2.11.

The New Heaven and the New Earth

21

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. 2And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3And I heard a loud voice from the throne saying,

> “See, the home[a] of God is among mortals.
> He will dwell[b] with them;
> they will be his peoples,[c]
> and God himself will be with them;[d]
> 4 he will wipe every tear from their eyes.
> Death will be no more;
> mourning and crying and pain will be no more,
> for the first things have passed away.”

5 And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” 6Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life. 7Those who conquer will inherit these things, and I will be their God and they will be my children. 8But as for the cowardly, the faithless,[e] the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the second death.”

Vision of the New Jerusalem

9 Then one of the seven angels who had the seven bowls full of the seven last plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb.” 10And in the spirit[f] he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. 11It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal. 12It has a great, high wall with twelve gates, and at the gates twelve angels, and on the gates are inscribed the names of the twelve tribes of the Israelites; 13on the east three gates, on the north three gates, on the south three

gates, and on the west three gates. [14]And the wall of the city has twelve foundations, and on them are the twelve names of the twelve apostles of the Lamb.

15 The angel[a] who talked to me had a measuring rod of gold to measure the city and its gates and walls. [16]The city lies foursquare, its length the same as its width; and he measured the city with his rod, fifteen hundred miles;[b] its length and width and height are equal. [17]He also measured its wall, one hundred forty-four cubits[c] by human measurement, which the angel was using. [18]The wall is built of jasper, while the city is pure gold, clear as glass. [19]The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, [20]the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. [21]And the twelve gates are twelve pearls, each of the gates is a single pearl, and the street of the city is pure gold, transparent as glass.

22 I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. [23]And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. [24]The nations will walk by its light, and the kings of the earth will bring their glory into it. [25]Its gates will never be shut by day—and there will be no night there. [26]People will bring into it the glory and the honor of the nations. [27]But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

21.1–8 A new heaven and earth replace their earlier counterparts. **21.1** *A new heaven and a new earth,* an allusion to Isa 65.17; 66.22 (see also *Jubilees* 1.29; 4.26; *1 Enoch* 91.16); for Judaism the renewal of creation constitutes the final eschatological event. **21.2** *The new Jerusalem.* Belief in a heavenly counterpart to the earthly Jerusalem was common in early Judaism and early Christianity (see Gal 4.26; Phil 3.20; Heb 11.10, 14–16). **21.3–8** Preparatory heavenly throne-room scene (see note on 4.1–11). **21.3** *The home…mortals,* an allusion to Ezek 37.26. **21.4** *Wipe every tear.* See note on 7.17. **21.5** *I am making all things new.* See Isa 43.19; cf. 2 Cor 5.17. **21.6** *I am…Omega* (spoken by God). See note on 1.8. *Water of life.* See note on 7.17. **21.7** *Those who conquer,* those faithful unto death (see 2.7, 11, 17, 26; 3.5, 12, 21). *I will be…my children.* The covenant relationship is often defined using the metaphor of adoption (see 2 Sam 7.14; Pss 2.7; 89.26–27; Jer 3.19; *Jubilees* 1.24). **21.8** *Second death.* See note on 2.11.

21.9–22.7 The final vision: the new Jerusalem. **21.9** *Wife of the Lamb.* See

note on 19.7. **21.10** *In the spirit…mountain.* See notes on 1.10; 17.3; see also Ezek 40.2. **21.15** The *measuring rod* is to reveal structure and size to the reader; see note on 11.1. **21.16** *The city lies foursquare,* i.e., it forms a gigantic cube; the square shape dominates the eschatological temple in Ezek 40–48 and the Dead Sea Scrolls *Temple Scroll* (11Q19). **21.18–21** On the use of precious stones in the construction of the future temple, a metaphor for magnificence and luxury, see Isa 54.11–12; Tob 13.16–17. **21.23** *The glory of God is its light.* See Isa 60.19–20. **21.27** *Nothing unclean will enter it.* It is like a sanctuary in that nothing profane is allowed in. In the Dead Sea Scrolls and the OT, the sanctity of the temple was sometimes extended to the city (see Isa 52.1). *The Lamb's book of life.* See note on 3.5. **22.1** *The river of the water of life.* See Ezek 47.1–12; Zech 14.8. **22.2** *The tree of life,* a collective noun meaning "trees" (see Ezek 47.7–12; cf. Gen 2.9). *Twelve kinds of fruit* suggests the miraculous fruitfulness of the new world (Ezek 47.12; cf. *1 Enoch* 10.19). *The tree.* The author reverts to a single tree of life (see note on 2.7). *Healing of the nations,* i.e., their conversion. **22.4** *They will see his face.* According to OT tradition, no one can see God (see Ex 33.20; Deut 4.12; see also Jn 1.18; 6.46; 1 Jn 4.12). *His name will be on their foreheads.* See note on 7.3. **22.6** *The spirits of the prophets,* the individual spirits of all the prophets (see 1 Cor 14.32). *His angel.* See note on 1.1. **22.7** *I am coming soon.* See note on 3.11. *Blessed.* See note on 1.3. **22.8–21** Epilogue and benediction. **22.10** *Do not seal up…this book.* Jewish apocalypses sometimes contain a command to seal the book until the end (see Dan 12.4, 9). **22.13** *I am…Omega* (spoken by Christ). See note on 1.8. **22.14** *Blessed.* See note on 1.3. *Who wash their robes.* See note on 7.14. *The tree of life.* See note on 2.7. *Enter the city by the gates,* enter as a citizen, not a thief (see Jn 10.1). **22.15** *Outside.* See note on 21.27. **22.16** *My angel.* See note on 1.1. *Root and the descendant of David.* See note on 5.5. *Bright morning star.* See note on 2.28. **22.17** *Water of life.* See note on 7.17. **22.19** *Tree of life.* See note on 2.7. *Holy city,* the new Jerusalem (21.9–27). **22.21** Revelation ends like a letter (see, e.g., 1 Thess 5.28); see note on 1.4–5a.

The River of Life

22

Then the angel[d] showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb [2]through the middle of the street of the city. On either side of the river is the tree of life[e] with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for

the healing of the nations. [3]Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants[f] will worship him; [4]they will see his face, and his name will be on their foreheads. [5]And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

6 And he said to me, “These words are trustworthy and true, for the Lord, the God of the spirits of the prophets, has sent his angel to show his servants[f] what must soon take place.”

7 “See, I am coming soon! Blessed is the one who keeps the words of the prophecy of this book.”

Epilogue and Benediction

8 I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me; [9]but he said to me, “You must not do that! I am a fellow servant[g] with you and your comrades[h] the prophets, and with those who keep the words of this book. Worship God!”

10 And he said to me, “Do not seal up the words of the prophecy of this book, for the time is near. [11]Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.”

12 “See, I am coming soon; my reward is with me, to repay according to everyone’s work. [13]I am the Alpha and the Omega, the first and the last, the beginning and the end.”

14 Blessed are those who wash their robes,[a] so that they will have the right to the tree of life and may enter the city by the gates. [15]Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and everyone who loves and practices falsehood.

16 “It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star.”

[17] The Spirit and the bride say, “Come.”
And let everyone who hears say, “Come.”
And let everyone who is thirsty come.
Let anyone who wishes take the water of life as a gift.

18 I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book; [19]if anyone takes away from the words of the book of this prophecy, God

will take away that person’s share in the tree of life and in the holy city, which are described in this book.

20 The one who testifies to these things says, “Surely I am coming soon.”

Amen. Come, Lord Jesus!

21 The grace of the Lord Jesus be with all the saints. Amen.[b]

Concordance

The following abbreviations are used for the Canonical Books:

1Ch … 1 Chronicles
1Co … 1 Corinthians
1Jn … 1 John
1Ki … 1 Kings
1Pe … 1 Peter
1Sa … 1 Samuel
1Th … 1 Thessalonians
1Ti … 1 Timothy
2Ch … 2 Chronicles
2Co … 2 Corinthians
2Jn … 2 John
2Ki … 2 Kings
2Pe … 2 Peter
2Sa … 2 Samuel
2Th … 2 Thessalonians
2Ti … 2 Timothy
3Jn … 3 John
Ac … Acts
Am … Amos
Col … Colossians
Da … Daniel
Dt … Deuteronomy
Ecc … Ecclesiastes
Eph … Ephesians
Est … Esther
Ex … Exodus
Eze … Ezekiel

Ezr … Ezra
Gal … Galatians
Ge … Genesis
Hab … Habakkuk
Hag … Haggai
Heb … Hebrews
Hos … Hosea
Isa … Isaiah
Jas … James
Jdg … Judges
Jer … Jeremiah
Jn … John
Jnh … Jonah
Job … Job
Joel … Joel
Jos … Joshua
Jude … Jude
La … Lamentations
Lev … Leviticus
Lk … Luke
Mal … Malachi
Mic … Micah
Mk … Mark
Mt … Matthew
Na … Nahum
Ne … Nehemiah
Nu … Numbers
Ob … Obadiah
Phm … Philemon
Php … Philippians
Pr … Proverbs
Ps … Psalms
Rev … Revelation
Ro … Romans
Ru … Ruth
SS … Song of Songs
Tit … Titus
Zec … Zechariah
Zep … Zephaniah

The following abbreviations are used for the Deuterocanonical Books:
AdE … Additions to Esther
Aza … Prayer of Azariah
Bar … Baruch
Bel … Bel and the Dragon
1Es … 1 Esdras
2Es … 2 Esdras
Jdt … Judith
LtJ … Letter of Jeremiah
Man … Prayer of Manasseh
1Mc … 1 Maccabees
2Mc … 2 Maccabees
3Mc … 3 Maccabees
4Mc … 4 Maccabees
Pm … Psalm 151
Sir … Sirach
Sus … Susanna
Tob … Tobit
Wis … Wisdom

Other abbreviations and special symbols used:

S Shorter ending of Mark
T Psalm titles
Pr: Sirach Prologue
* Entries followed by an asterisk (e.g., ABBA*) contain every reference in the NRSV
† A Dagger distinguishes LORD and GOD from Lord and God in Hebrew Bible references
→ An arrow following an entry heading points to related words for additional study
= An equals sign marks an alternate proper name for additional study (e.g., ISRAEL =JACOB)
[[ ]] Contexts in double brackets are from passages that are similarly bracketed in the NRSV (e.g., John 7:53—8:11)
For further study consult *The Concise Concordance to the New Revised Standard Version* (Oxford University Press, 1993) and *The NRSV Concordance Unabridged* (Zondervan, 1991).

—John R. Kohlenberger III

AARON

Genealogy (Ex 6:16-20; Jos 21:4, 10; 1Ch 6:3-15). Priesthood of (Ex 28:1; Nu 17; Heb 5:1-4; 7), vestments of (Ex 28; 39), consecration of (Ex 29), ordination of (Lev 8).

Spokesman for Moses (Ex 4:14-16, 27-31; 7:1-2). Supported Moses' hands in battle (Ex 17:8-13). Built golden calf (Ex 32; Dt 9:20). Spoke against Moses (Nu 12). Priesthood opposed (Nu 16); staff budded (Nu 17). Forbidden to enter the promised land (Nu 20:1-12). Death of (Nu 20:22-29; 33:38-39). Praise of (Sir 45:6-22).

ABANDON → ABANDONED

Nu 32:15 will again **a** them in the wilderness;
Dt 4:31 will neither **a** you nor destroy you;
2Ch 15: 2 but if you **a** him, he will **a** you.
Mk 7: 8 You **a** the commandment of God
Ac 2:27 For you will not **a** my soul to Hades
Heb 10:35 Do not, therefore, **a** that confidence

ABANDONED → ABANDON

Dt 29:25 they **a** the covenant of the LORD,
Jdg 2:13 **a** the LORD, and worshiped Baal
2Ch 12: 5 You **a** me, so I have **a** you
Isa 54: 7 For a brief moment I **a** you,
Sir 49: 4 for they **a** the law of the Most High;

ABBA*

Mk 14:36 **"A,** Father, for you all things are possible;
Ro 8:15 When we cry, **"A!** Father!"
Gal 4: 6 into our hearts, crying, **"A!** Father!"

ABEDNEGO* → =AZARIAH

Deported to Babylon with Daniel (Da 1:1-6). Name changed from Azariah (Da 1:7). Refused defilement by food (Da 1:8-20). Refused idol worship (Da 3:1-12); saved from furnace (Da 3:13-30).

ABEL

Second son of Adam (Ge 4:2). Offered acceptable sacrifice (Ge 4:4; Heb 11:4; 12:24). Murdered by Cain (Ge 4:8; Mt 23:35; Lk 11:51; 1Jn 3:12).

ABHOR → ABHORRENT

Lev 26:11 and I shall not **a** you.

ABHORRENT → ABHOR

Dt 14: 3 You shall not eat any **a** thing.
18: 9 not learn to imitate the **a** practices

ABIATHAR

High priest in days of Saul and David (1Sa 22; 2Sa 15; 1Ki 1-2; Mk 2:26). Escaped Saul's slaughter of priests (1Sa 22:18-23). Supported David in Absalom's revolt (2Sa 15:24-29). Supported Adonijah (1Ki 1:7-42); deposed by Solomon (1Ki 2:22-35; cf. 1Sa 2:31-35).

ABIDE → ABIDES, ABODE

Ge 6: 3 My spirit shall not **a** in mortals forever,
Ps 15: 1 O LORD, who may **a** in your tent?
91: 1 **a** in the shadow of the Almighty,
Jn 15: 4 **A** in me as I **a** in you.
1Co 13:13 faith, hope, and love **a,** these three;
1Jn 2:28 And now, little children, **a** in him,
Wis 3: 9 the faithful will **a** with him in love,

ABIDES → ABIDE

Hag 2: 5 My spirit **a** among you; do not fear.
1Jn 3:14 Whoever does not love **a** in death.

ABIGAIL

1. Sister of David (1Ch 2:16-17).

2. Wife of Nabal (1Sa 25:30); pled for his life with David (1Sa 25:14-35). Became David's wife after Nabal's death (1Sa 25:36-42).

ABIHU

Son of Aaron (Ex 6:23; 24:1, 9); killed for offering illicit fire (Lev 10; Nu 3:2-4; 1Ch 24:1-2).

ABIJAH

1. Second son of Samuel (1Ch 6:28); a corrupt judge (1Sa 8:1-5).

2. An Aaronic priest (1Ch 24:10; Lk 1:5).

3. Son of Jeroboam I; died as prophesied by Ahijah (1Ki 14:1-18).

4. Son of Rehoboam, also called Abijam; king of Judah who fought Jeroboam I attempting to reunite Israel (1Ki 14:31-15:8; 2Ch 12:16-14:1).

ABILITY → ABLE

Ex 31: 3 filled him with divine spirit, with **a,**
Mt 25:15 to each according to his **a.**
Ac 2: 4 as the Spirit gave them **a.**

ABIMELECH

1. King of Gerar who took Abraham's wife Sarah, believing her to be his sister (Ge 20). Covenanted with Abraham (Ge 21:22-33).

2. King of Gerar who took Isaac's wife Rebekah, believing her to be his sister (Ge 26:1-11). Covenanted with Isaac (Ge 26:12-31).

3. Son of Gideon (Jdg 8:31). Attempted to become king (Jdg 9).

ABIRAM

Sided with Dathan in rebellion against Moses and Aaron (Nu 16; 26:9; Dt 11:6; Sir 45:18).

ABISHAI

Son of Zeruiah, David's sister (1Sa 26:6; 1Ch 2:16). One of David's chief warriors (1Ch 11:15-21): against Edom (1Ch 18:12-13), Ammon (2Sa 10), Absalom (2Sa 18), Sheba (2Sa 20). Wanted to kill Saul (1Sa 26), killed Abner (2Sa 2:18-27; 3:22-39).

ABLE → ABILITY

Ex 18:25 Moses chose **a** men from all Israel
Jos 1: 5 No one shall be **a** to stand against
23: 9 no one has been **a** to withstand you
Da 3:17 God whom we serve is **a** to deliver
Mt 9:28 "Do you believe that I am **a** to do
Mk 10:38 you **a** to drink the cup that I drink,
Ro 14: 4 the Lord is **a** to make them stand.
2Co 9: 8 God is **a** to provide you with every
Eph 6:11 **a** to stand against the wiles of the devil.
2Ti 1:12 he is **a** to guard until that day

Heb 2:18 **a** to help those who are being tested.
5: 2 is **a** to deal gently with the ignorant
7:25 he is **a** for all time to save
Rev 5: 3 **a** to open the scroll or to look into it.
Jdt 11:18 of them will be **a** to withstand you.

ABNER

Cousin of Saul and commander of his army (1Sa 14:50; 17:55-57; 26). Made Ish-Bosheth king after Saul (2Sa 2:8-10), but later defected to David (2Sa 3:6-21). Killed Asahel (2Sa 2:18-32), for which he was killed by Joab and Abishai (2Sa 3:22-39).

ABODE → ABIDE

Ps 68:16 mount that God desired for his **a,**
Pr 3:33 but he blesses the **a** of the righteous.

ABOLISH → ABOLISHED

Da 11:31 shall **a** the regular burnt offering
Mt 5:17 I have come not to **a** but to fulfill.

ABOLISHED → ABOLISH

Eph 2:15 **a** the law with its commandments
2Ti 1:10 who **a** death and brought life

ABOMINABLE → ABOMINATION

2Ch 28: 3 the **a** practices of the nations
Eze 7:20 they made their **a** images,
1Mc 1:48 to make themselves **a** by everything

ABOMINATION → ABOMINABLE, ABOMINATIONS

Pr 6:16 seven that are an **a** to him:
Da 9:27 shall be an **a** that desolates,
Rev 21:27 anyone who practices **a** or falsehood
Sir 1:25 but godliness is an **a** to a sinner.
1Mc 6: 7 that they had torn down the **a** that

ABOMINATIONS → ABOMINATION

Lev 18:27 committed all of these **a,**
1Ki 14:24 all the **a** of the nations that the LORD

Eze 44: 7 broken my covenant with all your **a.**
Rev 17: 5 mother of whores and of earth's **a."**

ABOUND → ABOUNDED, ABOUNDING
Dt 28:11 LORD will make you **a** in prosperity,
Ro 6: 1 in sin in order that grace may **a?**

ABOUNDED → ABOUND
Ro 5:20 sin increased, grace **a** all the more,

ABOUNDING → ABOUND
Ex 34: 6 **a** in steadfast love and faithfulness,
Ps 86: 5 **a** in steadfast love to all who call on
Joel 2:13 to anger, and **a** in steadfast love,
Jnh 4: 2 to anger, and **a** in steadfast love,

ABOVE
Dt 4:39 the LORD is God in heaven **a**
Jn 3: 7 'You must be born from **a.'**
Php 2: 9 the name that is **a** every name,
Col 3: 2 Set your minds on things that are **a,**

ABRAHAM
Abram, son of Terah (Ge 11:26-27), husband of Sarah (Ge 11:29).

Covenant relation with the LORD (Ge 12:1-3; 13:14-17; 15; 17; 22:15-18; Ex 2:24; Ne 9:8; Ps 105; Mic 7:20; Lk 1:68-75; Ro 4; Heb 6:13-15).

Called from Ur, via Haran, to Canaan (Ge 12:1; Ac 7:2-4; Heb 11:8-10). Moved to Egypt, nearly lost Sarah to Pharoah (Ge 12:10-20). Divided the land with Lot; settled in Hebron (Ge 13). Saved Lot from four kings (Ge 14:1-16); blessed by Melchizedek (Ge 14:17-20; Heb 7:1-20). Declared righteous by faith (Ge 15:6; Ro 4:3; Gal 3:6-9; 1Mc 2:52). Fathered Ishmael by Hagar (Ge 16).

Name changed from Abram (Ge 17:5; Ne 9:7). Circumcised (Ge 17; Ro 4:9-12). Entertained three visitors (Ge 18); promised a son by Sarah (Ge 18:9-15; 17:16). Questioned destruction of Sodom and Gomorrah (Ge 18:16-33). Moved to Gerar; nearly lost Sarah to Abimelech (Ge 20). Fathered Isaac by Sarah (Ge 21:1-7; Ac 7:8; Heb 11:11-12); sent away Hagar and Ishmael (Ge 21:8-21; Gal 4:22-30). Covenant with Abimelech (Ge 21:22-32). Tested by offering Isaac (Ge 22; Heb 11:17-19; Jas 2:21-24). Sarah died; bought field of Ephron for burial (Ge 23). Secured wife for Isaac (Ge 24). Fathered children by Keturah (Ge 25:1-

6; 1Ch 1:32-33). Death (Ge 25:7-11).

Called servant of God (Ge 26:24), friend of God (2Ch 20:7; Isa 41:8; Jas 2:23), prophet (Ge 20:7), father of Israel (Ex 3:15; Isa 51:2; Mt 3:9; Jn 8:39-58). Praised (Sir 44:19-45:1).

ABSALOM

Son of David by Maacah (2Sa 3:3; 1Ch 3:2). Killed Amnon for rape of his sister Tamar; banished by David (2Sa 13). Returned to Jerusalem; received by David (2Sa 14). Rebelled against David (2Sa 15-17). Killed (2Sa 18).

ABSENT

1Co 5: 3 **a** in body, I am present in spirit;
Col 2: 5 For though I am **a** in body,

ABUNDANCE → ABUNDANTLY

Lk 6:45 **a** of the heart that the mouth speaks.
12:15 one's life does not consist in the **a**
2Co 9: 8 provide you with every blessing in **a**

ABUNDANTLY → ABUNDANCE

Jn 10:10 that they may have life, and have it **a.**
Eph 3:20 to accomplish **a** far more than all

ABYSS

Lk 8:31 to order them to go back into the **a.**
Ro 10: 7 'Who will descend into the **a?'"**

ACCEPT → ACCEPTABLE, ACCEPTED

Pr 19:20 Listen to advice and **a** instruction,
Jer 32:33 would not listen and **a** correction.
Mt 19:11 "Not everyone can **a** this teaching,
Jn 1:11 his own people did not **a** him.

ACCEPTABLE → ACCEPT

Ps 19:14 meditation of my heart be **a** to you,
51:17 sacrifice **a** to God is a broken spirit;
Ro 12: 1 a living sacrifice, holy and **a** to God,

ACCEPTED → ACCEPT

Ge 4: 7 If you do well, will you not be **a?**
Lk 4:24 no prophet is **a** in the prophet's hometown.

ACCESS
Ro 5: 2 we have obtained **a** to this grace
Eph 2:18 have **a** in one Spirit to the Father.

ACCOMPLISH → ACCOMPLISHED
Isa 55:11 but it shall **a** that which I purpose,
Eze 17:24 I the LORD have spoken; I will **a** it.

ACCOMPLISHED → ACCOMPLISH
Mt 5:18 will pass from the law until all is **a.**

ACCORDING
Ps 28: 4 Repay them **a** to their work,
119: 9 By guarding it **a** to your word.
Mt 9:29 **"A** to your faith let it be done to you
Ro 8: 4 not **a** to the flesh but **a** to the Spirit.
Heb 2: 4 Holy Spirit, distributed **a** to his will.
1Jn 5:14 that if we ask anything **a** to his will,
Rev 20:12 dead were judged **a** to their works,
Sir 16:12 he judges a person **a** to one's deeds.

ACCOUNT → ACCOUNTABLE
Mt 12:36 judgment you will have to give an **a**
Heb 4:13 to whom we must render an **a.**

ACCOUNTABLE → ACCOUNT
Ro 14:12 each of us will be **a** to God.

ACCURSED → CURSE
Ro 9: 3 I could wish that I myself were **a**
Rev 22: 3 Nothing **a** will be found there any

ACCUSATION → ACCUSE
Lk 23: 4 no basis for an **a** against this man."

ACCUSE → ACCUSATION, ACCUSER

Ps 103: 9 He will not always **a,**
Zec 3: 1 Satan standing at his right hand to **a**
Mt 12:10 so that they might **a** him.

ACCUSER → ACCUSE

Jn 5:45 your **a** is Moses,
Rev 12:10 the **a** of our comrades has been thrown

ACHAN

Sinned at Jericho; stoned (Jos 7; 22:20; 1Ch 2:7).

ACHISH

King of Gath before whom David feigned insanity (1Sa 21:10-15). Later "ally" of David (2Sa 27-29).

ACKNOWLEDGE

Dt 4:35 you would **a** that the LORD is God;
Pr 3: 6 In all your ways **a** him,
Mt 10:32 I also will **a** before my Father in
Ro 1:28 since they did not see fit to **a** God,

ACT → ACTED, ACTIVE, ACTS

Ps 37: 5 trust in him, and he will **a.**
Ro 14:23 because they do not **a** from faith;
Jas 1:25 hearers who forget but doers who **a**

ACTED → ACT

Eze 20: 9 But I **a** for the sake of my name,
Ac 3:17 I know that you **a** in ignorance,
1Ti 1:13 mercy because I had **a** ignorantly

ACTIVE → ACT

Heb 4:12 the word of God is living and **a,**
Jas 2:22 faith was **a** along with his works,

ACTS → ACT

Ex 6: 6 outstretched arm and with mighty **a**
Ps 71:15 mouth will tell of your righteous **a,**
Mt 7:24 hears these words of mine and **a**

ADAM

First man (Ge 1:26-2:25; Ro 5:14; 1Ti 2:13; Tob 8:6). Sin of (Ge 3; Hos 6:7 [note]; Ro 5:12-21; 2Es 3:21; 7:70-140). Children of (Ge 4:1-5:5). Death of (Ge 5:5; Ro 5:12-21; 1Co 15:22).

ADD → ADDED

Dt 4: 2 You must neither **a** anything
Pr 30: 6 Do not **a** to his words, or else
Lk 12:25 by worrying **a** a single hour to your

ADDED → ADD

Ecc 3:14 nothing can be **a** to it, nor anything
Sir 42:21 Nothing can be **a** or taken away,

ADDICTED*

Tit 1: 7 or quick-tempered or **a** to wine

ADMONISH → ADMONITION

Col 3:16 and **a** one another in all wisdom;

ADMONITION → ADMONISH

Pr 15: 5 one who heeds **a** is prudent.

ADONIJAH

1. Son of David by Haggith (2Sa 3:4; 1Ch 3:2). Attempted to be king after David; killed at Solomon's order (1Ki 1-2).
2. Levite; teacher of the Law (2Ch 17:8).

ADOPTION

Ro 8:23 groan inwardly while we wait for **a,**
Gal 4: 5 that we might receive **a** as children.

ADORNED → ADORNMENT

Lk 21: 5 how it was **a** with beautiful stones
Rev 17: 4 **a** with gold and jewels and pearls,
21: 2 as a bride **a** for her husband.

ADORNMENT → ADORNED, ADORNS

Pr 3:22 for your soul and **a** for your neck.
1Pe 3: 4 let your **a** be the inner self with the

ADORNS → ADORNMENT
Isa 61:10 as a bride **a** herself with her jewels.

ADULT* → ADULTS
1Co 13:11 an **a,** I put an end to childish ways.

ADULTERERS → ADULTERY
Jer 23:10 For the land is full of **a;**
1Co 6: 9 idolaters, **a,** male prostitutes,

ADULTERESS → ADULTERY
Lev 20:10 the **a** shall be put to death.
Pr 2:16 from the **a** with her smooth words,

ADULTERY → ADULTERERS, ADULTERESS
Ex 20:14 You shall not commit **a.**
Jer 3: 9 committing **a** with stone and tree.
Mt 5:28 committed **a** with her in his heart.
Lk 16:18 and marries another commits **a,**
Jn 8: 3 [[a woman who had been caught in **a;**]]

ADULTS* → ADULT
1Co 14:20 infants in evil, but in thinking be **a.**

ADVANTAGE
Ecc 7:12 **a** of knowledge is that wisdom gives
Ro 3: 1 Then what **a** has the Jew?
1Co 10:24 Do not seek your own **a,** but that of

ADVERSARIES → ADVERSARY
Dt 32:41 I will take vengeance on my **a,**
2Sa 22:49 you exalted me above my **a,**

ADVERSARY → ADVERSARIES
1Ti 5:14 give the **a** no occasion to revile us.
1Pe 5: 8 roaring lion your **a** the devil prowls

ADVERSITY → ADVERSARY

Dt 30:15 life and prosperity, death and **a.**
Isa 48:10 I have tested you in the furnace of **a.**

ADVICE → ADVISERS

2Ch 10:13 rejected the **a** of the older men;
Ps 1: 1 do not follow the **a** of the wicked,
Pr 8:14 I have good **a** and sound wisdom;
Tob 4:18 Seek **a** from every wise person
Sir 37:11 pay no attention to any **a** they give.

ADVISERS → ADVICE

Pr 15:22 but with many **a** they succeed.

ADVOCATE

Jn 14:26 But the **A,** the Holy Spirit,
15:26 the **A** comes, whom I will send
1Jn 2: 1 we have an **a** with the Father,

AFFLICT → AFFLICTED, AFFLICTION, AFFLICTIONS, AFFLICTS

2Sa 7:10 evildoers shall **a** them no more,
La 3:33 for he does not willingly **a**
2Th 1: 6 repay with affliction those who **a**

AFFLICTED → AFFLICT

Dt 26: 6 Egyptians treated us harshly and **a**
Na 1:12 Though I have **a** you, I will afflict
2Co 4: 8 are **a** in every way, but not crushed;

AFFLICTION → AFFLICT

Dt 16: 3 bread with it—the bread of **a—**
Ps 25:18 Consider my **a** and my trouble,
Isa 30:20 of adversity and the water of **a,**
La 1: 9 “O LORD, look at my **a,**
2Co 4:17 this slight momentary **a** is preparing

AFFLICTIONS → AFFLICT

Ps 34:19 Many are the **a** of the righteous,

AFFLICTS* → AFFLICT

Tob 13: 2 For he **a,** and he shows mercy;

AFRAID → FEAR

Ge 3:10 and I was **a,** because I was naked;
15: 1 not be **a,** Abram, I am your shield;
Ex 3: 6 his face, for he was **a** to look at God.
Lev 26: 6 and no one shall make you **a;**
Dt 20: 3 Do not lose heart, or be **a,**
Ps 3: 6 I am not **a** of ten thousands
27: 1 of whom shall I be **a?**
56:11 in God I trust; I am not **a.**
Isa 12: 2 I will trust, and will not be **a,**
Eze 2: 6 do not be **a** of their words,
Mt 10:31 So do not be **a;** you are of more
28:10 Jesus said to them, "Do not be **a;**
Lk 12:32 "Do not be **a,** little flock,
Heb 13: 6 Lord is my helper; I will not be **a.**

AGABUS*

A Christian prophet (Ac 11:28; 21:10).

AGAG

King of Amalekites; not killed by Saul (1Sa 15).

AGAIN

Job 14:14 If mortals die, will they live **a?**
Ecc 3:20 and all turn to dust **a.**
Mk 8:31 and after three days rise **a.**
Jn 14: 3 I will come **a** and will take you to
Heb 6: 6 they are crucifying **a** the Son of God
9:25 Nor was it to offer himself **a** and **a,**

AGE → AGES

Ge 21: 2 bore Abraham a son in his old **a,**
Mt 28:20 with you always, to the end of the **a."**
Gal 1: 4 to set us free from the present evil **a,**

AGES → AGE

Dt 4:32 For ask now about former **a,**
1Co 2: 7 decreed before the **a** for our glory.
Col 1:26 has been hidden throughout the **a**
1Ti 1:17 To the King of the **a,** immortal,

AGREE

Mt 18:19 if two of you **a** on earth about
Mk 14:56 and their testimony did not **a.**
1Jn 5: 8 and the blood, and these three **a.**

AGRIPPA

Descendant of Herod; king before whom Paul argued his case in Caesarea (Ac 25:13-26:32).

AHAB

1. Son of Omri; king of Israel (1Ki 16:28-22:40), husband of Jezebel (1Ki 16:31). Promoted Baal worship (1Ki 16:31-33); opposed by Elijah (1Ki 17:1; 18; 21), a prophet (1Ki 20:35-43), Micaiah (1Ki 22:1-28). Defeated Ben-Hadad (1Ki 20). Killed for failing to kill Ben-Hadad and for murder of Naboth (1Ki 20:35-21:40).

2. A false prophet (Jer 29:21-22).

AHASUERUS → =ARTAXERXES

King of Persia (Ezr 4:6), husband of Esther. Deposed Vashti; replaced her with Esther (Est 1-2). Sealed Haman's edict to annihilate the Jews (Est 3). Received Esther without having called her (Est 5:1-8). Honored Mordecai (Est 6). Hanged Haman (Est 7). Issued edict allowing Jews to defend themselves (Est 8). Promoted Mordecai (Est 8:1-2, 15; 9:4; 10). Called Artaxerxes in the Additions to Esther.

AHAZ

Son of Jotham; king of Judah, (2Ki 16; 2Ch 28; Mt 1:9). Idolatry of (2Ki 16:3-4, 10-18; 2Ch 28:1-4, 22-25). Defeated by Aram and Israel (2Ki 16:5-6; 2Ch 28:5-15). Sought help from Assyria rather than the LORD (2Ki 16:7-9; 2Ch 28:16-21; Isa 7).

AHAZIAH → =JEHOAHAZ

1. Son of Ahab; king of Israel (1Ki 22:51-2Ki 1:18; 2Ch 20:35-37). Made an unsuccessful alliance with Jehoshaphat (2Ch 20:35-37). Died for seeking Baal rather than the LORD (2Ki 1).

2. Son of Jehoram; king of Judah (2Ki 8:25-29; 9:14-29), also called Jehoahaz (2Ch 21:17-22:9; 25:23). Killed by Jehu while visiting Joram (2Ki 9:14-29; 2Ch 22:1-9).

AHEAD

Mt 11:10 sending my messenger **a** of you,
Php 3:13 straining forward to what lies **a,**
Heb 11:26 for he was looking **a** to the reward.

AHIJAH

1. Priest during Saul's reign (1Sa 14:3, 18).
2. Prophet of Shiloh (1Ki 11:29-39; 14:1-18).

AHIKAM

Father of Gedaliah (2Ki 25:22), protector of Jeremiah (Jer 26:24).

AHIMAAZ

1. Father-in-law of Saul (1Sa 14:50).
2. Son of Zadok, the high priest, loyal to David (2Sa 15:27, 36; 17:17-20; 18:19-33).

AHIMELECH

1. Priest who helped David in his flight from Saul (1Sa 21-22).
2. One of David's warriors (1Sa 26:6).

AHITHOPHEL

One of David's counselors who sided with Absalom (2Sa 15:12, 31-37; 1Ch 27:33-34); committed suicide when his advice was ignored (2Sa 16:15-17:23).

AI

Jos 7: 4 and they fled before the men of **A.**

AIR

Eph 2: 2 the ruler of the power of the **a,**
1Th 4:17 to meet the Lord in the **a;**
Rev 16:17 angel poured his bowl into the **a,**

ALARMED

Mk 13: 7 and rumors of wars, do not be **a;**
2Th 2: 2 to be quickly shaken in mind or **a,**

ALERT

Lk 12:37 slaves whom the master finds **a**
1Co 16:13 Keep **a,** stand firm in your faith,
Eph 6:18 keep **a** and always persevere
1Pe 5: 8 Discipline yourselves, keep **a.**

ALEXANDER

1Mc 1: 1 **A** son of Philip, the Macedonian,

ALIEN → ALIENS

Ex 2:22 an **a** residing in a foreign land."
Lev 19:34 you shall love the **a** as yourself,
Dt 24:17 You shall not deprive a resident **a**

ALIENS → ALIEN

Ge 15:13 your offspring shall be **a** in a land
Eph 2:19 you are no longer strangers and **a,**
1Pe 2:11 I urge you as **a** and exiles to abstain
1Mc 2: 7 the sanctuary given over to **a?**

ALIVE → LIVE

Ge 6:19 to keep them **a** with you;
Dt 32:39 I kill and I make **a;** I wound and I heal;
Ac 1: 3 suffering he presented himself **a**
Ro 6:11 dead to sin and **a** to God
Eph 2: 5 made us **a** together with Christ—
1Th 4:17 Then we who are **a,** who are left,
Rev 1:18 I am **a** forever and ever;
19:20 were thrown **a** into the lake of fire

ALL

Ge 6:13 to make an end of **a** flesh,
Dt 6: 5 You shall love the LORD your God with **a** your heart, and with **a** your soul, and with **a** your might.

Ps 1: 3 In **a** that they do, they prosper.
Jer 29:13 if you seek me with **a** your heart,
Lk 10:27 love the Lord your God with **a** your
Ro 3:23 **a** have sinned and fall short of the
6:10 he died to sin, once for **a;**
1Co 6:12 **"A** things are lawful for me,"
15:51 not **a** die, but we will **a** be changed,
Eph 1:23 the fullness of him who fills **a** in **a.**
Php 4:13 I can do **a** things through him
2Ti 3:16 **A** scripture is inspired by God
2Pe 3: 9 but **a** to come to repentance.
Rev 21: 5 "See, I am making **a** things new."
Sir 7:29 With **a** your soul fear the Lord,

ALMIGHTY → MIGHT

Ge 17: 1 "I am God **A;** walk before me,
Ex 6: 3 Isaac, and Jacob as God **A,**
Ps 91: 1 who abide in the shadow of the **A,**
Rev 1: 8 who was and who is to come, the **A.**
21:22 its temple is the Lord God the **A**
Bar 3: 1 O Lord **A,** God of Israel,
Man 1: 1 O Lord **A,** God of our ancestors,

ALMS

Mt 6: 2 "So whenever you give **a,**
Tob 12: 8 better to give **a** than to lay up gold.
Sir 7:10 do not neglect to give **a.**

ALONE → LONELY

Ge 2:18 not good that the man should be **a;**
Dt 6: 4 The LORD is our God, the LORD **a.**
Isa 2:11 LORD **a** will be exalted in that day.
Mk 2: 7 Who can forgive sins but God **a?"**
10:18 No one is good but God **a.**
Jas 2:24 justified by works and not by faith **a**

ALPHA

Rev 1: 8 "I am the **A** and the Omega,"
22:13 I am the **A** and the Omega,

ALTAR → ALTARS

Ge 22: 9 Isaac, and laid him on the **a,**
Ex 27: 1 shall make the **a** of acacia wood,
30: 1 an **a** on which to offer incense;
Ezr 3: 2 to build the **a** of the God of Israel,
Mt 5:24 leave your gift there before the **a**
Heb 13:10 We have an **a** from which those
Jas 2:21 he offered his son Isaac on the **a?**
Rev 6: 9 I saw under the **a** the souls of those
Jdt 4:12 even draped the **a** with sackcloth
1Mc 1:54 a desolating sacrilege on the **a** of
4:47 built a new **a** like the former one.

ALTARS → ALTAR

Ex 34:13 You shall tear down their **a,**
Nu 3:31 the table, the lampstand, the **a,**
1Mc 2:45 went around and tore down the **a;**

ALWAYS

Mt 28:20 And remember, I am with you **a,**
Lk 18: 1 to pray **a** and not to lose heart.
Php 4: 4 Rejoice in the Lord **a;** again I will

AMALEK

Ex 17: 8 Then **A** came and fought with Israel
1Sa 15: 3 attack **A,** and utterly destroy all

AMASA

Nephew of David (1Ch 2:17). Commander of Absalom's forces (2Sa 17:24-27). Returned to David (2Sa 19:13). Killed by Joab (2Sa 20:4-13).

AMAZED → AMAZING

Mt 8:27 **a,** saying, "What sort of man is this,
Mk 6: 6 And he was **a** at their unbelief.
Ac 2: 7 **A** and astonished, they asked,

AMAZIAH

1. Son of Joash; king of Judah (2Ki 14; 2Ch 25). Defeated Edom (2Ki 14:7;

2Ch 25:5-13); defeated by Israel for worshiping Edom's gods (2Ki 14:8-14; 2Ch 25:14-24).

2. Idolatrous priest; opposed Amos (Am 7:10-17).

AMAZING → AMAZED

Mk 12:11 and it is **a** in our eyes'?"
Rev 15: 3 "Great and **a** are your deeds,

AMBASSADOR* → AMBASSADORS

Eph 6:20 for which I am an **a** in chains.

AMBASSADORS → AMBASSADOR

2Co 5:20 So we are **a** for Christ,

AMBITION

Php 2: 3 Do nothing from selfish **a** or conceit
Jas 3:14 envy and selfish **a** in your hearts,

AMEN

Dt 27:15 people shall respond, saying, **"A!"**
2Co 1:20 through him that we say the **"A,"**
Rev 3:14 The words of the **A,** the faithful and

AMMONITE → AMMONITES

Dt 23: 3 No **A** or Moabite shall be admitted

AMMONITES → AMMONITE

Ge 19:38 the ancestor of the **A** to this day.
Jer 49: 6 I will restore the fortunes of the **A,**

AMNON

Firstborn of David (2Sa 3:2; 1Ch 3:1). Killed by Absalom for raping his sister Tamar (2Sa 13).

AMON

1. Son of Manasseh; king of Judah (2Ki 21:18-26; 1Ch 3:14; 2Ch 33:21-25).
2. Ruler of Samaria (1Ki 22:26; 2Ch 18:25).

AMORITES

Ge 15:16 iniquity of the **A** is not yet complete
Nu 21:31 Israel settled in the land of the **A.**

AMOS
Prophet from Tekoa (Am 1:1; 7:10-17; Tob 2:6).

ANANIAS
1. Early disciple; died for lying to God (Ac 5:1-11).
2. Disciple who baptized Saul (Ac 9:10-19).
3. High priest at Paul's arrest (Ac 22:30-24:1).

ANCESTOR → ANCESTORS
Dt 26: 5 "A wandering Aramean was my **a;**
Mt 3: 9 'We have Abraham as our **a'**

ANCESTORS → ANCESTOR
Ex 3:13 'The God of your **a** has sent me to
Dt 4:31 not forget the covenant with your **a**
La 5: 7 Our **a** sinned; they are no more,
Ac 5:30 The God of our **a** raised up Jesus,
Heb 1: 1 Long ago God spoke to our **a** in

ANCHOR
Heb 6:19 a sure and steadfast **a** of the soul,

ANCIENT
Ps 24: 7 and be lifted up, O **a** doors!
Jer 6:16 ask for the **a** paths, where the good
Da 7: 9 and an **A** One took his throne,
Mic 5: 2 origin is from of old, from **a** days.
Rev 20: 2 He seized the dragon, that **a** serpent,

ANDREW*
Apostle; brother of Simon Peter (Mt 4:18; 10:2; Mk 1:16-18, 29; 3:18; 13:3; Lk 6:14; Jn 1:35-44; 6:8-9; 12:22; Ac 1:13).

ANGEL → ANGELS, ARCHANGEL, ARCHANGEL'S
Ge 22:11 the **a** of the LORD called to him
Ex 3: 2 the **a** of the LORD appeared to him

23:20 going to send an **a** in front of you,
Nu 22:22 the **a** of the LORD took his stand in
1Ch 21:15 sent an **a** to Jerusalem to destroy it;
Ps 34: 7 The **a** of the LORD encamps
Isa 37:36 the **a** of the LORD set out and struck
Da 3:28 who has sent his **a** and delivered
6:22 God sent his **a** and shut the lions'
Mt 1:20 an **a** of the Lord appeared to him in
Lk 1:26 In the sixth month the **a** Gabriel
Ac 5:19 during the night an **a** of the Lord
23: 8 say that there is no resurrection, or **a,**
2Co 11:14 Satan disguises himself as an **a** of light.
Gal 1: 8 if we or an **a** from heaven should
Tob 5: 4 the **a** Raphael standing in front of
Sir 48:21 and his **a** wiped them out.
LtJ 6: 7 For my **a** is with you,
Aza 1:26 But the **a** of the Lord came down
Sus 1:59 **a** of God is waiting with his sword
Bel 1:34 the **a** of the Lord said to Habakkuk,
1Mc 7:41 your **a** went out and struck
2Es 2:44 Then I asked an **a,** "Who are these,

ANGELS → ANGEL

Ge 19: 1 The two **a** came to Sodom in the
28:12 **a** of God were ascending and
Ps 103:20 Bless the LORD, O you his **a,**
Mk 12:25 but are like **a** in heaven.
Lk 4:10 command his **a** concerning you,
Jn 1:51 and the **a** of God ascending and
Ro 8:38 that neither death, nor life, nor **a,**
1Co 6: 3 not know that we are to judge **a—**
Col 2:18 on self-abasement and worship of **a,**
Heb 2: 7 for a little while lower than the **a;**
1Pe 1:12 things into which **a** long to look!
2Pe 2: 4 not spare the **a** when they sinned,
Rev 1:20 stars are the **a** of the seven churches,
7: 1 After this I saw four **a** standing at
21:12 and at the gates twelve **a,**
Tob 11:14 and blessed be all his holy **a.**

ANGER → ANGRY

Ex 32:19 the dancing, Moses' **a** burned hot,
34: 6 merciful and gracious, slow to **a,**
Dt 32:22 For a fire is kindled by my **a,**
Jdg 2:12 and they provoked the LORD to **a.**
1Ki 16:13 God of Israel to **a** with their idols.
Ps 30: 5 For his **a** is but for a moment;
Pr 12:16 Fools show their **a** at once,
Ecc 7: 9 Do not be quick to **a,**
Isa 48: 9 For my name's sake I defer my **a,**
Joel 2:13 slow to **a,** and abounding in
Jnh 4: 2 slow to **a,** and abounding in
Mk 3: 5 He looked around at them with **a;**
Eph 4:26 not let the sun go down on your **a,**
Jas 1:19 slow to speak, slow to **a;**
Rev 14:10 unmixed into the cup of his **a,**
Sir 5: 4 for the Lord is slow to **a.**

ANGRY → ANGER

Ge 4: 5 So Cain was very **a,** and his
Jer 3:12 I will not be **a** forever.
Mt 5:22 that if you are **a** with a brother or

ANGUISH

Isa 53:11 Out of his **a** he shall see light;
Da 12: 1 There shall be a time of **a,**
Zep 1:15 a day of distress and **a,**
Lk 22:44 [[In his **a** he prayed more earnestly,]]

ANIMAL → ANIMALS

Ge 2:19 God formed every **a** of the field
9: 2 dread of you shall rest on every **a** of
Ps 50:10 every wild **a** of the forest is mine,

ANIMALS → ANIMAL

Ge 3:14 cursed are you among all **a**
Lev 26: 6 remove dangerous **a** from the land,
Ps 36: 6 save humans and **a** alike, O LORD.

ANNA

1. Prophetess; spoke of the child Jesus (Lk 2:36-38).
2. Wife of Tobit (Tob 1:20; 2:1, 11).

ANNAS*

High priest C.E. 6-15 (Lk 3:2; Jn 18:13, 24; Ac 4:6).

ANNOUNCED → ANNOUNCING

Isa 48: 5 before they came to pass I **a** them
1Pe 1:25 the good news that was **a** to you.

ANNOUNCES → ANNOUNCING

Isa 52: 7 feet of the messenger who **a** peace,

ANNOUNCING* → ANNOUNCED, ANNOUNCES

Isa 63: 1 I, **a** vindication, mighty to save."
Ro 1: 9 serve with my spirit by **a** the gospel

ANNULLED

Jn 10:35 and the scripture cannot be **a—**

ANOINT → ANOINTED, ANOINTING

Ex 30:30 You shall **a** Aaron and his sons,
1Sa 15: 1 "The LORD sent me to **a** you king
Ps 23: 5 you **a** my head with oil; my cup
Da 9:24 and to **a** a most holy place.

ANOINTED → ANOINT

1Sa 2:10 and exalt the power of his **a."**
26: 9 raise his hand against the LORD's **a,**
1Ch 16:22 "Do not touch my **a** ones;
Ps 2: 2 against the LORD and his **a,** saying,
Isa 61: 1 because the LORD has **a** me;
Eze 28:14 With an **a** cherub as guardian
Da 9:26 an **a** one shall be cut off and
Zec 4:14 These are the two **a** ones who stand
Lk 4:18 he has **a** me to bring good news to
Jn 1:41 Messiah" (which is translated **A).**

ANOINTING → ANOINT

Ex 30:25 it shall be a holy **a** oil.
Jas 5:14 **a** them with oil in the name of the
Lord 1Jn 2:27 as his **a** teaches you about all things,

ANOTHER

Pr 27: 2 Let **a** praise you, and not your own
Isa 48:11 My glory I will not give to **a.**
Jn 14:16 and he will give you **a** Advocate,
Gal 1: 7 not that there is **a** gospel,

ANSWER → ANSWERED

1Ki 18:37 **A** me, O LORD, **a** me,
Job 30:20 I cry to you and you do not **a** me;
Ps 65: 2 O you who **a** prayer!
Pr 15: 1 A soft **a** turns away wrath,
Isa 65:24 Before they call I will **a,**
Lk 23: 9 but Jesus gave him no **a.**

ANSWERED → ANSWER

1Ch 21:26 and he **a** him with fire from heaven
Ps 118:21 I thank you that you have **a** me

ANT*

Pr 6: 6 Go to the **a,** you lazybones;

ANTICHRIST*

1Jn 2:18 As you have heard that **a** is coming,
2:22 the **a,** the one who denies the Father
4: 3 And this is the spirit of the **a,**
2Jn 1: 7 person is the deceiver and the **a!**

ANTIOCH

Ac 11:26 in **A** that the disciples were first called “Christians.”
13: 1 the church at **A** there were prophets
Gal 2:11 But when Cephas came to **A,**

ANTIOCHUS

Antiochus IV Epiphanes, king of the Syrian Greeks B.C.E. 175-164 (1Mc 1:10-19). Plundered the temple in Jerusalem (1Mc 1:20-28). Attempted to force the Hellenization of the Jewish people (1Mc 1:41-53), including defiling the altar and holy place (1Mc 1:54-64). His policies sparked the Maccabean revolt.

ANXIETIES → ANXIETY

1Co 7:32 I want you to be free from **a.**

ANXIETY → ANXIETIES

Ecc 11:10 Banish **a** from your mind,
1Pe 5: 7 Cast all your **a** on him, because he

ANYTHING

Ge 18:14 Is **a** too wonderful for the LORD?
Jer 32:27 is **a** too hard for me?
Mt 18:19 if two of you agree on earth about **a**
Jn 16:23 if you ask **a** of the Father in my name,

APART → PART

Jn 15: 5 **a** from me you can do nothing.
Ro 3:21 **a** from law, the righteousness of
Jas 2:20 that faith **a** from works is barren?

APOLLOS

Christian from Alexandria, learned in the Scriptures; instructed by Aquila and Priscilla (Ac 18:24-28). At Corinth (Ac 19:1; 1Co 1:12; 3; Tit 3:13).

APOSTASIES → APOSTASY

Jer 2:19 and your **a** will convict you.
Eze 37:23 I will save them from all the **a**

APOSTASY* → APOSTASIES

1Mc 2:15 officers who were enforcing the **a**

APOSTLE → APOSTLES

Ro 11:13 as I am an **a** to the Gentiles,
1Co 9: 1 Am I not an **a?**
2Co 12:12 signs of a true **a** were performed
Heb 3: 1 **a** and high priest of our confession,

APOSTLES → APOSTLE

See also Andrew, Bartholomew, Barnabas, James, John, Judas, Matthew, Matthias, Nathanael, Paul, Peter, Philip, Simon, Thaddaeus, Thomas.

Mt 10: 2 the names of the twelve **a:**
Ac 2:43 and signs were being done by the **a.**
1Co 12:28 has appointed in the church first **a,**
Eph 2:20 foundation of the **a** and prophets,
4:11 he gave were that some would be **a,**
Rev 21:14 are the twelve names of the twelve **a**

APPEAL

Mt 26:53 think that I cannot **a** to my Father,
Ac 25:11 I **a** to the emperor."
2Co 5:20 God is making his **a** through us;
Phm 1: 9 rather **a** to you on the basis of love
1Pe 3:21 an **a** to God for a good conscience,

APPEAR → APPEARANCE, APPEARANCES, APPEARED, APPEARING

Mt 24:30 the sign of the Son of Man will **a** in
Mk 13:22 messiahs and false prophets will **a**
2Co 5:10 **a** before the judgment seat of Christ,
Heb 9:28 **a** a second time, not to deal with sin,

APPEARANCE → APPEAR

Ex 24:17 Now the **a** of the glory of the LORD
1Sa 16: 7 not look on his **a** or on the height
2Co 5:12 those who boast in outward **a**
Jdt 11:23 You are not only beautiful in **a,**
AdE 2: 7 The girl was beautiful in **a.**
Sir 19:29 A person is known by his **a,**

APPEARANCES → APPEAR

Jn 7:24 not judge by **a,** but judge with right

APPEARED → APPEAR

Jn 21:14 that Jesus **a** to the disciples after he
1Co 15: 5 he **a** to Cephas, then to the twelve.

Heb 9:26 **a** once for all at the end of the age

APPEARING → APPEAR

Ac 1: 3 **a** to them during forty days and
2Ti 4: 8 to all who have longed for his **a.**

APPETITES

Ro 16:18 our Lord Christ, but their own **a,**
Sir 18:30 base desires, but restrain your **a.**

APPLE

Dt 32:10 guarded him as the **a** of his eye.
Zec 2: 8 touches you touches the **a** of my eye

APPOINT → APPOINTED

1Sa 8: 5 **a** for us, then, a king to govern us,
Isa 60:17 I will **a** Peace as your overseer

APPOINTED → APPOINT

Lev 23: 2 the **a** festivals of the LORD
Ecc 3:17 for he has **a** a time for every matter,
Hab 2: 3 there is still a vision for the **a** time;
Mk 3:16 So he **a** the twelve: Simon (to whom
Ac 3:20 that he may send the Messiah **a** for
Heb 1: 2 whom he **a** heir of all things,
9:27 just as it is **a** for mortals to die once,

APPORTIONED → PORTION

Dt 32: 8 When the Most High **a** the nations,
Jos 18:10 Joshua **a** the land to the Israelites,

APPROACH

Heb 4:16 **a** the throne of grace with boldness,
11: 6 whoever would **a** him must believe
Sir 1:28 do not **a** him with a divided mind.

APPROVAL → APPROVED

Gal 1:10 I now seeking human **a,** or God's **a?**
Heb 11: 2 by faith our ancestors received **a.**

1Pe 2:20 and suffer for it, you have God's **a.**

APPROVED → APPROVAL
1Th 2: 4 but just as we have been **a** by God
2Ti 2:15 to present yourself to God as one **a**

AQUILA*
Husband of Priscilla; co-worker with Paul, instructor of Apollos (Ac 18; Ro 16:3; 1Co 16:19; 2Ti 4:19).

ARABS
Ne 4: 7 and the **A** and the Ammonites
1Mc 5:39 also have hired **A** to help them,

ARAM → ARAMAIC, ARAMEAN
Jdg 10: 6 the gods of **A,** the gods of Sidon,
2Ch 16: 7 you relied on the king of **A,**

ARAMAIC → ARAM
2Ki 18:26 to your servants in the **A** language,
Ezr 4: 7 the letter was written in **A** and
Da 2: 4 Chaldeans said to the king (in **A),**

ARAMEAN → ARAM
Dt 26: 5 "A wandering **A** was my ancestor;

ARARAT
Ge 8: 4 ark came to rest on the mountains of **A.**

ARAUNAH → =ORNAN
2Sa 24:16 the threshing floor of **A** the Jebusite.

ARCHANGEL* → ANGEL
Jude 1: 9 **a** Michael contended with the devil
2Es 4:36 the **a** Jeremiel answered and said,

ARCHANGEL'S* → ANGEL
1Th 4:16 **a** call and with the sound of God's

ARCHITECT*

Heb 11:10 whose **a** and builder is God.

AREOPAGUS

Ac 17:22 Then Paul stood in front of the **A**

ARGUE → ARGUES, ARGUMENT, ARGUMENTS

Job 13: 3 and I desire to **a** my case with God.
Isa 1:18 now, let us **a** it out, says the LORD:
Ac 18: 4 Every sabbath he would **a** in the
Ro 9:20 a human being, to **a** with God?

ARGUES* → ARGUE

Job 40: 2 who **a** with God must respond."

ARGUMENT → ARGUE

Lk 9:46 An **a** arose among them as to which
1Ti 2: 8 up holy hands without anger or **a;**

ARGUMENTS → ARGUE

2Co 10: 4 destroy strongholds. We destroy **a**
Col 2: 4 may deceive you with plausible **a.**

ARIMATHEA

Jn 19:38 After these things, Joseph of **A,**

ARISE → RISE

SS 2:10 **"A,** my love, my fair one, and
Isa 60: 1 **A,** shine; for your light has come,
Mt 24:11 false prophets will **a** and lead many
1Mc 14:41 until a trustworthy prophet should **a,**

ARK

Ge 6:14 Make yourself an **a** of cypress wood
Ex 25:10 shall make an **a** of acacia wood;
1Sa 4:11 The **a** of God was captured;
1Ki 8: 9 There was nothing in the **a** except
1Pe 3:20 during the building of the **a,**
Rev 11:19 the **a** of his covenant was seen

2Mc 2: 4 that the tent and the **a** should follow
2Es 10:22 the **a** of our covenant has been

ARM → ARMIES, ARMOR, ARMS, ARMY
Ex 6: 6 redeem you with an outstretched **a**
Dt 7:19 mighty hand and the outstretched **a**
2Ch 32: 8 With him is an **a** of flesh;
Job 40: 9 Have you an **a** like God,
Ps 98: 1 his holy **a** have gotten him victory.
Isa 53: 1 the **a** of the LORD been revealed?
Jn 12:38 the **a** of the Lord been revealed?"

ARMIES → ARM
1Sa 17:36 defied the **a** of the living God."
Lk 21:20 you see Jerusalem surrounded by **a,**
Rev 19:14 the **a** of heaven, wearing fine linen,

ARMOR → ARM
1Sa 17:38 Saul clothed David with his **a;**
Ro 13:12 and put on the **a** of light;
Eph 6:11 Put on the whole **a** of God,
Wis 5:17 will take his zeal as his whole **a,**

ARMS → ARM
Pr 31:17 and makes her **a** strong.
Hos 11: 3 I took them up in my **a;**
Mk 10:16 And he took them up in his **a,**

ARMY → ARM
Ex 15: 4 and his **a** he cast into the sea;
Jos 5:14 as commander of the **a** of the LORD
Ps 27: 3 Though an **a** encamp against me,
33:16 A king is not saved by his great **a;**
Rev 19:19 rider on the horse and against his **a.**

AROMA
2Co 2:15 For we are the **a** of Christ to God

ARRESTED

Jer 37:14 and **a** Jeremiah and brought him to
Mt 14: 3 For Herod had **a** John, bound him,
26:50 and laid hands on Jesus and **a** him.
Ac 5:18 **a** the apostles and put them in the
28:17 yet I was **a** in Jerusalem and handed

ARROGANCE → ARROGANT

Pr 8:13 Pride and **a** and the way of evil
Eze 7:24 put an end to the **a** of the strong,
Jdt 9:10 their **a** by the hand of a woman.
Sir 10: 7 **A** is hateful to the Lord and to
1Mc 1:24 much blood, and spoke with great **a.**

ARROGANT → ARROGANCE

Ps 73: 3 For I was envious of the **a;**
Da 7:11 **a** words that the horn was speaking.
1Co 13: 4 love is not envious or boastful or **a**

ARROW → ARROWS

Ps 64: 7 But God will shoot his **a** at them;
Isa 49: 2 he made me a polished **a,**

ARROWS → ARROW

1Sa 20:20 I will shoot three **a** to the side of it,
Eph 6:16 quench all the flaming **a** of the evil

ARTAXERXES → =AHASUERUS

1. King of Persia; allowed rebuilding of temple under Ezra (Ezr 4; 7), and of walls of Jerusalem under his cupbearer Nehemiah (Ne 2; 5:14; 13:6).
2. See Ahasuerus.

ARTEMIS

Ac 19:27 the temple of the great goddess **A**

ASA

King of Judah (1Ki 15:8-24; 1Ch 3:10; 2Ch 14-16). Godly reformer (2Ch 15); in later years defeated Israel with help of Aram, not the LORD (1Ki 15:16-22; 2Ch 16).

ASAHEL

Nephew of David, one of his warriors (2Sa 23:24; 1Ch 2:16; 11:26; 27:7). Killed by Abner (2Sa 2); avenged by Joab (2Sa 3:22-39).

ASAPH

1. Recorder to Hezekiah (2Ki 18:18, 37; Isa 36:3, 22).

2. Levitical musician (1Ch 6:39; 15:17-19; 16:4-7, 37), seer (2Ch 29:30). Sons of (1Ch 25; 2Ch 5:12; 20:14; 29:13; 35:15; Ezr 2:41; 3:10; Ne 7:44; 11:17; 12:27-47). Psalms of (2Ch 29:30; Ps 50; 73-83).

ASCEND → ASCENDED, ASCENDING, ASCENTS

Ps 139: 8 If I **a** to heaven, you are there;
Isa 14:13 in your heart, "I will **a** to heaven;
Ac 2:34 David did not **a** into the heavens,
Ro 10: 6 'Who will **a** into heaven?'"
2Es 4: 8 neither did I ever **a** into heaven.'

ASCENDED → ASCEND

2Ki 2:11 Elijah **a** in a whirlwind into heaven.
Jn 3:13 No one has **a** into heaven except

ASCENDING → ASCEND

Ge 28:12 the angels of God were **a** and
Jn 1:51 the angels of God **a** and descending

ASCENTS → ASCEND

Songs of ascents (Ps 120-134).

ASCRIBE

Dt 32: 3 **a** greatness to our God!
1Ch 16:29 **A** to the LORD the glory due his
Ps 68:34 **A** power to God,
Sir 39:15 **A** majesty to his name Bar
2:17 not **a** glory or justice to the Lord;

ASHAMED → SHAME

Ge 2:25 were both naked, and were not **a.**
Ps 6:10 All my enemies shall be **a** and
Isa 29:22 No longer shall Jacob be **a,**

Mk 8:38 who are **a** of me and of my words
Ro 1:16 For I am not **a** of the gospel;
2Ti 2:15 a worker who has no need to be **a,**
Heb 2:11 Jesus is not **a** to call them brothers
11:16 God is not **a** to be called their God;

ASHER

Son of Jacob by Zilpah (Ge 30:13; 35:26; 46:17; Ex 1:4; 1Ch 2:2). Tribe of blessed (Ge 49:20; Dt 33:24-25), numbered (Nu 1:40-41; 26:44-47), allotted land (Jos 10:24-31; Eze 48:2), failed to fully possess (Jdg 1:31-32), failed to support Deborah (Jdg 5:17), supported Gideon (Jdg 6:35; 7:23) and David (1Ch 12:36), 12,000 from (Rev 7:6).

ASHERAH → ASHERAHS, ASTARTE

1Ki 18:19 and the four hundred prophets of **A,**
2Ch 15:16 made an abominable image for **A.**

ASHERAHS* → ASHERAH

Jdg 3: 7 and worshiping the Baals and the **A.**

ASHES

Ge 18:27 I who am but dust and **a.**
Est 4: 1 and put on sackcloth and **a,**
Job 42: 6 and repent in dust and **a."**
Jnh 3: 6 himself with sackcloth, and sat in **a.**
Mt 11:21 long ago in sackcloth and **a.**
Jdt 4:11 the temple and put **a** on their heads
Sir 17:32 but all human beings are dust and **a.**

ASIA

Ac 16: 6 Holy Spirit to speak the word in **A.**
Rev 1: 4 to the seven churches that are in **A:**

ASIDE → SIDE

Ex 32: 8 quick to turn **a** from the way that
I Dt 28:14 if you do not turn **a** from any of the
Jer 5:23 they have turned **a** and gone away.
Da 9: 5 turning **a** from your commandments
Ro 3:12 All have turned **a,** together they

Heb 12: 1 also lay **a** every weight and the sin

ASK

Ps 2: 8 **A** of me, and I will make the nations
Isa 65: 1 sought out by those who did not **a,**
Mt 6: 8 knows what you need before you **a**
7: 7 **"A,** and it will be given you;
Jn 16:24 **A** and you will receive,
Jas 4: 3 You **a** and do not receive, because you **a** wrongly,
1Jn 5:14 we **a** anything according to his will,

ASLEEP → SLEEP

Jnh 1: 5 had lain down, and was fast **a.**
Mt 8:24 by the waves; but he was **a.**
1Th 5: 6 So then let us not fall **a** as others do,

ASSEMBLE → ASSEMBLY

1Ki 18:19 all Israel **a** for me at Mount Carmel,
Zep 3: 8 to gather nations, to **a** kingdoms,
Rev 16:14 to **a** them for battle on the great day

ASSEMBLY → ASSEMBLE

Ne 8: 2 Ezra brought the law before the **a,**
Ps 149: 1 his praise in the **a** of the faithful.
Heb 12:23 the **a** of the firstborn who are

ASSIGNED

Ro 12: 3 the measure of faith that God has **a.**
1Co 3: 5 as the Lord **a** to each.
7:17 lead the life that the Lord has **a,**

ASSURANCE

Dt 28:66 in dread, with no **a** of your life.
Heb 6:11 so as to realize the full **a** of hope
11: 1 faith is the **a** of things hoped for,

ASSYRIA

Ge 10:11 From that land he went into **A,**
2Ki 18:11 of **A** carried the Israelites away to **A,**

Jer 50:18 as I punished the king of **A.**

ASTARTE → ASHERAH, ASTARTES

1Ki 11: 5 Solomon followed **A** the goddess

ASTARTES → ASTARTE

Jdg 2:13 and worshiped Baal and the **A.**

ASTONISHED

Isa 52:14 there were many who were **a** at him
Lk 2:48 his parents saw him they were **a;**
Gal 1: 6 **a** that you are so quickly deserting

ASTRAY → STRAY

Dt 30:17 are led **a** to bow down to other gods
Isa 53: 6 All we like sheep have gone **a;**
Jer 50: 6 their shepherds have led them **a,**
Mt 18:12 go in search of the one that went **a?**
1Pe 2:25 For you were going **a** like sheep,

ATE → EAT

Ge 3: 6 she took of its fruit and **a;**
Ex 16:35 The Israelites **a** manna forty years,
Ps 78:25 Mortals **a** of the bread of angels;
Eze 3: 3 I **a** it; and in my mouth it was as
Mt 14:20 And all **a** and were filled;
15:37 And all of them **a** and were filled;
Rev 10:10 from the hand of the angel and **a** it;

ATHALIAH

Granddaughter of Omri; wife of Jehoram and mother of Ahaziah; encouraged their evil ways (2Ki 8:18, 27; 2Ch 22:2). At death of Ahaziah she made herself queen, killing all his sons but Joash (2Ki 11:1-3; 2Ch 22:10-12); killed six years later when Joash revealed (2Ki 11:4-16; 2Ch 23:1-15).

ATHLETE → ATHLETES

2Ti 2: 5 And in the case of an **a,**

ATHLETES → ATHLETE

1Co 9:25 **A** exercise self-control in all things;

ATONE → ATONEMENT

Da 9:24 an end to sin, and to **a** for iniquity,
Sir 3: 3 who honor their father **a** for sins,

ATONED* → ATONEMENT

Pr 16: 6 and faithfulness iniquity is **a** for,

ATONEMENT → ATONE, ATONED, ATONING

Ex 29:36 a bull as a sin offering for **a.**
30:10 Aaron shall perform the rite of **a**
32:30 perhaps I can make **a** for your sin."
Lev 23:28 for it is a day of **a,**
Ro 3:25 God put forward as a sacrifice of **a**
Heb 2:17 to make a sacrifice of **a** for the sins

ATONING → ATONEMENT

1Jn 2: 2 and he is the **a** sacrifice for our sins,
4:10 sent his Son to be the **a** sacrifice for
Sir 28: 5 will make an **a** sacrifice for his sins?

ATTAIN → ATTAINED

Ps 139: 6 it is so high that I cannot **a** it.
Pr 8:12 and I **a** knowledge and discretion.
Da 12:12 those who persevere and **a**
Php 3:11 **a** the resurrection from the dead.

ATTAINED → ATTAIN

Ro 9:30 not strive for righteousness, have **a**
Php 3:16 let us hold fast to what we have **a.**

ATTENTION

Nu 16:15 "Pay no **a** to their offering.
Job 24:12 yet God pays no **a** to their prayer.
Heb 2: 1 greater **a** to what we have heard,

ATTESTED

Ac 2:22 a man **a** to you by God with deeds

Ro 3:21 and is **a** by the law and the prophets,

AUTHOR*

Ac 3:15 and you killed the **A** of life,
Wis 13: 3 for the **a** of beauty created them.

AUTHORITIES → AUTHORITY
Ro 13: 1 be subject to the governing **a;**
Col 2:15 He disarmed the rulers and **a** and

AUTHORITY → AUTHORITIES
Ge 41:45 Thus Joseph gained **a** over the land
Pr 29: 2 When the righteous are in **a,**
Mk 1:27 A new teaching—with **a!**
Lk 5:24 Son of Man has **a** on earth to forgive
Ac 5:29 obey God rather than any human **a.**
Ro 13: 1 for there is no **a** except from God,
1Co 11:10 woman ought to have a symbol of **a**
Col 2:10 who is the head of every ruler and **a.**
1Ti 2:12 no woman to teach or to have **a** over
Rev 12:10 and the **a** of his Messiah,
20: 4 on them were given **a** to judge.

AVENGE → VENGEANCE
Dt 32:43 he will **a** the blood of his children,
Joel 3:21 I will **a** their blood, and I will not
Ro 12:19 Beloved, never **a** yourselves,
Rev 6:10 and **a** our blood on the inhabitants
1Mc 2:67 **a** the wrong done to your people.

AVENGER → VENGEANCE
Nu 35:12 shall be for you a refuge from the **a,**
Ps 8: 2 to silence the enemy and the **a.**
1Th 4: 6 the Lord is an **a** in all these things,

AVENGING → VENGEANCE
Na 1: 2 A jealous and **a** God is the LORD,

AVOID → AVOIDS
2Ti 2:16 **A** profane chatter, for it will lead
Tit 3: 9 But **a** stupid controversies,

AVOIDS → AVOID

Pr 16: 6 by the fear of the LORD one **a** evil.

AWAKE

Ps 44:23 **A,** do not cast us off forever!
57: 8 **A,** my soul! **A,** O harp and lyre!
Isa 51: 9 **A, a,** put on strength, O arm of the LORD!
Da 12: 2 in the dust of the earth shall **a,**
Mk 14:37 Could you not keep **a** one hour?
Eph 5:14 "Sleeper, **a!** Rise from the dead,
1Th 5: 6 but let us keep **a** and be sober;
Rev 16:15 Blessed is the one who stays **a** and

AWE → AWESOME

Ps 119:161 my heart stands in **a** of your words.
Isa 29:23 will stand in **a** of the God of Israel.
Mt 9: 8 saw it, they were filled with **a,**
Ac 2:43 **A** came upon everyone, because
Ro 11:20 do not become proud, but stand in **a.**

AWESOME → AWE

Ex 15:11 majestic in holiness, **a** in splendor,
Dt 6:22 before our eyes great and **a** signs
10:17 the great God, mighty and **a,**
Ne 1: 5 and **a** God who keeps covenant
Ps 47: 2 For the LORD, the Most High, is **a,**
65: 5 By **a** deeds you answer us with
68:35 **A** is God in his sanctuary,
Da 9: 4 saying, "Ah, Lord, great and **a** God,
Sir 43:29 **A** is the Lord and very great,

AX

2Ki 6: 5 his **a** head fell into the water;
Mt 3:10 Even now the **a** is lying at the root

AZARIAH → =ABEDNEGO, =UZZIAH

1. King of Judah; see Uzziah (2Ki 15:1-7).
2. Prophet (2Ch 15:1-8).
3. Opponent of Jeremiah (Jer 43:2).

4. Jewish exile; see Abednego (Da 1:6-19).

AZAZEL

Lev 16: 8 for the LORD and the other lot for **A.**

B

BAAL → BAALS

Nu 25: 3 Israel yoked itself to the **B** of Peor,
Jdg 2:13 and worshiped **B** and the Astartes.
1Ki 18:25 Elijah said to the prophets of **B,**
19:18 the knees that have not bowed to **B,**
Jer 2: 8 the prophets prophesied by **B,**
Hos 2:16 no longer will you call me, "My **B."**
Ro 11: 4 not bowed the knee to **B."**

BAALS → BAAL

Jdg 3: 7 worshiping the **B** and the Asherahs.
1Sa 7: 4 So Israel put away the **B** and the

BAASHA

King of Israel (1Ki 15:16-16:7; 2Ch 16:1-6).

BABEL → BABYLON

Ge 11: 9 Therefore it was called **B,**

BABES → BABIES

Ps 8: 2 Out of the mouths of **b** and infants
Isa 3: 4 and **b** shall rule over them.

BABIES → BABES

Mt 21:16 the mouths of infants and nursing **b**

BABYLON → BABEL

2Ki 24:15 into captivity from Jerusalem to **B.**
Ps 137: 1 By the rivers of **B**—there we sat
Isa 14: 4 this taunt against the king of **B:**
21: 9 he responded, "Fallen, fallen is **B;**

Jer 25:11 serve the king of **B** seventy years.
1Pe 5:13 Your sister church in **B,** chosen
Rev 14: 8 “Fallen, fallen is **B** the great!
Bel 1:36 he set him down in **B,**

BACK → BACKSLIDING
Ge 19:26 Lot’s wife, behind him, looked **b,**
2Ki 20:11 he brought the shadow **b** the ten
Lk 9:62 puts a hand to the plow and looks **b**

BACKSLIDING* → BACK
Jer 8: 5 people turned away in perpetual **b?**

BAD
Pr 20:14 **“B, b,”** says the buyer, then goes
Mt 7:17 but the **b** tree bears **b** fruit.
1Co 15:33 **“B** company ruins good morals.”

BALAAM
Prophet who attempted to curse Israel (Nu 22-24; Dt 23:4-5; 2Pe 2:15; Jude 11; Rev 2:14). Killed in Israel’s vengeance on Midianites (Nu 31:8; Jos 13:22).

BALAK
Moabite king who hired Balaam to curse Israel (Nu 22-24; Jos 24:9; Mic 6:5).

BALANCE → BALANCES
Job 31: 6 let me be weighed in a just **b,**
Isa 40:12 in scales and the hills in a **b?**

BALANCES → BALANCE
Lev 19:36 shall have honest **b,** honest weights,
Pr 16:11 Honest **b** and scales are the LORD’s;
Sir 28:25 make **b** and scales for your words.

BALM
Jer 8:22 Is there no **b** in Gilead?

BANDIT

Mt 26:55 to arrest me as though I were a **b?**
Jn 10: 1 in by another way is a thief and a **b.**

BANISH
Ecc 11:10 **B** anxiety from your mind,
Ro 11:26 he will **b** ungodliness from Jacob."

BANNER
Ex 17:15 and called it, The LORD is my **b.**

BAPTISM → BAPTIZE
Mk 1: 4 proclaiming a **b** of repentance for
10:38 be baptized with the **b** that I am
Lk 20: 4 the **b** of John come from heaven,
Ac 18:25 though he knew only the **b** of John.
19: 3 They answered, "Into John's **b."**
Ro 6: 4 buried with him by **b** into death,
1Co 15:29 receive **b** on behalf of the dead?
Eph 4: 5 one Lord, one faith, one **b,**
Col 2:12 when you were buried with him in **b,**
1Pe 3:21 **b,** which this prefigured, now saves

BAPTISMS* → BAPTIZE
Heb 6: 2 about **b,** laying on of hands,
9:10 with food and drink and various **b,**

BAPTIST → BAPTIZE
Mt 3: 1 In those days John the **B** appeared
11:11 has arisen greater than John the **B;**
14: 8 the head of John the **B** here on a
16:14 they said, "Some say John the **B,**

BAPTIZE → BAPTISM, BAPTISMS, BAPTIST, BAPTIZED, BAPTIZING
Mt 3:11 "I **b** you with water for repentance,
Lk 3:16 He will **b** you with the Holy Spirit
1Co 1:17 For Christ did not send me to **b** but

BAPTIZED → BAPTIZE
Mt 3:13 to John at the Jordan, to be **b**

Ac 1: 5 John **b** with water, but you will be **b** with the Holy
2:38 “Repent, and be **b** every one of you
Ro 6: 3 **b** into Christ Jesus were **b** into his
1Co 10: 2 all were **b** into Moses in the cloud
12:13 one Spirit we were all **b** into one

BAPTIZING* → BAPTIZE
Mt 28:19 **b** them in the name of the Father
Jn 4: 1 “Jesus is making and **b** more

BARABBAS*
Prisoner released by Pilate instead of Jesus (Mt 27:16-26; Mk 15:7-15; Lk 23:18-19; Jn 18:40).

BARAK*
Judge who fought with Deborah against Canaanites (Jdg 4-5; 1Sa 12:11; Heb 11:32).

BARBARIAN → BARBARIANS
Col 3:11 circumcised and uncircumcised, **b,**

BARBARIANS* → BARBARIAN
Ro 1:14 am a debtor both to Greeks and to **b,**

BARBS*
Nu 33:55 let remain shall be as **b** in your eyes

BARE → BARED
Ps 18:15 were laid **b** at your rebuke,
Heb 4:13 all are naked and laid **b** to the eyes

BARED* → BARE
Isa 52:10 The LORD has **b** his holy arm

BARN → BARNS
Lk 12:24 they have neither storehouse nor **b,**

BARNABAS* → =JOSEPH
Disciple, originally Joseph (Ac 4:36), prophet (Ac 13:1), apostle (Ac 14:14).

Brought Paul to apostles (Ac 9:27), Antioch (Ac 11:22-29; Gal 2:1-13), on the first missionary journey (Ac 13-14). Together at Jerusalem Council, they separated over John Mark (Ac 15). Later co-workers (1Co 9:6; Col 4:10).

BARNS* → BARN

Dt 28: 8 the blessing upon you in your **b,**
Ps 144:13 May our **b** be filled, with produce
Lk 12:18 pull down my **b** and build larger

BARREN → BARRENNESS

Ge 11:30 Now Sarai was **b;** she had no child.
Ex 23:26 No one shall miscarry or be **b** in
1Sa 2: 5 The **b** has borne seven, but she who
Ps 113: 9 He gives the **b** woman a home,
Isa 54: 1 Sing, O **b** one who did not bear;
Lk 1: 7 because Elizabeth was **b,**
Heb 11:11 too old—and Sarah herself was **b—**

BARRENNESS* → BARREN

Dt 7:14 neither sterility nor **b** among you
Ro 4:19 considered the **b** of Sarah's womb.

BARTHOLOMEW* → =NATHANAEL?

Apostle (Mt 10:3; Mk 3:18; Lk 6:14; Ac 1:13). Possibly also called Nathanael (Jn 1:45-49; 21:2).

BARUCH*

Jeremiah's secretary (Jer 32:12-16; 36; 43:1-6; 45:1-2). Deuterocanonical book ascribed to (Bar 1:1, 3, 8).

BARZILLAI

1. Gileadite who aided David during Absalom's revolt (2Sa 17:27; 19:31-39).

2. Son-in-law of 1. (Ezr 2:61; Ne 7:63).

BASED*

Ro 9:31 righteousness that is **b** on the law,
9:32 but as if it were **b** on works.
Php 3: 9 righteousness from God **b** on faith.

BASHAN

Nu 21:33 King Og of **B** came out against
Ps 22:12 strong bulls of **B** surround me;
Mic 7:14 let them feed in **B** and Gilead as in

BASIN

Ex 30:18 You shall make a bronze **b** with a
1Ki 7:30 four corners were supports for a **b.**
Jn 13: 5 **b** and began to wash the disciples'

BASIS

Lk 23: 4 "I find no **b** for an accusation
Phm 1: 9 rather appeal to you on the **b** of love

BASKET

Ex 2: 3 she got a papyrus **b** for him,
Mt 5:15 a lamp puts it under the bushel **b,**
Ac 9:25 in the wall, lowering him in a **b.**

BATHING

2Sa 11: 2 he saw from the roof a woman **b;**

BATHSHEBA*

Wife of Uriah; committed adultery with and married David (2Sa 11; Ps 51), mother of Solomon (2Sa 12:24; 1Ki 1-2; 1Ch 3:5).

BATTLE

1Sa 17:47 the **b** is the LORD's and he will give
2Ch 20:15 for the **b** is not yours but God's.
Ps 24: 8 and mighty, the LORD, mighty in **b.**
Ecc 9:11 nor the **b** to the strong, nor bread to
Rev 16:14 them for **b** on the great day of God
20: 8 Magog, in order to gather them for **b;**
1Mc 3:19 the army that victory in **b** depends,

BEAR → BEARS, BIRTH, BIRTHRIGHT, BORE, BORN, CHILDBEARING, FIRSTBORN

Ge 4:13 punishment is greater than I can **b!**

17:19 your wife Sarah shall **b** you a son,
Isa 7:14 is with child and shall **b** a son,
Mt 1:23 virgin shall conceive and **b** a son,
7:18 A good tree cannot **b** bad fruit,
Lk 11:46 load people with burdens hard to **b,**
Jn 15: 2 he prunes to make it **b** more fruit.
Gal 6: 2 **B** one another's burdens,
Col 3:13 **B** with one another and,
Heb 9:28 offered once to **b** the sins of many,
Rev 12: 4 woman who was about to **b** a child,

BEARS → BEAR

Ps 68:19 Blessed be the Lord, who daily **b** us
1Co 13: 7 It **b** all things, believes all things,

BEAST → BEASTS

Rev 11: 7 **b** that comes up from the bottomless pit
13:18 calculate the number of the **b,**
16: 2 who had the mark of the **b**
19:20 who had received the mark of the **b**

BEASTS → BEAST

Da 7: 3 four great **b** came up out of the sea,
Mk 1:13 and he was with the wild **b;**

BEAT → BEATEN, BEATING

Isa 2: 4 shall **b** their swords into plowshares,
Joel 3:10 **B** your plowshares into swords,
Lk 22:63 began to mock him and **b** him;

BEATEN → BEAT

2Co 11:25 Three times I was **b** with rods.
1Pe 2:20 If you endure when you are **b** for

BEATING → BEAT

Ex 2:11 He saw an Egyptian **b** a Hebrew,
1Co 9:26 nor do I box as though **b** the air;

BEAUTIFUL → BEAUTY

Ge 12:11 you are a woman **b** in appearance;
1Sa 25: 3 The woman was clever and **b,**
Est 2: 7 the girl was fair and **b,**
Job 42:15 no women so **b** as Job's daughters;
Ps 48: 2 **b** in elevation, is the joy of all
SS 1: 5 I am black and **b,** O daughters
Isa 4: 2 the branch of the LORD shall be **b**
52: 7 How **b** upon the mountains are the
Ac 3: 2 the temple called the **B** Gate so that
Ro 10:15 **b** are the feet of those who bring
Tob 6:12 girl is sensible, brave, and very **b,**
Jdt 8: 7 She was **b** in appearance,
Wis 7:29 She is more **b** than the sun,
Sir 25: 1 and they are **b** in the sight of God
Sus 1: 2 very **b** woman and one who feared

BEAUTY → BEAUTIFUL

2Sa 14:25 so much for his **b** as Absalom;
Ps 27: 4 to behold the **b** of the LORD,
Pr 6:25 Do not desire her **b** in your heart,
31:30 Charm is deceitful, and **b** is vain,
1Pe 3: 4 with the lasting **b** of a gentle
Jdt 16: 9 her **b** captivated his mind,
Wis 13: 3 for the author of **b** created them.
Sir 9: 8 not gaze at **b** belonging to another;
Sus 1:56 **b** has beguiled you and lust has
1Mc 2:12 And see, our holy place, our **b,**

BED → BEDS

Ge 47:31 bowed himself on the head of his **b.**
Ps 139: 8 if I make my **b** in Sheol, you are
Lk 5:19 let him down with his **b** through the
Heb 13: 4 let the marriage **b** be kept undefiled;

BEDS → BED

Ps 36: 4 They plot mischief while on their **b;**
Mic 2: 1 and evil deeds on their **b!**

BEE* → BEES

Isa 7:18 the **b** that is in the land of Assyria.
Sir 11: 3 The **b** is small among flying

BEER-SHEBA
Ge 21:31 Therefore that place was called **B;**
1Sa 3:20 And all Israel from Dan to **B** knew

BEES → BEE
Jdg 14: 8 a swarm of **b** in the body of the lion,

BEFORE
Ex 20: 3 you shall have no other gods **b** me.
33: 2 I will send an angel **b** you,
Isa 43:10 **B** me no god was formed,
65:24 **B** they call I will answer,
Mal 3: 1 my messenger to prepare the way **b**
Mt 6: 8 Father knows what you need **b** you
Lk 22:61 **"B** the cock crows today,
Heb 12: 2 sake of the joy that was set **b** him

BEGGAR → BEGS
Mk 10:46 son of Timaeus, a blind **b,**
Jn 9: 8 who had seen him before as a **b**

BEGINNING
Ge 1: 1 In the **b** when God created the
Ps 111:10 fear of the LORD is the **b** of wisdom;
Pr 1: 7 The fear of the LORD is the **b** of
8:22 The LORD created me at the **b** of his
Ecc 7: 8 Better is the end of a thing than its **b**
Isa 40:21 Has it not been told you from the **b?**
Mt 24: 8 this is but the **b** of the birth pangs.
Jn 1: 1 In the **b** was the Word,
1Jn 1: 1 declare to you what was from the **b,**
2Jn 1: 6 as you have heard it from the **b—**
Rev 21: 6 and the Omega, the **b** and the end.
Wis 6:17 The **b** of wisdom is the most sincere
Sir 1:14 To fear the Lord is the **b** of wisdom;

BEGOTTEN

Ps 2: 7 You are my son; today I have **b** you.
Ac 13:33 are my Son; today I have **b** you.'
Heb 1: 5 are my Son; today I have **b** you"?
2Es 6:58 have called your firstborn, only **b,**

BEGS → BEG

Lk 6:30 Give to everyone who **b** from you;

BEHEADED → HEAD

Lk 9: 9 Herod said, "John I **b;**
Rev 20: 4 the souls of those who had been **b**

BEHEMOTH

Job 40:15 "Look at **B,** which I made just as I
2Es 6:49 the one you called **B** and the name

BEHIND

Isa 38:17 have cast all my sins **b** your back.
Mt 16:23 said to Peter, "Get **b** me, Satan!
Php 3:13 forgetting what lies **b** and straining

BEING

Ge 2: 7 and the man became a living **b.**
Nu 23:19 God is not a human **b,**
Da 7:13 one like a human **b** coming with the
Jn 1: 3 All things came into **b** through him,
1Co 15:45 Adam, became a living **b"**
Heb 1: 3 the exact imprint of God's very **b,**

BEL*

Babylonian deity (Isa 46:1; Jer 50:2; 51:44; LtJ 6:40; Bel 1:3-28).

BELIEF → BELIEVE

2Th 2:13 the Spirit and through **b** in the truth.

BELIEVE → BELIEF, BELIEVED, BELIEVER, BELIEVERS, BELIEVES, BELIEVING

Ex 4: 5 that they may **b** that the LORD,

Nu 14:11 long will they refuse to **b** in me,
2Ki 17:14 did not **b** in the LORD their God.
Ps 119:66 for I **b** in your commandments.
Pr 14:15 The simple **b** everything,
Jer 12: 6 do not **b** them, though they speak
Hab 1: 5 you would not **b** if you were told.
Mt 18: 6 one of these little ones who **b** in me,
24:23 or ‘There he is!’—do not **b** it.
Mk 1:15 repent, and **b** in the good news.”
9:24 “I **b;** help my unbelief!”
Lk 24:25 how slow of heart to **b** all that the
Jn 1: 7 so that all might **b** through him.
3:18 who **b** in him are not condemned;
5:46 believed Moses, you would **b** me,
6:29 you **b** in him whom he has sent.”
Jn 10:38 you do not **b** me, **b** the works,
14: 1 **B** in God, **b** also in me.
17:20 will **b** in me through their word,
20:29 not seen and yet have come to **b.”**
Ac 16:31 answered, **“B** on the Lord Jesus,
28:24 while others refused to **b.**
Ro 3:22 faith in Jesus Christ for all who **b.**
10: 9 **b** in your heart that God raised him
1Co 15: 2 unless you have come to **b** in vain.
Gal 3: 9 this reason, those who **b** are blessed
1Th 4:14 For since we **b** that Jesus died and
Heb 11: 6 would approach him must **b**
Jas 2:19 Even the demons **b**—and shudder.
1Pe 1: 8 you do not see him now, you **b**
1Jn 4: 1 Beloved, do not **b** every spirit,
Jude 1: 5 destroyed those who did not **b.**
Sir 19:15 so do not **b** everything you hear.

BELIEVED → BELIEVE

Ge 15: 6 And he **b** the LORD;
Ex 14:31 **b** in the LORD and in his servant
Isa 53: 1 Who has **b** what we have heard?
Jn 1:12 received him, who **b** in his name,
12:38 “Lord, who has **b** our message,

20: 8 also went in, and he saw and **b;**
Ac 2:44 All who **b** were together and had all
Ro 4: 3 “Abraham **b** God, and it was
10:16 “Lord, who has **b** our message?”
2Co 4:13 “I **b,** and so I spoke”—
Gal 3: 6 Just as Abraham **“b** God,
1Ti 3:16 **b** in throughout the world, taken up
Heb 4: 3 For we who have **b** enter that rest,
Jas 2:23 that says, “Abraham **b** God,
Jdt 14:10 had done, he **b** firmly in God.
1Mc 2:59 **b** and were saved from the flame.

BELIEVER → BELIEVE
1Co 6: 6 but a **b** goes to court against a **b—**
7:12 **b** has a wife who is an unbeliever,
2Co 6:15 Or what does a **b** share with an

BELIEVERS → BELIEVE
1Co 14:22 a sign not for **b** but for unbelievers,
Gal 2: 4 because of false **b** secretly brought
2Th 3: 6 keep away from **b** who are living in
1Pe 2:17 Love the family of **b.**

BELIEVES → BELIEVE
Jn 3:15 whoever **b** in him may have eternal
11:26 everyone who lives and **b** in me
Ro 9:33 whoever **b** in him will not be put to
10:10 **b** with the heart and so is justified,
1Co 13: 7 It bears all things, **b** all things,

BELIEVING → BELIEVE
Jn 20:31 through **b** you may have life in his
Gal 3: 5 or by your **b** what you heard?

BELLY
Ge 3:14 upon your **b** you shall go,
Lev 11:42 Whatever moves on its **b,**
Jnh 1:17 and Jonah was in the **b** of the fish
Mt 12:40 three days and three nights in the **b**

Php 3:19 is destruction; their god is the **b;**

BELONG → BELONGS

Dt 29:29 The secret things **b** to the LORD our God, but the revealed things **b** to us
Ps 82: 8 for all the nations **b** to you!
Da 9: 9 To the Lord our God **b** mercy and
Jn 10:16 sheep that do not **b** to this fold.
15:19 Because you do not **b** to the world,
Ro 9: 6 not all Israelites truly **b** to Israel,
1Co 3:23 you **b** to Christ, and Christ belongs
12:15 I do not **b** to the body,"
1Jn 2:19 out from us, but they did not **b** to us;

BELONGS → BELONG

Ps 22:28 For dominion **b** to the LORD,
62:11 I heard this: that power **b** to God,
Jnh 2: 9 Deliverance **b** to the LORD!"
Rev 7:10 "Salvation **b** to our God who is

BELOVED → LOVE

SS 2:16 My **b** is mine and I am his;
Mt 3:17 heaven said, "This is my Son, the **B,**
12:18 my **b,** with whom my soul is well
17: 5 "This is my Son, the **B;**
Col 3:12 As God's chosen ones, holy and **b,**
Rev 20: 9 camp of the saints and the **b** city.

BELSHAZZAR*

King of Babylon (Da 5; Bar 1:11-12).

BELT

1Sa 18: 4 his sword and his bow and his **b.**
Isa 11: 5 Righteousness shall be the **b** around
Mk 1: 6 with a leather **b** around his waist,
Eph 6:14 the **b** of truth around your waist,

BELTESHAZZAR → See DANIEL BEN-HADAD*

1. King of Syria in time of Asa (1Ki 15:18-20; 2Ch 16:2-4).

2. King of Syria in time of Ahab (1Ki 20; 2Ki 6:24; 8:7-15).
3. King of Syria in time of Jehoahaz (2Ki 13:3, 24-25; Jer 49:27; Am 1:4).

BENAIAH

A commander of David's army (2Sa 8:18; 20:23; 23:20-30); loyal to Solomon (1Ki 1:8-2:46; 4:4).

BEND → BENT

Php 2:10 name of Jesus every knee should **b,**
Man 1:11 And now I **b** the knee of my heart,

BENEFICIAL → BENEFIT

1Co 6:12 but not all things are **b.**
10:23 lawful," but not all things are **b.**

BENEFIT → BENEFICIAL, BENEFITS

Gal 5: 2 Christ will be of no **b** to you.
Phm 1:20 have this **b** from you in the Lord!
Heb 4: 2 message they heard did not **b** them,

BENEFITS → BENEFIT

Ps 103: 2 and do not forget all his **b—**
1Co 9:11 if we reap your material **b?**

BENJAMIN → BENJAMINITE

Twelfth son of Jacob by Rachel (Ge 35:16-24; 46:19-21; 1Ch 2:2). Jacob refused to send him to Egypt, but relented (Ge 42-45). Tribe of blessed (Ge 49:27; Dt 33:12), numbered (Nu 1:37; 26:41), allotted land (Jos 18:11-28; Eze 48:23), failed to fully possess (Jdg 1:21), nearly obliterated (Jdg 20-21), sided with Ish-Bosheth (2Sa 2), but turned to David (1Ch 12:2, 29). 12,000 from (Rev 7:8).

BENJAMINITE → BENJAMIN

Jdg 3:15 the **B,** a left-handed man.
1Sa 9:21 Saul answered, "I am only a **B,**

BENT → BEND

Hos 11: 4 I **b** down to them and fed them.
Jn 8: 6 [[Jesus **b** down and wrote with his]]

20: 5 He **b** down to look in and saw

BEREAVE → BEREAVES
Lev 26:22 they shall **b** you of your children
Eze 36:12 No longer shall you **b** them of

BEREAVES* → BEREAVE
La 1:20 In the street the sword **b;**

BESIDES
Dt 32:39 there is no god **b** me.
Ps 18:31 And who is a rock **b** our God?—
Isa 45:21 There is no other god **b** me,
Wis 12:13 For neither is there any god **b** you,
Bel 1:41 there is no other **b** you!”

BEST → GOOD
Dt 33:21 He chose the **b** for himself,
Mk 12:39 the **b** seats in the synagogues and
2Ti 2:15 your **b** to present yourself to God

BETHANY
Mt 26: 6 Jesus was at **B** in the house of
Jn 11: 1 a certain man was ill, Lazarus of **B,**

BETHEL
Ge 12: 8 the east of **B,** and pitched his tent,
28:19 He called that place **B;**
1Sa 7:16 a circuit year by year to **B,** Gilgal,

BETHLEHEM
Ru 4:11 and bestow a name in **B;**
1Sa 17:12 David was the son of an Ephrathite of **B**
Mic 5: 2 But you, O **B** of Ephrathah,
Mt 2: 1 after Jesus was born in **B** of Judea,
Lk 2:15 “Let us go now to **B** and see this

BETRAY → BETRAYED
Mt 10:21 Brother will **b** brother to death,

Mk 14:11 to look for an opportunity to **b** him.
Jn 13:11 For he knew who was to **b** him;

BETRAYED → BETRAY

Lk 21:16 You will be **b** even by parents and
1Co 11:23 Jesus on the night when he was **b**

BETTER → GOOD

1Sa 15:22 Surely, to obey is **b** than sacrifice,
Ps 63: 3 your steadfast love is **b** than life,
Pr 15:16 **B** is a little with the fear of
27: 5 **B** is open rebuke than hidden love.
Ecc 2:24 There is nothing **b** for mortals than
9: 4 a living dog is **b** than a dead lion.
SS 1: 2 For your love is **b** than wine,
Da 1:20 he found them ten times **b** than all
Mt 5:29 it is **b** for you to lose one of your
Mk 14:21 It would have been **b** for that one
Jn 11:50 **b** for you to have one man die for
Ro 14: 5 Some judge one day to be **b** than
Php 1:23 and be with Christ, for that is far **b;**
2: 3 in humility regard others as **b** than
Heb 7:22 the guarantee of a **b** covenant.
9:23 need **b** sacrifices than these.
1Pe 3:17 For it is **b** to suffer for doing good,
Tob 12: 8 A little with righteousness is **b** than
Sir 40:26 the fear of the Lord is **b** than either.

BETWEEN

Ge 3:15 put enmity **b** you and the woman,
9:13 a sign of the covenant **b** me and
16: 5 the LORD judge **b** you and me!”
Isa 2: 4 He shall judge **b** the nations,
Eze 34:17 I shall judge **b** sheep and sheep, **b** rams and goats:
Jn 19:18 on either side, with Jesus **b** them.
Ro 10:12 no distinction **b** Jew and Greek;
Eph 2:14 dividing wall, that is, the hostility **b**
1Ti 2: 5 one mediator **b** God and humankind

BEWARE

Ecc 12:12 anything beyond these, my child, **b.**
Mt 6: 1 **"B** of practicing your piety before
Php 3: 2 **B** of the dogs, **b** of the evil workers,

BEYOND

Ps 147: 5 his understanding is **b** measure.
2Co 4:17 an eternal weight of glory **b** all
2Jn 1: 9 but goes **b** it, does not have God;
Sir 3:23 not meddle in matters that are **b** you

BEZALEL

Judahite craftsman in charge of building the tabernacle (Ex 31:1-11; 35:30-39:31).

BILDAD*

One of Job's friends (Job 2:11; 8; 18; 25; 42:9).

BILHAH

Servant of Rachel, mother of Jacob's sons Dan and Naphtali (Ge 30:1-7; 35:25; 46:23-25).

BIND → BINDS

Dt 6: 8 **B** them as a sign on your hand,
Pr 6:21 **B** them upon your heart always;
Isa 61: 1 to **b** up the brokenhearted,
Mt 16:19 whatever you **b** on earth will be

BINDS → BIND

Job 5:18 For he wounds, but he **b** up;
Col 3:14 **b** everything together in perfect

BIRD → BIRDS

Ge 1:21 and every winged **b** of every kind.
Lev 20:25 the unclean **b** and the clean;

BIRDS → BIRD

Ge 1:22 and let **b** multiply on the earth."
7: 3 and seven pairs of the **b** of the air

Ps 50:11 I know all the **b** of the air,
Jer 7:33 be food for the **b** of the air, and for
Mt 6:26 Look at the **b** of the air;
Rev 19:21 the **b** were gorged with their flesh.

BIRTH → BEAR

Dt 32:18 you forgot the God who gave you **b.**
Ps 22:10 On you I was cast from my **b,**
Mt 24: 8 is but the beginning of the **b** pangs.
Jas 1:18 he gave us **b** by the word of truth,
1Pe 1: 3 given us a new **b** into a living hope

BIRTHRIGHT → BEAR, RIGHT

Ge 25:34 Thus Esau despised his **b.**
Heb 12:16 who sold his **b** for a single meal.

BISHOP

1Ti 3: 1 whoever aspires to the office of **b**
Tit 1: 7 For a **b,** as God's steward, must be

BIT → BITE, BITS

Nu 21: 9 and whenever a serpent **b** someone,
Ps 32: 9 temper must be curbed with **b** and

BITE* → BIT

Gal 5:15 If, however, you **b** and devour one
Sir 21: 2 if you approach sin, it will **b** you.

BITS → BIT

Jas 3: 3 we put **b** into the mouths of horses

BITTER → BITTERNESS

Ex 1:14 made their lives **b** with hard service
12: 8 with unleavened bread and **b** herbs.
15:23 water of Marah because it was **b.**
Ru 1:13 it has been far more **b** for me than
Rev 8:11 the water, because it was made **b.**

BITTERNESS → BITTER

Nu 5:18 the water of **b** that brings the curse.
Pr 14:10 The heart knows its own **b,**
Ro 3:14 mouths are full of cursing and **b."**
Eph 4:31 Put away from you all **b** and wrath

BLACK

SS 1: 5 I am **b** and beautiful, O daughters
Zec 6: 2 the second chariot **b** horses,
Mt 5:36 cannot make one hair white or **b.**
Rev 6: 5 I looked, and there was a **b** horse!

BLAMELESS

Ge 17: 1 walk before me, and be **b.**
2Sa 22:26 with the **b** you show yourself **b;**
Job 1: 1 That man was **b** and upright,
Ps 37:18 The LORD knows the days of the **b,**
Pr 11:20 but those of **b** ways are his delight.
Eph 1: 4 holy and **b** before him in love.
Php 2:15 so that you may be **b** and innocent,
1Th 5:23 and **b** at the coming of our Lord
Tit 1: 7 bishop, as God's steward, must be **b**
Heb 7:26 **b,** undefiled, separated from sinners,
Rev 14: 5 mouth no lie was found; they are **b.**
1Mc 4:42 chose **b** priests devoted to the law,

BLASPHEME → BLASPHEMED, BLASPHEMER, BLASPHEMES, BLASPHEMIES, BLASPHEMOUS

Ac 26:11 I tried to force them to **b;**
1Ti 1:20 so that they may learn not to **b.**

BLASPHEMED → BLASPHEME

Eze 20:27 In this again your ancestors **b** me,
Mt 26:65 tore his clothes and said, "He has **b!**

BLASPHEMER → BLASPHEME

1Ti 1:13 even though I was formerly a **b,**
Sir 3:16 forsakes a father is like a **b,**

BLASPHEMES → BLASPHEME

Lev 24:16 One who **b** the name of the LORD
Lk 12:10 whoever **b** against the Holy Spirit

BLASPHEMIES → BLASPHEME
Mk 3:28 their sins and whatever **b** they utter;
Rev 13: 6 its mouth to utter **b** against God,
1Mc 2: 6 He saw the **b** being committed in

BLASPHEMOUS → BLASPHEME
Ac 6:11 “We have heard him speak **b** words
Rev 13: 1 and on its heads were **b** names.

BLAZING
Ex 3: 2 he looked, and the bush was **b,**
Dt 4:11 the mountain was **b** up to the very
Heb 12:18 a **b** fire, and darkness, and gloom,

BLEMISH → BLEMISHED
Ex 12: 5 Your lamb shall be without **b,**
Lev 22:20 not offer anything that has a **b,**
Eph 5:27 that she may be holy and without **b.**
Heb 9:14 offered himself without **b** to God,
1Pe 1:19 that of a lamb without defect or **b.**
Jude 1:24 to make you stand without **b** in the

BLEMISHED* → BLEMISH
Mal 1:14 yet sacrifices to the Lord what is **b;**
Sir 34:21 ill-gotten goods, the offering is **b;**

BLESS → BLESSED, BLESSING, BLESSINGS
Ge 12: 2 I will **b** you, and make your name
17:16 I will **b** her, and moreover I will
22:17 I will indeed **b** you, and I will make
26: 3 I will be with you, and will **b** you;
32:26 not let you go, unless you **b** me.”
Ex 20:24 I will come to you and **b** you.
Nu 6:24 The LORD **b** you and keep you;
23:20 See, I received a command to **b;**
Dt 7:13 he will love you, **b** you,

30:16 the LORD your God will **b** you in
1Ch 29:20 **"B** the LORD your God."
Ps 5:12 For you **b** the righteous, O LORD;
29:11 the LORD **b** his people with peace!
34: 1 I will **b** the LORD at all times;
103: 1 **B** the LORD, O my soul,
109:28 Let them curse, but you will **b.**
Hag 2:19 From this day on I will **b** you.
Lk 6:28 **b** those who curse you, pray
Ro 12:14 **B** those who persecute you;
1Co 4:12 When reviled, we **b;**
Jas 3: 9 With it we **b** the Lord and Father,
Tob 4:19 At all times **b** the Lord God,
Sir 32:13 But above all **b** your Maker,

BLESSED → BLESS

Ge 1:22 God **b** them, saying, "Be fruitful
2: 3 So God **b** the seventh day and
14:19 He **b** him and said, **"B** be Abram
Nu 24: 9 **B** is everyone who blesses you,
Job 1:21 **b** be the name of the LORD."
42:12 The LORD **b** the latter days
Ps 118:26 **B** is the one who comes in the name
Isa 30:18 **b** are all those who wait for him.
Jer 17: 7 **B** are those who trust in the LORD,
Mt 5: 3 **"B** are the poor in spirit,
Mk 10:16 laid his hands on them, and **b** them.
Lk 1:42 **"B** are you among women,
6:20 **"B** are you who are poor,
Jn 12:13 **B** is the one who comes in the name
20:29 **B** are those who have not seen and
Ac 20:35 It is more **b** to give than to receive.
Gal 3: 8 "All the Gentiles shall be **b** in you."
Eph 1: 3 who has **b** us in Christ
1Pe 3:14 for doing what is right, you are **b.**
Rev 1: 3 **B** is the one who reads aloud the
22: 7 **B** is the one who keeps the words of
Tob 3:11 she prayed and said, **"B** are you,
Jdt 13:17 one accord, **"B** are you our God,

Aza 1: 3 **"B** are you, O Lord, God of our
Sus 1:60 raised a great shout and **b** God,

BLESSING → BLESS

Ge 12: 2 so that you will be a **b.**
22:18 the nations of the earth gain **b** for
27:36 now he has taken away my **b."**
Dt 11:26 before you today a **b** and a curse:
23: 5 your God turned the curse into a **b**
Ne 13: 2 our God turned the curse into a **b.**
Eze 34:26 they shall be showers of **b.**
Mal 3:10 for you an overflowing **b.**
Mk 14:22 of bread, and after **b** it he broke it,
Lk 24:51 While he was **b** them, he withdrew
1Co 10:16 The cup of **b** that we bless,
Gal 3:14 in Christ Jesus the **b** of Abraham
Eph 1: 3 every spiritual **b** in the heavenly
Rev 5:12 might and honor and glory and **b!"**
7:12 **B** and glory and wisdom and
Tob 8:15 you, O God, with every pure **b;**
Sir 34:20 he gives health and life and **b.**

BLESSINGS → BLESS

Dt 28: 2 all these **b** shall come upon you
Jos 8:34 the words of the law, **b** and curses,
Ps 21: 6 You bestow on him **b** forever;
144:15 Happy are the people to whom such **b**
Pr 10: 6 **B** are on the head of the righteous,
Mal 2: 2 and I will curse your **b;**
Ro 15:27 come to share in their spiritual **b,**

BLIND → BLINDED, BLINDNESS

Ex 4:11 mute or deaf, seeing or **b?**
Dt 27:18 misleads a **b** person on the road."
Ps 146: 8 the LORD opens the eyes of the **b.**
Isa 35: 5 the eyes of the **b** shall be opened,
42:19 Who is **b** but my servant,
Mt 11: 5 **b** receive their sight, the lame walk,
Lk 6:39 "Can a **b** person guide a **b** person?

Jn 9:25 though I was **b,** now I see."
Ro 2:19 sure that you are a guide to the **b,**
2Pe 1: 9 **b,** and is forgetful of the cleansing
Tob 2:10 until I became completely **b.**
LtJ 6:37 They cannot restore sight to the **b;**

BLINDED → BLIND

Zec 11:17 withered, his right eye utterly **b!**
Jn 12:40 "He has **b** their eyes and hardened
2Co 4: 4 has **b** the minds of the unbelievers,

BLINDNESS → BLIND

Ge 19:11 And they struck with **b** the men
Dt 28:28 will afflict you with madness, **b,**
1Jn 2:11 the darkness has brought on **b.**

BLOCK → BLOCKS

Isa 44:19 I fall down before a **b** of wood?"
Eze 14: 7 their iniquity as a stumbling **b**
Mt 16:23 You are a stumbling **b** to me;
Ro 11: 9 a stumbling **b** and a retribution for
1Co 1:23 stumbling **b** to Jews and foolishness
Sir 31: 7 It is a stumbling **b** to those who are

BLOCKS → BLOCK

Jer 6:21 before this people stumbling **b**
Mt 18: 7 the world because of stumbling **b!**

BLOOD → BLOODSHED

Ge 4:10 your brother's **b** is crying out to me
9: 6 sheds the **b** of a human, by a human shall that person's **b** be shed;
Ex 7:17 and it shall be turned to **b.**
12:13 when I see the **b,** I will pass over
24: 8 the **b** of the covenant that the LORD
Lev 1: 5 the priests shall offer the **b,**
3:17 you must not eat any fat or any **b.**
17:11 it is the **b** that makes atonement.
Nu 35:33 for **b** pollutes the land,
Ps 72:14 and precious is their **b** in his sight.

Isa 1:11 I do not delight in the **b** of bulls,
Eze 33: 4 **b** shall be upon their own heads.
Joel 2:30 **b** and fire and columns of smoke.
Mt 27: 8 field has been called the Field of **B**
Mk 14:24 “This is my **b** of the covenant,
Lk 22:44 [[sweat became like great drops of **b**]]
Jn 1:13 who were born, not of **b**
6:53 of the Son of Man and drink his **b,**
19:34 and at once **b** and water came out.
Ac 2:20 to darkness and the moon to **b,**
Ro 5: 9 that we have been justified by his **b,**
1Co 11:25 cup is the new covenant in my **b.**
Eph 1: 7 we have redemption through his **b,**
6:12 not against enemies of **b** and flesh,
Heb 9:12 the **b** of goats and calves, but with his own **b,**
9:22 without the shedding of **b** there is no
1Jn 5: 6 the one who came by water and **b,**
Rev 1: 5 and freed us from our sins by his **b,**
5: 9 by your **b** you ransomed for God
6:12 the full moon became like **b,**
8: 9 A third of the sea became **b,**
12:11 conquered him by the **b** of the Lamb

BLOODSHED → BLOOD, SHED

Isa 5: 7 he expected justice, but saw **b;**
Eze 35: 6 you did not hate **b, b** shall pursue
Hab 2: 8 because of human **b,** and violence

BLOSSOMS

Ex 25:33 three cups shaped like almond **b,**
Nu 17: 8 It put forth buds, produced **b,**

BLOT

Ge 6: 7 “I will **b** out from the earth
Ex 32:32 **b** me out of the book that you have
Ps 51: 1 mercy **b** out my transgressions.
Rev 3: 5 not **b** your name out of the book of

BLOW → BLOWING

Joel 2: 1 **B** the trumpet in Zion; sound the
Rev 8: 6 the seven trumpets made ready to **b**

BOAST → BOASTERS, BOASTFUL, BOASTING
Ps 34: 2 My soul makes its **b** in the LORD;
Pr 27: 1 Do not **b** about tomorrow,
Jer 9:24 but let those who **bb** in this,
Ro 2:23 You that **b** in the law,
1Co 1:31 the one who boasts, **b** in the Lord."
2Co 11:30 If I must **b,** I will **b** of the things that
Gal 6:14 never **b** of anything except the cross
Eph 2: 9 of works, so that no one may **b.**
Sir 25: 6 and their **b** is the fear of the Lord.

BOASTERS* → BOAST
2Co 11:13 For such **b** are false apostles,
2Ti 3: 2 **b,** arrogant, abusive, disobedient to

BOASTFUL → BOAST
Ps 5: 5 The **b** will not stand before your
1Co 13: 4 love is not envious or **b** or arrogant

BOASTING → BOAST
1Co 5: 6 Your **b** is not a good thing.
1Th 2:19 or crown of **b** before our Lord Jesus

BOAZ
Bethlehemite who showed favor to Ruth (Ru 2), married her (Ru 4). Ancestor of David (Ru 4:18-22; 1Ch 2:12-15), Jesus (Mt 1:5-16; Lk 3:23-32).

BODIES → BODY
Ro 12: 1 present your **b** as a living sacrifice,
1Co 6:15 that your **b** are members of Christ?
Heb 10:22 and our **b** washed with pure water.

BODILY → BODY
Lk 3:22 upon him in **b** form like a dove.
Col 2: 9 the whole fullness of deity dwells **b,**

BODY → BODIES, BODILY

2Sa 7:12 who shall come forth from your **b,**
Mic 6: 7 fruit of my **b** for the sin of my soul?
Mt 6:22 "The eye is the lamp of the **b.**
Mk 14:22 and said, "Take; this is my **b."**
Lk 12: 4 do not fear those who kill the **b,**
Jn 2:21 speaking of the temple of his **b.**
Ro 7:24 will rescue me from this **b** of death?
1Co 6:13 **b** is meant not for fornication but
15:44 It is sown a physical **b,** it is raised a spiritual **b.**
2Co 5: 8 from the **b** and at home with the Lord.
Eph 4: 4 There is one **b** and one Spirit,

BOLD → BOLDNESS

Dt 31: 6 Be strong and **b;** have no fear
Pr 28: 1 but the righteous are as **b** as a lion.

BOLDNESS → BOLD

Eph 3:12 whom we have access to God in **b**
Heb 4:16 approach the throne of grace with **b,**
1Jn 4:17 may have **b** on the day of judgment,

BONE → BONES

Ge 2:23 "This at last is **b** of my bones and
Eze 37: 7 the bones came together, **b** to its **b.**

BONES → BONE

Ex 12:46 and you shall not break any of its **b.**
Ps 34:20 He keeps all their **b;** not one of
Jn 19:36 "None of his **b** shall be broken."

BOOK → BOOKS

Ex 17:14 "Write this as a reminder in a **b** and
Dt 31:24 writing down in a **b** the words of
Jos 1: 8 This **b** of the law shall not depart
Ps 69:28 be blotted out of the **b** of the living;
Rev 1:11 "Write in a **b** what you see and
21:27 who are written in the Lamb's **b**
1Mc 1:57 possessing the **b** of the covenant,

BOOKS → BOOK

Ecc 12:12 Of making many **b** there is no end,
Da 7:10 in judgment, and the **b** were opened.
Jn 21:25 world itself could not contain the **b**
Rev 20:12 the throne, and **b** were opened.
1Mc 1:56 The **b** of the law that they found
2Es 14:44 ninety-four **b** were written.

BOOTHS

Lev 23:34 the festival of **b** to the LORD.
Ezr 3: 4 kept the festival of **b,** as prescribed,
Zec 14:16 and to keep the festival of **b.**

BORE → BEAR

Isa 53:12 yet he **b** the sin of many,
Mt 8:17 our infirmities and **b** our diseases."
1Pe 2:24 He himself **b** our sins in his body

BORN → BEAR

Ecc 3: 2 a time to be **b,** and a time to die;
Isa 9: 6 For a child has been **b** for us,
66: 8 Shall a land be **b** in one day?
Lk 2:11 is **b** this day in the city of David
Jn 3: 7 'You must be **b** from above.'
1Co 15: 8 Last of all, as to one untimely **b,**
1Pe 1:23 You have been **b** anew,
1Jn 4: 7 everyone who loves is **b** of God

BORROW → BORROWER

Dt 28:12 to many nations, but you will not **b.**
Ps 37:21 The wicked **b,** and do not pay back,
Mt 5:42 anyone who wants to **b** from you.

BORROWER → BORROW

Pr 22: 7 and the **b** is the slave of the lender.

BOUGHT → BUY

1Co 6:20 For you were **b** with a price;

2Pe 2: 1 even deny the Master who **b** them—

BOW → BOWED, RAINBOW

Ge 9:13 I have set my **b** in the clouds,
Ex 20: 5 You shall not **b** down to them or
Ps 95: 6 O come, let us worship and **b** down,
Isa 45:23 “To me every knee shall **b,**
Ro 14:11 every knee shall **b** to me,

BOWED → BOW

Ps 146: 8 The LORD lifts up those who are **b**
Jn 19:30 he **b** his head and gave up his spirit.

BOWLS

Rev 16: 1 the seven **b** of the wrath of God.”

BOY → BOYS

Jer 1: 7 to me, “Do not say, ‘I am only a **b’**
Lk 2:43 **b** Jesus stayed behind in Jerusalem,

BOYS → BOY

Ex 1:18 and allowed the **b** to live?”
2Ki 2:24 and mauled forty-two of the **b.**

BRANCH → BRANCHES

Isa 4: 2 On that day the **b** of the LORD shall
11: 1 and a **b** shall grow out of his roots.
Jer 23: 5 raise up for David a righteous **B,**
Zec 3: 8 going to bring my servant the **B.**
Jn 15: 2 every **b** in me that bears no fruit.

BRANCHES → BRANCH

Ro 11:21 if God did not spare the natural **b,**

BREAD

Ge 3:19 sweat of your face you shall eat **b**
Ex 12: 8 with unleavened **b** and bitter herbs.
25:30 set the **b** of the Presence on the table
Dt 8: 3 that one does not live by **b** alone,

Ecc 11: 1 Send out your **b** upon the waters,
Mt 6:11 Give us this day our daily **b.**
Lk 4: 4 'One does not live by **b** alone.'"
Jn 6:35 Jesus said to them, "I am the **b** of life.
Ac 2:42 to the breaking of **b** and the prayers.
1Co 11:26 For as often as you eat this **b** and
Wis 16:20 from heaven with **b** ready to eat,
Sir 15: 3 will feed him with the **b** of learning,

BREAK → BREAKING, BROKEN, BROKENHEARTED
Ps 2: 9 You shall **b** them with a rod of iron,
Mt 6:19 where thieves **b** in and steal;
Jn 19:33 they did not **b** his legs.

BREASTPIECE → BREASTPLATE
Ex 28:15 You shall make a **b** of judgment,

BREASTPLATE → BREASTPIECE
Isa 59:17 He put on righteousness like a **b,**
Eph 6:14 and put on the **b** of righteousness.
Wis 5:18 he will put on righteousness as a **b,**

BREATH
Ge 2: 7 into his nostrils the **b** of life;
6:17 all flesh in which is the **b** of life;
Job 7: 7 "Remember that my life is a **b;**
Ecc 12: 7 the **b** returns to God who gave it.
2Th 2: 8 will destroy with the **b** of his mouth,

BRIBE
Dt 16:19 for a **b** blinds the eyes of the wise
Pr 6:35 and refuses a **b** no matter how great.

BRIDE → BRIDEGROOM
Isa 62: 5 the bridegroom rejoices over the **b,**
Rev 21: 9 the **b,** the wife of the Lamb."

BRIDEGROOM → BRIDE
Mt 9:15 as long as the **b** is with them,

Jn 3:29 He who has the bride is the **b.**

BRIDLE

Ps 32: 9 must be curbed with bit and **b,**
Jas 3: 2 the whole body in check with a **b.**

BRIGHT → BRIGHTNESS

Mt 17: 5 suddenly a **b** cloud overshadowed
Rev 15: 6 robed in pure **b** linen,
22:16 of David, the **b** morning star."

BRIGHTNESS → BRIGHT

Da 12: 3 wise shall shine like the **b** of the sky
Am 5:20 not light, and gloom with no **b** in it?

BRING → BRINGS, BROUGHT

Ge 6:19 **b** two of every kind into the ark,
Ecc 12:14 will **b** every deed into judgment,
Jer 24: 6 and I will **b** them back to this land.
Mt 10:34 not come to **b** peace, but a sword.
Ro 10:15 the feet of those who **b** good news!"

BRINGS → BRING

1Sa 2: 6 The LORD kills and **b** to life;
Jas 5:20 that whoever **b** back a sinner

BROKE → BREAK

Ex 32:19 tablets from his hands and **b** them
2Ch 36:19 **b** down the wall of Jerusalem,
Jer 31:32 a covenant that they **b,**
Mt 14:19 and blessed and **b** the loaves,
1Co 11:24 he **b** it and said, "This is my body
1Mc 3: 5 and pursued those who **b** the law;

BROKEN → BREAK

Ne 1: 3 the wall of Jerusalem is **b** down,
Ps 51:17 acceptable to God is a **b** spirit;
Mt 15:37 they took up the **b** pieces left over,
Lk 20:18 who falls on that stone will be **b**

Ro 11:20 were **b** off because of their unbelief,

BROKENHEARTED → BREAK, HEART

Ps 147: 3 He heals the **b,** and binds up their
Isa 61: 1 the oppressed, to bind up the **b,**

BRONZE

Nu 21: 9 look at the serpent of **b** and live.
Dt 28:23 The sky over your head shall be **b,**
Da 10: 6 legs like the gleam of burnished **b,**
Rev 1:15 his feet were like burnished **b,**

BROOD

Mt 3: 7 he said to them, "You **b** of vipers!
Lk 13:34 a hen gathers her **b** under her wings,

BROTHER → BROTHER'S, BROTHER-IN LAW, BROTHERS

Ge 4: 8 Cain rose up against his **b** Abel,
Mt 5:24 first be reconciled to your **b** or
10:21 **B** will betray **b** to death,

BROTHER'S → BROTHER

Dt 25: 7 has no desire to marry his **b** widow,
Mk 6:18 lawful for you to have your **b** wife."

BROTHER-IN-LAW* → BROTHER

Ge 38: 8 and perform the duty of a **b** to her;

BROTHERS → BROTHER

Ge 9:25 lowest of slaves shall he be to his **b.**
37:11 So his **b** were jealous of him,
Mk 3:33 "Who are my mother and my **b?"**
Lk 22:32 turned back, strengthen your **b."**
Heb 2:11 not ashamed to call them **b** and

BROUGHT → BRING

Ge 15: 7 **b** you from Ur of the Chaldeans,
Jdg 2: 1 "I **b** you up from Egypt, and **b** you into
2Ch 36:18 all these he **b** to Babylon.

Ezr 6: 5 **b** back to the temple in Jerusalem,
Ro 6:13 who have been **b** from death to life,
1Ti 6: 7 for we **b** nothing into the world,

BUILD → BUILDER, BUILDERS, BUILDING, BUILDS, BUILT, REBUILD

Ge 11: 4 "Come, let us **b** ourselves a city,
Dt 6:10 fine, large cities that you did not **b,**
Ps 127: 1 those who **b** it labor in vain.
Isa 57:14 said, **"B** up, **b** up, prepare the way,
Mt 16:18 and on this rock I will **b** my church,
27:40 destroy the temple and **b** it in three
1Co 3:10 must choose with care how to **b**
10:23 are lawful," but not all things **b** up.

BUILDER → BUILD

Heb 3: 4 but the **b** of all things is God.)
11:10 whose architect and **b** is God.

BUILDERS → BUILD

Ps 118:22 The stone that the **b** rejected has
Mk 12:10 'The stone that the **b** rejected has
1Pe 2: 7 "The stone that the **b** rejected has

BUILDING → BUILD

1Co 3: 9 you are God's field, God's **b.**
2Co 5: 1 we have a **b** from God,
Eph 4:12 for **b** up the body of Christ,

BUILDS → BUILD

Ps 127: 1 Unless the LORD **b** the house,
Pr 14: 1 The wise woman **b** her house,
1Co 8: 1 Knowledge puffs up, but love **b** up.

BUILT → BUILD

1Ki 6:14 Solomon **b** the house, and finished
Ne 7: 1 the wall had been **b** and I had set up
Pr 9: 1 Wisdom has **b** her house,
Da 9:25 sixty-two weeks it shall be **b** again

Eph 2:20 **b** upon the foundation of the
Tob 13:16 Jerusalem will be **b** as his house for
1Mc 4:47 **b** a new altar like the former one.

BULL → BULLS
Ps 50: 9 will not accept a **b** from your house,

BULLS → BULL
1Ch 29:21 a thousand **b,** a thousand rams,
Ps 22:12 **b** encircle me, strong **b** of Bashan
Isa 1:11 I do not delight in the blood of **b,**
Heb 10: 4 it is impossible for the blood of **b**

BURDEN → BURDENS, BURDENSOME
Ps 55:22 Cast your **b** on the LORD,
Mt 11:30 my yoke is easy, and my **b** is li ght."
2Co 5: 4 in this tent, we groan under our **b,**

BURDENS → BURDEN
Ex 6: 6 free you from the **b** of the Egyptians
Lk 11:46 you load people with **b** hard to bear,
Gal 6: 2 Bear one another's **b,** and

BURDENSOME → BURDEN
1Jn 5: 3 And his commandments are not **b,**

BURIED → BURY
Ro 6: 4 have been **b** with him by baptism
1Co 15: 4 he was **b,** and that he was raised on

BURN → BURNED, BURNING, BURNT
Ex 21:25 **b** for **b,** wound for wound,
Ps 79: 5 Will your jealous wrath **b** like fire?
Jer 7:31 to **b** their sons and their daughters
Mal 4: 1 the day that comes shall **b** them up,
Lk 3:17 but the chaff he will **b** with

BURNED → BURN
Ex 3: 3 and see why the bush is not **b** up."

Jn 15: 6 thrown into the fire, and **b.**
1Co 3:15 If the work is **b** up, the builder will

BURNING → BURN
Lk 24:32 “Were not our hearts **b** within us

BURNT → BURN
Ex 40: 6 You shall set the altar of **b** offering
Lev 1: 3 If the offering is a **b** offering from
1Sa 15:22 LORD as great delight in **b** offerings
Ps 51:16 if I were to give a **b** offering,
Da 8:11 it took the regular **b** offering away
Hos 6: 6 the knowledge of God rather than **b**
Mic 6: 6 Shall I come before him with **b**
Mk 12:33 more important than all whole **b**
1Mc 1:45 to forbid **b** offerings and sacrifices
4:56 and joyfully offered **b** offerings;

BURY → BURIED
Lk 9:60 “Let the dead **b** their own dead;

BUSH
Ex 3: 2 he looked, and the **b** was blazing,
Jnh 4: 6 The LORD God appointed a **b,**

BUY → BOUGHT, BUYS
Pr 23:23 **B** truth, and do not sell it;
Isa 55: 1 **b** wine and milk without money
Rev 3:18 to **b** from me gold refined by fire so

BUYS → BUY
Pr 31:16 She considers a field and **b** it;
Mt 13:44 sells all that he has and **b** that field.

BYWORD → WORD
Dt 28:37 and a **b** among all the peoples where
Job 17: 6 He has made me a **b** of the peoples,
Ps 44:14 made us a **b** among the nations,

C

CAESAREA

Mt 16:13 came into the district of **C** Philippi,
Ac 10: 1 **C** there was a man named Cornelius
25: 4 that Paul was being kept at **C,**

CAIAPHAS*

High priest at trial of Jesus (Mt 26:3, 57; Lk 3:2; Jn 11:49; 18:13-28); at trial of disciples (Ac 4:6).

CAIN*

Firstborn of Adam (Ge 4:1), murdered brother Abel (Ge 4:1-25; Heb 11:4; 1Jn 3:12; Jude 11; 4Mc 18:11).

CALAMITIES → CALAMITY

1Sa 10:19 who saves you from all your **c** and
2Co 6: 4 in afflictions, hardships, **c,**
12:10 and **c** for the sake of Christ;

CALAMITY → CALAMITIES

Pr 1:26 I also will laugh at your **c;**
Da 9:13 all this **c** has come upon us.
Hab 3:16 wait quietly for the day of **c** to come

CALEB

Judahite who spied out Canaan (Nu 13:6); allowed to enter land (Nu 13:30-14:38; Dt 1:36; Sir 46:7-9; 1Mc 2:56). Given Hebron (Jos 14:6-15:19).

CALF → CALVES

Ex 32: 4 and cast an image of a **c;**
Lk 15:23 And get the fatted **c** and kill it,

CALL → CALLED, CALLING

Dt 4:26 I **c** heaven and earth to witness
1Sa 3: 5 But he said, "I did not **c;** lie down
1Ki 18:24 you **c** on the name of your god and I will **c** on the name of the LORD;

1Ch 16: 8 thanks to the LORD, **c** on his name,
Ps 61: 2 From the end of the earth I **c** to you,
Pr 8: 1 Does not wisdom **c,** and does
Isa 65:24 Before they **c** I will answer,
Mt 9:13 to **c** not the righteous but sinners."
Lk 6:46 "Why do you **c** me 'Lord, Lord,'
Jn 15:15 I do not **c** you servants any longer,
Ro 10:12 and is generous to all who **c** on him.
Php 3:14 goal for the prize of the heavenly **c**

CALLED → CALL

2Sa 22: 7 In my distress I **c** upon the LORD;
Isa 43: 1 I have **c** you by name, you are mine.
Mt 23: 8 But you are not to be **c** rabbi,
1Co 7:15 It is to peace that God has **c** you.
Eph 1:18 the hope to which he has **c** you,
1Jn 3: 1 that we should be **c** children of God;

CALLING → CALL

Ro 11:29 and the **c** of God are irrevocable.
Eph 4: 1 lead a life worthy of the **c** to which

CALVES → CALF

1Ki 12:28 and made two **c** of gold.
Mal 4: 2 go out leaping like **c** from the stall.

CAMEL

Mt 23:24 strain out a gnat but swallow a **c!**
Mk 10:25 **c** to go through the eye of a needle

CANA

Jn 2: 1 there was a wedding in **C**

CANAAN → CANAANITE, CANAANITES

Ge 9:25 "Cursed be **C;** lowest of slaves
Nu 13: 2 "Send men to spy out the land of **C,**
1Ch 16:18 "To you I will give the land of **C**

CANAANITE → CANAAN

Ge 28: 1 not marry one of the **C** women.
Mt 15:22 a **C** woman from that region came

CANAANITES → CANAAN
Ex 33: 2 I will drive out the **C,** the Amorites,
Jdg 3: 5 So the Israelites lived among the **C,**

CAPERNAUM
Mt 4:13 and made his home in **C** by the sea,
Jn 6:59 was teaching in the synagogue at **C.**

CAPTIVE → CAPTIVITY
2Ki 15:29 he carried the people **c** to Assyria.
24:16 king of Babylon brought **c** to
Ro 7:23 making me **c** to the law of sin
Eph 4: 8 he made captivity itself a **c;**

CAPTIVITY → CAPTIVE
Dt 28:41 for they shall go into **c.**
Ezr 8:35 those who had come from **c,**

CARE → CAREFUL, CARELESS, CARES, CARING
Ps 8: 4 mortals that you **c** for them?
Heb 2: 6 or mortals, that you **c** for them?
Jas 1:27 to **c** for orphans and widows in

CAREFUL → CARE
Dt 4:23 So be **c** not to forget the covenant
Jos 1: 8 you may be **c** to act in accordance
Eph 5:15 Be **c** then how you live,

CARELESS* → CARE
Pr 14:16 the fool throws off restraint and is **c.**
Mt 12:36 to give an account for every **c** word

CARES → CARE
Lk 8:14 they are choked by the **c** and riches
1Pe 5: 7 on him, because he **c** for you.

CARMEL

1Ki 18:20 assembled the prophets at
Mount **C.**

CARPENTER'S*

Mt 13:55 Is not this the **c** son?

CARRY

Ps 28: 9 their shepherd, and **c** them forever.
Isa 40:11 and **c** them in his bosom,
Lk 14:27 does not **c** the cross and follow me

CASE

Job 13: 3 and I desire to argue my **c** with God.
Isa 41:21 Set forth your **c,** says the LORD;
Lk 12:58 make an effort to settle the **c,**
Jn 18:38 "I find no **c** against him.

CAST

Ex 34:17 You shall not make **c** idols.
Est 9:24 Jews to destroy them, and had **c** Pur
Ps 22:18 and for my clothing they **c** lots.
55:22 **C** your burden on the LORD,
Pr 16:33 The lot is **c** into the
lap, Mk 3:23 "How can Satan **c** out Satan?
Jn 19:24 and for my clothing they **c** lots."
1Pe 5: 7 **C** all your anxiety on him,

CATTLE

Ge 1:25 and the **c** of every kind,
Ps 50:10 the **c** on a thousand hills.

CAUGHT

2Co 12: 2 was **c** up to the third heaven—
1Th 4:17 be **c** up in the clouds together with

CAUSE

Job 5: 8 and to God I would commit my **c.**
Ps 9: 4 For you have maintained my just **c;**

140:12 LORD maintains the **c** of the needy,
Jn 15:25 ‘They hated me without a **c.’**

CAVE

Ge 23: 9 he may give me the **c** of Machpelah,
1Sa 22: 1 and escaped to the **c** of Adullam;
24: 3 in the innermost parts of the **c.**
1Ki 18: 4 hid them fifty to a **c,**

CEASE

Ge 8:22 winter, day and night, shall not **c.”**
Jer 31:36 If this fixed order were ever to **c**
1Co 13: 8 as for tongues, they will **c;**

CEDAR

2Sa 7: 2 See now, I am living in a house of **c,**
Ps 92:12 and grow like a **c** in Lebanon.

CELEBRATE

Lev 23:37 shall **c** as times of holy convocation,
1Co 5: 8 Therefore, let us **c** the festival,

CENSER

Lev 10: 1 Nadab and Abihu, each took his **c,**
Eze 8:11 Each had his **c** in his hand,
Rev 8: 3 Another angel with a golden **c** came

CENSUS

Nu 1: 2 Take a **c** of the whole congregation
2Sa 24: 2 and take a **c** of the people,

CENTURION

Mt 8: 5 he entered Capernaum, a **c** came to
Lk 23:47 the **c** saw what had taken place,
Ac 10: 1 a man named Cornelius, a **c**

CEPHAS* → **=PETER**

Name given to the apostle Peter (Jn 1:42; 1Co 1:12; 3:22; 9:5; 15:5; Gal 1:18; 2:9, 11, 14).

CERTIFICATE

Dt 24: 1 and so he writes her a **c** of divorce,
Mt 5:31 let him give her a **c** of divorce.'
Mk 10: 4 a man to write a **c** of dismissal

CHAFF

Ps 1: 4 are like **c** that the wind drives away.
Lk 3:17 **c** he will burn with unquenchable

CHAINED* → CHAINS

2Ti 2: 9 the point of being **c** like a criminal. But the word of God is not **c.**

CHAINS → CHAINED

Eph 6:20 for which I am an ambassador in **c.**
Heb 11:36 and even **c** and imprisonment.
2Pe 2: 4 them to **c** of deepest darkness

CHALDEANS

Ge 15: 7 who brought you from Ur of the **C,**
Da 1: 4 the literature and language of the **C.**

CHANGE → CHANGED, CHANGERS

Ex 32:12 **c** your mind and do not bring
Nu 23:19 a mortal, that he should **c** his mind.
1Sa 15:29 will not recant or **c** his mind;
Ps 46: 2 not fear, though the earth should **c,**
Jer 18: 8 I will **c** my mind about the disaster
Jas 1:17 is no variation or shadow due to **c.**

CHANGED → CHANGE

1Co 15:51 will not all die, but we will all be **c,**
Heb 1:12 and like clothing they will be **c.**

CHANGERS → CHANGE

Mk 11:15 overturned the tables of the money **c**
Jn 2:15 poured out the coins of the money **c**

CHARACTER

Ro 5: 4 endurance produces **c,** and **c** produces

CHARGE

Mt 25:21 I will put you in **c** of many things;
Mk 15:26 The inscription of the **c** against him
Ro 8:33 will bring any **c** against God's elect?
1Co 9:18 I may make the gospel free of **c,**

CHARIOT → CHARIOTS

2Ki 2:11 a **c** of fire and horses of fire
Ps 104: 3 you make the clouds your **c,**

CHARIOTS → CHARIOT

Ex 14:28 waters returned and covered the **c**
Zec 6: 1 and saw four **c** coming out from

CHARM

Pr 31:30 **C** is deceitful, and beauty is vain,
Sir 7:19 for her **c** is worth more than gold.
26:15 A modest wife adds **c** to **c,**

CHASTISEMENT → CHASTISES

La 4: 6 the **c** of my people has been greater
Sir 16:12 Great as his mercy, so also is his **c;**

CHASTISES* → CHASTISEMENT

Heb 12: 6 and **c** every child whom he accepts.

CHEEK

Ps 3: 7 you strike all my enemies on the **c;**
Mt 5:39 if anyone strikes you on the right **c,**

CHEERFUL

Pr 15:13 A glad heart makes a **c** countenance,
17:22 A **c** heart is a good medicine,
2Co 9: 7 for God loves a **c** giver.
Jas 5:13 Are any **c?** They should sing songs

CHEMOSH

1Ki 11: 7 Solomon built a high place for **C**
Jer 48: 7 **C** shall go out into exile,

CHERUB → CHERUBIM
2Ch 3:11 touched the wing of the other **c;**
Ps 18:10 He rode on a **c,** and flew;
Eze 10:14 the first face was that of the **c,**
28:14 an anointed **c** as guardian I placed

CHERUBIM → CHERUB
Ge 3:24 the garden of Eden he placed the **c,**
Ex 25:18 You shall make two **c** of gold;
Ps 80: 1 You who are enthroned upon the **c,**
Heb 9: 5 the **c** of glory overshadowing the

CHIEF
Ps 118:22 has become the **c** cornerstone.
Mk 15: 3 the **c** priests accused him of many
1Pe 5: 4 And when the **c** shepherd appears,

CHILD → CHILDBEARING, CHILDISH, CHILDREN
Ge 17:17 **c** be born to a man who is a hundred
1Ki 3: 7 although I am only a little **c;**
Isa 11: 6 and a little **c** shall lead them.
49:15 Can a woman forget her nursing **c,**
Hos 11: 1 When Israel was a **c,** I loved him,
Mt 1:18 with **c** from the Holy Spirit.
Mk 10:15 the kingdom of God as a little **c**
Lk 2:12 you will find a **c** wrapped in bands
1Co 13:11 When I was a **c,** I spoke like a **c,**
Gal 4: 7 So you are no longer a slave but a **c,**
Rev 12: 4 that he might devour her **c** as soon

CHILDBEARING* → CHILD, BEAR
Ge 3:16 greatly increase your pangs in **c;**
1Ti 2:15 Yet she will be saved through **c,**

CHILDISH* → CHILD
1Co 13:11 an adult, I put an end to **c** ways.

CHILDREN → CHILD

Ex 12:26 And when your **c** ask you,
Dt 6: 7 Recite them to your **c** and talk about
11:19 Teach them to your **c,** talking about
Pr 22: 6 Train **c** in the right way, and when
Mt 3: 9 stones to raise up **c** to Abraham.
Lk 18:16 “Let the little **c** come to me,
Jn 1:12 he gave power to become **c** of God,
Ro 8:14 by the Spirit of God are **c** of God.
1Co 14:20 do not be **c** in your thinking;
Eph 6: 4 do not provoke your **c** to anger,
Heb 12: 7 God is treating you as **c;**
1Jn 3:10 The **c** of God and the **c** of the devil
Sir 30: 1 CONCERNING C He who loves his son

CHOOSE → CHOOSES, CHOSE, CHOSEN

Dt 12:14 at the place that the LORD will **c**
30:19 **C** life so that you and your
Jos 24:15 **c** this day whom you will serve,
Jn 15:16 You did not **c** me but I chose you.

CHOOSES → CHOOSE

Ro 9:18 he has mercy on whomever he **c,**

CHOSE → CHOOSE

Dt 4:37 he **c** their descendants after them.
Ne 9: 7 God who **c** Abram and brought him
Mk 13:20 for the sake of the elect, whom he **c,**
1Co 1:27 God **c** what is foolish in the world

CHOSEN → CHOOSE

Isa 42: 1 my servant, whom I uphold, my **c,**
Mt 22:14 For many are called, but few are **c.”**
Ro 11: 5 there is a remnant, **c** by grace.
1Pe 2: 6 a cornerstone **c** and precious;
2: 9 you are a **c** race, a royal priesthood,

CHRIST → CHRIST’S, CHRISTIAN, CHRISTIANS, MESSIAH

Jn 4:25 Messiah is coming" (who is called **C).**
Ro 5: 6 right time **C** died for the ungodly.
8:35 will separate us from the love of **C?**
10: 4 For **C** is the end of the law so that
1Co 1:23 but we proclaim **C** crucified,
3:11 that foundation is Jesus **C.**
11: 1 Be imitators of me, as I am of **C.**
15: 3 **C** died for our sins in accordance
Gal 5: 1 For freedom **C** has set us free.
Eph 4:15 into him who is the head, into **C,**
Php 1:21 to me, living is **C** and dying is gain.
2:11 should confess that Jesus **C** is Lord,
Col 1:27 **C** in you, the hope of glory.
Rev 20: 4 reigned with **C** a thousand years.

CHRIST'S → CHRIST
Col 1:24 what is lacking in **C** afflictions
1Pe 4:13 as you are sharing **C** sufferings,

CHRISTIAN* → CHRIST
Ac 26:28 persuading me to become a **C?"**
1Pe 4:16 Yet if any of you suffers as a **C,**

CHRISTIANS* → CHRIST
Ac 11:26 the disciples were first called **"C."**

CHURCH
Mt 16:18 and on this rock I will build my **c,**
Ac 8: 1 persecution began against the **c**
1Co 12:28 has appointed in the **c** first apostles,
14: 4 those who prophesy build up the **c.**
Col 1:18 He is the head of the body, the **c;**

CIRCUMCISE → CIRCUMCISED, CIRCUMCISION
Ge 17:11 shall **c** the flesh of your foreskins,
Dt 10:16 **C,** then, the foreskin of your heart,
Lk 1:59 the eighth day they came to **c** the
Jn 7:22 and you **c** a man on the sabbath.

CIRCUMCISED → CIRCUMCISE

Ge 17:10 Every male among you shall be **c.**
Ac 15: 1 **c** according to the custom of Moses,
Gal 6:13 **c** do not themselves obey the law,
Col 2:11 also you were **c** with a spiritual
1Mc 1:60 the women who had their children **c,**

CIRCUMCISION → CIRCUMCISE

Ro 2:29 and real **c** is a matter of the heart—
Gal 5: 6 For in Christ Jesus neither **c**

CISTERN

Pr 5:15 Drink water from your own **c,**
Jer 38: 6 Jeremiah and threw him into the **c**

CITIES → CITY

Ge 19:25 and he overthrew those **c,**
Jos 20: 2 ‘Appoint the **c** of refuge,
Rev 16:19 and the **c** of the nations fell.

CITIZENSHIP

Php 3:20 But our **c** is in heaven,

CITY → CITIES

1Ch 11: 7 it was called the **c** of David.
Ps 127: 1 Unless the LORD guards the **c,**
Pr 31:31 her works praise her in the **c** gates.
La 1: 1 lonely sits the **c** that once was full
Da 9:24 for your people and your holy **c:**
Mt 5:14 A **c** built on a hill cannot be hid.
Heb 12:22 Zion and to the **c** of the living God,
Rev 21: 2 I saw the holy **c,** the new Jerusalem,

CLAP

Ps 47: 1 **C** your hands, all you peoples;
Isa 55:12 all the trees of the field shall **c** their

CLAY

Isa 45: 9 Does the **c** say to the one who

Jer 18: 6 Just like the **c** in the potter's hand,
Da 2:33 its feet partly of iron and partly of **c.**
Ro 9:21 Has the potter no right over the **c,**
2Co 4: 7 But we have this treasure in **c** jars,
2Ti 2:20 and silver but also of wood and **c,**

CLEAN → CLEANSE, CLEANSING
Ge 7: 2 seven pairs of all **c** animals,
Lev 10:10 and between the unclean and the **c;**
Ps 51: 7 with hyssop, and I shall be **c;**
Mk 7:19 (Thus he declared all foods **c.)**
Jn 13:10 you are **c,** though not all of you."
Ac 10:15 "What God has made **c,**
Heb 10:22 with our hearts sprinkled **c** from

CLEANSE → CLEAN
Ps 51: 2 and **c** me from my sin.
1Jn 1: 9 **c** us from all unrighteousness.
Sir 38:10 and **c** your heart from all sin.

CLEANSING → CLEAN
Eph 5:26 by **c** her with the washing of water
2Pe 1: 9 and is forgetful of the **c** of past sins.

CLEAR → CLEARING
Ps 19: 8 the commandment of the LORD is **c,**
Na 1: 3 LORD will by no means **c** the guilty.
1Ti 3: 9 of the faith with a **c** conscience.
Rev 21:18 the city is pure gold, **c** as glass.

CLEARING* → CLEAR
Ex 34: 7 yet by no means **c** the guilty,

CLEFT
Ex 33:22 I will put you in a **c** of the rock,
Dt 14: 6 the hoof and has the hoof **c** in two,

CLINGS
Ge 2:24 and his mother and **c** to his wife,

Ps 119:25 My soul **c** to the dust;
Heb 12: 1 weight and the sin that **c** so closely,

CLOAK
Ex 4: 6 "Put your hand inside your **c."**
22:26 you take your neighbor's **c** in pawn,
1Sa 24: 4 cut off a corner of Saul's **c.**
Mk 15:17 And they clothed him in a purple **c;**
Heb 1:12 like a **c** you will roll them up,

CLOTH → SACKCLOTH
Isa 64: 6 righteous deeds are like a filthy **c.**
Lk 2: 7 and wrapped him in bands of **c,**

CLOTHE → CLOTHED, CLOTHES, CLOTHING
Col 3:14 Above all, **c** yourselves with love,
1Pe 5: 5 you must **c** yourselves with humility

CLOTHED → CLOTHE
2Co 5: 2 longing to be **c** with our heavenly
Gal 3:27 have **c** yourselves with Christ.
Rev 12: 1 a woman **c** with the sun,

CLOTHES → CLOTHE
Zec 3: 3 Joshua was dressed with filthy **c** as
Lk 8:44 and touched the fringe of his **c,**

CLOTHING → CLOTHE
Ps 22:18 and for my **c** they cast lots.
Mt 25:36 I was naked and you gave me **c,**
Jn 19:24 and for my **c** they cast lots."

CLOUD → CLOUDS
Ex 13:21 went in front of them in a pillar of **c**
1Ki 8:10 a **c** filled the house of the LORD,
18:44 a little **c** no bigger than a person's
Eze 10: 4 the house was filled with the **c,**
Mk 9: 7 Then a **c** overshadowed them,
Lk 21:27 'the Son of Man coming in a **c'**

Heb 12: 1 by so great a **c** of witnesses,
Rev 14:14 on the **c** was one like the Son of Man,

CLOUDS → CLOUD

Ge 9:13 I have set my bow in the **c,**
Da 7:13 being coming with the **c** of heaven.
Mt 24:30 ‘the Son of Man coming on the **c** of
1Th 4:17 be caught up in the **c** together with
Rev 1: 7 He is coming with the **c;**
2Es 13: 3 this man flew with the **c** of heaven;

CLUSTER

Nu 13:23 from there a branch with a single **c**

COALS

Ps 11: 6 On the wicked he will rain **c** of fire
Pr 25:22 will heap **c** of fire on their heads,
Ro 12:20 will heap burning **c** on their heads.”

CODE*

Ro 2:27 condemn you that have the written **c**
7: 6 slaves not under the old written **c**

COIN*

Mt 17:27 open its mouth, you will find a **c;**
22:19 Show me the **c** used for the tax.”
Lk 15: 9 I have found the **c** that I had lost.’

COLD

Zec 14: 6 that day there shall not be either **c**
Mt 24:12 the love of many will grow **c.**
Rev 3:16 lukewarm, and neither **c** nor hot,

COLLECTOR → COLLECTORS

Mt 10: 3 Thomas and Matthew the tax **c;**
Lk 18:10 one a Pharisee and the other a tax **c.**

19: 2 he was a chief tax **c** and was rich.

COLLECTORS → COLLECTOR

Mt 5:46 Do not even the tax **c** do the same?
11:19 a friend of tax **c** and sinners!'

COLT

Ge 49:11 his donkey's **c** to the choice vine,
Zec 9: 9 and riding on a donkey, on a **c,**
Jn 12:15 coming, sitting on a donkey's **c!"**

COME → COMES, COMING

Ps 144: 5 your heavens, O LORD, and **c** down;
Isa 59:20 And he will **c** to Zion as Redeemer,
Zec 14: 5 Then the LORD my God will **c,**
Mt 6:10 Your kingdom **c.** Your will be done,
Lk 7:20 'Are you the one who is to **c,**
Jn 6:37 the Father gives me will **c** to me,
1Co 16:22 Our Lord, **c!**
Rev 1: 4 who is and who was and who is to **c,**
22:20 Amen. **C,** Lord Jesus!

COMES → COME

Ps 118:26 one who **c** in the name of the LORD.
Lk 19:38 "Blessed is the king who **c** in the
Jn 14: 6 No one **c** to the Father except through

COMFORT → COMFORTED, COMFORTER, COMFORTERS, COMFORTS

Ps 23: 4 your rod and your staff—they **c** me.
Isa 40: 1 **C,** O **c** my people, says your God.

COMFORTED → COMFORT

Ps 86:17 LORD, have helped me and **c** me.
Isa 49:13 For the LORD has **c** his people,
Jer 31:15 she refuses to be **c** for her children,
Mt 5: 4 those who mourn, for they will be **c.**

COMFORTER* → COMFORT

La 1:16 for a **c** is far from me,

COMFORTERS → COMFORT

Job 16: 2 miserable **c** are you all.
Ps 69:20 and for **c,** but I found none.

COMFORTS → COMFORT

Isa 66:13 As a mother **c** her child, so I will

COMING → COME

Mal 3: 2 But who can endure the day of his **c,**
Heb 10:37 is **c** will come and will not delay;
2Pe 3: 4 "Where is the promise of his **c?**
Rev 22:20 "Surely I am **c** soon."

COMMAND → COMMANDED, COMMANDING, COMMANDMENT, COMMANDMENTS

Ex 34:11 Observe what I **c** you today.
Dt 1:26 rebelled against the **c** of the LORD
Jdg 2: 2 But you have not obeyed my **c.**

COMMANDED → COMMAND

Ge 7: 5 Noah did all that the LORD had **c**
Ex 40:32 as the LORD had **c** Moses.
Jos 1:16 "All that you have **c** us we will do,
Mt 28:20 to obey everything that I have **c** you.
Jn 14:31 but I do as the Father has **c** me,

COMMANDING → COMMAND

Dt 4:40 **c** you today for your own well-being
30:11 **c** you today is not too hard for you,

COMMANDMENT → COMMAND

Dt 6: 1 Now this is the **c**—the statutes
Ps 19: 8 **c** of the LORD is clear,
Mt 22:38 This is the greatest and first **c.**
Ro 7:12 and the **c** is holy and just and good.
Gal 5:14 law is summed up in a single **c,**
1Jn 3:23 this is his **c,** that we should believe

COMMANDMENTS → COMMAND

Ex 20: 6 those who love me and keep my **c.**
Dt 4:13 to observe, that is, the ten **c;**
Ps 119:66 for I believe in your **c.**
Pr 10: 8 The wise of heart will heed **c,**
Ecc 12:13 Fear God, and keep his **c;**
Mt 22:40 On these two **c** hang all the law and
Jn 14:15 If you love me, you will keep my **c.**
1Co 7:19 obeying the **c** of God is everything.
1Jn 5: 3 And his **c** are not burdensome,
Rev 14:12 those who keep the **c** of God and
Sir 1:26 If you desire wisdom, keep the **c,**
1Mc 2:19 and have chosen to obey his **c,**

COMMENDABLE* → COMMENDATION
Php 4: 8 whatever is pleasing, whatever is **c,**

COMMENDATION* → COMMENDABLE, COMMENDED
1Co 4: 5 each one will receive **c** from God.

COMMENDED → COMMENDATION
2Co 6: 4 but as servants of God we have **c**
Heb 11:39 though they were **c** for their faith,

COMMIT → COMMITS
Dt 5:18 Neither shall you **c** adultery.
2Ki 17:21 and made them **c** great sin.
Ps 31: 5 Into your hand I **c** my spirit;
Pr 16: 3 **C** your work to the LORD,
Mt 5:27 'You shall not **c** adultery.'

COMMITS → COMMIT
Jn 8:34 who **c** sin is a slave to sin.
Jas 4:17 to do and fails to do it, **c** sin.

COMMON
Lev 10:10 between the holy and the **c,**
Eze 22:26 between the holy and the **c,**
Ac 2:44 and had all things in **c;**
1Co 10:13 has overtaken you that is not **c**

12: 7 of the Spirit for the **c** good.

COMMUNION*

2Co 13:13 the **c** of the Holy Spirit be with all

COMPANY

1Co 15:33 “Bad **c** ruins good morals.”

COMPARE → COMPARING

Pr 8:11 all that you may desire cannot **c**
Isa 40:18 or what likeness **c** with him?
Lk 7:31 I **c** the people of this generation,

COMPARING* → COMPARE

Ro 8:18 of this present time are not worth **c**

COMPASSION → COMPASSIONATE

Dt 32:36 will vindicate his people, have **c**
Ps 103:13 As a father has **c** for his children,
Isa 54: 8 with everlasting love I will have **c**
Jer 12:15 I will again have **c** on them,
Hos 11: 8 my **c** grows warm and tender.
Mt 14:14 had **c** for them and cured their sick.
Ro 9:15 I will have **c** on whom I have **c.”**
Col 3:12 clothe yourselves with **c,** kindness,
Sir 18:13 the **c** of the Lord is for every living

COMPASSIONATE → COMPASSION

Ex 22:27 I will listen, for I am **c.**
Jas 5:11 how the Lord is **c** and merciful.
Sir 2:11 For the Lord is **c** and merciful;

COMPETE → COMPETING, COMPETITION

Jer 12: 5 how will you **c** with horses?
1Co 9:24 that in a race the runners all **c,**

COMPETING* → COMPETE

Gal 5:26 **c** against one another, envying one
2Ti 2: 5 is crowned without **c** according to

COMPLAIN → COMPLAINING, COMPLAINT

Nu 14:27 shall this wicked congregation **c**
Jer 2:29 Why do you **c** against me?
1Co 10:10 And do not **c** as some of them did,

COMPLAINING → COMPLAIN

Ex 16: 7 has heard your **c** against the LORD.
1Pe 4: 9 hospitable to one another without **c.**

COMPLAINT → COMPLAIN

Job 10: 1 I will give free utterance to my **c;**
Ps 142: 2 I pour out my **c** before him;
Hab 2: 1 he will answer concerning my **c.**
Col 3:13 if anyone has a **c** against another,

COMPLETE → COMPLETED, COMPLETION

Ge 15:16 iniquity of the Amorites is not yet **c.**
Lev 23: 3 seventh day is a sabbath of **c** rest,
Jn 4:34 him who sent me and to **c** his work.
Rev 6:11 until the number would be **c**

COMPLETED → COMPLETE

Jer 25:12 Then after seventy years are **c,**
Da 11:36 until the period of wrath is **c,**

COMPLETION → COMPLETE

Php 1: 6 work among you will bring it to **c**
Jas 2:22 faith was brought to **c** by the works.

CONCEALED

Lk 9:45 its meaning was **c** from them,
Sir 11: 4 his works are **c** from humankind.

CONCEIT → CONCEITED

Php 2: 3 nothing from selfish ambition or **c,**
1Ti 3: 6 he may be puffed up with **c** and fall
Sir 3:24 For their **c** has led many astray,

CONCEITED* → CONCEIT

Gal 5:26 Let us not become **c,** competing
1Ti 6: 4 is **c,** understanding nothing,

CONCEIVE → CONCEIVED

Mt 1:23 the virgin shall **c** and bear a son,
Lk 1:31 you will **c** in your womb and bear

CONCEIVED → CONCEIVE

1Co 2: 9 ear heard, nor the human heart **c,**
Jas 1:15 desire has **c,** it gives birth to sin,

CONDEMN → CONDEMNATION, CONDEMNED

Job 10: 2 I will say to God, Do not **c** me;
Ps 109:31 save them from those who would **c**
Lk 11:31 of this generation and **c** them,
Jn 3:17 not send the Son into the world to **c**
Ro 8:34 Who is to **c?**
1Jn 3:21 Beloved, if our hearts do not **c** us,

CONDEMNATION → CONDEMN

Mk 12:40 They will receive the greater **c."**
Ro 5:18 one man's trespass led to **c** for all,
1Ti 3: 6 fall into the **c** of the devil.
Jas 5:12 so that you may not fall under **c.**

CONDEMNED → CONDEMN

Mt 12:37 and by your words you will be **c."**
Lk 24:20 handed him over to be **c** to death
Jn 3:18 Those who believe in him are not **c;**
16:11 the ruler of this world has been **c.**
1Co 11:32 disciplined so that we may not be **c**

CONDUCT

Eze 22:31 returned their **c** upon their heads,
Ro 13: 3 For rulers are not a terror to good **c,**
1Pe 1:15 be holy yourselves in all your **c;**
Tob 4:14 and discipline yourself in all your **c.**
Sir 37:17 The mind is the root of all **c;**

CONFESS → CONFESSES, CONFESSION

Lev 5: 5 you shall **c** the sin that you have
16:21 **c** over it all the iniquities of the
Ps 38:18 **c** my iniquity; I am sorry for my sin.
Php 2:11 should **c** that Jesus Christ is Lord,
1Jn 1: 9 If we **c** our sins, he who is faithful
Rev 3: 5 will **c** your name before my Father
Sir 4:26 Do not be ashamed to **c** your sins,

CONFESSES → CONFESS

Ro 10:10 **c** with the mouth and so is saved.
1Jn 2:23 who **c** the Son has the Father also.

CONFESSION → CONFESS

Da 9: 4 to the LORD my God and made **c,**
1Ti 6:12 for which you made the good **c** in
Heb 4:14 let us hold fast to our **c.**

CONFIDENCE

Ps 118: 8 in the LORD than to put **c** in mortals.
Php 3: 3 and have no **c** in the flesh—
Heb 10:19 we have **c** to enter the sanctuary

CONFIRM → CONFIRMED

2Sa 7:25 **c** it forever; do as you have
Ps 119:38 **C** to your servant your promise,
Ro 15: 8 that he might **c** the promises given

CONFIRMED → CONFIRM

Ps 105:10 which he **c** to Jacob as a statute,
2Pe 1:19 the prophetic message more fully **c.**

CONFORMED*

Ro 8:29 predestined to be **c** to the image of
12: 2 Do not be **c** to this world,
Php 3:21 may be **c** to the body of his glory,
1Pe 1:14 do not be **c** to the desires that you

CONFUSE → CONFUSION

Ge 11: 7 go down, and **c** their language there,

CONFUSION → CONFUSE

Ex 23:27 and will throw into **c** all the people
Dt 28:28 blindness, and **c** of mind;
Ps 44: 7 and have put to **c** those who hate us.

CONGREGATION

Lev 4:13 **c** of Israel errs unintentionally
Nu 1: 2 a census of the whole **c** of Israelites,
Ps 1: 5 nor sinners in the **c** of the righteous;
Heb 2:12 the midst of the **c** I will praise you."

CONQUER → CONQUERED, CONQUERORS, CONQUERS

Rev 17:14 and the Lamb will **c** them,
21: 7 who **c** will inherit these things,

CONQUERED → CONQUER

Jn 16:33 take courage; I have **c** the world!"
Heb 11:33 who through faith **c** kingdoms,
1Jn 2:13 because you have **c** the evil one.
Rev 15: 2 who had **c** the beast and its image

CONQUERORS → CONQUER

Ro 8:37 all these things we are more than **c**

CONQUERS → CONQUER

1Jn 5: 4 victory that **c** the world, our faith.
Rev 2: 7 To everyone who **c,** I will give

CONSCIENCE

Ro 2:15 their own **c** also bears witness;
1Co 8: 7 and their **c,** being weak, is defiled.
1Ti 1: 5 a good **c,** and sincere faith.
Heb 9:14 purify our **c** from dead works to
1Pe 3:21 as an appeal to God for a good **c,**

CONSECRATE → CONSECRATED

Ex 13: 2 **C** to me all the firstborn;
40: 9 and **c** it and all its furniture,

CONSECRATED → CONSECRATE
Lev 8:30 Thus he **c** Aaron and his vestments,
2Ch 7:16 now I have chosen and **c** this house
Ne 3: 1 They **c** it and set up its doors;
1Mc 4:48 of the temple, and **c** the courts.

CONSIDER → CONSIDERED
Ex 33:13 **C** too that this nation is your people.
1Sa 12:24 for **c** what great things he has done
Ps 107:43 and **c** the steadfast love of the LORD.
Lk 12:27 **C** the lilies, how they grow:
Ro 6:11 must **c** yourselves dead to sin
Jas 1: 2 of any kind, **c** it nothing but joy,

CONSIDERED → CONSIDER
Pr 17:28 fools who keep silent are **c** wise;
Heb 11:11 he **c** him faithful who had promised.

CONSOLATION
Lk 2:25 looking forward to the **c** of Israel,
2Co 1: 3 of mercies and the God of all **c,**

CONSPIRACY → CONSPIRE
Isa 8:12 not call **c** all that this people calls **c,**

CONSPIRE → CONSPIRACY, CONSPIRED
Ps 2: 1 Why do the nations **c,**
83: 5 They **c** with one accord;

CONSPIRED → CONSPIRE
Da 6: 6 So the presidents and satraps **c**
Mt 26: 4 and they **c** to arrest Jesus by stealth

CONSULT → CONSULTED
1Sa 28: 8 And he said, **"C** a spirit for me,
Isa 31: 1 Holy One of Israel or **c** the LORD!

40:14 did he **c** for his enlightenment,
Sir 8:17 Do not **c** with fools, for they cannot

CONSULTED → CONSULT
1Ch 10:13 had **c** a medium, seeking guidance,
Eze 20: 3 Lord GOD, I will not be **c** by you.

CONSUME → CONSUMED, CONSUMING
Ex 32:12 **c** them from the face of the earth'?
Nu 16:21 so that I may **c** them in a moment.
Mt 6:19 where moth and rust **c** and where
Jn 2:17 "Zeal for your house will **c** me."

CONSUMED → CONSUME
Ex 3: 2 bush was blazing, yet it was not **c.**
Ps 69: 9 zeal for your house that has **c** me;
90: 7 For we are **c** by your anger;
Zep 3: 8 all the earth shall be **c.**
Gal 5:15 that you are not **c** by one another.

CONSUMING → CONSUME
Heb 12:29 for indeed our God is a **c** fire.

CONTAIN
2Ch 2: 6 even highest heaven, cannot **c** him?
Jn 21:25 world itself could not **c** the books

CONTEMPT
Da 12: 2 some to shame and everlasting **c.**
Mk 9:12 sufferings and be treated with **c?**
Heb 6: 6 and are holding him up to **c.**

CONTEND
Isa 49:25 I will **c** with those who **c** with you,
Jude 1: 3 to **c** for the faith that was once for

CONTENT → CONTENTMENT
2Co 12:10 Therefore I am **c** with weaknesses,
Php 4:11 learned to be **c** with whatever I have

Heb 13: 5 and be **c** with what you have;
Sir 29:23 Be **c** with little or much,

CONTENTMENT* → **CONTENT**
1Ti 6: 6 gain in godliness combined with **c;**

CONTINUE
1Ch 17:27 that it may **c** forever before you.
Jn 8:31 "If you **c** in my word,
Ac 13:43 urged them to **c** in the grace of God.
1Th 3: 8 if you **c** to stand firm in the Lord.
Heb 8: 9 for they did not **c** in my covenant,

CONTRARY
Gal 1: 8 a gospel **c** to what we proclaimed to
1Ti 1:10 else is **c** to the sound teaching

CONTRIBUTE* → **CONTRIBUTING**
Ro 12:13 **C** to the needs of the saints;

CONTRIBUTING* → **CONTRIBUTE**
Dt 16:10 **c** a freewill offering in proportion to
Mk 12:43 all those who are **c** to the treasury.

CONTRITE
Ps 51:17 broken and **c** heart, O God, you wil
Isa 57:15 who are **c** and humble in spirit,

CONVERT
Mt 23:15 sea and land to make a single **c,**
1Ti 3: 6 He must not be a recent **c,**

CONVICT → **CONVICTION**
Dt 19:15 to **c** a person of any crime
Jude 1:15 to **c** everyone of all the deeds of

CONVICTION → **CONVICT**
Heb 11: 1 the **c** of things not seen.

CONVINCE → CONVINCED, CONVINCING

Ac 28:23 and trying to **c** them about Jesus
2Ti 4: 2 **c,** rebuke, and encourage,

CONVINCED → CONVINCE

Lk 16:31 neither will they be **c** even if
Ro 8:38 For I am **c** that neither death,
nor 2Co 5:14 we are **c** that one has died for all;

CONVINCING* → CONVINCE

Ac 1: 3 to them by many **c** proofs,

CONVOCATIONS

Lev 23: 2 that you shall proclaim as holy **c,**

COPPER

Lev 26:19 like iron and your earth like **c.**
Mk 12:42 and put in two small **c** coins,

COPY

Dt 17:18 he shall have a **c** of this law written
Heb 9:24 a mere **c** of the true one,

CORDS

2Sa 22: 6 the **c** of Sheol entangled me,
Hos 11: 4 led them with **c** of human kindness,

CORNELIUS*

First Gentile Christian (Ac 10).

CORNER → CORNERSTONE

Pr 1:21 At the busiest **c** she cries out;
1Pe 2: 7 has become the very head of the **c,"**

CORNERSTONE → CORNER, STONE

Ps 118:22 rejected has become the chief **c.**
Isa 28:16 a tested stone, a precious **c,** a sure
Zec 10: 4 Out of them shall come the **c,**
Lk 20:17 builders rejected has become the **c'?**

Eph 2:20 with Christ Jesus himself as the **c.**
1Pe 2: 6 laying in Zion a stone, a **c** chosen

CORRECT → CORRECTING, CORRECTION
Ps 141: 5 let the faithful **c** me.
Jer 10:24 **C** me, O LORD, but in just measure;
Sir 42: 8 Do not be ashamed to **c** the stupid

CORRECTING* → CORRECT
2Ti 2:25 **c** opponents with gentleness.

CORRECTION → CORRECT
Jer 5: 3 but they refused to take **c.**
2Ti 3:16 **c,** and for training in righteousness,

CORRUPT → CORRUPTION
Ge 6:11 Now the earth was **c** in God's sight,
Ac 2:40 yourselves from this **c** generation."
Eph 4:22 your old self, **c** and deluded

CORRUPTION → CORRUPT
Ac 2:31 nor did his flesh experience **c.'**
2Pe 1: 4 you may escape from the **c**

COST
1Ch 21:24 burnt offerings that **c** me nothing."
Lk 14:28 not first sit down and estimate the **c,**

COUNCIL → COUNCILS
Jer 23:18 who has stood in the **c** of the LORD
Mt 26:59 the whole **c** were looking for false

COUNCILS* → COUNCIL
Mk 13: 9 for they will hand you over to **c;**

COUNSEL → COUNSELOR, COUNSELORS
Job 38: 2 that darkens **c** by words without
Ps 2: 2 and the rulers take **c** together,
33:11 The **c** of the LORD stands forever,

Isa 28:29 he is wonderful in **c,** and excellent

COUNSELOR → COUNSEL

Isa 9: 6 and he is named Wonderful **C,**
Ro 11:34 Or who has been his **c?"**
Sir 42:21 and he needs no one to be his **c.**

COUNSELORS → COUNSEL

Pr 11:14 in an abundance of **c** there is safety.
24: 6 in abundance of **c** there is victory.

COUNT → COUNTED, COUNTS

Ge 13:16 if one can **c** the dust of the earth,
1Ch 21: 1 incited David to **c** the people of
Ps 90:12 So teach us to **c** our days

COUNTED → COUNT

Ecc 1:15 and what is lacking cannot be **c.**
Mt 10:30 even the hairs of your head are all **c.**

COUNTENANCE

Nu 6:26 the LORD lift up his **c** upon you,
Ps 89:15 O LORD, in the light of your **c;**
Pr 15:13 A glad heart makes a cheerful **c,**

COUNTRY

Ge 12: 1 "Go from your **c** and your kindred
Jer 31:17 shall come back to their own **c.**
Jn 4:44 has no honor in the prophet's own **c).**
Heb 11:16 they desire a better **c,** that is,

COURAGE → COURAGEOUS

1Ch 22:13 Be strong and of good **c.**
Jn 16:33 But take **c;** I have conquered

COURAGEOUS → COURAGE

Jos 1: 6 Be strong and **c;** for you shall put
Da 10:19 Be strong and **c!"**
1Co 16:13 stand firm in your faith, be **c,**

1Mc 2:64 be **c** and grow strong in the law,

COURT → COURTS

Ex 27: 9 shall make the **c** of the tabernacle.
Pr 25: 8 do not hastily bring into **c;**
Da 7:10 **c** sat in judgment, and the books
Mt 5:25 while you are on the way to **c**
1Co 6: 6 believer goes to **c** against a believer

COURTS → COURT

Ps 84:10 in your **c** is better than a thousand
96: 8 an offering, and come into his **c.**

COVENANT → COVENANTS

Ge 6:18 But I will establish my **c** with you;
9: 9 I am establishing my **c** with you
15:18 the LORD made a **c** with Abram,
Ex 2:24 remembered his **c** with Abraham,
19: 5 you obey my voice and keep my **c,**
24: 7 Then he took the book of the **c,**
40: 3 put in it the ark of the **c,**
Lev 26:42 will I remember my **c** with Jacob;
Jdg 2: 1 ‘I will never break my **c** with you.
1Ki 8:23 keeping **c** and steadfast love
Ezr 10: 3 now let us make a **c** with our God
Job 31: 1 “I have made a **c** with my eyes;
Ps 105: 8 He is mindful of his **c** forever,
Isa 61: 8 I will make an everlasting **c** with
Jer 31:31 when I will make a new **c** with
Eze 16:60 establish with you an everlasting **c.**
Da 9:27 a strong **c** with many for one week,
Mal 3: 1 The messenger of the **c** in whom
Lk 22:20 is the new **c** in my blood.
1Co 11:25 “This cup is the new **c** in my blood.
2Co 3: 6 be ministers of a new **c,** not of letter
Heb 7:22 become the guarantee of a better **c.**
12:24 the mediator of a new **c,**
Rev 11:19 the ark of his **c** was seen within his
Jdt 9:13 planned cruel things against your **c,**

Sir 28: 7 remember the **c** of the Most High,
1Mc 1:15 and abandoned the holy **c.**
2Es 3:15 You made an everlasting **c** with

COVENANTS → COVENANT
Ro 9: 4 the adoption, the glory, the **c,**
Gal 4:24 an allegory: these women are two **c.**

COVER
Ex 33:22 I will **c** you with my hand
Ps 139:11 "Surely the darkness shall **c** me,
Isa 11: 9 as the waters **c** the sea.
Jas 5:20 and will **c** a multitude of sins.

COVET
Ex 20:17 shall not **c** your neighbor's house;
Ro 7: 7 had not said, "You shall not **c."**
Jas 4: 2 you **c** something and cannot obtain

CRAFTINESS → CRAFTY
Ro 1:29 of envy, murder, strife, deceit, **c,**
1Co 3:19 "He catches the wise in their **c,"**

CRAFTY → CRAFTINESS
Ge 3: 1 serpent was more **c** than any other
2Co 12:16 (you say) since I was **c,** I took you

CRAVING*
Nu 11: 4 rabble among them had a strong **c;**
Ps 78:30 But before they had satisfied their **c,**

CREATE → CREATED, CREATION, CREATOR
Ps 51:10 **C** in me a clean heart, O God,
Isa 65:17 to **c** new heavens and a new earth;
Eph 2:15 **c** in himself one new humanity

CREATED → CREATE
Ge 1: 1 In the beginning when God **c** the
1:27 So God **c** humankind in his image,

Dt 32: 6 Is not he your father, who **c** you,
Pr 8:22 The LORD **c** me at the beginning of
Mal 2:10 Has not one God **c** us?
1Co 11: 9 Neither was man **c** for the sake of
Eph 2:10 **c** in Christ Jesus for good works,
Col 1:16 all things have been **c** through him
1Ti 4: 4 For everything **c** by God is good,
Rev 4:11 for you **c** all things, and by your will
Jdt 13:18 who **c** the heavens and the earth,
Wis 2:23 for God **c** us for incorruption,
Sir 1: 4 Wisdom was **c** before all other

CREATION → CREATE

Ge 2: 3 all the work that he had done in **c.**
Mk 10: 6 But from the beginning of **c,**
Ro 8:19 the **c** waits with eager longing for
2Co 5:17 anyone is in Christ, there is anew **c:**
Col 1:15 invisible God, the firstborn of all **c;**
2Pe 3: 4 they were from the beginning of **c!"**

CREATOR → CREATE

Ecc 12: 1 Remember your **c** in the days of
Ro 1:25 served the creature rather than the **C**
Col 3:10 according to the image of its **c.**
1Pe 4:19 to a faithful **C,**

CREATURE → CREATURES

Ge 2:19 the man called every living **c,**
Ro 1:25 worshiped and served the **c** rather

CREATURES → CREATURE

Lev 11: 2 these are the **c** that you may eat.
Ps 104:24 the earth is full of your **c.**
Eze 1: 5 was something like four living **c.**
Rev 4: 6 are four living **c,** full of eyes
19: 4 elders and the four living **c** fell

CREDIT → CREDITED

Lk 6:33 what **c** is that to you?

1Pe 2:20 for doing wrong, what **c** is that?

CREDITED → CREDIT

Lev 7:18 nor shall it be **c** to the one who

CREEPING

Ge 1:24 cattle and **c** things and wild animals
Ps 148:10 **c** things and flying birds!

CRIED → CRY

Ex 2:23 under their slavery, and **c** out.
Nu 20:16 when we **c** to the LORD, he heard
Jdg 3: 9 the Israelites **c** out to the LORD,
Ps 22: 5 To you they **c,** and were saved;
Mt 27:46 Jesus **c** with a loud voice,

CRIMINAL → CRIMINALS

Jn 18:30 "If this man were not a **c,**
2Ti 2: 9 the point of being chained like a **c.**
1Pe 4:15 suffer as a murderer, a thief, a **c,**

CRIMINALS → CRIMINAL

Lk 23:32 Two others also, who were **c,**

CRIMSON

Ex 25: 4 purple, and **c** yarns and fine linen,
Lev 14: 4 cedarwood and **c** yarn and hyssop
Jos 2:21 she tied the **c** cord in the window.

CROOKED

Dt 32: 5 a perverse and **c** generation.
Ps 18:26 the **c** you show yourself perverse.
Ecc 1:15 What is **c** cannot be made straight,
Lk 3: 5 and the **c** shall be made straight,
Php 2:15 in the midst of a **c** and perverse

CROSS → CROSSROADS

Dt 31: 3 your God himself will **c** over before
Mk 15:30 and come down from the **c!"**

Lk 14:27 the **c** and follow me cannot be my
1Co 1:18 the **c** is foolishness to those who are
Gal 6:14 never boast of anything except the **c**
Php 2: 8 of death—even death on a **c.**
Col 1:20 peace through the blood of his **c.**
Heb 12: 2 was set before him endured the **c,**

CROSSROADS* → CROSS, ROAD
Pr 8: 2 at the **c** she takes her stand;
Jer 6:16 Stand at the **c,** and look, and ask for

CROW*
Lk 22:34 the cock will not **c** this day,

CROWD → CROWDS
Mk 8: 2 "I have compassion for the **c,**
14:43 a **c** with swords and clubs,

CROWDS → CROWD
Mt 7:28 **c** were astounded at his teaching,

CROWN → CROWNED, CROWNS
Lev 8: 9 the golden ornament, the holy **c,**
Pr 4: 9 will bestow on you a beautiful **c."**
La 5:16 The **c** has fallen from our head;
Jn 19: 2 soldiers wove a **c** of thorns and put
Php 4: 1 my joy and **c,** stand firm in the Lord
2Ti 4: 8 there is reserved for me the **c**
1Pe 5: 4 the **c** of glory that never fades away.
Rev 6: 2 Its rider had a bow; a **c** was given
14:14 with a golden **c** on his head,
Sir 1:18 fear of the Lord is the **c** of wisdom,

CROWNED → CROWN
Ps 8: 5 and **c** them with glory and honor.
2Ti 2: 5 no one is **c** without competing
Heb 2: 9 now **c** with glory and honor

CROWNS → CROWN

Rev 4:10 they cast their **c** before the throne,

CRUCIFIED → CRUCIFY

Mt 27:22 All of them said, “Let him be **c!”**
Lk 24: 7 **c,** and on the third day rise again.”
Ac 4:10 whom you **c,** whom God raised
Ro 6: 6 We know that our old self was **c**
1Co 1:23 but we proclaim Christ **c,**
Gal 2:19 I have been **c** with Christ;

CRUCIFY → CRUCIFIED, CRUCIFYING

Lk 23:21 they kept shouting, **“C, c** him!”
Jn 19:15 asked them, “Shall I **c** your King?”

CRUCIFYING* → CRUCIFY

Heb 6: 6 they are **c** again the Son of God

CRUSH → CRUSHED

Job 6: 9 that it would please God to **c** me,
Isa 53:10 it was the will of the LORD to **c** him
Da 2:40 it shall **c** and shatter all these.
Mt 21:44 it will **c** anyone on whom it falls.”
Ro 16:20 will shortly **c** Satan under your feet.

CRUSHED → CRUSH

Ps 34:18 and saves the **c** in spirit.
2Co 4: 8 afflicted in every way, but not **c;**

CRY → CRIED, CRYING

Ex 2:23 Out of the slavery their **c** for help
Ps 5: 2 Listen to the sound of my **c,**
130: 1 Out of the depths I **c** to you,
Hab 1: 2 how long shall I **c** for help,
Mk 15:37 Then Jesus gave a loud **c**

CRYING → CRY

Ge 4:10 your brother’s blood is **c** out to me
Mk 1: 3 the voice of one **c** out in the
Rev 21: 4 **c** and pain will be no more,

CRYSTAL

Eze 1:22 shining like **c,** spread out above
Rev 22: 1 river of the water of life, bright as **c,**

CUP

Ps 23: 5 my head with oil; my **c** overflows.
Jer 25:15 my hand this **c** of the wine of wrath,
Mt 10:42 gives even a **c** of cold water to one
26:39 if it is possible, let this **c** pass from
Mk 10:38 you able to drink the **c** that I drink,
Lk 22:17 he took a **c,** and after giving thanks
1Co 11:25 **c** is the new covenant in my blood.
Rev 14:10 unmixed into the **c** of his anger,

CURE → CURED

Hos 5:13 But he is not able to **c** you or heal

CURED → CURE

Mt 8:16 and **c** all who were sick.
Ac 5:16 and they were all **c.**

CURSE → ACCURSED, CURSED, CURSES

Ge 8:21 "I will never again **c** the ground
12: 3 and the one who curses you I will **c;**
Nu 22:12 not **c** the people, for they are blessed
Dt 21:23 hung on a tree is under God's **c.**
23: 5 God turned the **c** into a blessing
Job 2: 9 **C** God, and die."
Ps 109:28 Let them **c,** but you will bless.
Mal 4: 6 come and strike the land with a **c.**
Mk 14:71 he began to **c,** and he swore an oath,
Lk 6:28 bless those who **c** you, pray
Ro 12:14 bless and do not **c** them.
Gal 3:13 Christ redeemed us from the **c** of the law by becoming a **c** for us—
Sir 4: 5 and give no one reason to **c** you;

CURSED → CURSE

Ge 3:17 **c** is the ground because of you;

9:25 **“C** be Canaan; lowest of slaves
27:29 **C** be everyone who curses you,
Nu 23: 8 can I curse whom God has not **c?**
Job 3: 1 Job opened his mouth and **c** the day
Mk 11:21 fig tree that you **c** has withered.”
Gal 3:10 **“C** is everyone who does not
Heb 6: 8 and on the verge of being **c;**
Rev 16: 9 but they **c** the name of God,

CURSES → CURSE
Lev 24:15 who **c** God shall bear the sin.
2Ch 34:24 all the **c** that are written in the book

CURTAIN
Ex 26:31 You shall make a **c** of blue, purple,
2Ch 3:14 And Solomon made the **c** of blue
Lk 23:45 the **c** of the temple was torn in two.
Heb 10:20 that he opened for us through the **c**

CUSTOM → CUSTOMS
Est 9:23 Jews adopted as a **c**
Jn 18:39 But you have a **c** that I release

CUSTOMS → CUSTOM
2Ki 17: 8 the **c** of the nations whom the LORD
Ac 16:21 advocating **c** that are not lawful for
1Mc 1:42 all should give up their particular **c.**

CUT
Ge 9:11 never again shall all flesh be **c** off
Ps 37: 9 For the wicked shall be **c** off,
Isa 53: 8 **c** off from the land of the living,
Da 2:45 a stone was **c** from the mountain
Mt 3:10 does not bear good fruit is **c** down
Mk 9:43 hand causes you to stumble, **c** it off;
Ro 11:22 otherwise you also will be **c** off.

CYMBAL* → CYMBALS
1Co 13: 1 I am a noisy gong or a clanging **c.**

CYMBALS → CYMBAL

2Sa 6: 5 tambourines and castanets and **c.**
Ne 12:27 and with singing, with **c,**
Ps 150: 5 Praise him with clanging **c;**

CYRUS

Persian king who allowed exiles to return (2Ch 36:22-Ezr 1:8), to rebuild temple (Ezr 5:13-6:14), as appointed by the LORD (Isa 44:28-45:13).

D

DAGON

Jdg 16:23 a great sacrifice to their god **D,**
1Sa 5: 2 and brought it into the house of **D**

DAILY → DAY

Mt 6:11 Give us this day our **d** bread.
Lk 9:23 take up their cross **d** and follow me.

DAMASCUS

Ac 9: 3 was going along and approaching **D,**

DAN

1. Son of Jacob by Bilhah (Ge 30:4-6; 35:25; 46:23). Tribe of blessed (Ge 49:16-17; Dt 33:22), numbered (Nu 1:39; 26:43), allotted land (Jos 19:40-48; Eze 48:1), failed to fully possess (Jdg 1:34-35), failed to support Deborah (Jdg 5:17), possessed Dan (Jdg 18).
2. Northernmost city in Israel (Ge 14:14; Jdg 18; 20:1).

DANCE → DANCED

Ps 150: 4 Praise him with tambourine and **d;**
Ecc 3: 4 a time to mourn, and a time to **d;**
Lk 7:32 the flute for you, and you did not **d;**

DANCED → DANCE

2Sa 6:14 David **d** before the LORD with all
Mt 14: 6 the daughter of Herodias **d** before

DANIEL → =BELTESHAZZAR

1. Hebrew exile to Babylon, name changed to Belteshazzar (Da 1:6-7). Refused to eat unclean food (Da 1:8-21). Interpreted Nebuchadnezzar's dreams (Da 2; 4), writing on the wall (Da 5). Thrown into lion's den (Da 6). Visions of (Da 7-12). In deuterocanonical books of Bel and the Dragon, Susanna.

2. Son of David (1Ch 3:1).

DARE

Mt 22:46 **d** to ask him any more questions.
Ro 5: 7 someone might actually **d** to die.

DARIUS

1. King of Persia (Ezr 4:5), allowed rebuilding of temple (Ezr 5-6).
2. Mede who conquered Babylon (Da 5:31).

DARK → DARKEST, DARKNESS

Ps 139:12 even the darkness is not **d** to you;
Lk 12: 3 whatever you have said in the **d** will
2Pe 1:19 as to a lamp shining in a **d** place,

DARKEST* → DARK

Ps 23: 4 though I walk through the **d** valley,

DARKNESS → DARK

Ge 1: 2 the earth was a formless void and **d**
Ex 10:22 was dense **d** in all the land of Egypt
Dt 5:23 you heard the voice out of the **d,**
Isa 9: 2 walked in **d** have seen a great light;
Joel 2:31 The sun shall be turned to **d,**
Zep 1:15 a day of **d** and gloom,
Mt 4:16 who sat in **d** have seen a great light,
6:23 light in you is **d,** how great is the **d!**
Jn 1: 5 light shines in the **d,** and the **d** did not
Eph 5: 8 For once you were **d,** but now in
Col 1:13 from the power of **d** and transferred
1Jn 1: 5 God is light and in him there is no **d**

DATHAN*

Involved in Korah's rebellion against Moses and Aaron (Nu 16:1-27; 26:9; Dt 11:6; Ps 106:17; Sir 45:18; 4Mc 2:17).

DAUGHTER → DAUGHTERS

Ex 2: 5 **d** of Pharaoh came down to bathe at
Est 2: 7 Mordecai adopted her as his own **d.**
Ps 9:14 and, in the gates of **d** Zion,
La 2: 1 in his anger has humiliated **d** Zion!
Mic 7: 6 the **d** rises up against her mother,
Zec 9: 9 Rejoice greatly, O **d** Zion!
Mt 14: 6 the **d** of Herodias danced before the
Lk 12:53 against **d** and **d** against mother,
Jdt 10:12 replied, "I am a **d** of the Hebrews,

DAUGHTERS → DAUGHTER

Ge 6: 4 of God went in to the **d** of humans,
19:36 the **d** of Lot became pregnant by their
Nu 27: 1 the **d** of Zelophehad came forward.
Dt 12:31 even burn their sons and their **d** in
Job 42:15 no women so beautiful as Job's **d;**
Joel 2:28 sons and your **d** shall prophesy,
Ac 2:17 sons and your **d** shall prophesy,
2Co 6:18 and you shall be my sons and **d,**
1Pe 3: 6 You have become her **d** as long

DAVID

Son of Jesse (Ru 4:17-22; 1Ch 2:13-15), ancestor of Jesus (Mt 1:1-17; Lk 3:31). Wives and children (1Sa 18; 25:39-44; 2Sa 3:2-5; 5:13-16; 11:27; 1Ch 3:1-9).

Anointed king by Samuel (1Sa 16:1-13). Musician to Saul (1Sa 16:14-23; 18:10). Killed Goliath (1Sa 17). Relation with Jonathan (1Sa 18:1-4; 19-20; 23:16-18; 2Sa 1). Disfavor of Saul (1Sa 18:6-23:29). Spared Saul's life (1Sa 24; 26). Among Philistines (1Sa 21:10-14; 27-30). Lament for Saul and Jonathan (2Sa 1).

Anointed king of Judah (2Sa 2:1-11). Conflict with house of Saul (2Sa 2-4). Anointed king of Israel (2Sa 5:1-4; 1Ch 11:1-3). Conquered Jerusalem (2Sa 5:6-10; 1Ch 11; 4-9). Brought ark to Jerusalem (2Sa 6; 1Ch 13; 15-16). The LORD promised eternal dynasty (2Sa 7; 1Ch 17; Ps 132). Showed kindness to Mephibosheth (2Sa 9). Adultery with Bathsheba, murder of Uriah (2Sa 11-12).

Son Amnon raped daughter Tamar; killed by Absalom (2Sa 13). Absalom's revolt (2Sa 14-17); death (2Sa 18). Sheba's revolt (2Sa 20). Victories: Philistines (2Sa 5:17-25; 21:15-22; 1Ch 14:8-17; 20:4-8), Ammonites (2Sa 10; 1Ch 19), various (2Sa 8; 1Ch 18). Mighty men (2Sa 23:8-39; 1Ch 11-12). Punished for numbering army (2Sa 24; 1Ch 21). Appointed Solomon king (1Ki 1:28-2:9). Prepared for building of temple (1Ch 22-29). Last words (2Sa 23:1-7). Death (1Ki 2:10-12; 1Ch 29:28).

Psalmist (Mt 22:43-45), musician (Am 6:5), prophet (2Sa 23:2-7; Ac 1:16; 2:30).

Psalms of: 2 (Ac 4:25), 3-32, 34-41, 51-65, 68-70, 86, 95 (Heb 4:7), 101, 103, 108-110, 122, 124, 131, 133, 138-145. Deuterocanonical Ps 151 ascribed to.

DAWN → DAWNS

Isa 14:12 from heaven, O Day Star, son of **D!**
Hos 6: 3 his appearing is as sure as the **d;**

DAWNS → DAWN

Ps 97:11 Light **d** for the righteous,
2Pe 1:19 until the day **d** and the morning star

DAY → DAILY, DAYS

Ge 1: 5 God called the light **D,** and
8:22 **d** and night, shall not cease."
Ex 13:21 of them in a pillar of cloud by **d,**
20: 8 Remember the sabbath **d,** and keep
Jos 1: 8 you shall meditate on it **d** and night,
Ps 1: 2 his law they meditate **d** and night.
118:24 is the **d** that the LORD has made;
Isa 66: 8 Shall a land be born in one **d?**
Joel 1:15 For the **d** of the LORD is near,
Zec 14: 1 See, a **d** is coming for the LORD,
Mal 3: 2 who can endure the **d** of his coming,
Mt 25:13 you know neither the **d** nor the hour.
Lk 11: 3 Give us each **d** our daily bread.
24:46 to rise from the dead on the third **d,**
Jn 6:40 I will raise them up on the last **d."**
Ro 14: 5 Some judge one **d** to be better than
2Co 6: 2 see, now is the **d** of salvation!
1Th 5: 2 very well that the **d** of the Lord

2Pe 3: 8 the Lord one **d** is like a thousand years,
3:10 **d** of the Lord will come like a thief,
1Jn 4:17 have boldness on the **d** of judgment,
Rev 1:10 I was in the spirit on the Lord's **d,**
16:14 for battle on the great **d** of God

DAYS → DAY

Ge 1:14 and for seasons and for **d** and years,
7: 4 rain on the earth for forty **d** and forty
Ex 24:18 on the mountain for forty **d** and
1Ki 19: 8 that food forty **d** and forty nights
Ps 90:10 The **d** of our life are seventy years,
Mk 1:13 He was in the wilderness forty **d,**
Eph 5:16 of the time, because the **d** are evil.
2Ti 3: 1 in the last **d** distressing times will
Heb 1: 2 last **d** he has spoken to us by a Son,
1Mc 4:56 dedication of the altar for eight **d,**
2Es 14:42 They sat forty **d;** they wrote

DEACON* → DEACONS

Ro 16: 1 a **d** of the church at Cenchreae,

DEACONS → DEACON

1Ti 3: 8 **D** likewise must be serious, not

DEAD → DEATH, DIE, DIED, DYING

Nu 16:48 stood between the **d** and the living;
Dt 18:11 or who seeks oracles from the **d.**
Ps 115:17 The **d** do not praise the LORD,
Ecc 9: 4 a living dog is better than a **d** lion.
Mt 8:22 and let the **d** bury their own **d."**
Mk 12:27 God not of the **d,** but of the living;
Lk 24: 5 look for the living among the **d?**
Ro 6:11 must consider yourselves **d** to sin
Eph 2: 1 You were **d** through the trespasses
Col 1:18 the firstborn from the **d,**
1Pe 4: 5 ready to judge the living and the **d.**
Rev 1: 5 witness, the firstborn of the **d,**
20:12 And the **d** were judged according to

DEAF

Ex 4:11 Who makes them mute or **d,**
Isa 29:18 On that day the **d** shall hear the
Lk 7:22 the lepers are cleansed, the **d** hear,

DEATH → DEAD

Dt 30:19 that I have set before you life and **d,**
Ru 1:17 if even **d** parts me from you!"
Ps 22:15 you lay me in the dust of **d.**
Pr 18:21 **D** and life are in the power of the
SS 8: 6 for love is strong as **d,**
Isa 25: 7 he will swallow up **d** forever.
Hos 13:14 O **D,** where are your plagues?
Mt 16:28 standing here who will not taste **d**
Lk 1:79 in darkness and in the shadow of **d,**
Jn 5:24 but has passed from **d** to life.
Ro 4:25 handed over to **d** for our trespasses
6:23 For the wages of sin is **d,**
1Co 15:55 "Where, O **d,** is your victory?
2Co 2:16 to the one a fragrance from **d** to **d,**
Heb 2:14 through **d** he might destroy the one who has the power of **d,**
1Jn 3:14 that we have passed from **d** to life
Rev 1:18 I have the keys of **D** and of Hades.
20:14 **D** and Hades were thrown into the lake
21: 4 **D** will be no more;
Sir 15:17 Before each person are life and **d,**

DEBAUCHERY

Ro 13:13 not in **d** and licentiousness,
Eph 5:18 drunk with wine, for that is **d;**

DEBORAH

Prophetess; led victory over Canaanites (Jdg 4-5).

DEBT → DEBTS, INDEBTED

Mt 18:27 released him and forgave him the **d.**

DEBTS → DEBT

Dt 15: 1 you shall grant a remission of **d.**
Mt 6:12 And forgive us our **d,** as we

DECEIT → DECEITFUL, DECEIVE, DECEIVED, DECEIVERS
Dt 32: 4 A faithful God, without **d,**
Isa 53: 9 and there was no **d** in his mouth.
Ro 1:29 Full of envy, murder, strife, **d,**
1Pe 2:22 and no **d** was found in his mouth."

DECEITFUL → DECEIT
Ps 35:20 but they conceive **d** words
Zep 3:13 nor shall a **d** tongue be found
1Ti 4: 1 by paying attention to **d** spirits

DECEIVE → DECEIT
Eph 5: 6 Let no one **d** you with empty words,
1Jn 1: 8 that we have no sin, we **d** ourselves,
Rev 20: 8 to **d** the nations at the four corners

DECEIVED → DECEIT
Gal 6: 7 Do not be **d;** God is not mocked,
1Ti 2:14 was not **d,** but the woman was **d**

DECEIVERS* → DECEIT
Tit 1:10 rebellious people, idle talkers and **d,**
2Jn 1: 7 Many **d** have gone out into the

DECISION
Pr 16:33 but the **d** is the LORD's alone.
Joel 3:14 multitudes, in the valley of **d!**

DECLARE → DECLARED
Ps 50: 6 The heavens **d** his righteousness,
Col 4: 3 that we may **d** the mystery of Christ,

DECLARED → DECLARE
Isa 41:26 Who **d** it from the beginning,
Mk 7:19 (Thus he **d** all foods clean.)
Ro 1: 4 and was **d** to be Son of God

DECREASE

Jn 3:30 He must increase, but I must **d.”**

DECREE → DECREED, DECREES

Ps 2: 7 I will tell of the **d** of the LORD:
Lk 2: 1 **d** went out from Emperor Augustus

DECREED → DECREE

Da 9:24 “Seventy weeks are **d** for your

DECREES → DECREE

Dt 6: 2 and keep all his **d** and his
Ps 19: 7 the **d** of the LORD are sure,
119: 2 Happy are those who keep his **d,**

DEDICATED → DEDICATION

1Ki 8:63 all the people of Israel **d** the house
Lk 21: 5 beautiful stones and gifts **d** to God,

DEDICATION → DEDICATED

2Ch 7: 9 the **d** of the altar seven days and
Ezr 6:16 the **d** of this house of God with joy.
1Mc 4:56 the **d** of the altar for eight days,

DEED → DEEDS

Ecc 12:14 will bring every **d** into judgment,
Jer 32:10 I signed the **d,** sealed it,
Mt 19:16 good **d** must I do to have eternal life
Col 3:17 And whatever you do, in word or **d,**

DEEDS → DEED

Dt 3:24 in heaven or on earth can perform **d**
Ps 9: 1 I will tell of all your wonderful **d.**
Jer 50:29 Repay her according to her **d;**
Ob 1:15 your **d** shall return on your own
Lk 23:41 getting what we deserve for our **d,**
Ro 2: 6 repay according to each one’s **d:**
Rev 15: 3 “Great and amazing are your **d,**

19: 8 the righteous **d** of the saints.

DEEP → DEPTH, DEPTHS

Ge 1: 2 darkness covered the face of the **d,**
7:11 the fountains of the great **d** burst
Ro 8:26 with sighs too **d** for words.

DEFECT

1Pe 1:19 like that of a lamb without **d** or

DEFEND

Ps 72: 4 May he **d** the cause of the poor of
Pr 31: 9 **d** the rights of the poor and needy.
Jdt 5:21 for their Lord and God will **d** them,

DEFILE → DEFILED

Lev 11:43 you shall not **d** yourselves
Nu 35:34 You shall not **d** the land
Mk 7:15 things that come out are what **d."**

DEFILED → DEFILE

Ps 79: 1 they have **d** your holy temple;
1Mc 1:37 they even **d** the sanctuary.

DEFRAUD*

Lev 19:13 You shall not **d** your neighbor;
Mk 10:19 You shall not **d;**
1Co 6: 8 you yourselves wrong and **d—**

DEITY

Col 2: 9 whole fullness of **d** dwells bodily,

DELAY

Dt 7:10 He does not **d** but repays
Ps 70: 5 my deliverer; O LORD, do not **d!**
Heb 10:37 will come and will not **d;**

DELIGHT → DELIGHTS

1Sa 15:22 "Has the LORD as great **d** in burnt

Ps 1: 2 but their **d** is in the law of the LORD,
40: 8 I **d** to do your will, O my God;
Pr 8:30 I was daily his **d,** rejoicing before
Ro 7:22 For I **d** in the law of God in my
Sir 1:27 fidelity and humility are his **d.**

DELIGHTS → DELIGHT
Ps 5: 4 not a God who **d** in wickedness;
Isa 42: 1 chosen, in whom my soul **d;**

DELILAH*
Philistine who betrayed Samson (Jdg 16:4-22).

DELIVER → DELIVERANCE, DELIVERED, DELIVERER, DELIVERS
Ex 3: 8 to **d** them from the Egyptians,
Dt 32:39 and no one can **d** from my hand.
Da 3:17 able to **d** us from the furnace
6:20 able to **d** you from the lions?"
Mt 27:43 let God **d** him now,

DELIVERANCE → DELIVER
Ex 14:13 and see the **d** that the LORD will
Est 4:14 **d** will rise for the Jews from another
Ps 3: 8 **D** belongs to the LORD;
Php 1:19 this will turn out for my **d.**
Jdt 8:17 while we wait for his **d,**

DELIVERED → DELIVER
Isa 66: 8 Shall a nation be **d** in one moment?
Da 12: 1 at that time your people shall be **d,**

DELIVERER → DELIVER
Ps 140: 7 O LORD, my Lord, my strong **d,**
Ro 11:26 "Out of Zion will come the **D;**

DEMON → DEMONIACS, DEMONIC, DEMONS
Mt 11:18 and they say, 'He has a **d'**
17:18 Jesus rebuked the **d,** and it came out
Jn 8:48 you are a Samaritan and have a **d?"**

10:21 not the words of one who has a **d.**
Tob 3: 8 the wicked **d** Asmodeus had killed
6: 8 of a man or woman afflicted by a **d**

DEMONIACS → DEMON
Mt 4:24 **d,** epileptics, and paralytics, and he
8:28 two **d** coming out of the tombs met

DEMONIC* → DEMON
Rev 16:14 These are **d** spirits, performing signs

DEMONS → DEMON
Dt 32:17 They sacrificed to **d,** not God,
Ps 106:37 and their daughters to the **d;**
Lk 11:18 that I cast out the **d** by Beelzebul.
1Co 10:20 not want you to be partners with **d.**
1Ti 4: 1 deceitful spirits and teachings of **d,**
Jas 2:19 Even the **d** believe—and shudder.
Rev 9:20 their hands or give up worshiping **d**
Bar 4: 7 by sacrificing to **d** and not

DEN
Jer 7:11 a **d** of robbers in your sight?
Da 6: 7 shall be thrown into a **d** of lions.
Mk 11:17 you have made it a **d** of robbers."

DENARIUS
Mk 12:15 Bring me a **d** and let me see it."

DENIED → DENY
Mt 26:70 But he **d** it before all of them,
1Ti 5: 8 has **d** the faith and is worse than an
Rev 3: 8 my word and have not **d** my name.

DENIES → DENY
Lk 12: 9 but whoever **d** me before others
1Jn 2:22 the liar but the one who **d** that Jesus

DENY → DENIED, DENIES

Lev 16:29 you shall **d** yourselves,
23:27 you shall **d** yourselves
Mt 16:24 let them **d** themselves and take up
2Ti 2:12 if we **d** him, he will also **d** us;
2Pe 2: 1 **d** the Master who bought them—

DEPART → DEPARTED
Ge 49:10 The scepter shall not **d** from Judah,
Jos 1: 8 law shall not **d** out of your mouth;
Ps 34:14 **D** from evil, and do good;
Php 1:23 my desire is to **d** and be with Christ,

DEPARTED → DEPART
1Sa 4:21 “The glory has **d** from Israel,”

DEPRAVED → DEPRAVITY
1Ti 6: 5 among those who are **d** in mind
2Pe 2:10 who indulge their flesh in **d** lust,

DEPRAVITY → DEPRAVED
Lev 20:14 that there may be no **d** among you.

DEPRIVE
Dt 24:17 not **d** a resident alien or an orphan
1Co 7: 5 not **d** one another except perhaps

DEPTH → DEEP
Mt 13: 5 since they had no **d** of soil.
Ro 11:33 O the **d** of the riches and wisdom
Eph 3:18 and length and height and **d,**

DEPTHS → DEEP
Ps 130: 1 Out of the **d** I cry to you, O LORD.
1Co 2:10 even the **d** of God.

DESCENDANTS
Ge 15:18 saying, “To your **d** I give this land,
Dt 4:37 he chose their **d** after them.
Isa 44: 3 I will pour my spirit upon your **d,**

Ro 9: 7 Abraham's children are his true **d;**
Gal 3: 7 who believe are the **d** of Abraham.

DESCENDED → DESCENDING
Ex 34: 5 LORD **d** in the cloud and stood
Jn 3:13 except the one who **d** from heaven,
Eph 4: 9 does it mean but that he had also **d**

DESCENDING → DESCENDED
Ge 28:12 angels of God were ascending and **d**
Mk 1:10 and the Spirit **d** like a dove
Jn 1:51 the angels of God ascending and **d**

DESERT → DESERTED
Ps 106:14 and put God to the test in the **d;**
Isa 40: 3 make straight in the **d** a highway
Mk 8: 4 with bread here in the **d?"**

DESERTED → DESERT
Mt 26:56 all the disciples **d** him and fled.

DESERVE
Pr 14:14 and the good, what their deeds **d.**
Lk 23:15 he has done nothing to **d** death.
Ac 26:31 man is doing nothing to **d** death
Rev 2:23 give to each of you as your works **d.**

DESIRE → DESIRED, DESIRES
Ge 3:16 your **d** shall be for your husband,
Ps 20: 4 May he grant you your heart's **d,**
Pr 3:15 nothing you **d** can compare with her
Hos 6: 6 I **d** steadfast love and not sacrifice,
Mt 9:13 learn what this means, 'I **d** mercy,
Jas 1:14 But one is tempted by one's own **d,**
1Jn 2:16 the **d** of the flesh, the **d** of the eyes,

DESIRED → DESIRE
Ps 19:10 More to be **d** are they than gold,
Lk 22:15 I have eagerly **d** to eat this Passover

DESIRES → DESIRE

Ps 37: 4 he will give you the **d** of your heart.
Gal 5:16 do not gratify the **d** of the flesh.
1Ti 2: 4 who **d** everyone to be saved
2Ti 4: 3 teachers to suit their own **d,**
Sir 18:30 Do not follow your base **d,**

DESOLATE → DESOLATES, DESOLATING

Ex 23:29 or the land would become **d** and
Da 11:31 the abomination that makes **d.**
Mt 23:38 See, your house is left to you, **d.**
1Mc 1:39 sanctuary became **d** like a desert;

DESOLATES → DESOLATE

Da 9:27 shall be an abomination that **d,**

DESOLATING → DESOLATE

Mk 13:14 the **d** sacrilege set up where it ought
1Mc 1:54 erected a **d** sacrilege on the altar

DESPAIR → DESPAIRED

2Co 4: 8 perplexed, but not driven to **d;**

DESPAIRED* → DESPAIR

2Co 1: 8 crushed that we **d** of life itself.

DESPISE → DESPISED

Job 5:17 not **d** the discipline of the Almighty.
Ps 51:17 contrite heart, O God, you will not **d**
Pr 1: 7 fools **d** wisdom and instruction.
Lk 16:13 devoted to the one and **d** the other.

DESPISED → DESPISE

Isa 53: 3 He was **d** and rejected by others;
1Co 1:28 God chose what is low and **d** in the

DESTINED

Eph 1: 5 He **d** us for adoption as his children

1Th 5: 9 For God has **d** us not for wrath but
1Pe 1:11 to the sufferings **d** for Christ

DESTROY → DESTROYED, DESTROYER, DESTRUCTION

Ge 6:13 to **d** them along with the earth.
Est 3: 6 Haman plotted to **d** all the Jews,
Mt 10:28 rather fear him who can **d** both soul
Jn 10:10 comes only to steal and kill and **d.**
Jas 4:12 who is able to save and to **d.**
1Jn 3: 8 to **d** the works of the devil.

DESTROYED → DESTROY

Da 6:26 His kingdom shall never be **d,**
1Co 15:26 The last enemy to be **d** is death.
2Co 5: 1 if the earthly tent we live in is **d,**

DESTROYER → DESTROY

Ex 12:23 not allow the **d** to enter your houses
1Co 10:10 and were destroyed by the **d.**

DESTRUCTION → DESTROY

Pr 16:18 Pride goes before **d,** and a haughty
Mt 7:13 and the road is easy that leads to **d,**
Ro 9:22 objects of wrath that are made for **d;**
2Pe 3:16 and unstable twist to their own **d,**

DEVIL

Mt 4: 1 wilderness to be tempted by the **d.**
Lk 8:12 **d** comes and takes away the word
Jn 8:44 You are from your father the **d,**
Eph 4:27 and do not make room for the **d.**
6:11 to stand against the wiles of the **d.**
1Ti 3: 6 fall into the condemnation of the **d.**
Heb 2:14 the power of death, that is, the **d,**
Jas 4: 7 Resist the **d,** and he will flee from
1Pe 5: 8 lion your adversary the **d** prowls
1Jn 3: 8 to destroy the works of the **d.**
Jude 1: 9 Michael contended with the **d**
Rev 12: 9 who is called the **D** and Satan,

20: 2 that ancient serpent, who is the **D**

DEVOTED

Ps 86: 2 Preserve my life, for I am **d** to you;
Mt 6:24 **d** to the one and despise the other.

DEVOUR → DEVOURING

Gal 5:15 you bite and **d** one another,
1Pe 5: 8 looking for someone to **d.**
Rev 12: 4 that he might **d** her child

DEVOURING → DEVOUR

Ex 24:17 glory of the LORD was like a **d** fire
Dt 9: 3 crosses over before you as a **d** fire;

DEW

Jdg 6:37 if there is **d** on the fleece alone,

DICTATED*

Jer 36:18 “He **d** all these words to me,
2Es 14:42 and by turns they wrote what was **d,**

DIE → DEAD

Ge 2:17 eat of it you shall **d.”**
3: 4 to the woman, “You will not **d;**
Ex 11: 5 firstborn in the land of Egypt shall **d**
Ru 1:17 Where you **d,** I will **d—**
Job 2: 9 Curse God, and **d.”**
Pr 10:21 but fools **d** for lack of sense.
Ecc 3: 2 a time to be born, and a time to **d;**
Isa 22:13 eat and drink, for tomorrow we **d.”**
Jer 31:30 But all shall **d** for their own sins;
Mt 26:35 “Even though I must **d** with you,
Jn 11:26 and believes in me will never **d.**
Ro 14: 8 if we **d,** we **d** to the Lord;
1Co 15:32 eat and drink, for tomorrow we **d.”**
Heb 9:27 it is appointed for mortals to **d** once,

DIED → DEAD

Ro 5: 6 right time Christ **d** for the ungodly.
1Co 15: 3 Christ **d** for our sins in accordance
Gal 2:19 the law I **d** to the law,

DIFFERENT

2Co 11: 4 or a **d** gospel from the one you
Gal 1: 6 and are turning to a **d** gospel—

DIFFICULT

Da 4: 9 and that no mystery is too **d**
Jn 6:60 teaching is **d;** who can accept it?”

DILIGENCE → DILIGENTLY

Ro 12: 8 the leader, in **d;**
Heb 6:11 each one of you to show the same **d**

DILIGENTLY → DILIGENCE

Dt 4: 6 You must observe them **d,**
Pr 8:17 and those who seek me **d** find me.

DINAH*

Only daughter of Jacob, by Leah (Ge 30:21; 46:15). Raped by Shechem; avenged by Simeon and Levi (Ge 34).

DIRECT → DIRECTS

Ps 119:128 I **d** my steps by all your precepts;
2Th 3: 5 the Lord **d** your hearts to the love

DIRECTS → DIRECT

Pr 16: 9 but the LORD **d** the steps.
Jas 3: 4 wherever the will of the pilot **d.**

DISAPPOINT*

Ro 5: 5 and hope does not **d** us,

DISASTER

Ex 32:12 your mind and do not bring **d** Dt
28:20 The LORD will send upon you **d,**
Jer 18: 8 I will change my mind about the **d**

Eze 7: 5 Thus says the Lord GOD: **D** after **d!**

DISCERNED → DISCERNMENT

1Co 2:14 because they are spiritually **d.**

DISCERNING → DISCERNMENT

Dt 4: 6 nation is a wise and **d** people!"
Pr 1: 5 in learning, and the **d** acquire skill,
1Co 1:19 discernment of the **d** I will thwart."
Sir 1:19 knowledge and **d** comprehension,

DISCERNMENT → DISCERNED, DISCERNING

1Ki 4:29 Solomon very great wisdom, **d,**
1Co 12:10 prophecy, to another the **d** of spirits,

DISCIPLE → DISCIPLES

Mt 10:24 "A **d** is not above the teacher,
Lk 14:26 even life itself, cannot be my **d.**

DISCIPLES → DISCIPLE

Isa 8:16 seal the teaching among my **d.** Mt
26:56 all the **d** deserted him and fled.
28:19 therefore and make **d** of all nations,
Lk 6:13 he called his **d** and chose twelve of
Jn 8:31 in my word, you are truly my **d;**
Ac 11:26 the **d** were first called "Christians."

DISCIPLINE → DISCIPLINED

Job 5:17 not despise the **d** of the Almighty.
Ps 94:12 Happy are those whom you **d,**
Pr 5:23 They die for lack of **d,**
Jer 7:28 their God, and did not accept **d;**
Eph 6: 4 in the **d** and instruction of the Lord.
Heb 12: 5 not regard lightly the **d** of the Lord,
1Pe 5: 8 **D** yourselves, keep alert.
Sir 1:27 fear of the Lord is wisdom and **d,**

DISCIPLINED → DISCIPLINE

1Co 11:32 **d** so that we may not be condemned

Wis 3: 5 Having been **d** a little, they will

DISEASE → DISEASES

Mt 4:23 of the kingdom and curing every **d**
9:35 curing every **d** and every sickness.

DISEASES → DISEASE

Ex 15:26 **d** that I brought upon the Egyptians;
Ps 103: 3 your iniquity, who heals all your **d,**
Isa 53: 4 our infirmities and carried our **d;**
Mt 8:17 took our infirmities and bore our **d."**

DISGRACE

Jos 5: 9 I have rolled away from you the **d**
Pr 11: 2 When pride comes, then comes **d;**
Mt 1:19 unwilling to expose her to public **d,**
1Pe 4:16 do not consider it a **d,**
1Mc 4:58 the **d** brought by the Gentiles was

DISGUISES

2Co 11:14 Satan **d** himself as an angel of light.

DISHONEST

Jer 22:17 and heart are only on your **d** gain,
Lk 16:10 is **d** in a very little is **d** also in much.
Sir 5: 8 Do not depend on **d** wealth,

DISHONOR

Jn 8:49 I honor my Father, and you **d** me.
Ac 5:41 considered worthy to suffer **d** for
1Co 15:43 It is sown in **d,** it is raised in glory.

DISMAYED

Dt 1:21 do not fear or be **d."**
Jos 1: 9 do not be frightened or **d,**
Jer 17:18 them be **d,** but do not let me be **d;**

DISOBEDIENT → DISOBEY

Ne 9:26 they were **d** and rebelled

Ro 10:21 I have held out my hands to a **d**
11:30 as you were once **d** to God but have
Tit 3: 3 ourselves were once foolish, **d,** led

DISOBEY → DISOBEDIENT
Lev 26:27 But if, despite this, you **d** me,
1Pe 2: 8 stumble because they **d** the word,
Sir 1:28 Do not **d** the fear of the Lord;

DISPERSION
Jn 7:35 Does he intend to go to the **D**

DISQUALIFIED* → DISQUALIFY
1Co 9:27 to others I myself should not be **d.**

DISQUALIFY* → DISQUALIFIED
Col 2:18 Do not let anyone **d** you,

DISSENSION → DISSENSIONS
1Co 12:25 there may be no **d** within the body,
1Ti 6: 4 From these come envy, **d,** slander,

DISSENSIONS → DISSENSION
Gal 5:20 strife, jealousy, anger, quarrels, **d,**
Tit 3: 9 stupid controversies, genealogies, **d,**

DISTINCTION → DISTINCTIONS
Ex 8:23 I will make a **d** between my people
Lev 11:47 make a **d** between the unclean and
Eze 22:26 have made no **d** between the holy
Ro 3:22 For there is no **d,**

DISTINCTIONS* → DISTINCTION
Jas 2: 4 you not made **d** among yourselves,

DISTRESS → DISTRESSED
Dt 4:30 In your **d,** when all these things
Jdg 2:15 and they were in great **d.**
2Sa 22: 7 In my **d** I called upon the LORD;

Ps 81: 7 In **d** you called, and I rescued you;
Jer 30: 7 it is a time of **d** for Jacob;
Lk 21:23 For there will be great **d** on the earth
Ro 8:35 Will hardship, or **d,** or persecution,
Sir 2:11 and saves in time of **d.**

DISTRESSED → DISTRESS
La 1:20 See, O LORD, how **d** I am;

DISTRIBUTED
Jos 13:32 the inheritances that Moses **d**
Ps 112: 9 They have **d** freely,
Ac 4:35 it was **d** to each as any had need.
Heb 2: 4 gifts of the Holy Spirit, **d** according

DIVIDE → DIVIDED
Ex 14:16 your hand over the sea and **d** it,
Ps 22:18 **d** my clothes among themselves,
Lk 23:34 And they cast lots to **d** his clothing.

DIVIDED → DIVIDE
Lev 11: 3 Any animal that has **d** hoofs
Ps 136:13 who **d** the Red Sea in two,
Lk 11:18 If Satan also is **d** against himself,

DIVINATION → DIVINE
Dt 18:10 who practices **d,** or is a soothsayer,
1Sa 15:23 For rebellion is no less a sin than **d,**
2Ki 17:17 they used **d** and augury;

DIVINE → DIVINATION
Ro 1:20 his eternal power and **d** nature,
2Pe 1: 4 become participants of the **d** nature.

DIVORCE → DIVORCED
Dt 24: 1 so he writes her a certificate of **d,**
Isa 50: 1 Where is your mother's bill of **d**
Jer 3: 8 sent her away with a decree of **d;**
Mal 2:16 For I hate **d,** says the LORD,

Mt 5:31 let him give her a certificate of **d.'**
19: 3 a man to **d** his wife for any cause?"
1Co 7:11 the husband should not **d** his wife.
Sir 7:26 Do not **d** her;

DIVORCED → DIVORCE
Lev 21: 7 neither shall they marry a woman **d**
Mt 5:32 whoever marries a **d** woman

DOCTOR*
Lk 4:23 this proverb, **'D,** cure yourself!'

DOCTRINE → DOCTRINES
Eph 4:14 blown about by every wind of **d,**
1Ti 1: 3 not to teach any different **d,**
2Ti 4: 3 people will not put up with sound **d,**
Tit 1: 9 able both to preach with sound **d**

DOCTRINES → DOCTRINE
Mk 7: 7 teaching human precepts as **d.'**

DOEG*
Edomite; Saul's chief shepherd; murdered 85 priests at Nob (1Sa 21:7; 22:6-23; Ps 52).

DOERS → DOES, DONE
Jas 1:22 But be **d** of the word,

DOES → DOERS
Ps 135: 6 Whatever the LORD pleases he **d,**
Ecc 3:14 whatever God **d** endures forever;
Mk 3:35 **d** the will of God is my brother

DOG → DOGS
Jdg 7: 5 as a **d** laps, you shall put to one side
Pr 26:11 Like a **d** that returns to its vomit
2Pe 2:22 "The **d** turns back to its own vomit,"

DOGS → DOG

Mt 7: 6 “Do not give what is holy to **d;**
15:26 children’s food and throw it to the **d**
Php 3: 2 Beware of the **d,** beware of the evil
Rev 22:15 Outside are the **d** and sorcerers

DOMINION

Ge 1:26 and let them have **d** over
Ps 22:28 For **d** belongs to the LORD,
Da 7:14 His **d** is an everlasting **d**
Ro 6:14 For sin will have no **d** over you,
Rev 1: 6 to him be glory and **d** forever

DONE → DOERS

Mt 6:10 Your will be **d,** on earth as it is in
26:42 unless I drink it, your will be **d.”**
Rev 16:17 from the throne, saying, “It is **d!”**
21: 6 Then he said to me, “It is **d!**

DONKEY

Nu 22:30 But the **d** said to Balaam,
Jdg 15:15 he found a fresh jawbone of a **d,**
Zec 9: 9 humble and riding on a **d,**
Mt 21: 5 humble, and mounted on a **d,**

DOOM → DOOMED

Dt 32:35 their **d** comes swiftly.
Ps 81:15 and their **d** would last forever.

DOOMED → DOOM

Ps 102:20 to set free those who were **d** to die;
1Co 2: 6 of this age, who are **d** to perish.

DOOR → DOORPOSTS

Mt 7: 7 knock, and the **d** will be opened for
Lk 13:24 Strive to enter through the narrow **d**
Rev 3:20 I am standing at the **d,** knocking;

DOORPOSTS → DOOR

Ex 12: 7 the blood and put it on the two **d**

DORCAS*

Disciple; raised from the dead (Ac 9:36-43).

DOUBLE → DOUBLE-TONGUED

Ex 22: 7 then the thief, if caught, shall pay **d.**
Dt 21:17 giving him a **d** portion of all that he
1Sa 1: 5 but to Hannah he gave a **d** portion,
2Ki 2: 9 me inherit a **d** share of your spirit."
Rev 18: 6 and repay her **d** for her deeds;

DOUBLE-TONGUED → DOUBLE, TONGUE

1Ti 3: 8 likewise must be serious, not **d,**
Sir 5:14 Do not be called **d** and do not

DOUBT → DOUBTED, DOUBTING

Mt 14:31 of little faith, why did you **d?"**
Jn 20:27 Do not **d** but believe."

DOUBTED* → DOUBT

Mt 28:17 they worshiped him; but some **d.**

DOUBTING* → DOUBT

Jas 1: 6 But ask in faith, never **d,**

DOUGH

Ex 12:39 **d** that they had brought out of
Egypt
Gal 5: 9 yeast leavens the whole batch of **d.**

DOVE

Ge 8: 8 Then he sent out the **d** from him,
Mk 1:10 Spirit descending like a **d** on him.

DRAGON

Isa 27: 1 and he will kill the **d** that
Rev 12: 3 a great red **d,** with seven heads and
20: 2 seized the **d,** that ancient serpent,
Bel 1:23 in that place there was a great **d,**

DRANK → DRINK

Ex 24:11 beheld God, and they ate and **d.**
Mk 14:23 and all of them **d** from it.
1Co 10: 4 and all **d** the same spiritual drink.

DRAW

Jn 12:32 will **d** all people to myself."
Jas 4: 8 **D** near to God, and he will **d** near

DREAM → DREAMED, DREAMER, DREAMS

1Ki 3: 5 LORD appeared to Solomon in a **d**
Da 7: 1 Daniel had a **d** and visions of his
Joel 2:28 your old men shall **d** dreams,
Mt 1:20 of the Lord appeared to him in a **d**
Ac 2:17 and your old men shall **d** dreams.

DREAMED → DREAM

Ge 28:12 he **d** that there was a ladder set up
41: 1 Pharaoh **d** that he was standing by
Da 2: 1 Nebuchadnezzar **d** such dreams
2Es 13: 1 After seven days I **d** a dream in the

DREAMER* → DREAM

Ge 37:19 to one another, "Here comes this **d.**

DREAMS → DREAM

Nu 12: 6 I speak to them in **d.**
1Sa 28: 6 LORD did not answer him, not by **d,**
Sir 34: 7 For **d** have deceived many,

DRIED → DRY

Ge 8:13 the waters were **d** up from the earth;
Jos 5: 1 had **d** up the waters of the Jordan
Isa 51:10 Was it not you who **d** up the sea,

DRINK → DRANK, DRUNK, DRUNKARD, DRUNKENNESS

Ge 19:33 So they made their father **d** wine
Ex 32: 6 the people sat down to eat and **d,**

Ecc 9: 7 and **d** your wine with a merry heart;
Isa 22:13 eat and **d,** for tomorrow we die."
Mt 20:22 to **d** the cup that I am about to **d?"**
Jn 18:11 not to **d** the cup that the Father has
Ro 14:17 kingdom of God is not food and **d**
1Co 12:13 we were all made to **d** of one Spirit.
Rev 14:10 also **d** the wine of God's wrath,

DRIVE → DROVE

Ex 23:30 Little by little I will **d** them out
Nu 33:52 you shall **d** out all the inhabitants of
Jos 13:13 Yet the Israelites did not **d** out the
Mk 11:15 to **d** out those who were selling
Jn 6:37 comes to me I will never **d** away;

DROSS

Ps 119:119 wicked of the earth you count as **d;**
Isa 1:25 I will smelt away your **d** as with lye
Eze 22:18 house of Israel has become **d** to me;

DROVE → DRIVE

Jos 24:18 the LORD **d** out before us all the
Mk 1:12 Spirit immediately **d** him out into

DRUNK → DRINK

Ge 9:21 some of the wine and became **d,**
1Sa 1:13 therefore Eli thought she was **d.**
SS 5: 1 drink, and be **d** with love.
Jn 2:10 after the guests have become **d.**
Ac 2:15 these are not **d,** as you suppose,
Eph 5:18 Do not get **d** with wine,
Jdt 13: 2 on his bed, for he was dead **d.**

DRUNKARD → DRINK

Pr 23:21 for the **d** and the glutton will come
Mt 11:19 they say, 'Look, a glutton and a **d,**
1Co 5:11 is an idolater, reviler, **d,** or robber.
1Ti 3: 3 not a **d,** not violent but gentle,

DRUNKENNESS → DRINK

Ecc 10:17 for strength, and not for **d!**
Gal 5:21 **d,** carousing, and things like these.
Tob 4:15 to excess or let **d** go with you

DRY → DRIED

Ge 1: 9 and let the **d** land appear."
Ex 14:16 may go into the sea on **d** ground.
Jos 3:17 were crossing over on **d** ground,
Jdg 6:37 and it is **d** on all the ground,
Eze 37: 4 **d** bones, hear the word of the LORD.

DUE

1Ch 16:29 Ascribe to the LORD the glory **d** his
Ps 28: 4 render them their **d** reward.
Mal 1: 6 a father, where is the honor **d** me?
Ro 13: 7 Pay to all what is **d** them—

DULL

Isa 6:10 Make the mind of this people **d,**
59: 1 nor his ear too **d** to hear.
Mt 13:15 For this people's heart has grown **d,**

DUST

Ge 2: 7 LORD God formed man from the **d**
3:14 and **d** you shall eat all the days of
13:16 offspring like the **d** of the earth;
1Sa 2: 8 He raises up the poor from the **d;**
Ps 103:14 he remembers that we are **d.**
Ecc 3:20 from the **d,** and all turn to **d** again.
Na 1: 3 and the clouds are the **d** of his feet.
Mt 10:14 shake off the **d** from your feet
1Co 15:47 man was from the earth, a man of **d;**

DWELL → DWELLING, DWELLS

Ex 25: 8 so that I may **d** among them.
1Ki 8:27 But will God indeed **d** on the earth?
Ps 23: 6 and I shall **d** in the house of
Eph 3:17 that Christ may **d** in your hearts

Col 1:19 fullness of God was pleased to **d,**
Rev 21: 3 He will **d** with them as their God;

DWELLING → DWELL
Lev 26:11 I will place my **d** in your midst,
Dt 12:11 will choose as a **d** for his name:
Ps 90: 1 our **d** place in all generations.
Jn 14: 2 my Father's house there are many **d**
2Co 5: 2 to be clothed with our heavenly **d—**
Eph 2:22 spiritually into a **d** place for God.

DWELLS → DWELL
Jn 14:10 but the Father who **d** in me
Ro 7:17 but sin that **d** within me.
1Co 3:16 and that God's Spirit **d** in you?
Col 2: 9 the whole fullness of deity **d** bodily,

DYING → DEAD
2Co 6: 9 as **d,** and see—we are alive;
Php 1:21 living is Christ and **d** is gain.

E

EAGLE → EAGLES, EAGLES'
Eze 1:10 the left side, and the face of an **e;**
17: 3 A great **e,** with great wings and long
Rev 4: 7 fourth living creature like a flying **e.**
2Es 11: 1 an **e** that had twelve feathered wings

EAGLES → EAGLE
Isa 40:31 shall mount up with wings like **e,**

EAGLES' → EAGLE
Ex 19: 4 and how I bore you on **e** wings
Da 7: 4 like a lion and had **e** wings.

EAR → EARS
Isa 64: 4 has heard, no **e** has perceived,

Lk 22:51 he touched his **e** and healed him.
1Co 2: 9 “What no eye has seen, nor **e** heard,
Rev 2: 7 Let anyone who has an **e** listen

EARLY
Dt 11:14 the **e** rain and the later rain,
Lk 24:22 were at the tomb **e** this morning,
Jas 5: 7 receives the **e** and the late rains.

EARS → EAR
Dt 29: 4 or eyes to see, or **e** to hear.
Isa 35: 5 and the **e** of the deaf unstopped;
Mt 11:15 Let anyone with **e** listen!
2Ti 4: 3 sound doctrine, but having itching **e,**

EARTH → EARTHLY, EARTHQUAKE, EARTHQUAKES
Ge 1: 1 God created the heavens and the **e,**
6:11 the **e** was corrupt in God’s sight,
Ex 19: 5 Indeed, the whole **e** is mine,
Ps 47: 2 a great king over all the **e.**
Isa 6: 3 the whole **e** is full of his glory.”
65:17 to create new heavens and a new **e;**
Jer 23:24 Do I not fill heaven and **e?**
Mt 5: 5 the meek, for they will inherit the **e.**
24:35 Heaven and **e** will pass away,
Lk 5:24 has authority on **e** to forgive sins”—
2Pe 3:13 wait for new heavens and a new **e,**
Rev 21: 1 I saw a new heaven and a new **e;**
Sir 40:11 All that is of **e** returns to **e,**

EARTHLY → EARTH
Jn 3:12 If I have told you about **e** things
2Co 5: 1 if the **e** tent we live in is destroyed,

EARTHQUAKE → EARTH, QUAKE
1Ki 19:11 but the LORD was not in the **e;**
Mt 28: 2 And suddenly there was a great **e;**
Ac 16:26 Suddenly there was an **e,**
Rev 6:12 I looked, and there came a great **e;**

2Es 3:19 four gates of fire and **e** and wind

EARTHQUAKES → EARTH, QUAKE

Mt 24: 7 be famines and **e** in various places:
2Es 9: 3 there shall appear in the world **e,**

EASIER → EASY

Mt 9: 5 is **e,** to say, 'Your sins are forgiven,'
Lk 16:17 it is **e** for heaven and earth to pass
18:25 **e** for a camel to go through the eye

EAST

Ge 2: 8 planted a garden in Eden, in the **e;**
Ps 103:12 as far as the **e** is from the west,
Mt 2: 1 wise men from the **E** came to

EASY → EASIER

Mt 7:13 road is **e** that leads to destruction,
11:30 For my yoke is **e,** and my burden is

EAT → ATE, EATING, EATS

Ge 2:16 freely **e** of every tree of the garden;
Ex 12:11 This is how you shall **e** it:
Lev 3:17 not **e** any fat or any blood.
11: 4 you shall not **e** the following:
Ecc 2:24 nothing better for mortals than to **e**
Mt 26:26 to the disciples, and said, "Take, **e;**
Ac 10:13 "Get up, Peter; kill and **e."**
1Co 10:31 whether you **e** or drink, or whatever
Rev 3:20 I will come in to you and **e** with you

EATING → EAT

Lk 7:34 the Son of Man has come **e** and
Ro 14: 2 Some believe in **e** anything,
1Co 8: 4 as to the **e** of food offered to idols,

EATS → EAT

Jn 6:51 **e** of this bread will live forever;

1Co 11:27 **e** the bread or drinks the cup of the

EDEN

Ge 2: 8 a garden in **E,** in the east;
Isa 51: 3 and will make her wilderness like **E,**
Eze 28:13 You were in **E,** the garden of God;

EDOM → =ESAU

Ge 25:30 (Therefore he was called **E.)**
Nu 20:18 But **E** said to him, "You shall not
Ob 1: 1 says the Lord GOD concerning **E:**
Mal 1: 4 If **E** says, "We are shattered but we

EFFORT

Gal 2:17 in our **e** to be justified in Christ,
Eph 4: 3 every **e** to maintain the unity of the
Heb 4:11 make every **e** to enter that rest,
2Pe 1: 5 make every **e** to support your faith

EGYPT

Ge 12:10 So Abram went down to **E** to reside
37:28 And they took Joseph to **E.**
47:27 Thus Israel settled in the land of **E,**
Ex 1: 8 Now a new king arose over **E,**
12:40 in **E** was four hundred thirty years.
Jos 15:47 to the Wadi of **E,** and the Great Sea
Ne 9:18 God who brought you up out of **E,'**
Ps 78:51 He struck all the firstborn in **E,**
Hos 11: 1 and out of **E** I called my son.
Mt 2:15 "Out of **E** I have called my son."
Rev 11: 8 prophetically called Sodom and **E,**

EHUD

Judge of Israel (Jdg 3:12-30).

ELAH

1. Son of Baasha; king of Israel (1Ki 16:6-14).
2. Valley in which David fought Goliath (1Sa 17:2, 19; 21:9).

ELDER → ELDERS

Ge 25:23 the **e** shall serve the younger."
Ro 9:12 "The **e** shall serve the younger."
1Ti 5:19 any accusation against an **e** except
1Pe 5: 1 as an **e** myself and a witness of the

ELDERS → ELDER

Ex 24: 1 and seventy of the **e** of Israel,
Jdg 2: 7 days of the **e** who outlived Joshua,
Isa 3:14 enters into judgment with the **e**
Mt 27:12 accused by the chief priests and **e,**
Mk 7: 3 thus observing the tradition of the **e;**
1Ti 5:17 the **e** who rule well be considered
Jas 5:14 **e** of the church and have them pray
1Pe 5: 5 must accept the authority of the **e.**
Rev 4: 4 on the thrones are twenty-four **e,**
Sus 1:61 they took action against the two **e,**

ELEAZAR

1. Third son of Aaron (Ex 6:23-25). Succeeded Aaron as high priest (Nu 20:26; Dt 10:6). Allotted land to tribes (Jos 14:1). Death (Jos 24:33).

2. Brother of Judas Maccabeus (1Mc 2:5; 6:43-46).

ELECT → ELECTION

Mt 24:22 sake of the **e** those days will be cut
Mk 13:22 to lead astray, if possible, the **e.**
Wis 4:15 grace and mercy are with his **e,**
2Es 16:73 Then the tested quality of my **e**

ELECTION* → ELECT

Ro 9:11 God's purpose of **e** might continue,
11:28 but as regards **e** they are beloved,
2Pe 1:10 eager to confirm your call and **e,**

ELEMENTS

Heb 5:12 the basic **e** of the oracles of God.
2Pe 3:10 and the **e** will be dissolved with fire,

ELEVEN

Mt 28:16 Now the **e** disciples went to Galilee,
Ac 1:26 and he was added to the **e** apostles.

ELI

1. High priest in youth of Samuel (1Sa 1-4). Blessed Hannah (1Sa 1:12-18); raised Samuel (1Sa 2:11-26). Prophesied against because of wicked sons (1Sa 2:27-36). Death of Eli and sons (1Sa 4:11-22).
2. "Eli, Eli, lema sabachthani?" (Mt 27:46).

ELIAKIM → =JEHOIAKIM

1. Original name of Jehoiakim (2Ki 23:34; 2Ch 36:4).
2. Hezekiah's palace administrator (2Ki 18:17-37; 19:2; Isa 36:1-22; 37:2).

ELIEZER

1. Servant of Abraham (Ge 15:2).
2. Son of Moses (Ex 18:4; 1Ch 23:15-17).

ELIHU

A friend of Job (Job 32-37).

ELIJAH

Prophet; predicted famine in Israel (1Ki 17:1; Jas 5:17). Fed by ravens (1Ki 17:2-6). Raised Sidonian widow's son (1Ki 17:7-24). Defeated prophets of Baal at Carmel (1Ki 18:16-46). Ran from Jezebel (1Ki 19:1-9). Prophesied death of Azariah (2Ki 1). Succeeded by Elishah (1Ki 19:19-21; 2Ki 2:1-18). Taken to heaven in whirlwind (2Ki 2:11-12; Sir 48:1-12; 1Mc 2:58).

Return prophesied (Mal 4:5-6); equated with John the Baptist (Mt 17:9-13; Mk 9:9-13; Lk 1:17). Appeared with Moses in transfiguration of Jesus (Mt 17:1-8; Mk 9:1-8).

ELIMELECH

Ru 1: 3 But **E,** the husband of Naomi, died,

ELIPHAZ

A friend of Job (Job 4-5; 15; 22; 42:7, 9).

ELISHA

Prophet; successor of Elijah (1Ki 19:16-21; Sir 48:12-14); inherited his mantle (2Ki 2:1-18). Purified bad water (2Ki 2:19-22). Cursed young men (2Ki

2:23-25). Aided Israel's defeat of Moab (2Ki 3). Provided widow with oil (2Ki 4:1-7). Raised Shunammite woman's son (2Ki 4:8-37). Purified food (2Ki 4:38-41). Fed 100 men (2Ki 4:42-44). Healed Naaman's leprosy (2Ki 5). Made axhead float (2Ki 6:1-7). Captured Arameans (2Ki 6:8-23). Political adviser to Israel (2Ki 6:24-8:6; 9:1-3; 13:14-19), Aram (2Ki 8:7-15). Death (2Ki 13:20).

ELIZABETH*

Mother of John the Baptist (Lk 1:5-58).

ELKANAH

Husband of Hannah, father of Samuel (1Sa 1-2).

EMMANUEL* → =IMMANUEL

Mt 1:23 and they shall name him **E,"**

EMMAUS

Lk 24:13 were going to a village called **E,**

EMPEROR

Mt 22:17 Is it lawful to pay taxes to the **e,** or
Jn 19:12 you are no friend of the **e.**

EMPTIED → EMPTY

1Co 1:17 cross of Christ might not be **e** of its
Php 2: 7 but **e** himself, taking the form of

EMPTY → EMPTIED, EMPTY-HANDED

Ru 1:21 the LORD has brought me back **e;**
Isa 55:11 it shall not return to me **e,**
Mt 6: 7 do not heap up **e** phrases
Eph 5: 6 no one deceive you with **e** words,

EMPTY-HANDED → EMPTY, HAND

Ex 23:15 No one shall appear before me **e.**
Ru 3:17 not go back to your mother-in-law **e**

EN-GEDI

1Sa 23:29 and lived in the strongholds of **E.**

ENCOURAGE → ENCOURAGEMENT

1Th 4:18 **e** one another with these words.
1Pe 5:12 written this short letter to **e** you

ENCOURAGEMENT → ENCOURAGE

Ac 4:36 Barnabas (which means "son of **e").**
Ro 15: 5 God of steadfastness and **e** grant
Php 2: 1 If then there is any **e** in Christ,

END → ENDS

Ge 6:13 determined to make an **e** of all flesh,
Pr 14:12 but its **e** is the way to death.
Ecc 12:12 making many books there is no **e,**
Mt 24:13 But the one who endures to the **e**
28:20 always, to the **e** of the age."
Jn 13: 1 he loved them to the **e.**
Ro 10: 4 For Christ is the **e** of the law so that
Rev 22:13 the beginning and the **e."**

ENDOR*

1Sa 28: 7 "There is a medium at **E."**

ENDS → END

Ps 2: 8 the **e** of the earth your possession.
Isa 40:28 the Creator of the **e** of the earth.
Ro 10:18 their words to the **e** of the world."
1Co 13: 8 Love never **e.** But as for prophecies,

ENDURANCE → ENDURE

Lk 8:15 and bear fruit with patient **e.**
Ro 5: 3 knowing that suffering produces **e,**
1Ti 6:11 godliness, faith, love, **e,**
Heb 10:36 For you need **e,** so that when you
Jas 1: 3 the testing of your faith produces **e;**
2Pe 1: 6 and self-control with **e,** and **e** with
Rev 1: 9 and the kingdom and the patient **e,**

ENDURE → ENDURANCE, ENDURED, ENDURES

Ps 89:29 his throne as long as the heavens **e.**

Mal 3: 2 who can **e** the day of his coming,
1Co 10:13 out so that you may be able to **e** it.
2Ti 2:12 if we **e,** we will also reign with him;

ENDURED → ENDURE
Heb 12: 2 that was set before him **e** the cross,

ENDURES → ENDURE
1Ch 16:41 for his steadfast love **e** forever.
Mt 13:21 but **e** only for a while,
Jn 6:27 for the food that **e** for eternal life,
1Co 13: 7 hopes all things, **e** all things.
1Pe 1:25 but the word of the Lord **e** forever."
Sir 40:17 and almsgiving **e** forever.
Bar 4: 1 the law that **e** forever.

ENEMIES → ENEMY
Ex 23:22 be an enemy to your **e** and a foe to
Est 9: 5 the Jews struck down all their **e**
Ps 110: 1 until I make your **e** your footstool."
Mt 5:44 But I say to you, Love your **e** and
Lk 20:43 until I make your **e** your footstool."
Ro 5:10 For if while we were **e,**
12:20 "if your **e** are hungry, feed them;
Jdt 8:35 to take vengeance on our **e."**
1Mc 4:36 said, "See, our **e** are crushed;

ENEMY → ENEMIES, ENMITY
Mt 13:39 the **e** who sowed them is the devil;
1Co 15:26 The last **e** to be destroyed is death.
Jas 4: 4 of the world becomes an **e** of God.

ENGAGED
Mt 1:18 mother Mary had been **e** to Joseph,

ENJOY → ENJOYMENT
Ecc 3:22 that all should **e** their work,
9: 9 **E** life with the wife whom you love,

ENJOYMENT → ENJOY

Ecc 8:15 So I commend **e,** for there is nothing
1Ti 6:17 with everything for our **e.**

ENLIGHTENED → LIGHT

Ro 10: 2 have a zeal for God, but it is not **e.**
Eph 1:18 with the eyes of your heart **e,**
Heb 6: 4 those who have once been **e,**

ENLIGHTENS* → LIGHT

Jn 1: 9 The true light, which **e** everyone,

ENMITY → ENEMY

Ge 3:15 put **e** between you and the woman,
Jas 4: 4 with the world is **e** with God?

ENOCH

Walked with God and taken by him (Ge 5:18-24; Heb 11:5; Sir 44:16). Prophet (Jude 14).

ENSLAVE → SLAVE

1Co 9:27 but I punish my body and **e** it,
Gal 2: 4 so that they might **e** us—

ENSLAVED → SLAVE

Ro 6: 6 and we might no longer be **e** to sin.
Gal 4: 9 want to be **e** to them again?

ENTER → ENTRY

Ex 40:35 Moses was not able to **e** the tent
Nu 20:24 not **e** the land that I have given to
Ps 95:11 I swore, “They shall not **e** my rest.”
Mt 5:20 will never **e** the kingdom of heaven.
7:13 **“E** through the narrow gate;
Mk 10:15 as a little child will never **e** it.”
Jn 3: 5 no one can **e** the kingdom of God
Heb 3:11 ‘They will not **e** my rest.’”
10:19 have confidence to **e** the sanctuary
Rev 21:27 But nothing unclean will **e** it,

ENTHRONED → THRONE

1Ch 13: 6 the LORD, who is **e** on the cherubim,
Ps 9: 7 But the LORD sits **e** forever,

ENTRUST → TRUST

Jn 2:24 Jesus on his part would not **e**
1Pe 4:19 **e** themselves to a faithful Creator,

ENTRUSTED → TRUST

Lk 12:48 the one to whom much has been **e,**
2Ti 1:12 guard until that day what I have **e** to
Jude 1: 3 the faith that was once for all **e** to

ENVY

Pr 23:17 Do not let your heart **e** sinners,
Mk 7:22 deceit, licentiousness, **e,** slander,
Ro 1:29 Full of **e,** murder, strife, deceit,
Jas 3:16 For where there is **e** and selfish

EPHOD

Ex 28: 6 They shall make the **e** of gold,
Jdg 8:27 Gideon made an **e** of it and put it in

EPHRAIM

1. Second son of Joseph (Ge 41:52; 46:20). Blessed as firstborn by Jacob (Ge 48). Tribe of numbered (Nu 1:33; 26:37), blessed (Dt 33:17), allotted land (Jos 16:4-9; Eze 48:5), failed to fully possess (Jos 16:10; Jdg 1:29).

2. Term for the Northern Kingdom (Isa 7:17; Hos 5).

EQUAL → EQUALITY

Isa 40:25 you compare me, or who is my **e?**
46: 5 will you liken me and make me **e,**
Jn 5:18 thereby making himself **e** to God.

EQUALITY* → EQUAL

Php 2: 6 not regard **e** with God as something

ERROR

Lev 5:18 for the **e** that you committed

Ro 1:27 the due penalty for their **e.**
1Jn 4: 6 the spirit of truth and the spirit of **e.**
Wis 1:12 Do not invite death by the **e** of your

ESAU → =EDOM

Firstborn of Isaac, twin of Jacob (Ge 25:21-26). Also called Edom (Ge 25:30). Sold Jacob his birthright (Ge 25:29-34); lost blessing (Gen 27). Married Hittites (Ge 26:34), Ishmaelites (Ge 28:6-9). Reconciled to Jacob (Gen 33). Genealogy (Ge 36). The LORD chose Jacob over Esau (Mal 1:2-3), but gave Esau land (Dt 2:2-12). Descendants eventually obliterated (Ob 1-21; Jer 49:7-22).

ESCAPE

Ge 7: 7 went into the ark to **e** the waters of
Ps 68:20 the Lord, belongs **e** from death.
Ro 2: 3 you will **e** the judgment of God?
1Th 5: 3 and there will be no **e!**
Heb 12:25 how much less will we **e** if we reject
2Pe 1: 4 you may **e** from the corruption

ESTABLISH → ESTABLISHED

Ge 6:18 But I will **e** my covenant with you;
Dt 28: 9 LORD will **e** you as his holy people,
Ps 89: 4 'I will **e** your descendants forever,
Eze 16:60 **e** with you an everlasting covenant.
Ro 10: 3 and seeking to **e** their own,
Heb 8: 8 when I will **e** a new covenant with

ESTABLISHED → ESTABLISH

2Sa 7:16 your throne shall be **e** forever.
Ps 89: 2 your steadfast love is **e** forever;
103:19 The LORD has **e** his throne in the
Jer 10:12 who **e** the world by his wisdom,
2Pe 1:12 you know them already and are **e** in

ESTHER

Jewess, originally named Hadassah, who lived in Persia; cousin of Mordecai (Est 2:7). Chosen queen of Xerxes (Est 2:8-18). Persuaded by Mordecai to foil Haman's plan to exterminate the Jews (Est 3-4). Revealed Haman's plans to

Xerxes, resulting in Haman's death (Est 7), the Jews' preservation (Est 8-9), Mordecai's exaltation (Est 8:15; 9:4; 10). Decreed celebration of Purim (Est 9:18-32). See Additions to Esther.

ETERNAL → ETERNITY

Mt 25:46 but the righteous into **e** life."
Mk 10:17 what must I do to inherit **e** life?"
Jn 3:16 may not perish but may have **e** life.
10:28 I give them **e** life, and they will
Ro 5:21 **e** life through Jesus Christ our Lord.
2Co 4:17 an **e** weight of glory beyond all
Heb 5: 9 the source of **e** salvation for all who
1Jn 5:13 may know that you have **e** life.

ETERNITY → ETERNAL

Isa 57:15 high and lofty one who inhabits **e,**
2Pe 3:18 glory both now and to the day of **e.**
Wis 2:23 made us in the image of his own **e,**
Sir 42:21 he is from all **e** one and the same.

ETHIOPIANS

Jer 13:23 Can **E** change their skin

EUNUCH → EUNUCHS

Jer 38: 7 Ebed-melech the Ethiopian, a **e**
Ac 8:27 Now there was an Ethiopian **e,**

EUNUCHS → EUNUCH

Isa 56: 4 To the **e** who keep my sabbaths,
Mt 19:12 made themselves **e** for the sake of the

EUPHRATES

Ge 2:14 And the fourth river is the **E.**
15:18 Egypt to the great river, the river **E,**
Rev 16:12 poured his bowl on the great river **E**

EUTYCHUS*

Ac 20: 9 A young man named **E,**

EVANGELIST* → EVANGELISTS

Ac 21: 8 went into the house of Philip the **e,**
2Ti 4: 5 do the work of an **e,** carry out your

EVANGELISTS* → EVANGELIST

Eph 4:11 some **e,** some pastors and teachers,

EVE*

Ge 3:20 The man named his wife **E,**
4: 1 Now the man knew his wife **E,**
2Co 11: 3 afraid that as the serpent deceived **E**
1Ti 2:13 For Adam was formed first, then **E;**
Tob 8: 6 his wife **E** as a helper and support.

EVENING

Ge 1: 5 there was **e** and there was morning,
Ecc 11: 6 at **e** do not let your hands be idle;
Zec 14: 7 for at **e** time there shall be light.

EVERLASTING → LAST

Ge 9:16 remember the **e** covenant between
Ps 90: 2 from **e** to **e** you are God.
Isa 9: 6 God, **E** Father, Prince of Peace.
40:28 The LORD is the **e** God,
Jer 31: 3 I have loved you with an **e** love;
Da 4: 3 His kingdom is an **e** kingdom,

EVERY → EVERYTHING

Ge 7:23 He blotted out **e** living thing that
Ex 11: 5 **E** firstborn in the land of Egypt
Dt 8: 3 **e** word that comes from the mouth
Ecc 12:14 God will bring **e** deed into judgment
Isa 45:23 “To me **e** knee shall bow,
Mt 12:25 **“E** kingdom divided against itself
Ro 14:11 **e** knee shall bow to me, and **e** tongue
Php 2:10 at the name of Jesus **e** knee should
2Ti 3:17 equipped for **e** good work.
1Jn 4: 1 Beloved, do not believe **e** spirit,
Rev 21: 4 he will wipe **e** tear from their eyes.

EVERYTHING → EVERY

Ge 1:31 God saw **e** that he had made,
Ex 19: 8 **"E** that the LORD has spoken we will
Ecc 3: 1 For **e** there is a season,
1Co 10:31 do **e** for the glory of God.
1Ti 4: 4 For **e** created by God is good,
2Pe 1: 3 divine power has given us **e** needed

EVIDENCE

Dt 17: 6 On the **e** of two or three witnesses
Mt 18:16 by the **e** of two or three witnesses.
Sus 1:43 men have given false **e** against me.

EVIL → EVILDOER, EVILDOERS

Ge 2: 9 tree of the knowledge of good and **e.**
3: 5 be like God, knowing good and **e."**
6: 5 their hearts was only **e** continually.
Ex 32:22 the people, that they are bent on **e.**
Dt 13: 5 So you shall purge the **e** from your
Jdg 2:11 Then the Israelites did what was **e**
Ps 23: 4 the darkest valley, I fear no **e;**
Pr 8:13 The fear of the LORD is hatred of **e.**
Ecc 12:14 secret thing, whether good or **e.**
Isa 5:20 you who call **e** good and good **e,**
Mt 6:13 but rescue us from the **e** one.
12:35 **e** person brings **e** things out of an **e**
Lk 11:13 who are **e,** know how to give good
Jn 17:15 to protect them from the **e** one.
Ro 12:17 Do not repay anyone **e** for **e,**
Eph 5:16 of the time, because the days are **e.**
1Ti 6:10 of money is a root of all kinds of **e,**
1Pe 2:16 use your freedom as a pretext for **e.**
1Jn 5:18 and the **e** one does not touch them.
2Jn 1:11 to welcome is to participate in the **e**
3Jn 1:11 do not imitate what is **e** but imitate
Tob 12: 7 Do good and **e** will not overtake
Sir 7: 1 Do no **e,** and **e** will never overtake

EVILDOER → EVIL

Ps 52: 6 and will laugh at the **e,** saying,
Mt 5:39 But I say to you, Do not resist an **e.**

EVILDOERS → EVIL

2Sa 7:10 and **e** shall afflict them no more,
Ps 34:16 The face of the LORD is against **e,**
Lk 13:27 go away from me, all you **e!'**
1Pe 2:12 though they malign you as **e,**

EXALT → EXALTED, EXALTS

Ex 15: 2 my father's God, and I will **e** him.
Pr 4: 8 Prize her highly, and she will **e** you;
Isa 25: 1 I will **e** you, I will praise your name;
Lk 14:11 who **e** themselves will be humbled,
Jas 4:10 before the Lord, and he will **e** you.

EXALTED → EXALT

Ps 57: 5 Be **e,** O God, above the heavens.
97: 9 you are **e** far above all gods.
Isa 2:11 the LORD alone will be **e** in that day.
Php 2: 9 highly **e** him and gave him the name

EXALTS → EXALT

Pr 14:34 Righteousness **e** a nation,
Sir 7:11 for there is One who humbles and **e.**

EXAMINE

1Co 11:28 **E** yourselves, and only then eat of
2Co 13: 5 **E** yourselves to see whether you
Sir 18:20 Before judgment comes, **e** yourself;

EXAMPLE → EXAMPLES

Jn 13:15 For I have set you an **e,**
Php 3:17 according to the **e** you have in us.

EXAMPLES → EXAMPLE

1Co 10: 6 these things occurred as **e** for us,
1Pe 5: 3 but be **e** to the flock.

EXCEL → EXCELLENCE, EXCELLENT

1Co 14:12 strive to **e** in them for building up
Sir 33:23 **E** in all that you do;

EXCELLENCE → EXCEL

Php 4: 8 if there is any **e** and if there is

EXCELLENT → EXCEL

Isa 28:29 in counsel, and **e** in wisdom.
1Co 12:31 I will show you a still more **e** way.
Heb 1: 4 the name he has inherited is more **e**

EXCEPT

2Sa 22:32 And who is a rock, **e** our God?
Mt 11:27 no one knows the Son **e** the Father,
Lk 11:29 be given to it **e** the sign of Jonah.
Jn 14: 6 No one comes to the Father **e**

EXCHANGED

Ps 106:20 They **e** the glory of God for the
Ro 1:23 **e** the glory of the immortal God

EXCUSE

Jn 15:22 but now they have no **e** for their sin.
Ro 1:20 So they are without **e;**

EXHORT

Tit 2:15 **e** and reprove with all authority.
Heb 3:13 But **e** one another every day,

EXILE → EXILES

2Ki 25:11 carried into **e** the rest of the people
Ezr 6:21 of Israel who had returned from **e,**

EXILES → EXILE

1Pe 2:11 I urge you as aliens and **e**

EXIST → EXISTED, EXISTS

1Co 8: 6 are all things and for whom we **e,**
Heb 2:10 and through whom all things **e,**

EXISTED → EXIST
2Pe 3: 5 the word of God heavens **e** long ago
Rev 4:11 by your will they **e** and were created

EXISTS → EXIST
Ps 119:89 The LORD **e** forever;
Heb 11: 6 that he **e** and that he rewards those

EXPECTING
Lk 6:35 and lend, **e** nothing in return.
hp 3:20 that we are **e** a Savior,

EXPLAIN → EXPLAINED, EXPLAINING
2Ch 9: 2 Solomon that he could not **e** to her.
Da 5:12 to interpret dreams, **e** riddles,

EXPLAINED → EXPLAIN
Mk 4:34 but he **e** everything in private to his

EXPLAINING → EXPLAIN
2Ti 2:15 rightly **e** the word of truth.

EXPOSE → EXPOSED
Mt 1:19 unwilling to **e** her to public disgrace
Eph 5:11 of darkness, but instead **e** them.

EXPOSED → EXPOSE
Jn 3:20 so that their deeds may not be **e.**
Eph 5:13 everything **e** by the light becomes
Heb 10:33 sometimes being publicly **e** to abuse

EYE → EYES, EYEWITNESSES
Ex 21:24 **e** for **e,** tooth for tooth,
Ps 17: 8 Guard me as the apple of the **e;**
Mt 5:29 If your right **e** causes you to sin,
5:38 An **e** for an **e** and a tooth for a tooth.

7: 3 see the speck in your neighbor's **e,**
Mk 10:25 to go through the **e** of a needle
1Co 15:52 in the twinkling of an **e,** at the last
Rev 1: 7 the clouds; every **e** will see him,

EYES → EYE

Ge 3: 7 Then the **e** of both were opened,
Dt 29: 4 or **e** to see, or ears to hear.
2Ch 16: 9 **e** of the LORD range throughout the
Ps 121: 1 I lift up my **e** to the hills—
Pr 3: 7 Do not be wise in your own **e;**
22:12 The **e** of the LORD keep watch over
Isa 11: 3 He shall not judge by what his **e** see,
Jer 9: 1 and my **e** a fountain of tears,
Eze 1:18 rims of all four were full of **e** all
Da 10: 6 lightning, his **e** like flaming torches,
Zec 4:10 "These seven are the **e** of the LORD,
Mt 9:30 And their **e** were opened.
13:15 that they might not look with their **e,**
Lk 24:31 their **e** were opened, and they
Eph 1:18 with the **e** of your heart enlightened,
1Pe 3:12 **e** of the Lord are on the righteous,
1Jn 2:16 of the flesh, the desire of the **e,**
Rev 1:14 his **e** were like a flame of fire,
4: 6 full of **e** in front and behind:
21: 4 he will wipe every tear from their **e.**

EYEWITNESSES* → EYE, WITNESS

Lk 1: 2 who from the beginning were **e**
2Pe 1:16 but we had been **e** of his majesty.

EZEKIEL

Priest called to be prophet to the exiles (Eze 1-3; Sir 49:8). Symbolically acted out destruction of Jerusalem (Eze 4-5; 12; 24).

EZRA

Priest and teacher of the Law who led a return of exiles to Israel to reestablish temple and worship (Ezr 7-8). Corrected intermarriage of priests (Ezr 9-10; 1Es 8-9). Read Law at celebration of Feast of Tabernacles (Ne 8; 1Es 9:37-

55). Participated in dedication of Jerusalem’s walls (Ne 12).

F

FACE → FACES

Ge 1: 2 darkness covered the **f** of the deep,
32:30 saying, "For I have seen God **f** to **f,**
Ex 3: 6 Moses hid his **f,** for he was afraid to
34:30 the skin of his **f** was shining,
Nu 6:25 LORD make his **f** to shine upon you,
12: 8 With him I speak **f** to **f—**
Ps 4: 6 Let the light of your **f** shine on us,
Isa 54: 8 wrath for a moment I hid my **f**
Eze 39:29 I will never again hide my **f** from
Lk 9:29 the appearance of his **f** changed,
2Co 3: 7 not gaze at Moses' **f** because of the glory
Rev 1:16 his **f** was like the sun shining with

FACES → FACE

Eze 1: 6 Each had four **f,** and each
2Co 3:18 And all of us, with unveiled **f,**
Rev 9: 7 their **f** were like human **f,**

FACTIONS*

1Co 11:19 there have to be **f** among you,
Gal 5:20 anger, quarrels, dissensions, **f,**

FADE → FADES

Ps 37: 2 for they will soon **f** like the grass,
Isa 64: 6 We all **f** like a leaf,

FADES → FADE

Isa 40: 7 The grass withers, the flower **f,**
1Pe 5: 4 crown of glory that never **f** away.

FAIL → FAILED

Dt 31: 6 he will not **f** you or forsake you."
Jos 1: 5 I will not **f** you or forsake you.
Eze 47:12 will not wither nor their fruit **f,**
Mk 8:18 Do you have eyes, and **f** to see?

FAILED → FAIL

Jos 23:14 pass for you, not one of them has **f.**
1Ki 8:56 not one word has **f** of all his good
Ro 9: 6 not as though the word of God had **f**

FAINT

Ps 142: 3 When my spirit is **f,** you know my
Isa 40:31 they shall walk and not **f.**

FAITH → FAITHFUL, FAITHFULNESS, FAITHLESS

Ps 146: 6 in them; who keeps **f** forever;
Isa 7: 9 If you do not stand firm in **f,**
Hab 2: 4 but the righteous live by their **f.**
Mt 17:20 have **f** the size of a mustard seed,
Mk 2: 5 When Jesus saw their **f,** he said to
Lk 7:50 the woman, "Your **f** has saved you;
18: 8 comes, will he find **f** on earth?"
Ac 3:16 and the **f** that is through Jesus
Ro 1:17 one who is righteous will live by **f."**
3:28 that a person is justified by **f** apart
1Co 13:13 And now **f,** hope, and love abide,
Gal 3:11 one who is righteous will live by **f."**
Eph 4: 5 one Lord, one **f,** one baptism,
Php 3: 9 righteousness from God based on **f.**
1Ti 6:11 pursue righteousness, godliness, **f,**
2Ti 4: 7 finished the race, I have kept the **f.**
Heb 11: 1 **f** is the assurance of things hoped
12: 2 the pioneer and perfecter of our **f,**
Jas 2:17 **f** by itself, if it has no works, is dead
2Pe 1: 1 a **f** as precious as ours through the
1Jn 5: 4 that conquers the world, our **f.**
Jude 1: 3 the **f** that was once for all entrusted
Rev 2:13 and you did not deny your **f** in me
Sir 40:12 but good **f** will last forever.

FAITHFUL → FAITH

Dt 32: 4 A **f** God, without deceit, just and
Ps 4: 3 LORD has set apart the **f** for himself;

116:15 is the death of his **f** ones.
Mic 7: 2 The **f** have disappeared from the
Zec 8: 3 Jerusalem shall be called the **f** city,
Mt 24:45 “Who then is the **f** and wise slave,
1Co 10:13 God is **f,** and he will not let you be
1Th 5:24 The one who calls you is **f,**
Heb 10:23 for he who has promised is **f.**
1Pe 4:19 to a **f** Creator,
1Jn 1: 9 is **f** and just will forgive us our sins
Rev 1: 5 **f** witness, the firstborn of the dead,
19:11 Its rider is called **F** and True,
Wis 3: 9 the **f** will abide with him in love,
Sir 4:16 If they remain **f,** they will inherit

FAITHFULNESS → FAITH
Ex 34: 6 abounding in steadfast love and **f,**
Jos 24:14 and serve him in sincerity and in **f;**
Ps 26: 3 and I walk in **f** to you.
36: 5 to the heavens, your **f** to the clouds.
Pr 16: 6 By loyalty and **f** iniquity is atoned
Isa 11: 5 and **f** the belt around his loins.
Jer 31: 3 I have continued my **f** to you.
La 3:23 new every morning; great is your **f.**
Hos 4: 1 There is no **f** or loyalty, and no
Ro 3: 3 faithlessness nullify the **f** of God?
Gal 5:22 patience, kindness, generosity, **f,**

FAITHLESS → FAITH
Jer 3:14 Return, O **f** children, says the LORD,
Mt 17:17 “You **f** and perverse generation,
2Ti 2:13 if we are **f,** he remains faithful—
Rev 21: 8 But as for the cowardly, the **f,**

FALL → FALLEN, FALLING, FELL
Ps 91: 7 A thousand may **f** at your side,
Pr 16:18 and a haughty spirit before a **f.**
Lk 10:18 “I watched Satan **f** from heaven like
Ro 9:33 a rock that will make them **f,**
1Co 10:12 watch out that you do not **f.**

Heb 10:31 a fearful thing to **f** into the hands of
Sir 28:23 Those who forsake the Lord will **f**

FALLEN → FALL

2Sa 1:19 How the mighty have **f!**
Isa 14:12 **f** from heaven, O Day Star,
21: 9 he responded, **"F, f** is Babylon;
Rev 9: 1 I saw a star that had **f** from heaven
18: 2 **"F, f** is Babylon the great!

FALLING → FALL

Lk 22:44 [[like great drops of blood **f** down]]
Jude 1:24 him who is able to keep you from **f,**

FALSE

Dt 5:20 Neither shall you bear **f** witness
2Ki 17:15 went after **f** idols and became **f;**
Mt 7:15 "Beware of **f** prophets, who come to
Mk 13:22 **F** messiahs and **f** prophets will
Heb 6:18 impossible that God would prove **f,**
2Pe 2: 1 there will be **f** teachers among you,
Rev 16:13 and from the mouth of the **f** prophet.
20:10 where the beast and the **f** prophet
LtJ 6: 8 but they are **f** and cannot speak.
Sus 1:61 convicted them of bearing **f** witness;

FAMILIES → FAMILY

Ac 3:25 all the **f** of the earth shall be blessed.
Tit 1:11 are upsetting whole **f** by teaching

FAMILY → FAMILIES

Pr 6:19 and one who sows discord in a **f.**
Gal 6:10 especially for those of the **f** of faith.
Eph 3:15 from whom every **f** in heaven and
1Pe 2:17 Love the **f** of believers.

FAMINE

Ge 12:10 Now there was a **f** in the land.
41:27 They are seven years of **f.**

Ru 1: 1 there was a **f** in the land,
Ps 37:19 in the days of **f** they have abundance
Am 8:11 not a **f** of bread, or a thirst for water,
Ac 11:28 there would be a severe **f** over all
Ro 8:35 or distress, or persecution, or **f,**

FAR

Nu 16: 3 “You have gone too **f!**
1Sa 7:12 “Thus **f** the LORD has helped us.”
Isa 57:19 Peace, peace, to the **f** and the near,
Jer 23:23 and not a God **f** off?
Mk 7: 6 but their hearts are **f** from me;
12:34 are not **f** from the kingdom of God.”

FAST → FASTED, FASTING

Isa 58: 5 Is such the **f** that I choose,
Mt 6:16 “And whenever you **f,**
Lk 18:12 I **f** twice a week; I give

FASTED → FAST

Mt 4: 2 He **f** forty days and forty nights,

FASTING → FAST

Mt 6:16 so as to show others that they are **f.**

FATHER → FATHER’S

Ge 2:24 a man leaves his **f** and his mother
Ex 20:12 Honor your **f** and your mother,
21:15 Whoever strikes **f** or mother shall
2Sa 7:14 I will be a **f** to him, and he shall be
Ps 89:26 cry to me, ‘You are my **F,** my God,
Pr 28:24 Anyone who robs **f** or mother and
Isa 8: 4 child knows how to call “My **f”** or
9: 6 Mighty God, Everlasting **F,** Prince
Jer 3:19 I thought you would call me, My **F,**
Mal 1: 6 If then I am a **f,** where is the honor
Mt 6: 9 Our **F** in heaven, hallowed be your
28:19 the name of the **F** and of the Son and
Lk 18:20 Honor your **f** and mother.’”

Jn 5:18 but was also calling God his own **F,**
8:44 You are from your **f** the devil,
14: 6 comes to the **F** except through me.
Ro 8:15 When we cry, “Abba! **F!”**
Gal 4: 6 into our hearts, crying, “Abba! **F!”**
Eph 6: 2 “Honor your **f** and mother”—
Heb 1: 5 be his **F,** and he will be my Son”?
12: 9 to be subject to the **F** of spirits
Jas 1:17 coming down from the **F** of lights,
Rev 3: 5 confess your name before my **F**
Wis 2:16 and boasts that God is his **f.**
Sir 3: 3 who honor their **f** atone for sins,

FATHER’S → FATHER
Lk 2:49 that I must be in my **F** house?”
Jn 1:14 the glory as of a **f** only son,
2:16 making my **F** house a marketplace!”
10:29 can snatch it out of the **F** hand.
14: 2 **F** house there are many dwelling

FAULT
Ro 9:19 “Why then does he still find **f?**
Sir 11: 7 Do not find **f** before you investigate;

FAVOR → FAVORITISM
Ge 6: 8 Noah found **f** in the sight of the
Ex 33:12 you have also found **f** in my sight.’
Ps 30: 5 his **f** is for a lifetime.
Isa 49: 8 In a time of **f** I have answered you,
Zec 11: 7 I named **F,** the other I named Unity,
Lk 4:19 proclaim the year of the Lord’s **f.”**

FAVORITISM* → FAVOR
Jas 2: 1 with your acts of **f** really believe

FEAR → AFRAID, FEARED, FEARFULLY, FEARS
Ge 22:12 for now I know that you **f** God,
Dt 6:13 The LORD your God you shall **f;**
Ps 19: 9 the **f** of the LORD is pure, enduring

23: 4 the darkest valley, I **f** no evil;
27: 1 and my salvation; whom shall I **f?**
Pr 1: 7 **f** of the LORD is the beginning of
Ecc 12:13 **F** God, and keep his commandments
Mt 10:28 rather **f** him who can destroy both
Mk 5:36 “Do not **f,** only believe.”
Php 2:12 work out your own salvation with **f**
1Pe 3:14 Do not **f** what they **f,**
1Jn 4:18 but perfect love casts out **f;**
Rev 14: 7 **“F** God and give him glory,
Sir 1:11 The **f** of the Lord is glory

FEARED → FEAR
Ex 14:31 the people **f** the LORD and believed
Job 1: 1 **f** God and turned away from evil.
Hag 1:12 and the people **f** the LORD.

FEARFULLY* → FEAR
Ps 139:14 I am **f** and wonderfully made.

FEARS → FEAR
Ps 34: 4 and delivered me from all my **f.**
Pr 31:30 a woman who **f** the LORD is to be
Jdt 16:16 whoever **f** the Lord is great forever.
Sir 15: 1 Whoever **f** the Lord will do this,

FED → FEED
Dt 8:16 **f** you in the wilderness with manna
Ps 80: 5 have **f** them with the bread of tears,
Eze 34: 8 but the shepherds have **f** themselves,

FEED → FED
Isa 40:11 He will **f** his flock like a shepherd;
65:25 wolf and the lamb shall **f** together,
Jn 21:15 Jesus said to him, **“F** my lambs.”
Ro 12:20 “if your enemies are hungry, **f** them;

FEET → FOOT
Ps 8: 6 you have put all things under their **f,**

119:105 Your word is a lamp to my **f**
Da 2:33 its **f** partly of iron and partly of clay.
Mt 22:44 I put your enemies under your **f"'?**
Lk 24:39 Look at my hands and my **f;**
Jn 13: 5 and began to wash the disciples' **f**
Ro 16:20 shortly crush Satan under your **f.**
1Co 15:25 put all his enemies under his **f.**
Heb 1:13 enemies a footstool for your **f"?**
Rev 1:15 his **f** were like burnished bronze,

FELLOWSHIP

Ac 2:42 to the apostles' teaching and **f,**
2Co 6:14 Or what **f** is there between light and
1Jn 1: 3 and truly our **f** is with the Father and

FEMALE

Ge 1:27 male and **f** he created them.
Mk 10: 6 'God made them male and **f.'**
Gal 3:28 there is no longer male and **f;**

FESTIVAL → FESTIVALS

Ex 23:14 in the year you shall hold a **f** for me.
1Co 5: 8 Therefore, let us celebrate the **f,**

FESTIVALS → FESTIVAL

Lev 23: 2 are the appointed **f** of the LORD
Ne 10:33 the new moons, the appointed **f,**
Col 2:16 of food and drink or of observing **f,**

FEVER

Dt 28:22 will afflict you with consumption, **f,**
Mk 1:30 mother-in-law was in bed with a **f,**

FEW

Ps 105:12 When they were **f** in number,
Ecc 5: 2 therefore let your words be **f.**
Mt 22:14 many are called, but **f** are chosen."
Lk 13:23 "Lord, will only a **f** be saved?"

FIELD → FIELDS

Pr 31:16 She considers a **f** and buys it;
Mt 6:28 Consider the lilies of the **f,** how
13:44 is like treasure hidden in a **f,**
24:40 Then two will be in the **f;**
1Co 3: 9 you are God's **f,** God's building.

FIELDS → FIELD

Lk 2: 8 there were shepherds living in the **f,**
Jn 4:35 see how the **f** are ripe for harvesting.

FIG → FIGS

Ge 3: 7 and they sewed **f** leaves together
Hab 3:17 Though the **f** tree does not blossom,
Mt 24:32 "From the **f** tree learn its lesson:
Lk 13: 6 "A man had a **f** tree planted in his

FIGHT → FOUGHT

Ex 14:14 The LORD will **f** for you,
Ps 35: 1 **f** against those who **f** against me!
1Ti 1:18 you may **f** the good **f,**
2Ti 4: 7 I have fought the good **f,**

FIGS → FIG

Jer 24: 1 LORD showed me two baskets of **f**
Lk 6:44 **F** are not gathered from thorns,

FILL → FILLED, FULL, FULLNESS

Ge 1:28 and **f** the earth and subdue it;
9: 1 fruitful and multiply, and **f** the earth.
Ps 72:19 may his glory **f** the whole earth.
Jer 23:24 Do I not **f** heaven and earth?
Eph 4:10 so that he might **f** all things.)

FILLED → FILL

Ex 1: 7 so that the land was **f** with them.
40:34 glory of the LORD **f** the tabernacle.
1Ki 8:11 glory of the LORD **f** the house of the
Eze 43: 5 the glory of the LORD **f** the temple.

Lk 1:15 he will be **f** with the Holy Spirit.
Ac 2: 4 were **f** with the Holy Spirit and
Eph 5:18 but be **f** with the Spirit,

FILTHY

Isa 64: 6 righteous deeds are like a **f** cloth.
Zec 3: 3 Joshua was dressed with **f** clothes
Rev 22:11 and the **f** still be **f,**

FIND → FINDS, FOUND

Nu 32:23 and be sure your sin will **f** you out.
Dt 4:29 you will **f** him if you search after
Jer 29:13 you search for me, you will **f** me;
Mt 11:29 and you will **f** rest for your souls.

16:25 lose their life for my sake will **f** it.
Lk 11: 9 search, and you will **f;**

FINDS → FIND

Pr 8:35 For whoever **f** me **f** life and obtains
18:22 He who **f** a wife **f** a good thing,

FINGER

Ex 8:19 "This is the **f** of God!"
Dt 9:10 tablets written with the **f** of God;
Mt 23: 4 themselves are unwilling to lift a **f**
Lk 11:20 if it is by the **f** of God that I cast out

FINISHED

Ge 2: 2 on the seventh day God **f** the work
Ex 40:33 So Moses **f** the work.
Jn 19:30 received the wine, he said, "It is **f."**
Sir 38: 8 God's works will never be **f;**

FIRE → FIERY

Ex 3: 2 appeared to him in a flame of **f** out
13:21 and in a pillar of **f** by night, to give
Lev 9:24 **F** came out from the LORD and
Nu 11: 1 the **f** of the LORD burned against

Dt 4:24 the LORD your God is a devouring **f,**
1Ki 19:12 but the LORD was not in the **f;**

2Ki 2:11 a chariot of **f** and horses of **f** separated
2Ch 7: 1 **f** came down from heaven and
Isa 66:24 their **f** shall not be quenched,
Da 3:25 walking in the middle of the **f,**
Zec 2: 5 For I will be a wall of **f** all around it,
Mal 3: 2 For he is like a refiner's **f** and like
Mt 3:11 baptize you with the Holy Spirit and **f.**
Mk 9:43 to go to hell, to the unquenchable **f.**
Ac 2: 3 Divided tongues, as of **f,** appeared
1Co 3:13 the **f** will test what sort of work each
Heb 12:29 indeed our God is a consuming **f.**
Jas 3: 6 And the tongue is a **f.**
2Pe 3:10 elements will be dissolved with **f,**
Rev 20:14 the second death, the lake of **f;**
Sir 7:17 punishment of the ungodly is **f** and

FIRM → FIRMLY
Ex 14:13 "Do not be afraid, stand **f,**
Isa 7: 9 If you do not stand **f** in faith,
2Co 1:24 because you stand **f** in the faith.
Eph 6:13 having done everything, to stand **f.**
Heb 3: 6 if we hold **f** the confidence

FIRMAMENT
Ps 19: 1 and the **f** proclaims his handiwork.
150: 1 praise him in his mighty **f!**

FIRMLY → FIRM
Ps 119:89 your word is **f** fixed in heaven.
Ecc 12:11 like nails **f** fixed are the collected

FIRST → FIRSTBORN
Ge 1: 5 and there was morning, the **f** day.
Nu 18:15 The **f** issue of the womb of all
Pr 8:22 the **f** of his acts of long ago.
Isa 41: 4 I, the LORD, am **f,**

Mt 6:33 But strive **f** for the kingdom of God
Mk 10:31 But many who are **f** will be last, and the last will be **f.”**
16: 2 very early on the **f** day of the week,
Jn 2:11 Jesus did this, the **f** of his signs,
Ac 11:26 disciples were **f** called “Christians.”
Ro 1:16 to the Jew **f** and also to the Greek.
1Co 15:45 it is written, “The **f** man, Adam,
1Th 4:16 and the dead in Christ will rise **f.**
1Jn 4:19 We love because he **f** loved us.
Rev 1:17 I am the **f** and the last,
20: 5 This is the **f** resurrection.
21: 1 the **f** heaven and the **f** earth

FIRSTBORN → BEAR, FIRST
Ex 4:22 ‘Thus says the LORD: Israel is my **f**
12:29 the LORD struck down all the **f**
13: 2 Consecrate to me all the **f;**
Ps 78:51 He struck all the **f** in Egypt,
Zec 12:10 as one weeps over a **f.**
Lk 2: 7 And she gave birth to her **f** son and
Col 1:15 invisible God, the **f** of all creation;
Heb 1: 6 when he brings the **f** into the world,
Rev 1: 5 faithful witness, the **f** of the dead,
Sir 36:17 whom you have named your **f,**
2Es 6:58 whom you have called your **f,**

FISH
Ge 1:26 have dominion over the **f** of the sea,
Jnh 2: 1 his God from the belly of the **f,**
Mt 7:10 Or if the child asks for a **f,** will give
Jn 6: 9 has five barley loaves and two **f.**

FIVE
1Sa 17:40 chose **f** smooth stones from the wadi
Mt 14:19 Taking the **f** loaves and the two fish,
1Co 14:19 church I would rather speak **f** words

FLAME
Ex 3: 2 in a **f** of fire out of a bush;

Isa 10:17 and his Holy One a **f;**
Rev 19:12 His eyes are like a **f** of fire,
Aza 1:26 drove the fiery **f** out of the furnace,

FLED → FLEE

Ex 2:15 But Moses **f** from Pharaoh.
1Sa 19:18 Now David **f** and escaped;
Mk 14:50 All of them deserted him and **f.**
Rev 12: 6 the woman **f** into the wilderness,
20:11 and the heaven **f** from his presence,

FLEE → FLED

Ps 11: 1 **"F** like a bird to the mountains;
139: 7 where can I **f** from your presence?
Isa 30:17 A thousand shall **f** at the threat of
1Co 10:14 **f** from the worship of idols.
Jas 4: 7 Resist the devil, and he will **f** from

FLESH

Ge 2:23 is bone of my bones and **f** of my **f;**
2:24 and they become one **f.**
Job 19:26 then in my **f** I shall see God,
Eze 36:26 of stone and give you a heart of **f.**
Mt 16:17 For **f** and blood has not revealed this
26:41 but the **f** is weak."
Jn 1:14 the Word became **f** and lived among
3: 6 What is born of the **f** is **f,**
Ro 8: 4 to the **f** but according to the Spirit.
2Co 12: 7 a thorn was given me in the **f,**
Gal 5:19 Now the works of the **f** are obvious:
Eph 6:12 not against enemies of blood and **f,**
1Pe 1:24 "All **f** is like grass and all its glory
1Jn 4: 2 that Jesus Christ has come in the **f**

FLOCK

Isa 40:11 He will feed his **f** like a shepherd;
Eze 34:22 I will save my **f,** and they shall no
Mt 26:31 the sheep of the **f** will be scattered.'
Lk 12:32 "Do not be afraid, little **f,**

Jn 10:16 So there will be one **f,** one shepherd.
1Pe 5: 3 but be examples to the **f.**

FLOGGED
Jn 19: 1 Pilate took Jesus and had him **f.**
Ac 5:40 the apostles, they had them **f.**

FLOOD
Ge 7: 7 the ark to escape the waters of the **f.**
9:15 waters shall never again become a **f**
Ps 29:10 The LORD sits enthroned over the **f;**
2Pe 2: 5 a **f** on a world of the ungodly;
Sir 40:10 and on their account the **f** came.

FLOW → FLOWING, FLOWS
Zec 14: 8 waters shall **f** out from Jerusalem,
Jn 7:38 'Out of the believer's heart shall **f**

FLOWER
Isa 40: 7 The grass withers, the **f** fades,
1Pe 1:24 The grass withers, and the **f** falls,

FLOWING → FLOW
Ex 3: 8 a land **f** with milk and honey,
Jos 5: 6 a land **f** with milk and honey.
Eze 47: 1 water was **f** from below the
Rev 22: 1 **f** from the throne of God and

FOE
Ex 23:22 and a **f** to your foes.
Ps 60:11 O grant us help against the **f,**

FOLLOW → FOLLOWED
Ex 16: 4 whether they will **f** my instruction
Dt 6:14 Do not **f** other gods, any of the gods
1Ki 18:21 If the LORD is God, **f** him;
Ps 23: 6 mercy shall **f** me all the days of my
Lk 9:23 take up their cross daily and **f** me.
Jn 10:27 I know them, and they **f** me.

Rev 14: 4 these **f** the Lamb wherever he goes.

FOLLOWED → FOLLOW

Jdg 2:12 they **f** other gods, from among the
Jer 9:14 have stubbornly **f** their own hearts
Mk 1:18 they left their nets and **f** him.
Rev 13: 3 the whole earth **f** the beast.

FOLLY → FOOL

Pr 13:16 but the fool displays **f.**
26: 4 not answer fools according to their **f**
Ecc 2:13 that wisdom excels **f** as light excels
Mk 7:22 envy, slander, pride, **f.**

FOOD → FOODS

Ge 1:30 I have given every green plant for **f.**
9: 3 thing that lives shall be **f** for you;
Ps 136:25 who gives **f** to all flesh,
Mt 6:25 Is not life more than **f,**
Jn 6:55 for my flesh is true **f** and my blood
1Co 8: 8 **"F** will not bring us close to God."
1Mc 1:63 to die rather than to be defiled by **f**

FOODS → FOOD

Mk 7:19 (Thus he declared all **f** clean.)
1Ti 4: 3 and demand abstinence from **f,**

FOOL → FOLLY, FOOLISH, FOOLISHNESS, FOOLS

Pr 15: 5 A **f** despises a parent's instruction,
20: 3 but every **f** is quick to quarrel.
Mt 5:22 'You **f,'** you will be liable to the
2Co 11:21 I am speaking as a **f**—I also dare to

FOOLISH → FOOL

Pr 17:25 **F** children are a grief to their father
Jer 5:21 O **f** and senseless people,
Mt 7:26 like a **f** man who built his house
25: 2 Five of them were **f,** and five were
1Co 1:20 Has not God made **f** the wisdom of

Gal 3: 1 **f** Galatians! Who has bewitched
Tit 3: 3 For we ourselves were once **f,**

FOOLISHNESS → FOOL
1Co 1:18 cross is **f** to those who are perishing,
3:19 wisdom of this world is **f** with God.

FOOLS → FOOL
Ps 14: 1 **F** say in their hearts, "There is no God."
Pr 1: 7 **f** despise wisdom and instruction.
10:21 but **f** die for lack of sense.
Ecc 5: 4 for he has no pleasure in **f.**
Ro 1:22 Claiming to be wise, they became **f;**
1Co 4:10 We are **f** for the sake of Christ,

FOOT → FEET, FOOTSTOOL
Ps 91:12 will not dash your **f** against a stone.
Mt 18: 8 or your **f** causes you to stumble,
Lk 4:11 not dash your **f** against a stone.'"

FOOTSTOOL → FOOT
Ps 110: 1 until I make your enemies your **f."**
Isa 66: 1 is my throne and the earth is my **f;**
Heb 10:13 until his enemies would be made a **f**

FORCES
Mt 5:41 and if anyone **f** you to go one mile,
Eph 6:12 spiritual **f** of evil in the heavenly

FOREHEAD → FOREHEADS
Ex 13: 9 and as a reminder on your **f,**
1Sa 17:49 and struck the Philistine on his **f;**
Rev 13:16 marked on the right hand or the **f,**

FOREHEADS → FOREHEAD
Eze 9: 4 and put a mark on the **f** of those
Rev 7: 3 of our God with a seal on their **f."**
20: 4 not received its mark on their **f**

FOREIGN → FOREIGNER, FOREIGNERS

Jos 24:23 “Then put away the **f** gods that are
Ps 81: 9 you shall not bow down to a **f** god.

FOREIGNER → FOREIGN

Ex 12:43 no **f** shall eat of it,
1Co 14:11 and the speaker a **f** to me.

FOREIGNERS → FOREIGN

1Co 14:21 by the lips of **f** I will speak to this
Heb 11:13 were strangers and **f** on the earth,

FOREKNEW* → KNOW

Ro 8:29 whom he **f** he also predestined to
11: 2 not rejected his people whom he **f.**

FORERUNNER* → RUN

Heb 6:20 a **f** on our behalf, has entered,

FORESEEING* → SEE

Ac 2:31 **F** this, David spoke of the
Gal 3: 8 **f** that God would justify the Gentiles

FORESKIN

Ge 17:14 circumcised in the flesh of his **f**
Dt 10:16 Circumcise, then, the **f** of your heart

FORETOLD → TELL

Isa 43: 9 and **f** to us the former things?
Ac 3:18 this way God fulfilled what he had **f**

FOREVER

Ge 3:22 the tree of life, and eat, and live **f”**
6: 3 spirit shall not abide in mortals **f,**
Ex 3:15 This is my name **f,** and this my title
2Sa 7:13 the throne of his kingdom **f.**
1Ch 16:15 Remember his covenant **f,**
Ps 19: 9 fear of the LORD is pure, enduring **f;**
110: 4 “You are a priest **f** according to the

117: 2 faithfulness of the LORD endures **f.**
Ecc 3:14 that whatever God does endures **f;**
Isa 40: 8 the word of our God will stand **f.**
51: 6 but my salvation will be **f,**
Jn 6:51 eats of this bread will live **f;**
14:16 another Advocate, to be with you **f.**
Heb 5: 6 "You are a priest **f,** according to the
13: 8 the same yesterday and today and **f.**
1Pe 1:25 but the word of the Lord endures **f."**
Rev 1:18 I am alive **f** and ever;
11:15 and he will reign **f** and ever."
22: 5 and they will reign **f** and ever.
Wis 5:15 But the righteous live **f,**

FORFEIT
Mk 8:36 the whole world and **f** their life?

FORGAVE → FORGIVE
Ps 32: 5 and you **f** the guilt of my sin.
85: 2 You **f** the iniquity of your people;
Col 2:13 when he **f** us all our trespasses,

FORGET → FORGOT, FORGOTTEN
Dt 4:23 So be careful not to **f** the covenant
6:12 take care that you do not **f** the LORD,
Ps 137: 5 If I **f** you, O Jerusalem, let my right
Pr 4: 5 Get wisdom; get insight: do not **f,**
Isa 49:15 these may **f,** yet I will not **f** you.

FORGIVE → FORGAVE, FORGIVEN, FORGIVENESS, FORGIVING
Ge 18:26 **f** the whole place for their sake."
Ex 32:32 But now, if you will only **f** their sin
Nu 14:20 the LORD said, "I do **f,**
1Ki 8:30 your dwelling place; heed and **f.**
Ne 9:17 But you are a God ready to **f,**
Ps 79: 9 and **f** our sins, for your name's sake.
Eze 16:63 when I **f** you all that you have done,
Da 9:19 O Lord, hear; O Lord, **f;**
Mt 6:12 And **f** us our debts, as we

Lk 5:24 has authority on earth to **f** sins”—
1Jn 1: 9 is faithful and just will **f** us our sins
Sir 5: 6 he will **f** the multitude of my sins,”
Man 1:13 **f** me, O Lord, **f** me!

FORGIVEN → FORGIVE
Lev 4:20 for them, and they shall be **f.**
Ps 32: 1 are those whose transgression is **f,**
Mt 6:12 as we also have **f** our debtors.
12:31 against the Spirit will not be **f.**
Mk 2: 9 to the paralytic, ‘Your sins are **f,’**
Ac 2:38 so that your sins may be **f;**
Ro 4: 7 are those whose iniquities are **f,**
Eph 4:32 as God in Christ has **f** you.

FORGIVENESS → FORGIVE
Mk 1: 4 a baptism of repentance for the **f**
3:29 against the Holy Spirit can never have **f,**
Col 1:14 we have redemption, the **f** of sins.
Heb 9:22 the shedding of blood there is no **f**

FORGIVING → FORGIVE
Ex 34: 7 **f** iniquity and transgression and sin,
Ps 86: 5 For you, O Lord, are good and **f,**
Eph 4:32 **f** one another, as God in Christ has

FORGOT → FORGET
Dt 32:18 you **f** the God who gave you birth.
Jer 23:27 just as their ancestors **f** my name
Hos 2:13 and went after her lovers, and **f** me,
Bar 4: 8 You **f** the everlasting God,

FORGOTTEN → FORGET
Ps 77: 9 Has God **f** to be gracious?
Isa 49:14 forsaken me, my Lord has **f** me.”
Heb 12: 5 And you have **f** the exhortation

FORM → FORMED, FORMLESS
Ex 20: 4 in the **f** of anything that is in heaven

Lk 3:22 descended upon him in bodily **f**

FORMED → FORM

Ge 2: 7 the LORD God **f** man from the dust
Ps 139:13 you who **f** my inward parts;
Gal 4:19 until Christ is **f** in you,

FORMLESS* → FORM

Ge 1: 2 the earth was a **f** void and darkness
Wis 11:17 created the world out of **f** matter,

FORNICATION → FORNICATOR, FORNICATORS

Mk 7:21 that evil intentions come: **f,**
1Co 6:13 meant not for **f** but for the Lord,
Gal 5:19 works of the flesh are obvious: **f,**
Rev 19: 2 who corrupted the earth with her **f,**

FORNICATOR* → FORNICATION

1Co 6:18 but the **f** sins against the body itself.
Eph 5: 5 that no **f** or impure person,
Sir 23:17 To a **f** all bread is sweet;

FORNICATORS → FORNICATION

1Ti 1:10 **f,** sodomites, slave traders, liars,
Rev 22:15 and sorcerers and **f** and murderers

FORSAKE → FORSAKEN

Dt 31: 6 he will not fail you or **f** you."
Jos 1: 5 I will not fail you or **f** you.
Jer 17:13 All who **f** you shall be put to shame;
Heb 13: 5 "I will never leave you or **f** you."

FORSAKEN → FORSAKE

Ps 9:10 O LORD, have not **f** those who seek
22: 1 my God, why have you **f** me?
Mt 27:46 my God, why have you **f** me?"
2Co 4: 9 persecuted, but not **f;**

FORTRESS

2Sa 22: 2 The LORD is my rock, my **f,** and my
Ps 71: 3 for you are my rock and my **f.**

FORTUNES

Dt 30: 3 LORD your God will restore your **f**
Jer 32:44 I will restore their **f,** says the LORD.

FORTY

Ge 7: 4 rain on the earth for **f** days and **f**
Nu 14:34 **f** days, for every day a year,
1Ki 19: 8 **f** days and **f** nights to Horeb
Jnh 3: 4 And he cried out, **"F** days more,
Mt 4: 2 He fasted **f** days and **f** nights,
Heb 3:17 with whom was he angry **f** years?
2Es 14:42 They sat **f** days; they wrote

FOUGHT → FIGHT

Jos 10:42 the LORD God of Israel **f** for Israel.
2Ti 4: 7 I have **f** the good fight,
Rev 12: 7 and his angels **f** against the dragon.

FOUND → FIND

Isa 55: 6 Seek the LORD while he may be **f,**
65: 1 be **f** by those who did not seek me.
Lk 15:24 he was lost and is **f!'**
Ro 10:20 **f** by those who did not seek me;
Rev 20:15 not **f** written in the book of life was

FOUNDATION → FOUNDATIONS

1Ki 6:37 **f** of the house of the LORD was laid,
Ezr 3: 6 **f** of the temple of the LORD was not
Isa 28:16 See, I am laying in Zion a **f** stone,
1Co 3:11 that **f** is Jesus Christ.
Eph 2:20 built upon the **f** of the apostles and
2Ti 2:19 But God's firm **f** stands,

FOUNDATIONS → FOUNDATION

Heb 11:10 looked forward to the city that has **f,**
Rev 21:14 the wall of the city has twelve **f,**

FOUNTAIN

Ps 36: 9 For with you is the **f** of life;
Pr 16:22 Wisdom is a **f** of life to one who
Jer 9: 1 and my eyes a **f** of tears,
Joel 3:18 a **f** shall come forth from the house
Zec 13: 1 a **f** shall be opened for the house of

FOUR

Eze 1: 5 something like **f** living creatures.
10:14 Each one had **f** faces:
Rev 4: 6 are **f** living creatures,

FOXES

Jdg 15: 4 went and caught three hundred **f,**
Lk 9:58 Jesus said to him, **"F** have holes,

FRAGRANCE → FRAGRANT

2Co 2:14 spreads in every place the **f**

FRAGRANT → FRAGRANCE

Ex 25: 6 anointing oil and for the **f** incense,
Eph 5: 2 a **f** offering and sacrifice to God.

FRANKINCENSE → INCENSE

Isa 60: 6 They shall bring gold and **f,**
Mt 2:11 gifts of gold, **f,** and myrrh.

FREE → FREED, FREEDOM, FREEWILL

Ex 21: 2 in the seventh he shall go out a **f**
Ps 146: 7 The LORD sets the prisoners **f;**
Jn 8:32 and the truth will make you **f."**
Ro 6:23 but the **f** gift of God is eternal life
1Co 9:21 not **f** from God's law but am under
Gal 3:28 there is no longer slave or **f,**
Eph 6: 8 whether we are slaves or **f.**

FREED → FREE

Ac 2:24 having **f** him from death,

Rev 1: 5 **f** us from our sins by his blood,

FREEDOM → FREE

2Co 3:17 the Spirit of the Lord is, there is **f.**
Gal 5: 1 For **f** Christ has set us free.
1Pe 2:16 not use your **f** as a pretext for evil.

FREEWILL → FREE, WILL

Ex 35:29 as a **f** offering to the LORD.
Ps 54: 6 With a **f** offering I will sacrifice to

FRIEND → FRIENDS, FRIENDSHIP

Ex 33:11 as one speaks to a **f.**
Pr 17:17 A **f** loves at all times,
18:24 but a true **f** sticks closer than one's
Mt 11:19 a **f** of tax collectors and sinners!'
Jas 2:23 and he was called the **f** of God.
4: 4 a **f** of the world becomes an enemy
Sir 7:18 Do not exchange a **f** for money,

FRIENDS → FRIEND

Job 2:11 when Job's three **f** heard of all
Jn 15:13 to lay down one's life for one's **f.**
Sir 6:15 Faithful **f** are beyond price;

FRIENDSHIP → FRIEND

Ps 25:14 The **f** of the LORD is for those who
Jas 4: 4 know that **f** with the world is enmity

FRINGES*

Nu 15:38 to make **f** on the corners of their
Mt 23: 5 phylacteries broad and their **f** long.

FRUIT → FRUITFUL, FRUITLESS, FRUITS

Ge 3: 6 she took of its **f** and ate;
Dt 28: 4 Blessed shall be the **f** of your womb,
Ps 1: 3 which yield their **f** in its season,
Pr 8:19 My **f** is better than gold,
Eze 47:12 will not wither nor their **f** fail,

Hos 14: 2 and we will offer the **f** of our lips.
Mt 3: 8 Bear **f** worthy of repentance.
Lk 6:44 for each tree is known by its own **f.**
Jn 15: 2 branch that bears **f** he prunes to make it bear more **f.**
Col 1:10 as you bear **f** in every good work
Heb 13:15 the **f** of lips that confess his name.
Rev 22: 2 tree of life with its twelve kinds of **f,**

FRUITFUL → FRUIT
Ge 1:22 Be **f** and multiply and fill the waters
9: 1 said to them, "Be **f** and multiply,
Ex 1: 7 the Israelites were **f** and prolific;

FRUITS → FRUIT
Ex 23:16 of the first **f** of your labor,
Pr 3: 9 with the first **f** of all your produce;
Mt 7:16 You will know them by their **f.**
Ro 8:23 who have the first **f** of the Spirit,
1Co 15:23 in his own order: Christ the first **f,**
Rev 14: 4 as first **f** for God and the Lamb,

FULFILL → FULFILLED, FULFILLING
Ps 20: 5 May the LORD **f** all your petitions.
Ecc 5: 4 **F** what you vow.
Mt 5:17 I have come not to abolish but to **f.**
Gal 6: 2 way you will **f** the law of Christ.
Jas 2: 8 really **f** the royal law according to

FULFILLED → FULFILL
Mk 1:15 "The time is **f,** and the kingdom
Lk 24:44 prophets, and the psalms must be **f."**
Ro 8: 4 requirement of the law might be **f**

FULFILLING → FULFILL
Ro 9:31 did not succeed in **f** that law.
13:10 love is the **f** of the law.

FULL → FILL
Isa 6: 3 the whole earth is **f** of his glory."

Eze 10:12 were **f** of eyes all around.
37: 1 it was **f** of bones.
Mt 6:22 your whole body will be **f** of light;
Jn 1:14 **f** of grace and truth.
Rev 4: 6 **f** of eyes in front and behind:
Sir 42:16 work of the Lord is **f** of his glory.

FULLNESS → FILL

Jn 1:16 From his **f** we have all received,
1Co 10:26 “the earth and its **f** are the Lord’s.”
Gal 4: 4 But when the **f** of time had come,
Eph 3:19 may be filled with all the **f** of God.
Col 1:19 in him all the **f** of God was pleased

FURNACE

Isa 48:10 have tested you in the **f** of adversity.
Da 3: 6 be thrown into a **f** of blazing fire.”
Mt 13:42 will throw them into the **f** of fire,
Aza 1:26 of the Lord came down into the **f**

FURNITURE

Ex 25: 9 the tabernacle and of all its **f,**

FURY

Ps 2: 5 and terrify them in his **f,**
La 2: 4 he has poured out his **f** like fire.
Ro 2: 8 there will be wrath and **f.**
Rev 16:19 the wine-cup of the **f** of his wrath.

FUTILE

Ro 1:21 but they became **f** in their thinking,
1Co 3:20 thoughts of the wise, that they are **f.**

FUTURE

Pr 24:20 for the evil have no **f;**
Jer 31:17 hope for your **f,** says the LORD:
1Co 3:22 life or death or the present or the **f—**
1Ti 6:19 of a good foundation for the **f,**

G

GABRIEL*

Angel who interpreted Daniel's visions (Da 8:16-26; 9:20-27); announced births of John (Lk 1:11-20), Jesus (Lk 1:26-38).

GAD

1. Son of Jacob by Zilpah (Ge 30:9-11; 35:26; 1Ch 2:2). Tribe of blessed (Ge 49:19; Dt 33:20-21), numbered (Nu 1:25; 26:18), allotted land east of the Jordan (Nu 32; 34:14; Jos 18:7; 22), west (Eze 48:27-28), 12,000 from (Rev 7:5).

2. Prophet; seer of David (1Sa 22:5; 2Sa 24:11-19; 1Ch 29:29).

GAIN

Ecc 1: 3 What do people **g** from all the toil
Lk 9:25 if they **g** the whole world,
Php 1:21 living is Christ and dying is **g.**
3: 8 in order that I may **g** Christ
1Ti 6: 5 that godliness is a means of **g.**

GALILEAN → GALILEE

Mt 26:69 "You also were with Jesus the **G."**

GALILEANS → GALILEE

Ac 2: 7 not all these who are speaking **G?**

GALILEE → GALILEAN, GALILEANS

Isa 9: 1 beyond the Jordan, **G** of the nations.
Mt 4:15 across the Jordan, **G** of the Gentiles
Jn 7:41 the Messiah does not come from **G,**

GAMALIEL

Pharisee (Ac 5:34-39), teacher of Paul (Ac 22:5).

GARDEN

Ge 2: 8 the LORD God planted a **g** in Eden,
Eze 28:13 You were in Eden, the **g** of God;
Jn 19:41 and in the **g** there was a new tomb

GARMENT → GARMENTS

Ge 39:12 she caught hold of his **g,**
Dt 22: 5 nor shall a man put on a woman's **g;**
Ps 102:26 they will all wear out like a **g.**
Lk 5:36 a new **g** and sews it on an old **g;**

GARMENTS → GARMENT
Ge 3:21 the LORD God made **g** of skins for
Isa 61:10 clothed me with the **g** of salvation,

GATE → GATES
Mt 7:13 "Enter through the narrow **g;**
Jn 10: 7 I am the **g** for the sheep.
Heb 13:12 Jesus also suffered outside the city **g**

GATES → GATE
Ge 24:60 offspring gain possession of the **g**
Dt 6: 9 of your house and on your **g.**
Ps 100: 4 Enter his **g** with thanksgiving,
Mt 16:18 and the **g** of Hades will not prevail
Rev 21:21 And the twelve **g** are twelve pearls,

GATH
1Sa 17: 4 Goliath, of **G,** whose height was six
2Sa 1:20 Tell it not in **G,** proclaim it not in

GATHER → GATHERED, INGATHERING
Ex 16: 4 and **g** enough for that day.
Ru 2: 7 and **g** among the sheaves behind
Isa 11:12 and **g** the dispersed of Judah from
Mt 12:30 does not **g** with me scatters.
Lk 13:34 to **g** your children together as

GATHERED → GATHER
Mt 18:20 two or three are **g** in my name,
2Th 2: 1 Christ and our being **g** together
Rev 14:19 and **g** the vintage of the earth,

GAVE → GIVE
Ge 28: 4 land that God **g** to Abraham."

Ex 31:18 he **g** him the two tablets of the
1Ki 4:29 God **g** Solomon very great wisdom,
Ne 9:15 you **g** them bread from heaven,
Ecc 12: 7 the breath returns to God who **g** it.
Mt 25:35 for I was hungry and you **g** me food,
Jn 1:12 **g** power to become children of God,
3:16 loved the world that he **g** his only Son,
Ro 8:32 but **g** him up for all of us,
Eph 4:11 The gifts he **g** were that some would
1Ti 2: 6 who **g** himself a ransom

GEDALIAH

Governor of Judah (2Ki 25:22-26; Jer 39-41).

GEHAZI*

Servant of Elisha (2Ki 4:12-5:27; 8:4-5).

GENEALOGIES → GENEALOGY

1Ch 9: 1 So all Israel was enrolled by **g;**
Ne 7:64 among those enrolled in the **g,**

GENEALOGY → GENEALOGIES

Mt 1: 1 of the **g** of Jesus the Messiah,

GENERATION → GENERATIONS

Ge 15:16 come back here in the fourth **g;**
Ex 20: 6 steadfast love to the thousandth **g**
34: 7 to the third and the fourth **g.”**
Da 4:34 his kingdom endures from **g** to **g.**
Mt 12:39 evil and adulterous **g** asks for a sign,
Lk 21:32 this **g** will not pass away

GENERATIONS → GENERATION

Isa 51: 8 and my salvation to all **g.**
Lk 1:48 now on all **g** will call me blessed;

GENEROSITY → GENEROUS

Ro 12: 8 the giver, in **g;**
Gal 5:22 joy, peace, patience, kindness, **g,**

GENEROUS → GENEROSITY

Ro 10:12 and is **g** to all who call on him.
Jas 1:17 Every **g** act of giving,

GENTILE → GENTILES

Mt 18:17 as a **G** and a tax collector.
Gal 2:14 live like a **G** and not like a Jew,
1Mc 1:14 according to **G** custom,

GENTILES → GENTILE

Lk 21:24 until the times of the **G** are fulfilled.
Ac 15:19 those **G** who are turning to God,
Ro 3:29 Is he not the God of **G** also?
Gal 3: 8 God would justify the **G** by faith,
Eph 4:17 must no longer live as the **G** live,
Tob 1:11 from eating the food of the **G.**
1Mc 1:11 and make a covenant with the **G**
2Es 4:23 Israel has been given over to the **G**

GENTLE → GENTLENESS

Pr 15: 4 A **g** tongue is a tree of life,
Mt 11:29 for I am **g** and humble in heart,
1Pe 3: 4 with the lasting beauty of a **g**

GENTLENESS → GENTLE

Gal 5:23 **g,** and self-control. There is no law
Php 4: 5 Let your **g** be known to everyone.
1Ti 6:11 godliness, faith, love, endurance, **g.**

GETHSEMANE

Mk 14:32 They went to a place called **G;**

GHOST

Mt 14:26 were terrified, saying, "It is a **g!"**
Lk 24:39 for a **g** does not have flesh and

GIANT → GIANTS

Sir 47: 4 In his youth did he not kill a **g,**

GIANTS → GIANT

1Ch 20: 4 was one of the descendants of the **g;**
Sir 16: 7 He did not forgive the ancient **g**

GIBEON

Jos 10:12 "Sun, stand still at **G,** and Moon, in
1Ki 3: 5 **G** the LORD appeared to Solomon

GIDEON → =JERUBBAAL

Judge, also called Jerubbaal; freed Israel from Midianites (Jdg 6-8; Heb 11:32). The fleece (Jdg 8:36-40).

GIFT → GIFTS

Nu 18: 7 I give your priesthood as a **g;**
Ecc 5:19 this is the **g** of God.
Mt 5:23 So when you are offering your **g** at
Jn 4:10 "If you knew the **g** of God,
Ac 2:38 will receive the **g** of the Holy Spirit.
Ro 6:23 but the free **g** of God is eternal life
1Co 7: 7 each has a particular **g** from God,
Jas 1:17 with every perfect **g,** is from above,
Rev 21: 6 the thirsty I will give water as a **g**

GIFTS → GIFT

Dt 12: 6 and your donations, your votive **g,**
Mt 2:11 offered him **g** of gold, frankincense,
Lk 11:13 how to give good **g** to your children,
Ro 11:29 for the **g** and the calling of God are
1Co 12: 1 Now concerning spiritual **g,**
Eph 4: 8 he gave **g** to his people."
Sir 32:13 who fills you with his good **g.**

GILGAL

Jos 5: 9 so that place is called **G** to this day.
1Sa 7:16 a circuit year by year to Bethel, **G,**

GIRL

Ex 1:16 but if it is a **g,** she shall live."

Mk 5:41 which means, “Little **g,** get up!”

GIVE → GAVE, GIVEN, GIVER, GIVES

Ge 9: 3 the green plants, I **g** you everything.
12: 7 your offspring I will **g** this land.”
1Ki 3: 5 said, “Ask what I should **g** you.”
Pr 25:21 If your enemies are hungry, **g** them
30:15 leech has two daughters; **“G, g,”**
Eze 36:26 A new heart I will **g** you,
Mt 6:11 **G** us this day our daily bread.
7: 6 “Do not **g** what is holy to dogs;
Mk 10:45 to **g** his life a ransom for many.”
Jn 10:28 I **g** them eternal life, and they will
Ac 20:35 more blessed to **g** than to receive.’”
Tob 12: 9 who **g** alms will enjoy a full life,
Sir 7:10 do not neglect to **g** alms.

GIVEN → GIVE

Mt 7: 7 “Ask, and it will be **g** you;
Mk 4:25 to those who have, more will be **g;**
Lk 22:19 “This is my body, which is **g** for
Ro 5: 5 the Holy Spirit that has been **g** to us.
Sir 35:12 Give to the Most High as he has **g**

GIVER → GIVE

Ro 12: 8 the **g,** in generosity;
2Co 9: 7 for God loves a cheerful **g.**

GIVES → GIVE

2Co 3: 6 the letter kills, but the Spirit **g** life.
Jas 4: 6 But he **g** all the more grace;

GLAD → GLADNESS

Ps 16: 9 Therefore my heart is **g,** and my
90:15 Make us **g** as many days as you
Pr 10: 1 A wise child makes a **g** father,
Mt 5:12 and be **g,** for your reward is great in
Ac 2:26 heart was **g,** and my tongue rejoiced

GLADNESS → GLAD

Ps 100: 2 Worship the LORD with **g;**
Pr 10:28 The hope of the righteous ends in **g,**
Isa 16:10 Joy and **g** are taken away from the
Jer 31:13 and give them **g** for sorrow.
Zep 3:17 he will rejoice over you with **g,**
Heb 1: 9 has anointed you with the oil of **g**

GLASS

Rev 4: 6 there is something like a sea of **g,**
21:18 the city is pure gold, clear as **g.**

GLEAN

Dt 24:21 do not **g** what is left;
Ru 2: 2 Let me go to the field and **g** among

GLOOM

Isa 9: 1 there will be no **g** for those who
Joel 2: 2 a day of darkness and **g,**
Heb 12:18 and darkness, and **g,** and a tempest,

GLORIFIED → GLORY

Lev 10: 3 before all the people I will be **g.'"**
Jn 13:31 "Now the Son of Man has been **g,**
17: 4 **g** you on earth by finishing the work
Ac 3:13 has **g** his servant Jesus,
Ro 8:30 those whom he justified he also **g.**

GLORIFY → GLORY

Ps 86:12 and I will **g** your name forever.
Jn 17: 1 **g** your Son so that the Son may **g** you,
1Co 6:20 therefore **g** God in your body.
2Co 9:13 you **g** God by your obedience to
Rev 15: 4 who will not fear and **g** your name?
Sir 43:30 **G** the Lord and exalt him as much

GLORIOUS → GLORY

Jas 2: 1 in our **g** Lord Jesus Christ?
Jdt 16:13 O Lord, you are great and **g,**

Aza 1: 3 and **g** is your name forever!

GLORY → GLORIFIED, GLORIFY, GLORIOUS

Ex 24:16 The **g** of the LORD settled on Mount
33:18 Moses said, "Show me your **g,**
40:34 **g** of the LORD filled the tabernacle.
1Sa 4:21 "The **g** has departed from Israel,"
1Ki 8:11 **g** of the LORD filled the house of the
Ps 8: 5 crowned them with **g** and honor.
19: 1 heavens are telling the **g** of God;
24: 7 that the King of **g** may come in.
Isa 6: 3 the whole earth is full of his **g."**
40: 5 the **g** of the LORD shall be revealed,
Eze 11:23 **g** of the LORD ascended from the
44: 4 **g** of the LORD filled the temple of
Hos 4: 7 they changed their **g** into shame.
Mt 25:31 the Son of Man comes in his **g,**
Lk 2:14 **"G** to God in the highest heaven,
Jn 1:14 and we have seen his **g,**
12:41 Isaiah said this because he saw his **g**
Ro 3:23 sinned and fall short of the **g** of
God; 8:18 not worth comparing with the **g**
9: 4 the **g,** the covenants, the giving of
1Co 10:31 do everything for the **g** of God.
2Co 4:17 for an eternal weight of **g** beyond
Heb 1: 3 reflection of God's **g** and the exact
2Pe 1:17 conveyed to him by the Majestic **G,**
Rev 4:11 to receive **g** and honor and power,
21:23 for the **g** of God is its light,
Sir 1:11 The fear of the Lord is **g** and
Bar 5: 4 "Righteous Peace, Godly **G."**
1Mc 1:40 dishonor now grew as great as her **g**

GLUTTON

Pr 23:21 and the **g** will come to poverty,
Mt 11:19 they say, 'Look, a **g** and a drunkard,

GNASHING

Mt 8:12 will be weeping and **g** of teeth."

25:30 will be weeping and **g** of teeth.'

GNAT*

Mt 23:24 strain out a **g** but swallow a camel!

GO

Ex 5: 1 the God of Israel, 'Let my people **g,**
Jos 1: 9 God is with you wherever you **g."**
Ru 1:16 Where you **g,** I will **g;**
Mt 28:19 **G** therefore and make disciples of
Jn 14: 3 if I **g** and prepare a place for you,

GOAT → GOATS

Lev 16: 9 Aaron shall present the **g** on which
Da 8:21 The male **g** is the king of Greece,

GOATS → GOAT

Ps 50:13 or drink the blood of **g?**
Mt 25:32 separates the sheep from the **g,**
Heb 10: 4 for the blood of bulls and **g**

GOD → GOD'S, GODDESS, GODLESS, GODLINESS, GODLY, GODS

Ge 1: 1 In the beginning when **G** created
1:27 So **G** created humankind in his image,
3: 5 be like **G,** knowing good and evil."
6: 2 sons of **G** saw that they were fair;
17: 1 and said to him, "I am **G** Almighty;
Ex 3: 4 **G** called to him out of the bush,
15: 2 this is my **G,** and I will praise him,
20: 5 I the LORD your **G** am a jealous **G,**
34: 6 a **G** merciful and gracious, slow to
Nu 23:19 **G** is not a human being,
Dt 4: 7 a **g** so near to it as the LORD our **G**
6: 5 love the LORD your **G** with all your
Jos 22:34 between us that the LORD is **G."**
1Sa 2: 2 there is no Rock like our **G.**
1Ki 8:27 will **G** indeed dwell on the earth?
18:24 the **g** who answers by fire is indeed **G.**
2Ki 17: 7 sinned against the LORD their **G,**

2Ch 2: 5 for our **G** is greater than other gods.
Ezr 6:16 the dedication of this house of **G**
Ne 8:18 read from the book of the law of **G.**
Ps 19: 1 heavens are telling the glory of **G;**
22: 1 My **G,** my **G,** why have you forsaken
46: 1 **G** is our refuge and strength,
46:10 “Be still, and know that I am **G!**
47: 7 For **G** is the king of all the earth;
53: 1 Fools say in their hearts, “There is no **G.”**
68:20 Our **G** is a **G** of salvation,
90: 2 everlasting to everlasting you are **G.**
136: 2 O give thanks to the **G** of gods,
145: 1 I will extol you, my **G** and King,
Ecc 12:13 Fear **G,** and keep his
Isa 9: 6 Wonderful Counselor, Mighty **G,**
12: 2 Surely **G** is my salvation;
40:28 The LORD is the everlasting **G,**
44: 6 besides me there is no **g.**
Jer 10:10 But the LORD is the true **G;**
Eze 28: 2 proud and you have said, “I am a **g;**
Hos 12: 6 But as for you, return to your **G,**
Am 4:12 prepare to meet your **G,**
Mic 6: 8 and to walk humbly with your **G?**
Hab 3:18 I will exult in the **G** of my salvation.
Mal 2:10 Has not one **G** created us?
Mt 1:23 which means, **“G** is with us.”
4: 4 that comes from the mouth of **G.’”**
4: 7 not put the Lord your **G** to the test.’
4:10 written, ‘Worship the Lord your **G,**

6:24 You cannot serve **G** and wealth.
27:40 If you are the Son of **G,**
Mk 1: 1 news of Jesus Christ, the Son of **G.**
2: 7 Who can forgive sins but **G** alone?"
10: 9 what **G** has joined together, let no
12:30 the Lord your **G** with all your heart,
Lk 2:14 "Glory to **G** in the highest heaven,
18:19 No one is good but **G** alone.
22:70 "Are you, then, the Son of **G?"**
Jn 1: 1 was with **G,** and the Word was **G.**
1:18 It is **G** the only Son,
3:16 **G** so loved the world that he gave his only Son,
5:18 calling **G** his own Father, thereby making himself equal to **G.**
20:28 "My Lord and my **G!"**
Ac 5:29 "We must obey **G** rather than any
Ro 4: 3 "Abraham believed **G,** and it was
6:23 gift of **G** is eternal life in Christ
8:31 If **G** is for us, who is against us?
1Co 10:31 do everything for the glory of **G.**
2Co 4: 4 Christ, who is the image of **G.**
6:16 we are the temple of the living **G;**
Eph 4: 6 one **G** and Father of all,
Php 2: 6 though he was in the form of **G,**
Col 1:19 fullness of **G** was pleased to dwell,
Tit 2:13 of our great **G** and Savior, Jesus
Heb 4:12 the word of **G** is living and active,
10:31 to fall into the hands of the living **G.**
12:29 indeed our **G** is a consuming fire.
Jas 2:23 "Abraham believed **G,**
4: 8 Draw near to **G,** and he will draw
1Jn 1: 5 **G** is light and in him there is no
4:16 **G** is love, and those who abide
5: 2 love **G** and obey his commandments
Jude 1:21 keep yourselves in the love of **G;**
Rev 4: 8 "Holy, holy, holy, the Lord **G**
19:13 his name is called The Word of **G.**
22: 5 for the Lord **G** will be their light,
Tob 4:19 At all times bless the Lord **G,**
Sir 32:14 seeks **G** will accept his discipline,

Bar 4: 8 You forgot the everlasting **G,**
Bel 1: 4 But Daniel worshiped his own **G.**
Man 1: 1 Lord Almighty, **G** of our ancestors,
2Es 16:67 Indeed, **G** is the judge; fear him!

†GOD → †LORD

Ge 15: 2 But Abram said, "O Lord **G,**
2Sa 7:18 "Who am I, O Lord **G,**
Isa 25: 8 Lord **G** will wipe away the tears
61: 1 The spirit of the Lord **G** is upon me,

GOD'S → GOD

Mt 27:43 for he said, 'I am **G** Son.'"
27:54 "Truly this man was **G** Son!"
Ro 2: 4 that **G** kindness is meant to lead you
1Co 3: 9 you are **G** field, **G** building.
3:16 you are **G** temple and that **G** Spirit
Heb 1: 3 reflection of **G** glory and the exact imprint of **G**
1Jn 3: 2 Beloved, we are **G** children now;

GODDESS → GOD

1Ki 11: 5 Astarte the **g** of the Sidonians,
Ac 19:27 the temple of the great **g** Artemis

GODLESS → GOD

Job 8:13 the hope of the **g** shall perish.
Ps 119:122 do not let the **g** oppress me.
1Ti 1: 9 for the **g** and sinful,
2Pe 3: 7 judgment and destruction of the **g.**

GODLINESS → GOD

1Ti 4: 7 Train yourself in **g,**
6: 5 imagining that **g** is a means of gain.
2Ti 3: 5 outward form of **g** but denying its
Tit 1: 1 truth that is in accordance with **g,**
2Pe 1: 3 everything needed for life and **g,**
Wis 10:12 **g** is more powerful than anything

GODLY → GOD

Mal 2:15 the one God desire? **G** offspring.
2Co 7:10 For **g** grief produces a repentance
2Ti 3:12 to live a **g** life in Christ Jesus will
Tit 2:12 are self-controlled, upright, and **g,**
2Pe 2: 9 how to rescue the **g** from trial,
Sir 37:12 But associate with a **g** person
Bar 5: 4 “Righteous Peace, **G** Glory.”

GODS → GOD

Ge 31:19 stole her father’s household **g.**
Ex 12:12 **g** of Egypt I will execute judgments:
20: 3 you shall have no other **g** before me.
Jdg 2:17 they lusted after other **g** and bowed
2Ki 17: 7 They had worshiped other **g**
Jn 10:34 in your law, ‘I said, you are **g’?**
1Co 8: 5 so-called **g** in heaven or on earth—

GOG

Eze 38:18 **G** comes against the land of Israel,
Rev 20: 8 **G** and Magog, in order to gather

GOLD

Ex 20:23 make for yourselves gods of **g.**
25:17 shall make a mercy seat of pure **g;**
25:31 shall make a lampstand of pure **g.**
28: 6 They shall make the ephod of **g,** of
32:31 have made for themselves gods of **g.**
1Ki 6:21 the inside of the house with pure **g,**
Job 28:15 It cannot be gotten for **g,**
Ps 119:127 love your commandments more than **g,**
Isa 60:17 Instead of bronze I will bring **g,**
Ac 3: 6 Peter said, “I have no silver or **g,**
1Pe 1: 7 being more precious than **g** that,
Rev 21:21 and the street of the city is pure **g,**
Tob 12: 8 better to give alms than to lay up **g.**
Sir 31: 5 who loves **g** will not be justified;

GOLGOTHA

Mt 27:33 **G** (which means Place of a Skull),

GOLIATH

Giant killed by David (1Sa 17; 21:9; Sir 47:4).

GOMORRAH

Ge 19:24 LORD rained on Sodom and **G** sulfur
Isa 1: 9 like Sodom, and become like **G.**
Jude 1: 7 Sodom and **G** and the surrounding

GOOD → BEST, BETTER, GOODNESS

Ge 1:31 and indeed, it was very **g.**
2: 9 tree of the knowledge of **g** and evil.
3:22 become like one of us, knowing **g**
50:20 to me, God intended it for **g,**
Dt 6:18 Do what is right and **g** in the sight
2Ch 7: 3 "For he is **g,** for his steadfast love
Ps 14: 1 there is no one who does **g.**
34: 8 O taste and see that the LORD is **g;**
84:11 No **g** thing does the LORD withhold
Pr 18:22 He who finds a wife finds a **g** thing,
Ecc 12:14 every secret thing, whether **g** or evil.
Isa 52: 7 who brings **g** news, who announces
Mt 5:45 his sun rise on the evil and on the **g,**
13: 8 Other seeds fell on **g** soil and
25:21 'Well done, **g** and trustworthy slave;
Mk 10:18 No one is **g** but God alone.
Lk 2:10 I am bringing you **g** news of great
6:43 "No **g** tree bears bad fruit,
Jn 10:11 "I am the **g** shepherd.
Ro 7:16 I agree that the law is **g.**
12: 2 is **g** and acceptable and perfect.
12:21 but overcome evil with **g.**
Eph 2:10 created in Christ Jesus for **g** works,
1Ti 4: 4 For everything created by God is **g,**
Heb 10: 1 the law has only a shadow of the **g**
1Pe 3:17 For it is better to suffer for doing **g,**
Tob 4: 9 laying up a **g** treasure for yourself
Aza 1:67 to the Lord, for he is **g,**

GOODNESS → GOOD

Ex 33:19 will make all my **g** pass before you,
Ps 23: 6 Surely **g** and mercy shall follow me
Heb 6: 5 tasted the **g** of the word of God and
2Pe 1: 5 support your faith with **g,** and **g**

GOSHEN

Ge 45:10 You shall settle in the land of **G,**
Ex 8:22 day I will set apart the land of **G,**

GOSPEL

Mk 8:35 and for the sake of the **g,**
Ro 1:16 For I am not ashamed of the **g;**
1Co 9:16 woe to me if I do not proclaim the **g**
2Co 4: 3 And even if our **g** is veiled,
Gal 1: 6 and are turning to a different **g—**
Php 1:27 life in a manner worthy of the **g**
Rev 14: 6 an eternal **g** to proclaim to those

GOSSIP

Pr 11:13 A **g** goes about telling secrets,
2Co 12:20 selfishness, slander, **g,** conceit,

GRACE → GRACIOUS

Jn 1:14 father's only son, full of **g** and truth.
1:16 we have all received, **g** upon **g.**
Ac 15:11 that we will be saved through the **g**
Ro 3:24 are now justified by his **g** as a gift,
6: 1 in sin in order that **g** may abound?
6:14 you are not under law but under **g.**
11: 6 otherwise **g** would no longer be **g.**
2Co 12: 9 "My **g** is sufficient for you,
Gal 5: 4 you have fallen away from **g.**
Eph 2: 5 by **g** you have been saved—
2Th 2:16 through **g** gave us eternal comfort
Tit 2:11 For the **g** of God has appeared,
Heb 4:16 approach the throne of **g** with
Jas 4: 6 But he gives all the more **g;**
1Pe 5:10 the God of all **g,**

Jude 1: 4 who pervert the **g** of our God into
Rev 22:21 The **g** of the Lord Jesus be with all
Wis 3: 9 **g** and mercy are upon his holy ones,
2Es 2:32 and my **g** will not fail."

GRACIOUS → GRACE

Ex 34: 6 the LORD, a God merciful and **g,**
Nu 6:25 to shine upon you, and be **g** to you;
Ezr 8:22 of our God is **g** to all who seek him,
Ne 9:31 for you are a **g** and merciful God.
Ps 77: 9 Has God forgotten to be **g?**
116: 5 **G** is the LORD, and righteous;
Col 4: 6 Let your speech always be **g,**

GRAFTED

Ro 11:17 were **g** in their place to share the

GRAIN

Lev 2: 1 presents a **g** offering to the LORD,
Dt 25: 4 an ox while it is treading out the **g.**
Mk 2:23 disciples began to pluck heads of **g.**
1Ti 5:18 an ox while it is treading out the **g,"**

GRAPES

Nu 13:23 a branch with a single cluster of **g,**
Isa 5: 2 to yield **g,** but it yielded wild **g.**
Jer 31:29 "The parents have eaten sour **g,**
Mt 7:16 Are **g** gathered from thorns, or figs
Rev 14:18 vine of the earth, for its **g** are ripe."

GRASS

Isa 40: 6 All people are **g,** their constancy is
Mt 6:30 if God so clothes the **g** of the field,
1Pe 1:24 "All flesh is like **g** and all its glory

GRATIFY*

Ro 13:14 for the flesh, to **g** its desires.
Gal 5:16 do not **g** the desires of the flesh.

GRAVE → GRAVES

Ps 49:14 straight to the **g** they descend,
Isa 53: 9 They made his **g** with the wicked

GRAVES → GRAVE

Eze 37:12 and bring you up from your **g,**
Lk 11:44 For you are like unmarked **g,**

GRAY

Pr 16:31 **G** hair is a crown of glory;
Sir 6:18 **g** hair you will still find wisdom.

GREAT → GREATER, GREATEST

Ge 1:16 God made the two **g** lights—
12: 2 I will make of you a **g** nation,
Ex 32:11 **g** power and with a mighty hand?
Dt 10:17 the **g** God, mighty and awesome,
Ne 8: 6 Ezra blessed the LORD, the **g** God,
Ps 95: 3 the LORD is a **g** God, and a **g** King
Jer 10: 6 you are **g,** and your name is **g**
La 3:23 **g** is your faithfulness.
Da 9: 4 “Ah, Lord, **g** and awesome God,
Joel 2:11 Truly the day of the LORD is **g;**
Mt 4:16 sat in darkness have seen a **g** light,
13:46 on finding one pearl of **g** value,
20:26 whoever wishes to be **g** among you
Eph 2: 4 the **g** love with which he loved us
Tit 2:13 of the glory of our **g** God and Savior
Heb 2: 3 if we neglect so **g** a salvation?
12: 1 by so **g** a cloud of witnesses,
13:20 the **g** shepherd of the sheep,
Rev 12: 9 The **g** dragon was thrown down,
14: 8 “Fallen, fallen is Babylon the **g!**
20:11 I saw a **g** white throne and the one
Jdt 16:13 O Lord, you are **g** and glorious,
Sir 17:29 How **g** is the mercy of the Lord,

GREATER → GREAT

Ex 18:11 that the LORD is **g** than all gods,

Mt 12: 6 something **g** than the temple is here.
Mk 12:31 no other commandment **g** than these
Jn 14:12 in fact, will do **g** works than these,
15:13 No one has **g** love than this,
1Jn 4: 4 for the one who is in you is **g** than

GREATEST → GREAT

Mt 22:38 the **g** and first commandment.
Lk 9:48 the least among all of you is the **g.”**
1Co 13:13 and the **g** of these is love.

GREECE → GREEK, GREEKS

Da 8:21 The male goat is the king of **G,**
1Mc 1: 1 had previously become king of **G.)**

GREED → GREEDY

Mt 23:25 but inside they are full of **g**
Lk 12:15 on your guard against all kinds of **g;**
Col 3: 5 evil desire, and **g** (which is idolatry)

GREEDY → GREED

Pr 28:25 The **g** person stirs up strife,
1Co 6:10 the **g,** drunkards, revilers, robbers—
Tit 1: 7 to wine or violent or **g** for gain;

GREEK → GREECE

Jn 19:20 in Hebrew, in Latin, and in **G.**
Ro 1:16 to the Jew first and also to the **G.**
Gal 3:28 There is no longer Jew or **G,**

GREEKS → GREECE

1Co 1:22 demand signs and **G** desire wisdom,

GREEN

Ge 1:30 I have given every **g** plant for food.”
Ps 23: 2 makes me lie down in **g** pastures;

GREW → GROW

1Sa 2:21 boy Samuel **g** up in the presence of Isa 53: 2 he **g** up before him

like a young Lk 1:80 child **g** and became strong in spirit,
2:40 child **g** and became strong, filled

GRIEF → GRIEVE, GRIEVED

La 3:32 causes **g,** he will have compassion 2Co 7: 9 your **g** led to repentance;

GRIEVE → GRIEF

Eph 4:30 do not **g** the Holy Spirit of God, 1Th 4:13 not **g** as others do who have no hope

GRIEVED → GRIEF

Isa 63:10 they rebelled and **g** his holy spirit; Mt 26:38 "I am deeply **g,** even to death;

GRINDING

Lk 17:35 will be two women **g** meal together;

GROAN → GROANING

Ro 8:23 **g** inwardly while we wait for 2Co 5: 2 For in this tent we **g,** longing to be 2Es 16:39 and the world will **g,**

GROANING → GROAN

Ex 2:24 heard their **g,** and God remembered
Jdg 2:18 would be moved to pity by their **g** Ps 22: 1 from the words of my **g?**

GROUND

Ge 2: 7 formed man from the dust of the **g,**
3:17 cursed is the **g** because of you; Ex 3: 5 which you are standing is holy **g."** Isa 53: 2 and like a root out of dry **g;**
Mt 13: 5 Other seeds fell on rocky **g,** Sir 33:10 All human beings come from the **g,**

GROW → GREW, GROWTH

Isa 11: 1 and a branch shall **g** out of his roots.
Eze 47:12 will **g** all kinds of trees for food. Col 1:10 as you **g** in the knowledge of God. 2Pe 3:18 But **g** in the grace and knowledge of

GROWTH → GROW

1Co 3: 7 but only God who gives the **g.** Col 2:19 grows with a **g** that is from God.

GUARANTEE → GUARANTEED

2Co 5: 5 who has given us the Spirit as a **g.**
Heb 7:22 Jesus has also become the **g** of a

GUARANTEED* → GUARANTEE

Ro 4:16 promise may rest on grace and be **g**
Heb 6:17 he **g** it by an oath,

GUARD → GUARDIAN, GUARDS

Pr 2:11 and understanding will **g** you.
2Th 3: 3 and **g** you from the evil one.
2Ti 1:12 to **g** until that day what I have

GUARDIAN → GUARD

1Pe 2:25 to the shepherd and **g** of your souls.
Sir 51:12 *Give thanks to the g of Israel,*

GUARDS → GUARD

Ps 127: 1 Unless the LORD **g** the city,
Mt 28: 4 the **g** shook and became like dead

GUIDANCE → GUIDE

Pr 11:14 Where there is no **g,** a nation falls,

GUIDE → GUIDANCE

Ps 48:14 He will be our **g** forever.
Isa 58:11 The LORD will **g** you continually,
Lk 6:39 Can a blind person **g** a blind person?
Jn 16:13 he will **g** you into all the truth;

GUILT → GUILTY

Lev 5:15 as your **g** offering to the LORD,
Ps 32: 5 and you forgave the **g** of my sin.
Hos 14: 2 say to him, “Take away all **g;**
Zec 3: 9 I will remove the **g** of this land

GUILTY → GUILT

Ex 23: 7 for I will not acquit the **g.**
Nu 14:18 but by no means clearing the **g,**
Mk 3:29 but is **g** of an eternal sin"—
Sus 1:53 the innocent and acquitting the **g,**

H

HABAKKUK

Prophet to Judah (Hab 1:1; 3:1; Bel 1:33-39).

HADASSAH → See ESTHER

HADES

Mt 16:18 and the gates of **H** will not prevail
Ac 2:27 not abandon my soul to **H,**
Rev 1:18 I have the keys of Death and of **H.**
20:14 **H** were thrown into the lake of fire.
Sir 21:10 but at its end is the pit of **H.**

HAGAR

Servant of Sarah, wife of Abraham, mother of Ishmael (Ge 16:1-6; 25:12). Driven away by Sarah while pregnant (Ge 16:5-16); after birth of Isaac (Ge 21:9-21; Gal 4:21-31).

HAGGAI*

Post-exilic prophet who encouraged rebuilding of the temple (Ezr 5:1; 6:14; Hag 1-2; 1Es 6:1; 7:3; 2Es 1:40).

HAIL → HAILSTONES

Ex 9:19 will die when the **h** comes down
Rev 8: 7 came **h** and fire, mixed with blood,

HAILSTONES → HAIL

Jos 10:11 of the **h** than the Israelites killed
Rev 16:21 and huge **h,** each weighing about

HAIR → HAIRS

Jdg 16:22 **h** of his head began to grow again
Lk 7:44 her tears and dried them with her **h.**
1Co 11: 6 for a woman to have her **h** cut off
1Ti 2: 9 not with their **h** braided, or with

HAIRS → HAIR

Ps 40:12 more than the **h** of my head,
Mt 10:30 the **h** of your head are all counted.

HALF

Est 5: 3 even to the **h** of my kingdom."
Mk 6:23 give you, even **h** of my kingdom."
Lk 19: 8 **h** of my possessions, Lord, I will

HALLELUJAH

Rev 19: 1 multitude in heaven, saying, **"H!**
Tob 13:17 and all her houses will cry, **'H!**

HALLOWED

Ge 2: 3 blessed the seventh day and **h** it,
Mt 6: 9 Father in heaven, **h** be your name.

HAM

Son of Noah (Ge 5:32; 1Ch 1:4), father of Canaan (Ge 9:18; 10:6-20; 1Ch 1:8-16). Saw Noah's nakedness (Ge 9:20-27).

HAMAN

Agagite nobleman honored by Xerxes (Est 3:1-2). Plotted to exterminate the Jews because of Mordecai (Est 3:3-15). Forced to honor Mordecai (Est 5-6). Plot exposed by Esther (Est 5:1-8; 7:1-8). Hanged (Est 7:9-10). See also Additions to Esther.

HANANIAH → =SHADRACH

1. False prophet; adversary of Jeremiah (Jer 28).
2. Original name of Shadrach (Da 1:6-19; 2:17).

HAND → EMPTY-HANDED, HANDED, HANDS

Ex 3:19 unless compelled by a mighty **h.**

15: 6 Your right **h,** O LORD, glorious in
Dt 19:21 tooth for tooth, **h** for **h,** foot for foot
1Ki 18:44 cloud no bigger than a person's **h** is
Ps 16: 8 he is at my right **h,** I shall not be
98: 1 right **h** and his holy arm have gotten
110: 1 says to my lord, "Sit at my right **h**
Pr 3:16 Long life is in her right **h;**
Isa 5:25 and his **h** is stretched out still.
Da 5: 5 the fingers of a human **h** appeared
Hab 2:16 The cup in the LORD's right **h** will
Mt 3:12 His winnowing fork is in his **h,**
Mk 9:43 If your **h** causes you to stumble, cut
Lk 20:42 said to my Lord, "Sit at my right **h,**
Jn 10:28 will snatch them out of my **h.**
Ro 8:34 raised, who is at the right **h** of God,
1Co 12:15 would say, "Because I am not a **h,**
Heb 10:12 "he sat down at the right **h** of God,"
Rev 1:16 In his right **h** he held seven stars,
5: 1 saw in the right **h** of the one seated
Jdt 9:10 by the **h** of a woman.

HANDED → HAND

Mt 27:26 he **h** him over to be crucified.
Ro 4:25 **h** over to death for our trespasses

HANDS → HAND

Ps 24: 4 who have clean **h** and pure hearts,
115: 7 They have **h,** but do not feel;
Ecc 11: 6 at evening do not let your **h** be idle;
Isa 49:16 inscribed you on the palms of my **h;**
Da 2:45 was cut from the mountain not by **h,**
Lk 23:46 into your **h** I commend my spirit."
24:40 he showed them his **h** and his feet.
Jn 3:35 has placed all things in his **h.**
Ac 8:18 the laying on of the apostles' **h,**
Ro 10:21 "All day long I have held out my **h**
Heb 6: 2 laying on of **h,** resurrection of the
10:31 to fall into the **h** of the living God.

HANNAH*

Wife of Elkanah, mother of Samuel (1Sa 1). Prayer at dedication of Samuel (1Sa 2:1-10). Blessed (1Sa 2:18-21).

HAPPY

Ps 1: 1 **H** are those who do not follow the
33:12 **H** is the nation whose God is the LORD,
84:12 **h** is everyone who trusts in you.
Pr 3:13 **H** are those who find wisdom,
Ecc 3:12 nothing better for them than to be **h**
Tob 13:14 **H** are those who love you,
Sir 1:13 who fear the Lord will have a **h** end;

HARD → HARD-HEARTED, HARDEN, HARDENED, HARDENING, HARDSHIP, HARDSHIPS

Ex 1:14 made their lives bitter with **h** service
Jer 32:17 Nothing is too **h** for you.
Mt 7:14 the road is **h** that leads to life,
19:23 **h** for a rich person to enter the

HARD-HEARTED* → HARD, HEART

Dt 15: 7 do not be **h** or tight-fisted toward
Pr 28:14 one who is **h** will fall into calamity.
Mt 19: 8 you were so **h** that Moses allowed

HARDEN → HARD

Ex 4:21 but I will **h** his heart,
Ps 95: 8 Do not **h** your hearts, as at Meribah,
Heb 3: 8 not **h** your hearts as in the rebellion,

HARDENED → HARD

Ex 10:20 But the LORD **h** Pharaoh's heart,
Mk 8:17 Are your hearts **h?**
Ro 11: 7 elect obtained it, but the rest were **h,**
2Co 3:14 But their minds were **h.**

HARDENING* → HARD

Ro 11:25 a **h** has come upon part of Israel,

HARDSHIP → HARD

Ro 8:35 Will **h,** or distress, or persecution,

HARDSHIPS → HARD

2Co 12:10 content with weaknesses, insults, **h,**

HARM

Ge 50:20 though you intended to do **h** to me,
Ne 6: 2 But they intended to do me **h.**
Pr 12:21 No **h** happens to the righteous,
Jer 29:11 plans for your welfare and not for **h,**
1Pe 3:13 who will **h** you if you are eager

HARP → HARPS

Ps 150: 3 praise him with lute and **h!**
Rev 5: 8 each holding a **h** and golden bowls

HARPS → HARP

1Ch 15:16 on **h** and lyres and cymbals,
Ne 12:27 with cymbals, **h,** and lyres.
Ps 137: 2 the willows there we hung up our **h.**

HARSHLY

Dt 26: 6 When the Egyptians treated us **h**
Col 3:19 your wives and never treat them **h.**
1Ti 5: 1 Do not speak **h** to an older man,

HARVEST → HARVESTING

Ge 8:22 the earth endures, seedtime and **h,**
Ex 23:16 You shall observe the festival of **h,**
Mt 13:39 **h** is the end of the age, and the
Lk 10: 2 He said to them, "The **h** is plentiful,
Rev 14:15 the **h** of the earth is fully ripe."

HARVESTING* → HARVEST

Jn 4:35 and see how the fields are ripe for **h.**

HASTENING*

Zep 1:14 day of the LORD is near, near and **h**

2Pe 3:12 and **h** the coming of the day of God,

HATE → HATED, HATING

Ps 45: 7 righteousness and **h** wickedness.
97:10 The LORD loves those who **h** evil;
Pr 13: 5 The righteous **h** falsehood,
Ecc 3: 8 a time to love, and a time to **h;**
Am 5:15 **H** evil and love good, and establish
Mal 2:16 For I **h** divorce, says the LORD,
Mt 5:43 your neighbor and **h** your enemy.'
Lk 6:27 do good to those who **h** you,
Jn 7: 7 The world cannot **h** you, but it hates
Ro 7:15 but I do the very thing I **h.**

HATED → HATE

Jn 15:18 aware that it **h** me before it **h** you.
Ro 9:13 loved Jacob, but I have **h** Esau."

HATES → HATE

Dt 16:22 things that the LORD your God **h.**
Pr 6:16 six things that the LORD **h,**
Jn 15:23 Whoever **h** me **h** my Father also.
Sir 15:13 The Lord **h** all abominations;

HAUGHTY

Pr 6:17 **h** eyes, a lying tongue, and hands
16:18 and a **h** spirit before a fall.
1Ti 6:17 command them not to be **h,**

HAY*

1Co 3:12 precious stones, wood, **h,** straw—

HEAD → BEHEADED, HEADS

Isa 59:17 and a helmet of salvation on his **h;**
Mt 8:20 of Man has nowhere to lay his **h."**
Mk 6:28 brought his **h** on a platter,
1Co 11: 3 Christ is the **h** of every man, and the husband is the **h** of his wife,
Eph 1:22 has made him the **h** over all things

HEADS → HEAD

Eze 11:21 bring their deeds upon their own **h,**
Rev 12: 3 a great red dragon, with seven **h**

HEAL → HEALED, HEALING, HEALS, HEALTH, HEALTHY

Dt 32:39 and I make alive; I wound and I **h;**
Ecc 3: 3 a time to kill, and a time to **h;**
Isa 57:19 says the LORD; and I will **h** them.
Jer 3:22 I will **h** your faithlessness.
Hos 14: 4 I will **h** their disloyalty; I will love
Jn 12:40 and turn—and I would **h** them."

HEALED → HEAL

Isa 6:10 their minds, and turn and be **h."**
53: 5 and by his bruises we are **h.**
Hos 11: 3 but they did not know that I **h** them.
Jas 5:16 one another, so that you may be **h.**
1Pe 2:24 by his wounds you have been **h.**

HEALING → HEAL

Pr 12:18 but the tongue of the wise brings **h.**
Eze 47:12 for food, and their leaves for **h."**
Mal 4: 2 shall rise, with **h** in its wings.
1Co 12: 9 another gifts of **h** by the one Spirit,
Rev 22: 2 leaves of the tree are for the **h** of
Sir 38: 2 gift of **h** comes from the Most High,

HEALS → HEAL

Ex 15:26 for I am the LORD who **h** you."
Ps 103: 3 iniquity, who **h** all your diseases,
Wis 16:12 your word, O Lord, that **h** all people

HEALTH → HEAL

3Jn 1: 2 and that you may be in good **h,**
Sir 30:15 **H** and fitness are better than any

HEALTHY → HEAL

Lk 11:34 If your eye is **h,** your whole body

HEAR → HEARD, HEARERS, HEARING, HEARS

Dt 6: 4 **H,** O Israel: The LORD is our God,
31:13 may **h** and learn to fear the LORD
1Ki 8:30 O **h** in heaven your dwelling place;
Isa 59: 1 nor his ear too dull to **h.**
Jer 5:21 who have ears, but do not **h.**
Eze 37: 4 dry bones, **h** the word of the LORD.
Mt 13:17 to **h** what you **h,** but did not **h** it.
Mk 12:29 answered, "The first is, **'H,** O Israel:
Lk 7:22 the lepers are cleansed, the deaf **h,**
Heb 3: 7 says, "Today, if you **h** his voice,
Sir 5:11 Be quick to **h,** but deliberate in

HEARD → HEAR

Isa 40:21 not known? Have you not **h?**
1Co 2: 9 "What no eye has seen, nor ear **h,**
1Jn 1: 3 to you what we have seen and **h** so
Rev 22: 8 I, John, am the one who **h** and saw

HEARERS → HEAR

Ro 2:13 For it is not the **h** of the law who
Jas 1:22 merely **h** who deceive themselves.

HEARING → HEAR

Pr 18:13 one gives answer before **h,**
Am 8:11 but of **h** the words of the LORD.
1Co 12:17 If the whole body were **h,**

HEARS → HEAR

Ps 69:33 For the LORD **h** the needy,
Pr 15:29 but he **h** the prayer of the righteous.
Mt 7:24 then who **h** these words of mine
Jn 5:24 I tell you, anyone who **h** my word
1Jn 5:14 according to his will, he **h** us.
Rev 22:18 I warn everyone who **h** the words

HEART → BROKENHEARTED, HARD-HEARTED, HEART'S, HEARTLESS, HEARTS, TENDERHEARTED

Ge 6: 6 and it grieved him to his **h.**
Ex 4:21 but I will harden his **h,**
14: 4 I will harden Pharaoh's **h,**
Dt 6: 5 the LORD your God with all your **h,**
30:14 in your mouth and in your **h** for you
Jos 22: 5 all your **h** and with all your soul."
1Sa 16: 7 but the LORD looks on the **h."**
Ps 19:14 meditation of my **h** be acceptable to
51:10 Create in me a clean **h,** O God,
Pr 3: 5 Trust in the LORD with all your **h,**
7: 3 write them on the tablet of your **h.**
Jer 9:26 of Israel is uncircumcised in **h.**
Eze 36:26 A new **h** I will give you,
Mt 5: 8 "Blessed are the pure in **h,** for they
5:28 adultery with her in his **h.**
Mk 12:30 the Lord your God with all your **h,**
Lk 12:34 treasure is, there your **h** will be also.
Ro 2:29 circumcision is a matter of the **h—**
10: 9 believe in your **h** that God raised
Heb 10:22 let us approach with a true **h** in full
Sir 1:12 The fear of the Lord delights the **h,**
Aza 1:16 Yet with a contrite **h** and
Man 1:11 And now I bend the knee of my **h,**

HEART'S → HEART

Ps 20: 4 May he grant you your **h** desire,
Ro 10: 1 my **h** desire and prayer to God for

HEARTLESS* → HEART

Ro 1:31 foolish, faithless, **h,** ruthless.

HEARTS → HEART

Ps 95: 8 not harden your **h,** as at Meribah,
Jer 31:33 and I will write it on their **h;**
Mk 7: 6 but their **h** are far from me;
Jn 14: 1 "Do not let your **h** be troubled.
Ro 2:15 law requires is written on their **h,**
Eph 3:17 Christ may dwell in your **h** through
Col 3:15 the peace of Christ rule in your **h,**

Heb 3: 8 do not harden your **h** as in the
10:16 I will put my laws in their **h,**
2Pe 1:19 and the morning star rises in your **h.**
1Jn 3:20 for God is greater than our **h,**
Rev 2:23 the one who searches minds and **h,**

HEAVEN → HEAVENLY, HEAVENS

Ge 14:19 by God Most High, maker of **h** and
28:12 the top of it reaching to **h;**
Ex 16: 4 "I am going to rain bread from **h**
Dt 30:12 "Who will go up to **h** for us,
31:28 and call **h** and earth to witness
1Ki 8:27 **h** and the highest **h** cannot contain
Job 16:19 now, in fact, my witness is in **h,**
Ecc 3: 1 and a time for every matter under **h:**
Isa 14:12 you are fallen from **h,** O Day Star,
Jer 23:24 Do I not fill **h** and earth?
Mt 3: 2 "Repent, for the kingdom of **h** has
6: 9 Father in **h,** hallowed be your name.
24:35 **H** and earth will pass away,
26:64 and coming on the clouds of **h."**
Mk 10:21 and you will have treasure in **h;**
Lk 10:18 "I watched Satan fall from **h** like a
19:38 Peace in **h,** and glory in the highest **h!"**
24:51 and was carried up into **h.**
Jn 3:13 No one has ascended into **h** except the one who descended from **h,**
Ac 1:11 same way as you saw him go into **h.**
Ro 10: 6 'Who will ascend into **h?'"**
2Co 12: 2 was caught up to the third **h—**
Php 3:20 But our citizenship is in **h,**
1Th 1:10 to wait for his Son from **h,**
Heb 9:24 but he entered into **h** itself,
2Pe 1:18 heard this voice come from **h,**
Rev 4: 1 and there in **h** a door stood open!
21: 1 I saw a new **h** and a new earth;

HEAVENLY → HEAVEN

Mt 5:48 as your **h** Father is perfect.
2Co 5: 2 longing to be clothed with our **h**

Eph 1: 3 spiritual blessing in the **h** places,
Heb 3: 1 holy partners in a **h** calling,

HEAVENS → HEAVEN
Ge 1: 1 when God created the **h** and
11: 4 and a tower with its top in the **h,**
Dt 10:14 the heaven of **h** belong to the LORD
Ps 57: 5 Be exalted, O God, above the **h.**
115:16 The **h** are the LORD's **h,**
Isa 65:17 to create new **h** and a new earth;
Jer 10:11 The gods who did not make the **h**
Eph 4:10 who ascended far above all the **h,**
Heb 4:14 priest who has passed through the **h,**
2Pe 3:10 the **h** will pass away with a loud

HEAVY
Mt 23: 4 They tie up **h** burdens, hard to bear,
Mk 14:40 for their eyes were very **h;**

HEBREW → HEBREWS
Jnh 1: 9 "I am a **H,"** he replied.
Jn 19:20 and it was written in **H,** in Latin,
Php 3: 5 of Benjamin, a **H** born of Hebrews;

HEBREWS → HEBREW
Ex 3:18 The LORD, the God of the **H,** has
2Co 11:22 Are they **H?** So am I.
Jdt 10:12 "I am a daughter of the **H,**

HEBRON
Ge 13:18 the oaks of Mamre, which are at **H;**
2Sa 2:11 The time that David was king in **H**

HEEL
Ge 3:15 your head, and you will strike his **h.**
25:26 with his hand gripping Esau's **h;**
Ps 41: 9 has lifted the **h** against me.
Jn 13:18 has lifted his **h** against me.'

HEIGHT → HIGH

Ro 8:39 nor **h,** nor depth, nor anything else
Eph 3:18 and length and **h** and depth,

HEIGHTS → HIGH

Ps 148: 1 the heavens; praise him in the **h!**
Hab 3:19 and makes me tread upon the **h.**

HEIR → HEIRS

Ge 15: 4 “This man shall not be your **h;**
Gal 4: 7 then also an **h,** through God.
Heb 1: 2 whom he appointed **h** of all things,

HEIRS → HEIR

Ro 8:17 **h, h** of God and joint **h** with Christ—
Eph 3: 6 the Gentiles have become fellow **h,**
1Pe 3: 7 also **h** of the gracious gift of life—

HELL

Mt 10:28 both soul and body in **h.**
Mk 9:43 to have two hands and to go to **h,**
2Pe 2: 4 cast them into **h** and committed
2Es 2:29 so that your children may not see **h.**

HELMET

Isa 59:17 and a **h** of salvation on his head;
Eph 6:17 Take the **h** of salvation, and the

HELP → HELPED, HELPER, HELPS

Ex 18: 4 “The God of my father was my **h,** Ps
33:20 he is our **h** and shield.
46: 1 a very present **h** in trouble.
Mk 9:24 “I believe; **h** my unbelief!”
Heb 2:18 able to **h** those who are being tested.
4:16 receive mercy and find grace to **h**
Jdt 6:21 called on the God of Israel for **h.**
Sir 2: 6 Trust in him, and he will **h** you;

HELPED → HELP

1Sa 7:12 “Thus far the LORD has **h** us.”
Ps 118:13 I was falling, but the LORD **h** me.
Isa 49: 8 on a day of salvation I have **h** you;

HELPER → HELP
Ge 2:18 I will make him a **h** as his partner.”
Ps 30:10 O LORD, be my **h!”**
Heb 13: 6 Lord is my **h;** I will not be afraid.
Tob 8: 6 Eve as a **h** and support.

HELPS → HELP
Ps 37:40 The LORD **h** them and rescues them;
Ro 8:26 the Spirit **h** us in our weakness;

HERBS
Ex 12: 8 with unleavened bread and bitter **h.**

HERMON
Dt 3: 8 from the Wadi Arnon to Mount **H**
Ps 133: 3 It is like the dew of **H,**

HEROD → HERODIANS
1. King of Judea; tried to kill Jesus (Mt 2; Lk 1:5).
2. Son of 1. Tetrarch of Galilee who arrested and beheaded John the Baptist (Mt 14:1-12; Mk 6:14-29; Lk 3:1, 19-20; 9:7-9); tried Jesus (Lk 23:6-15).
3. Grandson of 1. King of Judea who killed James (Ac 12:2); arrested Peter (Ac 12:3-19). Death (Ac 12:19-23).

HERODIANS → HEROD
Mk 3: 6 immediately conspired with the **H**
12:13 some **H** to trap him in what he said.

HERODIAS*
Wife of Herod the Tetrarch who persuaded her daughter to ask for John the Baptist’s head (Mt 14:1-12; Mk 6:14-29; Lk 3:19).

HEWN
Ex 20:25 do not build it of **h** stones;
Mk 15:46 laid it in a tomb that had been **h**

HEZEKIAH

King of Judah (Sir 48:17-25). Restored the temple and worship (2Ch 29-31). Sought the LORD for help against Assyria (2Ki 18-19; 2Ch 32:1-23; Isa 36-37). Illness healed (2Ki 20:1-11; 2Ch 32:24-26; Isa 38). Judged for showing Babylonians his treasures (2Ki 20:12-21; 2Ch 32:31; Isa 39).

HID → HIDE

Ge 3: 8 and his wife **h** themselves from the
Ex 2: 2 a fine baby, she **h** him three months.
3: 6 Moses **h** his face, for he was afraid
Jos 6:17 live because she **h** the messengers
1Ki 18:13 **h** a hundred of the LORD's prophets
Isa 49: 2 in the shadow of his hand he **h** me;
54: 8 wrath for a moment I **h** my face
Mt 25:25 and **h** your talent in the ground.

HIDDEN → HIDE

Ps 19:12 Clear me from **h** faults.
Pr 2: 4 and search for it as for **h** treasures—
Isa 40:27 "My way is **h** from the LORD,
Mt 13:44 is like treasure **h** in a field,
Mk 4:22 nothing **h,** except to be disclosed;
Col 3: 3 your life is **h** with Christ in God.
Rev 2:17 the **h** manna, and I will give a white
Sir 42:20 and nothing is **h** from him.

HIDE → HID, HIDDEN

Dt 31:17 I will forsake them and **h** my face
Ps 13: 1 How long will you **h** your face
17: 8 **h** me in the shadow of your wings,

HIGH → HEIGHT, HEIGHTS, HIGHER, HIGHEST, HIGHLY

Ge 14:18 he was priest of God Most **H.**
1Ki 3: 2 were sacrificing at the **h** places,
Ps 91: 1 live in the shelter of the Most **H,**
Mt 4: 8 a very **h** mountain and showed him
17: 1 and led them up a **h** mountain,
Mk 5: 7 Jesus, Son of the Most **H** God?

Eph 4: 8 “When he ascended on **h** he made
Heb 2:17 a merciful and faithful **h** priest
7:26 that we should have such a **h** priest,

HIGHER → HIGH

Ps 61: 2 Lead me to the rock that is **h** than I;
Isa 55: 9 so are my ways **h** than your ways

HIGHEST → HIGH

1Ki 8:27 the **h** heaven cannot contain you,
Mt 21: 9 Hosanna in the **h** heaven!”
Lk 2:14 “Glory to God in the **h** heaven,

HIGHLY → HIGH

Ps 47: 9 to God; he is **h** exalted.
Ro 12: 3 not to think of yourself more **h** than

HILL → HILLS

Ps 15: 1 Who may dwell on your holy **h?**
Isa 40: 4 every mountain and **h** be made low;
Mt 5:14 A city built on a **h** cannot be hid.
Lk 3: 5 mountain and **h** shall be made low,

HILLS → HILL

1Ki 20:23 “Their gods are gods of the **h,**
Ps 50:10 the cattle on a thousand **h.**

HINDER

1Sa 14: 6 nothing can **h** the LORD from saving
Isa 43:13 I work and who can **h** it?
1Pe 3: 7 so that nothing may **h** your prayers.

HIP

Ge 32:25 Jacob’s **h** was put out of joint

HIRAM

King of Tyre; helped David build his palace (2Sa 5:11-12; 1Ch 14:1); helped Solomon build the temple (1Ki 5; 2Ch 2) and his navy (1Ki 9:10-27; 2Ch 8).

HITTITE → HITTITES

Ge 23:10 Ephron the **H** answered Abraham
2Sa 11: 3 the wife of Uriah the **H.”**

HITTITES → HITTITE

Dt 20:17 **H** and the Amorites, the Canaanites
Ezr 9: 1 Canaanites, the **H,** the Perizzites,

HOLD → HOLDS

Ps 73:23 you **h** my right hand.
Isa 41:13 I, the LORD your God, **h** your right
Jn 20:17 Jesus said to her, “Do not **h** on to
Col 1:17 and in him all things **h** together.

HOLDS → HOLD

Ps 37:24 for the LORD **h** us by the hand.
Rev 2: 1 who **h** the seven stars in his right
Wis 1: 7 which **h** all things together

HOLES

Hag 1: 6 to put them into a bag with **h.**
Mt 8:20 Jesus said to him, “Foxes have **h,**

HOLINESS → HOLY

Ex 15:11 Who is like you, majestic in **h,**
Dt 32:51 by failing to maintain my **h** among
Ps 89:35 and for all I have sworn by my **h;**
Ro 1: 4 according to the spirit of **h** by
2Co 6: 6 kindness, **h** of spirit, genuine love,
1Ti 2:15 continue in faith and love and **h,**
Heb 12:14 **h** without which no one will see the

HOLOFERNES

Assyrian general (Jdt 2:4). Beguiled and beheaded by Judith (Jdt 10-13).

HOLY → HOLINESS

Ex 3: 5 which you are standing is **h** ground.
20: 8 the sabbath day, and keep it **h.**
26:33 the **h** place from the most **h.**

29:37 the altar shall be most **h;**
Lev 11:44 and be **h,** for I am **h.**
Jos 5:15 for the place where you stand is **h."**
1Sa 2: 2 "There is no **H** One like the LORD,
Ps 2: 6 set my king on Zion, my **h** hill."
11: 4 The LORD is in his **h** temple;
Isa 6: 3 **"H, h, h** is the LORD of hosts;
40:25 who is my equal? says the **H** One.
Da 9:24 and to anoint a most **h** place.
Mt 1:18 to be with child from the **H** Spirit.
3:11 baptize you with the **H** Spirit and
24:15 sacrilege standing in the **h** place,
Mk 1:24 who you are, the **H** One of God."
3:29 against the **H** Spirit can never have
Lk 3:22 the **H** Spirit descended upon him in
11:13 heavenly Father give the **H** Spirit
Jn 14:26 But the Advocate, the **H** Spirit,
Ac 2: 4 were filled with the **H** Spirit and
2:27 your **H** One experience corruption.
5: 3 your heart to lie to the **H** Spirit
Ro 12: 1 living sacrifice, **h** and acceptable to
Eph 1: 4 to be **h** and blameless
4:30 do not grieve the **H** Spirit of God,
Heb 6: 4 and have shared in the **H** Spirit,
1Pe 1:16 "You shall be **h,** for I am **h."**
1Jn 2:20 have been anointed by the **H** One,
Jude 1:14 with ten thousands of his **h** ones,
Rev 4: 8 **H, h, h,** the Lord God the Almighty
21: 2 I saw the **h** city, the new Jerusalem,
Wis 4:15 he watches over his **h** ones.
1Mc 1:15 and abandoned the **h** covenant.
2Es 14:22 send the **h** spirit into me,

HOME → HOMELESS, HOMETOWN
Dt 6: 7 when you are at **h** and when you
Ps 68: 6 God gives the desolate a **h**
Jn 14:23 to them and make our **h** with them.
2Co 5: 8 the body and at **h** with the Lord.

HOMELESS* → HOME

Isa 58: 7 the **h** poor into your house;
1Co 4:11 poorly clothed and beaten and **h,**

HOMETOWN → HOME, TOWN

Mk 6: 4 not without honor, except in their **h,**

HONEST

Lev 19:36 have **h** balances, **h** weights,
Pr 16:11 **H** balances and scales are the

HONEY

Ex 3: 8 a land flowing with milk and **h,**
Jdg 14: 8 bees in the body of the lion, and **h.**
1Sa 14:26 honeycomb, the **h** was dripping out;
Ps 19:10 sweeter also than **h,** and drippings
Mt 3: 4 and his food was locusts and wild **h.**

HONOR → HONORABLE, HONORED, HONORS

Dt 5:16 **H** your father and your mother,
1Ch 29:12 Riches and **h** come from you,
Ps 8: 5 and crowned them with glory and **h.**
Ecc 10: 1 little folly outweighs wisdom and **h.**
Isa 29:13 and **h** me with their lips,
Mal 1: 6 a father, where is the **h** due me?
Mt 13:57 not without **h** except in their own
15: 4 For God said, **'H** your father and
Jn 12:26 serves me, the Father will **h.**
Ro 13: 7 **h** to whom **h** is due.
Eph 6: 2 **"H** your father and mother"—
1Ti 5:17 considered worthy of double **h,**
Heb 2: 7 crowned them with glory and **h,**
Rev 4:11 to receive glory and **h** and power,
Tob 4: 3 **H** your mother and do not

HONORABLE → HONOR

Php 4: 8 whatever is true, whatever is **h,**

HONORED → HONOR

Hag 1: 8 I may take pleasure in it and be **h,**
1Co 12:26 if one member is **h,** all rejoice

HONORS → HONOR
Mal 1: 6 A son **h** his father, and servants
Mt 15: 8 ‘This people **h** me with their lips,

HOOFS
Lev 11: 3 Any animal that has divided **h**

HOOK → HOOKS
Mt 17:27 go to the sea and cast a **h;**

HOOKS → HOOK
Isa 2: 4 and their spears into pruning **h;**
Joel 3:10 and your pruning **h** into spears;

HOPE → HOPED, HOPES
Job 17:15 where then is my **h?**
Ps 62: 5 for my **h** is from him.
146: 5 whose **h** is in the LORD their God,
Pr 23:18 and your **h** will not be cut off.
Isa 8:17 and I will **h** in him.
Jer 14: 8 O **h** of Israel, its savior in time of
La 3:21 and therefore I have **h:**
Mt 12:21 in his name the Gentiles will **h.”**
Ro 5: 5 and **h** does not disappoint us,
12:12 Rejoice in **h,** be patient in suffering,
1Co 13:13 And now faith, **h,** and love abide,
Col 1:27 Christ in you, the **h** of glory.
1Th 5: 8 and for a helmet the **h** of salvation.
Heb 6:19 this **h,** a sure and steadfast anchor
7:19 the introduction of a better **h,**
1Pe 1: 3 a living **h** through the resurrection
1Jn 3: 3 all who have this **h** in him purify
Sir 34:15 their **h** is in him who saves them.
Sus 1:60 who saves those who **h** in him.

HOPED → HOPE

Heb 11: 1 faith is the assurance of things **h** for,
1Pe 3: 5 the holy women who **h** in God

HOPES → HOPE
1Co 13: 7 believes all things, **h** all things,

HOREB → =SINAI
Ex 3: 1 came to **H,** the mountain of God.
Dt 5: 2 God made a covenant with us at **H.**
1Ki 19: 8 forty days and forty nights to **H**

HORN → HORNS
Ps 18: 2 and the **h** of my salvation,
Da 7: 8 when another **h** appeared,
8: 5 The goat had a **h** between its eyes.

HORNS → HORN
Ge 22:13 caught in a thicket by its **h.**
Ex 27: 2 make **h** for it on its four corners;
Da 7: 7 that preceded it, and it had ten **h.**
8: 3 Both **h** were long, but one
Zec 1:18 And I looked up and saw four **h.**
Rev 5: 6 having seven **h** and seven eyes,
9:13 from the four **h** of the golden altar
17: 3 and it had seven heads and ten **h.**

HORSE → HORSES
Ex 15: 1 **h** and rider he has thrown into the
Ps 33:17 The war **h** is a vain hope for victory,
Zec 1: 8 I saw a man riding on a red **h!**
Rev 6: 2 I looked, and there was a white **h!**
19:11 and there was a white **h!**

HORSES → HORSE
2Ki 2:11 a chariot of fire and **h** of fire
Ps 20: 7 pride in chariots, and some in **h,**
Joel 2: 4 They have the appearance of **h,**
Rev 9: 7 appearance the locusts were like **h**
19:14 following him on white **h.**

HOSANNA

Mk 11:10 **H** in the highest heaven!"
Jn 12:13 went out to meet him, shouting, **"H!**

HOSEA

Prophet whose wife and family pictured the unfaithfulness of Israel (Hos 1-3).

HOSHEA → =JOSHUA

1. Original name of Joshua (Nu 13:8, 16).
2. Last king of Israel (2Ki 15:30; 17:1-6).

HOSPITABLE* → HOSPITALITY

1Ti 3: 2 temperate, sensible, respectable, **h,**
Tit 1: 8 but he must be **h,** a lover
1Pe 4: 9 Be **h** to one another without

HOSPITALITY* → HOSPITABLE

Ro 12:13 of the saints; extend **h** to strangers.
1Ti 5:10 has brought up children, shown **h,**
Heb 13: 2 not neglect to show **h** to strangers,

HOST → HOSTS

Dt 4:19 all the **h** of heaven,
2Ki 17:16 worshiped all the **h** of heaven
Lk 2:13 angel a multitude of the heavenly **h,**

HOSTILE → HOSTILITY

Ro 8: 7 that is set on the flesh is **h** to God;
Col 1:21 once estranged and **h** in mind,

HOSTILITY → HOSTILE

Eph 2:14 the dividing wall, that is, the **h**
Heb 12: 3 Consider him who endured such **h**

HOSTS → HOST

1Sa 1: 3 and to sacrifice to the LORD of **h**
Ps 46: 7 The LORD of **h** is with us;

Isa 48: 2 the LORD of **h** is his name.

HOT

Rev 3:15 you are neither cold nor **h.**

HOUR

Mt 6:27 by worrying add a single **h** to your
24:36 about that day and **h** no one knows,
Jn 2: 4 My **h** has not yet come."
17: 1 "Father, the **h** has come;
Rev 3:10 I will keep you from the **h** of trial
14: 7 for the **h** of his judgment has come;

HOUSE → HOUSEHOLD, HOUSES, HOUSETOP, HOUSETOPS, STOREHOUSE

Ex 20:17 shall not covet your neighbor's **h;**
2Sa 7:11 that the LORD will make you a **h.**
1Ch 22: 1 "Here shall be the **h** of the LORD
Ezr 1: 5 rebuild the **h** of the LORD in
Ps 69: 9 zeal for your **h** that has consumed
127: 1 Unless the LORD builds the **h,**
Pr 9: 1 Wisdom has built her **h,** she has
Isa 56: 7 my **h** shall be called a **h** of prayer
Mt 7:24 like a wise man who built his **h**
21:13 'My **h** shall be called a **h** of prayer'
Mk 3:25 And if a **h** is divided against itself,
Jn 2:17 "Zeal for your **h** will consume me."
14: 2 In my Father's **h** there are many
1Pe 2: 5 be built into a spiritual **h,**

HOUSEHOLD → HOUSE

Jos 24:15 and my **h,** we will serve the LORD."
Mic 7: 6 enemies are members of your own **h**
Mt 10:36 will be members of one's own **h.**
1Ti 3: 4 He must manage his own **h** well,
Tit 2: 5 good managers of the **h,** kind,
1Pe 4:17 judgment to begin with the **h** of God

HOUSES → HOUSE

Ex 12:27 passed over the **h** of the Israelites in
Mt 19:29 everyone who has left **h** or brothers

HOUSETOP → HOUSE
Mt 24:17 the one on the **h** must not go down

HOUSETOPS → HOUSE
Mt 10:27 whispered, proclaim from the **h.**

HULDAH*
Prophetess inquired by Hilkiah for Josiah (2Ki 22; 2Ch 34:14-28).

HUMAN → HUMANKIND
Ge 6: 7 blot out from the earth the **h** beings
Ps 8: 4 are **h** beings that you are mindful
Da 2:34 a stone was cut out, not by **h** hands,
5: 5 the fingers of a **h** hand appeared
Hos 11: 4 I led them with cords of **h** kindness,
Mt 15: 9 teaching **h** precepts as doctrines.'"
Ac 5:29 obey God rather than any **h**
1Co 2:13 in words not taught by **h** wisdom
Php 2: 7 being born in **h** likeness.
Rev 4: 7 with a face like a **h** face,
Jdt 8:16 for God is not like a **h** being,

HUMANKIND → HUMAN
Ge 1:26 "Let us make **h** in our image,
Mk 2:27 "The sabbath was made for **h,**
1Ti 2: 5 one mediator between God and **h,**

HUMBLE → HUMBLED, HUMBLY, HUMILITY
Nu 12: 3 Now the man Moses was very **h,**
Dt 8:16 to **h** you and to test you,
Ps 25: 9 He leads the **h** in what is right,
149: 4 he adorns the **h** with victory.
Isa 57:15 to revive the spirit of the **h,**
Zep 2: 3 Seek the LORD, all you **h** of the land
Mt 11:29 for I am gentle and **h** in heart,
21: 5 **h,** and mounted on a donkey,

Jas 4:10 **H** yourselves before the Lord,
1Pe 5: 5 but gives grace to the **h.”**
Sir 3:20 but by the **h** he is glorified.

HUMBLED → HUMBLE
Ps 119:71 It is good for me that I was **h,**
Lk 14:11 all who exalt themselves will be **h,**
Php 2: 8 he **h** himself and became obedient

HUMBLY* → HUMBLE
Mic 6: 8 and to walk **h** with your God?

HUMILITY → HUMBLE
Pr 15:33 and **h** goes before honor.
Zep 2: 3 seek righteousness, seek **h;**
Php 2: 3 but in **h** regard others as better than
Col 3:12 with compassion, kindness, **h,**
1Pe 5: 5 must clothe yourselves with **h**
Sir 1:27 fidelity and **h** are his delight.

HUNDRED
Ge 17:17 born to a man who is a **h** years old?
Isa 65:20 one who dies at a **h** years will be
Ro 4:19 (for he was about a **h** years old),

HUNG
Dt 21:23 **h** on a tree is under God’s curse.
Ps 137: 2 the willows there we **h** up our harps.
Mk 9:42 if a great millstone were **h** around

HUNGER → HUNGRY
Dt 8: 3 He humbled you by letting you **h,**
Mt 5: 6 “Blessed are those who **h** and thirst
Rev 7:16 will **h** no more, and thirst no more;

HUNGRY → HUNGER
Ps 50:12 “If I were **h,** I would not tell you,
146: 7 who gives food to the **h.**
Pr 25:21 If your enemies are **h,** give them

Mt 12: 1 his disciples were **h,** and they began
Jn 6:35 comes to me will never be **h,**
Ro 12:20 “if your enemies are **h,** feed them;

HUSBAND → HUSBANDS
Ge 3: 6 and she also gave some to her **h,**
3:16 yet your desire shall be for your **h,**
Pr 31:28 her **h** too, and he praises her:
Isa 54: 5 For your Maker is your **h,**
Jer 31:32 they broke, though I was their **h,**
Hos 2:16 the LORD, you will call me, “My **h,”**
1Co 7:10 wife should not separate from her **h**
Eph 5:23 **h** is the head of the wife just as
Rev 21: 2 as a bride adorned for her **h.**
Sir 26: 1 Happy is the **h** of a good wife;

HUSBANDS → HUSBAND
Jn 4:18 for you have had five **h,**
Eph 5:25 **H,** love your wives, just as Christ
Col 3:18 Wives, be subject to your **h,**
Tit 2: 4 the young women to love their **h,**
1Pe 3: 7 **H,** in the same way, show

HUSHAI
Wise man of David; foiled Absalom’s revolt (2Sa 15:32-37; 16:15-17:16).

HYMN → HYMNS
Mt 26:30 When they had sung the **h,**
Sir 44: 1 H IN HONOR OF OUR ANCESTORS

HYMNS → HYMN
Eph 5:19 psalms and **h** and spiritual songs
Col 3:16 in your hearts sing psalms, **h,**
Aza 1: 1 singing **h** to God and blessing the

HYPOCRISY → HYPOCRITE, HYPOCRITES
Mt 23:28 but inside you are full of **h** and
Mk 12:15 knowing their **h,** he said to them,
Lk 12: 1 of the Pharisees, that is, their **h.**

Jas 3:17 without a trace of partiality or **h.**

HYPOCRITE → HYPOCRISY

Lk 6:42 You **h,** first take the log out of your
Sir 1:29 Do not be a **h** before others,

HYPOCRITES → HYPOCRISY

Mt 6: 5 you pray, do not be like the **h;**
23:13 to you, scribes and Pharisees, **h!**
Mk 7: 6 prophesied rightly about you **h,**

HYSSOP

Ex 12:22 a bunch of **h,** dip it in the blood that
Nu 19: 6 The priest shall take cedarwood, **h,**
Ps 51: 7 Purge me with **h,** and I shall be
Jn 19:29 full of the wine on a branch of **h**

I

I AM

Ex 3:14 God said to Moses, **"I** AM WHO **I AM."**
Isa 44: 6 **I am** the first and **I am** the last;
Mt 28:20 **I am** with you always, to the end of
Mk 8:29 "But who do you say that **I am?"**
Jn 6:35 to them, **"I am** the bread of life.
8:12 **"I am** the light of the world.
8:58 before Abraham was, **I am."**
9: 5 **I am** the light of the world."
10: 7 **I am** the gate for the sheep.
10:11 **"I am** the good shepherd.
11:25 **"I am** the resurrection and the life.
14: 6 **"I am** the way, and the truth, and
15: 1 **"I am** the true vine, and my Father
Rev 1: 8 **"I am** the Alpha and the Omega,"
22:20 "Surely **I am** coming soon."

IDLE

Ecc 11: 6 evening do not let your hands be **i;**
2Th 3: 7 were not **i** when we were with you,

IDOL → IDOLS

Ex 20: 4 shall not make for yourself an **i,**
Isa 40:19 An **i?**—A workman casts it,
1Co 10:19 or that an **i** is anything?

IDOLS → IDOL

Ex 34:17 You shall not make cast **i.**
2Ki 17:15 went after false **i** and became false;
Ps 115: 4 Their **i** are silver and gold,
1Co 8: 1 concerning food sacrificed to **i:**
1Mc 1:43 they sacrificed to **i** and profaned the

IGNORANCE → IGNORANT

Ac 17:30 overlooked the times of human **i,**
1Pe 2:15 silence the **i** of the foolish.

IGNORANT → IGNORANCE

Heb 5: 2 He is able to deal gently with the **i**
2Pe 3:16 the **i** and unstable twist to their own

ILL → ILLNESS

1Co 11:30 many of you are weak and **i,**

ILLEGITIMATE

Jn 8:41 said to him, "We are not **i** children;
Heb 12: 8 then you are **i** and not his children.

ILLNESS → ILL

Dt 7:15 will turn away from you every **i;**
Ps 41: 3 their **i** you heal all their infirmities.

IMAGE → IMAGES

Ge 1:26 "Let us make humankind in our **i,**
Dt 27:15 who makes an idol or casts an **i,**
1Co 15:49 the **i** of the man of heaven.
Col 1:15 He is the **i** of the invisible God,
Rev 20: 4 not worshiped the beast or its **i** and
Sir 17: 3 and made them in his own **i.**

IMAGES → IMAGE

Nu 33:52 destroy all their cast **i,**
Ps 97: 7 All worshipers of **i** are put to shame,

IMITATE → IMITATORS

Heb 13: 7 their way of life, and **i** their faith.
3Jn 1:11 not **i** what is evil but **i** what is good.

IMITATORS → IMITATE

1Co 11: 1 Be **i** of me, as I am of Christ.
Eph 5: 1 be **i** of God, as beloved children,

IMMANUEL* → =EMMANUEL

Isa 7:14 bear a son, and shall name him **I.**
8: 8 fill the breadth of your land, O **I.**

IMMORAL → IMMORALITY

1Co 5: 9 not to associate with sexually **i**
Heb 12:16 an **i** and godless person,

IMMORALITY → IMMORAL

2Co 12:21 sexual **i,** and licentiousness
Jude 1: 7 indulged in sexual **i** and pursued
Sir 41:17 Be ashamed of sexual **i,**

IMMORTAL → IMMORTALITY

Ro 1:23 the glory of the **i** God for images
1Ti 1:17 To the King of the ages, **i,** invisible,

IMMORTALITY → IMMORTAL

1Co 15:53 and this mortal body must put on **i.**
1Ti 6:16 It is he alone who has **i** and dwells

IMPERISHABLE

1Co 9:25 a perishable wreath, but we an **i** one.
15:52 and the dead will be raised **i,**
1Pe 1: 4 and into an inheritance that is **i,**

IMPORTANCE* → IMPORTANT

1Co 15: 3 of first **i** what I in turn had received:

IMPORTANT → IMPORTANCE

Mk 12:33 much more **i** than all whole burnt

IMPOSSIBLE

Zec 8: 6 should it also seem **i** to me,
Mt 17:20 and nothing will be **i** for you."
Mk 10:27 "For mortals it is **i,** but not for God;
Heb 11: 6 without faith it is **i** to please God,

IMPURE* → IMPURITY

Eph 5: 5 that no fornicator or **i** person,
1Th 2: 3 not spring from deceit or **i** motives

IMPURITY → IMPURE

Zec 13: 1 to cleanse them from sin and **i.**
Gal 5:19 fornication, **i,** licentiousness,
1Th 4: 7 did not call us to **i** but in holiness.

INCENSE → FRANKINCENSE

Ex 25: 6 anointing oil and for the fragrant **i,**

INCLINATION

Ge 6: 5 and that every **i** of the thoughts
Ecc 11: 9 Follow the **i** of your heart and

INCREASE → INCREASED

Ge 3:16 greatly **i** your pangs in childbearing;
Lk 17: 5 said to the Lord, **"I** our faith!"
Jn 3:30 He must **i,** but I must decrease."

INCREASED → INCREASE

Ro 5:20 but where sin **i,** grace abounded all

INDEBTED* → DEBT

Lk 11: 4 forgive everyone **i** to us.

INDEPENDENT*

1Co 11:11 not **i** of man or man **i** of woman.

INFANTS

Ps 8: 2 Out of the mouths of babes and **i**
Mt 21:16 'Out of the mouths of **i** and nursing
1Co 14:20 **i** in evil, but in thinking be adults.

INFIRMITIES

Isa 53: 4 borne our **i** and carried our diseases;
Mt 8:17 took our **i** and bore our diseases."

INGATHERING → GATHER

Ex 23:16 You shall observe the festival of **i**

INHERIT → INHERITANCE

Lev 20:24 You shall **i** their land,
Ps 37:11 But the meek shall **i** the land,
Zec 2:12 The LORD will **i** Judah as his portion
Lk 10:25 “what must I do to **i** eternal life?”
1Co 6: 9 wrongdoers will not **i** the kingdom
Heb 1:14 sake of those who are to **i** salvation?

INHERITANCE → INHERIT
Ex 34: 9 and take us for your **i.”**
Eph 1:11 In Christ we have also obtained an **i,**
Heb 9:15 the promised eternal **i,**

INIQUITIES → INIQUITY
Lev 16:22 goat shall bear on itself all their **i**
Ps 103:10 nor repay us according to our **i.**
Isa 53:11 and he shall bear their **i.**
Ro 4: 7 are those whose **i** are forgiven,
Rev 18: 5 and God has remembered her **i.**

INIQUITY → INIQUITIES
Ex 34: 7 forgiving **i** and transgression and sin
Ps 103: 3 who forgives all your **i,**
Isa 53: 6 LORD has laid on him the **i** of us all.
Tit 2:14 that he might redeem us from all **i**

INJURY
Lev 24:20 the **i** inflicted is the **i** to be suffered.

INJUSTICE
Hos 10:13 wickedness, you have reaped **i,**
Ro 9:14 Is there **i** on God’s part?

INN*
Lk 2: 7 there was no place for them in the **i.**
10:34 brought him to an **i,** and took care

INNER → INWARDLY
Mt 24:26 He is in the **i** rooms,’ do not believe
2Co 4:16 our **i** nature is being renewed day

1Pe 3: 4 let your adornment be the **i** self

INNOCENCE → INNOCENT

Ps 26: 6 I wash my hands in **i,**
Hos 8: 5 long will they be incapable of **i?**

INNOCENT → INNOCENCE

Pr 6:17 tongue, and hands that shed **i** blood,
Mt 10:16 be wise as serpents and **i** as doves.
27:24 "I am **i** of this man's blood;

INQUIRE → INQUIRED

Dt 12:30 do not **i** concerning their gods,

INQUIRED → INQUIRE

Zep 1: 6 not sought the LORD or **i** of him.

INSCRIBED → INSCRIPTION

Da 10:21 what is **i** in the book of truth.
Rev 19:12 he has a name **i** that no one

INSCRIPTION → INSCRIBED

Mk 15:26 The **i** of the charge against him read,
2Ti 2:19 foundation stands, bearing this **i:**

INSIGHT

Pr 3: 5 and do not rely on your own **i.**
Eph 1: 8 With all wisdom and **i**
Sir 6:37 It is he who will give **i** to your mind,

INSPIRED

Ex 35:34 And he has **i** him to teach,
2Ti 3:16 All scripture is **i** by God and is

INSTITUTED → INSTITUTION

Ro 13: 1 that exist have been **i** by God.

INSTITUTION* → INSTITUTED

Nu 10: 8 this shall be a perpetual **i** for you

1Pe 2:13 the authority of every human **i,**

INSTRUCT → INSTRUCTED, INSTRUCTION, INSTRUCTOR

Dt 17:10 observing everything they **i** you.
Ne 9:20 You gave your good spirit to **i** them,
Ro 15:14 and able to **i** one another.
1Co 14:19 in order to **i** others also,

INSTRUCTED → INSTRUCT

Isa 40:13 or as his counselor has **i** him?
Jn 8:28 these things as the Father **i** me.

INSTRUCTION → INSTRUCT

Pr 8:10 Take my **i** instead of silver,
Mic 4: 2 For out of Zion shall go forth **i,**
Ro 15: 4 in former days was written for our **i,**
1Ti 1: 5 But the aim of such **i** is love
Sir 51:26 and let your souls receive **i;**

INSTRUCTOR → INSTRUCT

Mt 23:10 for you have one **i,** the Messiah.

INSULTS

Ps 69: 9 the **i** of those who insult you have
Lk 22:65 heaping many other **i** on him.
2Co 12:10 I am content with weaknesses, **i,**

INTEGRITY

Job 27: 5 until I die I will not put away my **i**
Pr 14:32 the righteous find a refuge in their **i.**
Tit 2: 7 and in your teaching show **i,** gravity,

INTELLIGENCE → INTELLIGENT

Pr 8: 5 acquire **i,** you who lack it.
Sir 22:11 fool, for he has left **i** behind.

INTELLIGENT → INTELLIGENCE

Pr 11:12 but an **i** person remains silent.
Ecc 9:11 nor riches to the **i,**

INTENDED → INTENTIONS

Ge 50:20 **i** to do harm to me, God **i** it for good,
Jer 18:10 the good that I had **i** to do to it.

INTENTIONS → INTENDED

Mk 7:21 the human heart, that evil **i** come:
Heb 4:12 judge the thoughts and **i** of the heart.

INTERCEDES → INTERCESSION

Ro 8:26 Spirit **i** with sighs too deep for

INTERCESSION* → INTERCEDES

1Sa 2:25 against the LORD, who can make **i?"**
Isa 53:12 and made **i** for the transgressors.
Heb 7:25 he always lives to make **i** for them.

INTERMARRY → MARRIAGE

Dt 7: 3 Do not **i** with them, giving your

INTERPRET → INTERPRETATION, INTERPRETATIONS

Ge 41:15 no one who can **i** it.
Mt 16: 3 cannot **i** the signs of the times.
1Co 12:30 Do all speak in tongues? Do all **i?**

INTERPRETATION → INTERPRET

Da 2: 4 and we will reveal the **i."**
1Co 12:10 to another the **i** of tongues.
2Pe 1:20 scripture is a matter of one's own **i,**
2Es 12:10 "This is the **i** of this vision

INTERPRETATIONS → INTERPRET

Ge 40: 8 to them, "Do not **i** belong to God?

INVADE → INVADED

La 1:10 the nations **i** her sanctuary,
Na 1:15 never again shall the wicked **i** you;

INVADED → INVADE

2Ki 17: 5 the king of Assyria **i** all the land

INVISIBLE

Col 1:15 He is the image of the **i** God,
1Ti 1:17 To the King of the ages, immortal, **i,**

INVITE → INVITED, INVITES

Lk 14:13 when you give a banquet, **i** the poor,

INVITED → INVITE

Rev 19: 9 Blessed are those who are **i** to

INVITES → INVITE

1Co 10:27 If an unbeliever **i** you to a meal
Sir 13: 9 When an influential person **i** you,

INVOKE

Ex 23:13 Do not **i** the names of other gods;
1Pe 1:17 If you **i** as Father the one who

INWARDLY → INNER

Ro 2:29 a person is a Jew who is one **i,**
8:23 groan **i** while we wait for adoption,

IRON

Ps 2: 9 shall break them with a rod of **i,**
Pr 27:17 **I** sharpens **i,** and one person
Da 2:33 its legs of **i,** its feet partly of **i**
Rev 19:15 he will rule them with a rod of **i;**

IRREVOCABLE

Ro 11:29 gifts and the calling of God are **i.**

ISAAC

Son of Abraham by Sarah (Ge 17:19; 21:1-7; 1Ch 1:28). Abrahamic covenant perpetuated with (Ge 17:21; 26:2-5). Offered up by Abraham (Ge 22; Heb 11:17-19). Rebekah taken as wife (Ge 24). Inherited Abraham's estate (Ge 25:5). Father of Esau and Jacob (Ge 25:19-26; 1Ch 1:34). Nearly lost Rebekah to Abimelech (Ge 26:1-11). Covenant with Abimelech (Ge 26:12-31). Tricked

into blessing Jacob (Ge 27). Death (Ge 35:27-29). Father of Israel (Ex 3:6; Dt 29:13; Ro 9:10).

ISAIAH

Prophet to Judah (Isa 1:1). Called by the LORD (Isa 6). Announced judgment to Ahaz (Isa 7), deliverance from Assyria to Hezekiah (2Ki 19; Isa 36-37), deliverance from death to Hezekiah (2Ki 20:1-11; Isa 38). Chronicler of Judah's history (2Ch 26:22; 32:32).

ISCARIOT

Mt 10: 4 Judas **I,** the one who betrayed him.
Lk 22: 3 Satan entered into Judas called **I,**

ISHBAAL*

Son of Saul; would-be king (2Sa 2:8-4:12).

ISHMAEL

Son of Abraham by Hagar (Ge 16; 1Ch 1:28). Blessed, but not son of covenant (Ge 17:18-21; Gal 4:21-31). Sent away by Sarah (Ge 21:8-21). Children (Ge 25:12-18; 1Ch 1:29-31). Death (Ge 25:17).

ISRAEL → ISRAELITE, ISRAELITES, =JACOB

1. Name given to Jacob (Ge 32:28; 35:10).

2. Corporate name of Jacob's descendants; often specifically Northern Kingdom.

Ge 49:28 All these are the twelve tribes of **I,**
Ex 28:11 with the names of the sons of **I;**
Nu 24:17 and a scepter shall rise out of **I;**
Dt 6: 4 Hear, O **I:** The LORD is our God,
Ps 125: 5 Peace be upon **I!**
Jer 31:31 a new covenant with the house of **I**
Hos 11: 1 When **I** was a child, I loved him,
Mt 2: 6 who is to shepherd my people **I.'"**
Mk 12:29 answered, "The first is, 'Hear, O **I:**
Lk 22:30 judging the twelve tribes of **I.**
Ac 1: 6 you will restore the kingdom to **I?"**
Ro 9: 6 not all Israelites truly belong to **I,**
Heb 8: 8 a new covenant with the house of **I**
Rev 7: 4 out of every tribe of the people of **I:**

Sir 17:17 but **I** is the Lord's own portion.

ISRAELITE → ISRAEL

Jn 1:47 an **I** in whom there is no deceit!"
Ro 11: 1 I myself am an **I,** a descendant of

ISRAELITES → ISRAEL

Ex 2:23 The **I** groaned under their slavery,
29:45 I will dwell among the **I,** and I will

ISSACHAR

Son of Jacob by Leah (Ge 30:18; 35:23; 1Ch 2:1). Tribe of blessed (Ge 49:14-15; Dt 33:18-19), numbered (Nu 1:29; 26:25), allotted land (Jos 19:17-23; Eze 48:25), assisted Deborah (Jdg 5:15), 12,000 from (Rev 7:7).

ITCHING

2Ti 4: 3 sound doctrine, but having **i** ears,

J

JACOB → =ISRAEL

1. Son of Isaac, younger twin of Esau (Ge 26:21-26; 1Ch 1:34). Bought Esau's birthright (Ge 26:29-34); tricked Isaac into blessing him (Ge 27:1-37). Fled to Haran (Ge 28:1-5). Abrahamic covenant perpetuated through (Ge 28:13-15; Mal 1:2). Vision at Bethel (Ge 28:10-22). Served Laban for Rachel and Leah (Ge 29:1-30). Children (Ge 29:31-30:24; 35:16-26; 1Ch 2-9). Flocks increased (Ge 30:25-43). Returned to Canaan (Ge 31). Wrestled with God; name changed to Israel (Ge 32:22-32). Reconciled to Esau (Ge 33). Returned to Bethel (Ge 35:1-15). Favored Joseph (Ge 37:3). Sent sons to Egypt during famine (Ge 42-43). Settled in Egypt (Ge 46). Blessed Ephraim and Manasseh (Ge 48). Blessed sons (Ge 49:1-28; Heb 11:21). Death (Ge 49:29-33). Burial (Ge 50:1-14).

2. Corporate name of Jacob's descendants; often specifically Northern Kingdom.

Ps 135: 4 the LORD has chosen **J** for himself,
Mic 7:20 You will show faithfulness to **J**
Ro 9:13 "I have loved **J,**
1Mc 1:28 house of **J** was clothed with shame.

JAEL*

Woman who killed the Canaanite general, Sisera (Jdg 4:17-22; 5:6, 24-27).

JAIRUS

Synagogue ruler whose daughter Jesus raised (Mk 5:22-43; Lk 8:41-56).

JAMES

1. Apostle; brother of John (Mt 4:21-22; 10:2; Mk 3:17; Lk 5:1-10). At transfiguration (Mt 17:1-13; Mk 9:1-13; Lk 9:28-36). Killed by Herod (Ac 12:2).

2. Apostle (Mt 10:3; Mk 3:18; Lk 6:15).

3. Brother of Jesus (Mt 13:55; Mk 6:3; Lk 24:10; Gal 1:19) and Judas (Jude 1). With believers before Pentecost (Ac 1:13). Leader of church at Jerusalem (Ac 12:17; 15; 21:18; Gal 2:9, 12). Author of epistle (Jas 1:1).

JAPHETH

Son of Noah (Ge 5:32; 1Ch 1:4-5). Blessed (Ge 9:18-28). Sons of (Ge 10:2-5).

JAR → JARS

1Ki 17:14 The **j** of meal will not be emptied
Mk 14: 3 alabaster **j** of very costly ointment
Lk 22:10 man carrying a **j** of water will meet

JARS → JAR

Jn 2: 6 there were six stone water **j** for
2Co 4: 7 But we have this treasure in clay **j,**

JEALOUS

Ex 34:14 whose name is **J,** is a **j** God).
Dt 4:24 God is a devouring fire, a **j** God.
32:16 They made him **j** with strange gods,
Eze 39:25 and I will be **j** for my holy name.
Ro 10:19 “I will make you **j** of those

JEBUSITES

Ex 3: 8 the Perizzites, the Hivites, and the **J.**
Jos 15:63 Judah could not drive out the **J,**

JECONIAH → See JEHOIACHIN JEHOAHAZ

1. Son of Jehu; king of Israel (2Ki 13:1-9).
2. Son of Josiah; king of Judah (2Ki 23:31-34; 2Ch 36:1-4).

JEHOASH → =JOASH

1. Son of Ahaziah, king of Judah (2Ki 12). See Joash, 1.
2. Son of Jehoahaz; king of Israel. Defeat of Aram prophesied by Elisha (2Ki 13:10-25). Defeated Amaziah in Jerusalem (2Ki 14:1-16). See Joash, 2.

JEHOIACHIN → =CONIAH, =JECONIAH

Son of Jehoiakim; king of Judah exiled by Nebuchadnezzar (2Ki 24:8-17; 2Ch 36:8-10; Eze 1:2). Status improved (2Ki 25:27-30; Jer 52:31-34).

JEHOIADA

Priest who sheltered Joash from Athaliah (2Ki 11-12; 2Ch 22:11-24:16).

JEHOIAKIM → =ELIAKIM

Son of Josiah; made king of Judah by Nebuchadnezzar (2Ki 23:34-24:6; 2Ch 36:4-8; Jer 22:18-23). Burned scroll of Jeremiah's prophecies (Jer 36).

JEHORAM → =JORAM

1. Son of Jehoshaphat; king of Judah. Prophesied against by Elijah; killed by the LORD (2Ch 21). See Joram, 1.
2. Son of Ahab; king of Israel (2Ch 22:5). Joined Jehoshaphat against Moab (2Ki 3). See Joram, 2.

JEHOSHAPHAT

1. Son of Asa; king of Judah. Strengthened his kingdom (2Ch 17). Joined with Ahab against Aram (2Ki 22; 2Ch 18). Established judges (2Ch 19). Joined Joram against Moab (2Ki 3; 2Ch 20).
2. Valley of judgment (Joel 3:2, 12).

JEHU

1. Prophet against Baasha (2Ki 16:1-7).
2. King of Israel. Anointed by Elijah to obliterate house of Ahab (1Ki 19:16-17); anointed by servant of Elisha (2Ki 9:1-13). Killed Joram and Ahaziah (2Ki 9:14-29; 2Ch 22:7-9), Jezebel (2Ki 9:30-37), relatives of Ahab (2Ki 10:1-17; Hos 1:4), ministers of Baal (2Ki 10:18-29). Death (2Ki 10:30-36).

JEPHTHAH

Judge from Gilead who delivered Israel from Ammon (Jdg 10:6-12:7). Made rash vow concerning his daughter (Jdg 11:30-40).

JEREMIAH

Prophet to Judah (Jer 1:1-3). Called by the LORD (Jer 1). Put in stocks (Jer 20:1-3). Threatened for prophesying (Jer 11:18-23; 26). Opposed by Hananiah (Jer 28). Scroll burned (Jer 36). Imprisoned (Jer 37). Thrown into cistern (Jer 38). Forced to Egypt with those fleeing Babylonians (Jer 43).

JERICHO

Jos 6: 2 “See, I have handed **J** over to you,
1Ki 16:34 In his days Hiel of Bethel built **J;**
Lk 18:35 As he approached **J,** a blind man

JEROBOAM

1. Official of Solomon; rebelled to become first king of Israel (1Ki 11:26-40; 12:1-20; 2Ch 10). Idolatry (1Ki 12:25-33; Tob 1:5; Sir 47:23); judgment for (1Ki 13-14; 2Ch 13).

2. Son of Jehoash; king of Israel (1Ki 14:23-29).

JERUSALEM

2Sa 5: 5 and at **J** he reigned over all Israel
15:29 carried the ark of God back to **J,**
2Ki 25:10 broke down the walls around **J.**
Ezr 2: 1 they returned to **J** and Judah,
Ne 2:17 Come, let us rebuild the wall of **J,**
Isa 40: 2 Speak tenderly to **J,**
La 1: 8 **J** sinned grievously, so she has
Da 9:25 went out to restore and rebuild **J**
Joel 3: 1 I restore the fortunes of Judah and **J,**
Mic 4: 2 and the word of the LORD from **J.**
Zec 1:14 I am very jealous for **J** and for Zion.
14: 8 living waters shall flow out from **J,**
Mt 23:37 **“J, J,** the city that kills the prophets
Lk 4: 9 Then the devil took him to **J,**
Gal 4:25 corresponds to the present **J,**
Heb 12:22 of the living God, the heavenly **J,**
Rev 21: 2 And I saw the holy city, the new **J,**
1Mc 1:29 and he came to **J** with a large force.

JESSE

Father of David (Ru 4:17-22; 1Sa 16; 1Ch 2:12-17).

JESUS

1. Jesus the Messiah.

LIFE: Genealogy (Mt 1:1-17; Lk 3:21-37). Birth announced (Mt 1:18-25; Lk 1:26-45). Birth (Mt 2:1-12; Lk 2:1-40). Escape to Egypt (Mt 2:13-23). As a boy in the temple (Lk 2:41-52). Baptism (Mt 3:13-17; Mk 1:9-11; Lk 3:21-22; Jn 1:32-34). Temptation (Mt 4:1-11; Mk 1:12-13; Lk 4:1-13). Ministry in Galilee (Mt 4:12-18:35; Mk 1:14-9:50; Lk 4:14-13:9; Jn 1:35-2:11; 4; 6), Transfiguration (Mt 17:1-8; Mk 9:2-8; Lk 9:28-36), on the way to Jerusalem (Mt 19-20; Mk 10; Lk 13:10-19:27), in Jerusalem (Mt 21-25; Mk 11-13; Lk 19:28-21:38; Jn 2:12-3:36; 5; 7-12). Last supper (Mt 26:17-35; Mk 14:12-31; Lk 22:1-38; Jn 13-17). Arrest and trial (Mt 26:36-27:31; Mk 14:43-15:20; Lk 22:39-23:25; Jn 18:1-19:16). Crucifixion (Mt 27:32-66; Mk 15:21-47; Lk 23:26-55; Jn 19:28-42). Resurrection and appearances (Mt 28; Mk 16; Lk 24; Jn 20-21; Ac 1:1-11; 7:56; 9:3-6; 1Co 15:1-8; Rev 1:1-20).

MIRACLES. *Healings:* official's son (Jn 4:43-54), demoniac in Capernaum (Mk 1:23-26; Lk 4:33-35), Peter's mother-in-law (Mt 8:14-17; Mk 1:29-31; Lk 4:38-39), leper (Mt 8:2-4; Mk 1:40-45; Lk 5:12-16), paralytic (Mt 9:1-8; Mk 2:1-12; Lk 5:17-26), cripple (Jn 5:1-9), shriveled hand (Mt 12:10-13; Mk 3:1-5; Lk 6:6-11), centurion's servant (Mt 8:5-13; Lk 7:1-10), widow's son raised (Lk 7:11-17), demoniac (Mt 12:22-23; Lk 11:14), Gadarene demoniacs (Mt 8:28-34; Mk 5:1-20; Lk 8:26-39), woman's bleeding and Jairus' daughter (Mt 9:18-26; Mk 5:21-43; Lk 8:40-56), blind man (Mt 9:27-31), mute man (Mt 9:32-33), Canaanite woman's daughter (Mt 15:21-28; Mk 7:24-30), deaf man (Mk 7:31-37), blind man (Mk 8:22-26), demoniac boy (Mt 17:14-18; Mk 9:14-29; Lk 9:37-43), ten lepers (Lk 17:11-19), man born blind (Jn 9:1-7), Lazarus raised (Jn 11), crippled woman (Lk 13:11-17), man with dropsy (Lk 14:1-6), two blind men (Mt 20:29-34; Mk 10:46-52; Lk 18:35-43), Malchus' ear (Lk 22:50-51). *Other Miracles:* water to wine (Jn 2:1-11), catch of fish (Lk 5:1-11), storm stilled (Mt 8:23-27; Mk 4:37-41; Lk 8:22-25), 5,000 fed (Mt 14:15-21; Mk 6:35-44; Lk 9:10-17; Jn 6:1-14), walking on water (Mt 14:25-33; Mk 6:48-52; Jn 6:15-21), 4,000 fed (Mt 15:32-39; Mk 8:1-9), money from fish (Mt 17:24-27), fig tree cursed (Mt 21:18-22; Mk 11:12-14), catch of fish (Jn 21:1-14).

MAJOR TEACHING: Sermon on the Mount (Mt 5-7; Lk 6:17-49), to Nicodemus (Jn 3), to Samaritan woman (Jn 4), Bread of Life (Jn 6:22-59), at Feast of Tabernacles (Jn 7-8), woes to Pharisees (Mt 23; Lk 11:37-54), Good

Shepherd (Jn 10:1-18), Olivet Discourse (Mt 24-25; Mk 13; Lk 21:5-36), Upper Room Discourse (Jn 13-16).

PARABLES: Sower (Mt 13:3-23; Mk 4:3-25; Lk 8:5-18), seed's growth (Mk 4:26-29), wheat and weeds (Mt 13:24-30, 36-43), mustard seed (Mt 13:31-32; Mk 4:30-32), yeast (Mt 13:33; Lk 13:20-21), hidden treasure (Mt 13:44), valuable pearl (Mt 13:45-46), net (Mt 13:47-51), house owner (Mt 13:52), good Samaritan (Lk 10:25-37), unmerciful servant (Mt 18:15-35), lost sheep (Mt 18:10-14; Lk 15:4-7), lost coin (Lk 15:8-10), prodigal son (Lk 15:11-32), dishonest manager (Lk 16:1-13), rich man and Lazarus (Lk 16:19-31), persistent widow (Lk 18:1-8), Pharisee and tax collector (Lk 18:9-14), payment of workers (Mt 20:1-16), tenants and the vineyard (Mt 21:28-46; Mt 12:1-12; Lk 20:9-19), wedding banquet (Mt 22:1-14), faithful servant (Mt 24:45-51), ten virgins (Mt 25:1-13), talents (Mt 25:1-30; Lk 19:12-27).

DISCIPLES see APOSTLES. Call (Jn 1:35-51; Mt 4:18-22; 9:9; Mk 1:16-20; 2:13-14; Lk 5:1-11, 27-28). Named Apostles (Mk 3:13-19; Lk 6:12-16). Twelve sent out (Mt 10; Mk 6:7-11; Lk 9:1-5). Seventy sent out (Lk 10:1-24). Defection of (Jn 6:60-71; Mt 26:56; Mk 14:50-52). Final commission (Mt 28:16-20; Jn 21:15-23; Ac 1:3-8).

Ac 9: 5 "I am **J,** whom you are persecuting.
1Co 8: 6 and one Lord, **J** Christ,
Php 2:10 name of **J** every knee should bend,
2Th 2: 1 the coming of our Lord **J** Christ
1Ti 1:15 **J** came into the world to save
Heb 12: 2 to **J** the pioneer and perfecter of our
13: 8 **J** Christ is the same yesterday and
1Jn 1: 7 the blood of **J** his Son cleanses us
Rev 1: 1 The revelation of **J** Christ,
22:20 Amen. Come, Lord **J!**
2. Disciple, also called Justus (Col 4:11).
3. Writer of Sirach (Sir Pr: 1; 50:27; 51:1).

JETHRO

Father-in-law and adviser of Moses (Ex 3:1; 4:18; 18). Also known as Reuel (Ex 2:18).

JEW → JEWS, JUDAISM

Est 10: 3 Mordecai the **J** was next in rank to
Zec 8:23 shall take hold of a **J,**
Ro 1:16 to the **J** first and also to the Greek.

2:29 a person is a **J** who is one inwardly,
1Co 9:20 To the Jews I became as a **J,**
Col 3:11 there is no longer Greek and **J,**

JEWEL → JEWELS
Pr 20:15 by knowledge are a precious **j.**
Rev 21:19 of the city are adorned with every **j;**

JEWELS → JEWEL
Pr 3:15 She is more precious than **j,**
Isa 54:12 your gates of **j,** and all your wall
Rev 17: 4 adorned with gold and **j** and pearls,

JEWS → JEW
Ne 4: 1 enraged, and he mocked the **J.**
Est 3:13 to kill, and to annihilate all **J,**
Mt 2: 2 who has been born king of the **J?**
27:11 "Are you the King of the **J?"**
Jn 4:22 for salvation is from the **J.**
Ro 3:29 Or is God the God of **J** only?

JEZEBEL*
Sidonian wife of Ahab (1Ki 16:31). Promoted Baal worship (1Ki 16:32-33). Killed prophets of the LORD (1Ki 18:4, 13). Opposed Elijah (1Ki 19:1-2). Had Naboth killed (1Ki 21). Death (1Ki 21:17-24; 2Ki 9:30-37). Metaphor of immorality (Rev 2:20).

JEZREEL
2Ki 10: 7 in baskets and sent them to him at **J.**
Hos 1: 4 the LORD said to him, "Name him **J;**

JOAB
Nephew of David (1Ch 2:16). Commander of his army (2Sa 8:16). Victorious over Ammon (2Sa 10; 1Ch 19), Rabbah (2Sa 11; 1Ch 20), Jerusalem (1Ch 11:6), Absalom (2Sa 18), Sheba (2Sa 20). Killed Abner (2Sa 3:22-39), Amasa (2Sa 20:1-13). Numbered David's army (2Sa 24; 1Ch 21). Sided with Adonijah (1Ki 1:17, 19). Killed by Benaiah (1Ki 2:5-6, 28-35).

JOASH → =JEHOASH

1. Son of Ahaziah; king of Judah. Sheltered from Athaliah by Jehoiada (2Ki 11; 2Ch 22:10-23:21). Repaired temple (2Ch 24). See Jehoash, 1.

2. Son of Jehoahaz, king of Israel (2Ki 13; 2Ch 25:17-25). See Jehoash, 2.

JOB

Wealthy man from Uz; feared God (Job 1:1-5). Integrity tested by disaster (Job 1:6-22), personal affliction (Job 2). Maintained innocence in debate with three friends (Job 3-31), Elihu (Job 32-37). Rebuked by the LORD (Job 38-41). Vindicated and restored to greater stature by the LORD (Job 42). Example of righteousness (Eze 14:14, 20; Sir 49:9).

JOEL

1. Son of Samuel (1Sa 8:2; 1Ch 6:28).

2. Prophet (Joel 1:1; Ac 2:16).

JOHANAN

1. First high priest in the temple (1Ch 6:9-10).

2. Jewish leader who tried to save Gedaliah from assassination (Jer 40:13-14); took Jews, including Jeremiah, to Egypt (Jer 40-43).

JOHN

1. Son of Zechariah and Elizabeth (Lk 1). Called the Baptist (Mt 3:1-12; Mk 1:2-8). Witness to Jesus (Mt 3:11-12; Mk 1:7-8; Lk 3:15-18; Jn 1:6-35; 3:27-30; 5:33-36). Doubts about Jesus (Mt 11:2-6; Lk 7:18-23). Arrest (Mt 4:12; Mk 1:14). Execution (Mt 14:1-12; Mk 6:14-29; Lk 9:7-9). Ministry compared to Elijah (Mt 11:7-19; Mk 9:11-13; Lk 7:24-35).

2. Apostle; brother of James (Mt 4:21-22; 10:2; Mk 3:17; Lk 5:1-10). At transfiguration (Mt 17:1-13; Mk 9:1-13; Lk 9:28-36). Desire to be greatest (Mk 10:35-45). Leader of church at Jerusalem (Ac 4:1-3; Gal 2:9). Elder who wrote epistles (2Jn 1; 3Jn 1). Prophet who wrote Revelation (Rev 1:1; 22:8).

3. Cousin of Barnabas, co-worker with Paul, (Ac 12:12-13:13; 15:37; see Mark).

4. Son of Simon Maccabeus (1Mc 13:53; 16).

JOIN → JOINED

Eze 37:17 and **j** them together into one stick,

2Ti 1: 8 **j** with me in suffering for the gospel

JOINED → JOIN

Mt 19: 6 what God has **j** together, let no one
Eph 2:21 the whole structure is **j** together and

JOINT → JOINTS

Ge 32:25 and Jacob's hip was put out of **j**
Ps 22:14 and all my bones are out of **j;**
Ro 8:17 heirs of God and **j** heirs with Christ

JOINTS → JOINT

Heb 4:12 soul from spirit, **j** from marrow;

JONAH

Prophet in days of Jeroboam II (2Ki 14:25). Called to Nineveh; fled to Tarshish (Jnh 1:1-3). Cause of storm; thrown into sea (Jnh 1:4-16). Swallowed by fish (Jnh 1:17). Prayer (Jnh 2). Preached to Nineveh (Jnh 3). Attitude reproved by the LORD (Jnh 4). Sign of (Mt 12:39-41; Lk 11:29-32).

JONATHAN

1. Son of Saul (1Sa 13:16; 1Ch 8:33). Valiant warrior (1Sa 13-14). Relation to David (1Sa 18:1-4; 19-20; 23:16-18). Killed at Gilboa (1Sa 31). Mourned by David (2Sa 1).
2. Brother and successor of Judas Maccabeus (1Mc 2:5; 9:28-31).

JOPPA

Jnh 1: 3 down to **J** and found a ship going
Ac 9:43 he stayed in **J** for some time with

JORAM → =JEHORAM

1. Son of Jehoshaphat; king of Judah (2Ki 8:16-24). See Jehoram, 1.
2. Son of Ahab; king of Israel. Killed with Ahaziah by Jehu (2Ki 8:25-29; 9:14-26; 2Ch 22:5-9). See Jehoram, 2.

JORDAN

Ge 13:10 the plain of the **J** was well watered
Nu 34:12 the boundary shall go down to the **J,**
Jos 3:17 dry ground in the middle of the **J,**
Mt 3: 6 were baptized by him in the river **J,**

JOSEPH → =BARNABAS, =BARSABBAS

1. Son of Jacob by Rachel (Ge 30:24; 1Ch 2:2). Favored by Jacob, hated by brothers (Ge 37:3-4). Dreams (Ge 37:5-11). Sold by brothers (Ge 37:12-36). Served Potiphar; imprisoned by false accusation (Ge 39). Interpreted dreams of Pharaoh's servants (Ge 40), of Pharaoh (Ge 41:4-40). Made greatest in Egypt (Ge 41:41-57). Sold grain to brothers (Ge 42-45). Brought Jacob and sons to Egypt (Ge 46-47). Sons Ephraim and Manasseh blessed (Ge 48). Blessed (Ge 49:22-26; Dt 33:13-17). Death (Ge 50:22-26; Ex 13:19; Heb 11:22). 12,000 from (Rev 7:8).

2. Husband of Mary mother of Jesus (Mt 1:16-24; 2:13-19; Lk 1:27; 2; Jn 1:45).

3. Disciple from Arimathea; buried Jesus in his tomb (Mt 27:57-61; Mk 15:43-47; Lk 24:50-52).

4. Original name of Barnabas (Ac 4:36).

JOSHUA → =HOSHEA, =JESHUA

1. Son of Nun; name changed from Hoshea (Nu 13:8, 16; 1Ch 7:27). Fought Amalekites under Moses (Ex 17:9-14). Servant of Moses on Sinai (Ex 24:13; 32:17). Spied Canaan (Nu 13). With Caleb, allowed to enter land (Nu 14:6, 30). Succeeded Moses (Dt 1:38; 31:1-8; 34:9).

Charged Israel to conquer Canaan (Jos 1). Crossed Jordan (Jos 3-4). Circumcised sons of wilderness wanderings (Jos 5). Conquered Jericho (Jos 6), Ai (Jos 7-8), five kings at Gibeon (Jos 10:1-28), southern Canaan (Jos 10:29-43), northern Canaan (Jos 11-12). Defeated at Ai (Jos 7). Deceived by Gibeonites (Jos 9). Renewed covenant (Jos 8:30-35; 24:1-27). Divided land among tribes (Jos 13-22). Last words (Jos 23). Death (Jos 24:28-31).

2. High priest during rebuilding of temple (Hag 1-2; Zec 3:1-9; 6:11). See Jeshua.

JOSIAH

Son of Amon; king of Judah (2Ki 21:26; 1Ch 3:14). Prophesied (1Ki 13:2). Book of the Law discovered during his reign (2Ki 22; 2Ch 34:14-31). Reforms (2Ki 23:1-25; 2Ch 34:1-13; 35:1-19; Sir 49:1-4). Killed in battle (2Ki 23:29-30; 2Ch 35:20-27).

JOTHAM

1. Son of Gideon (Jdg 9).

2. Son of Azariah (Uzziah); king of Judah (2Ki 15:32-38; 2Ch 26:21-27:9).

JOY → JOYFUL

Ne 8:10 the **j** of the LORD is your strength."
Job 20: 5 **j** of the godless is but for a moment?
Ps 51:12 Restore to me the **j** of your salvation
Pr 21:15 When justice is done, it is a **j** to the
Isa 12: 3 With **j** you will draw water from
35:10 everlasting **j** shall be upon their
La 2:15 of beauty, the **j** of all the earth?"
Mt 28: 8 tomb quickly with fear and great **j,**
Mk 4:16 they immediately receive it with **j.**
Lk 1:44 the child in my womb leaped for **j.**
2:10 bringing you good news of great **j**
Jn 16:22 no one will take your **j** from you.
Ro 14:17 but righteousness and peace and **j** in
Gal 5:22 the fruit of the Spirit is love, **j,**
Php 4: 1 I love and long for, my **j** and crown,
Heb 12: 2 **j** that was set before him endured
Jas 1: 2 consider it nothing but **j,**
Tob 13:17 Jerusalem will sing hymns of **j,**
Bar 5: 9 For God will lead Israel with **j,**

JOYFUL → JOY

Ps 98: 4 Make a **j** noise to the LORD,
Jdt 14: 9 and made a **j** noise in their town.

JUBILEE

Lev 25:10 It shall be a **j** for you:
Nu 36: 4 when the **j** of the Israelites comes,

JUDAH → JUDEA

1. Son of Jacob by Leah (Ge 29:35; 35:23; 1Ch 2:1). Did not want to kill Joseph (Ge 37:26-27). Among Canaanites, fathered Perez by Tamar (Ge 38). Tribe of blessed as ruling tribe (Ge 49:8-12; Dt 33:7), numbered (Nu 1:27; 26:22), allotted land (Jos 15; Eze 48:7), failed to fully possess (Jos 15:63; Jdg 1:1-20).

2. Name used for Southern Kingdom.

2Sa 2: 4 David king over the house of **J.**
La 1: 3 **J** has gone into exile with suffering
Joel 3: 1 when I restore the fortunes of **J** and
Mic 5: 2 who are one of the little clans of **J,**

Mt 2: 6 least among the rulers of **J;**
Heb 7:14 our Lord was descended from **J,**
Rev 5: 5 See, the Lion of the tribe of **J,**

JUDAISM → JEW

Ac 13:43 devout converts to **J** followed Paul
Gal 1:13 no doubt, of my earlier life in **J.**

JUDAS → =BARSABBAS, =JUDE, =THADDAEUS, MACCABEUS

1. Apostle; son of James (Lk 6:16; Jn 14:22; Ac 1:13). Probably also called Thaddaeus (Mt 10:3; Mk 3:18).

2. Brother of James and Jesus (Mt 13:55; Mk 6:3), also called Jude (Jude 1).

3. Christian prophet (Ac 15:22-32).

4. Apostle, also called Iscariot, who betrayed Jesus (Mt 10:4; 26:14-56; Mk 3:19; 14:10-50; Lk 6:16; 22:3-53; Jn 6:71; 12:4; 13:2-30; 18:2-11). Suicide of (Mt 27:3-5; Ac 1:16-25).

5. Leader of the Maccabean revolt (1Mc 2:4, 66). Recaptured Jerusalem and rededicated the temple and altar (1Mc 4:36-61). Death of (1Mc 9).

JUDE → See JUDAS, 2

JUDEA → JUDAH

Mt 2: 1 Jesus was born in Bethlehem of **J,**
Lk 3: 1 Pontius Pilate was governor of **J,**
Ac 1: 8 my witnesses in Jerusalem, in all **J**

JUDGE → JUDGED, JUDGES, JUDGMENT, JUDGMENTS

Ge 16: 5 the LORD **j** between you and me!”
Ex 2:14 made you a ruler and **j** over us?
1Sa 2:10 LORD will **j** the ends of the earth;
Ps 96:13 for he is coming to **j** the earth.
Isa 11: 3 He shall not **j** by what his eyes see,
Jer 11:20 O LORD of hosts, who **j** righteously,
Eze 34:17 I shall **j** between sheep and sheep,
Lk 6:37 not **j,** and you will not be judged;
Jn 7:24 Do not **j** by appearances,
18:31 “Take him yourselves and **j** him
Ac 4:19 rather than to God, you must **j;**
Ro 3: 6 then how could God **j** the world?

1Co 6: 2 that the saints will **j** the world?
2Ti 4: 1 who is to **j** the living and the dead,
Heb 12:23 and to God the **j** of all,
Jas 5: 9 See, the **J** is standing at the doors!
Rev 20: 4 on them were given authority to **j.**
Sir 35:15 for the Lord is the **j,**

JUDGED → JUDGE

Mt 7: 1 not judge, so that you may not be **j.**
1Co 11:31 if we **j** ourselves, we would not be **j.**
Jas 3: 1 know that we who teach will be **j**
Rev 20:12 dead were **j** according to their works

JUDGES → JUDGE

Jdg 2:16 Then the LORD raised up **j,**
Lk 11:19 Therefore they will be your **j.**
Jas 4:11 evil against the law and **j** the law;
Rev 19:11 righteousness he **j** and makes war.
Sir 16:12 **j** a person according to one's deeds.

JUDGMENT → JUDGE

Ex 6: 6 arm and with mighty acts of **j.**
Ps 1: 5 wicked will not stand in the **j,**
Ps 119:66 Teach me good **j** and knowledge,
Ecc 12:14 God will bring every deed into **j,**
Jer 25:31 he is entering into **j** with all flesh,
Da 7:22 **j** was given for the holy ones of the
Mal 3: 5 Then I will draw near to you for **j;**
Mt 11:24 day of **j** it will be more tolerable for
Jn 16:11 about **j,** because the ruler
Ro 14:10 we will all stand before the **j** seat of
2Co 5:10 all of us must appear before the **j**
Heb 9:27 to die once, and after that the **j,**
10:27 but a fearful prospect of **j,**
Jas 2:13 mercy triumphs over **j.**
1Pe 4:17 for **j** to begin with the household of
1Jn 4:17 may have boldness on the day of **j,**
Rev 18:10 For in one hour your **j** has come."
Wis 12:12 Or will resist your **j?**

Sir 18:20 Before **j** comes, examine yourself;
2Es 7:70 the things that pertain to the **j.**

JUDGMENTS → JUDGE

Ps 119:75 LORD, that your **j** are right,
Ro 11:33 How unsearchable are his **j** and
Rev 19: 2 for his **j** are true and just;

JUDITH

Virtuous widow and heroine of the deuterocanonical book of Judith (Jdt 8-16).

JUST → JUSTICE, JUSTIFICATION, JUSTIFIED, JUSTIFY

Ge 18:25 Judge of all the earth do what is **j?"**
Dt 32: 4 without deceit, **j** and upright is he;
Ps 111: 7 works of his hands are faithful and **j**
Eze 33:17 "The way of the Lord is not **j,"**
Ro 7:12 the commandment is holy and **j** and
1Jn 1: 9 he who is faithful and **j** will forgive
Rev 15: 3 **J** and true are your ways, King of
Tob 3: 2 O Lord, and all your deeds are **j;**
Sir 18: 2 the Lord alone is **j.**

JUSTICE → JUST

Ex 23: 6 not pervert the **j** due to your poor
1Ki 7: 7 pronounce judgment, the Hall of **J,**
Job 19: 7 I call aloud, but there is no **j.**
37:23 he is great in power and **j,**
Ps 33: 5 He loves righteousness and **j;**
106: 3 Happy are those who observe **j,**
Pr 21:15 **j** is done, it is a joy to the righteous,
Isa 30:18 For the LORD is a God of **j;**
42: 4 until he has established **j** in the earth
Jer 9:24 I act with steadfast love, **j,**
Hos 12: 6 to your God, hold fast to love and **j,**
Am 5:24 But let **j** roll down like waters,
Mal 2:17 by asking, "Where is the God of **j?"**
Lk 11:42 and neglect **j** and the love of God;

JUSTIFICATION → JUST

Ro 4:25 trespasses and was raised for our **j.**
2Co 3: 9 more does the ministry of **j** abound
Gal 2:21 for if **j** comes through the law,

JUSTIFIED → JUST

Job 32: 2 he **j** himself rather than God;
Mt 12:37 for by your words you will be **j,**
Ro 3:24 they are now **j** by his grace as a gift,
5: 1 Therefore, since we are **j** by faith,
10:10 believes with the heart and so is **j,**
Gal 2:16 that we might be **j** by faith in Christ,
Jas 2:24 is **j** by works and not by faith alone.

JUSTIFY → JUST

Ro 3:30 and he will **j** the circumcised on the
Gal 3: 8 that God would **j** the Gentiles

K

KADESH → KADESH-BARNEA

Nu 20: 1 and the people stayed in **K.**
Dt 1:46 you had stayed at **K** as many days

KADESH-BARNEA → KADESH

Nu 32: 8 sent them from **K** to see the land.

KEEP → KEEPER, KEEPS, KEPT

Ge 17: 9 for you, you shall **k** my covenant,
Ex 19: 5 obey my voice and **k** my covenant,
Nu 6:24 The LORD bless you and **k** you;
Dt 5:10 love me and **k** my commandments.
Ne 1: 5 love him and **k** his commandments;
Pr 7: 2 **k** my commandments and live,
Ecc 3: 6 time to **k,** and a time to throw away;
12:13 Fear God, and **k** his commandments
Lk 17:33 those who lose their life will **k** it.
Jude 1:24 Now to him who is able to **k** you

Rev 22: 9 those who **k** the words of this book.
Sir 1:26 wisdom, **k** the commandments,

KEEPER → KEEP
Ge 4: 9 am I my brother's **k?"**
Ps 121: 5 The LORD is your **k;**

KEEPS → KEEP
Ps 121: 3 he who **k** you will not slumber.
Jas 2:10 whoever **k** the whole law but fails

KEPT → KEEP
Mt 19:20 said to him, "I have **k** all these;
Jn 17: 6 and they have **k** your word.
2Ti 4: 7 finished the race, I have **k** the faith.

KEY → KEYS
Isa 22:22 on his shoulder the **k** of the house
Lk 11:52 taken away the **k** of knowledge;
Rev 3: 7 true one, who has the **k** of David,

KEYS* → KEY
Mt 16:19 you the **k** of the kingdom of heaven,
Rev 1:18 I have the **k** of Death and of Hades.

KIDNAPS*
Ex 21:16 Whoever **k** a person, whether

KIDRON
2Sa 15:23 the king crossed the Wadi **K,**
Jn 18: 1 his disciples across the **K** valley

KILL → KILLED, KILLS
Ex 4:23 now I will **k** your firstborn son.'"
Ecc 3: 3 a time to **k,** and a time to heal;
Mt 10:28 not fear those who **k** the body but cannot **k** the soul;
Mk 14: 1 to arrest Jesus by stealth and **k** him;

KILLED → KILL

Mk 9:31 after being **k,** he will rise again."
Ac 3:15 and you **k** the Author of life,
Ro 7:11 deceived me and through it **k** me.
2Co 6: 9 as punished, and yet not **k;**

KILLS → KILL

1Sa 2: 6 The LORD **k** and brings to life;
2Co 3: 6 the letter **k,** but the Spirit gives life.

KIND → KINDNESS, KINDS

Ge 6:20 two of every **k** shall come in to you,
Ps 145:17 and **k** in all his doings.
1Co 13: 4 Love is patient; love is **k;**
Eph 4:32 and be **k** to one another,

KINDNESS → KIND

Pr 31:26 teaching of **k** is on her tongue.
Hos 11: 4 I led them with cords of human **k,**
Ro 2: 4 **k** is meant to lead you to repentance
Gal 5:22 joy, peace, patience, **k,** generosity,

KINDS → KIND

Lev 19:19 not sow your field with two **k** of
1Co 12:10 to another various **k** of tongues,
1Ti 6:10 of money is a root of all **k** of evil,

KING → KINGDOM, KINGS

Ex 1: 8 Now a new **k** arose over Egypt,
Dt 17:14 and you say, "I will set a **k** over me,
1Sa 8: 7 rejected me from being **k** over them.
2Sa 2: 4 there they anointed David **k** over
Ps 2: 6 set my **k** on Zion, my holy hill."
10:16 The LORD is **k** forever and ever;
Isa 6: 5 have seen the **K,** the LORD of hosts!
Jer 10:10 living God and the everlasting **K.**
Mt 2: 2 who has been born **k** of the Jews?
27:37 "This is Jesus, the **K** of the Jews."
Lk 19:38 "Blessed is the **k** who comes in the
Jn 1:49 You are the **K** of Israel!"

1Ti 1:17 To the **K** of the ages, immortal,
Rev 19:16 **"K** of kings and Lord of lords."
Tob 10:13 Lord of heaven and earth, **K** over all
Jdt 9:12 **K** of all your creation,

KINGDOM → KING

Ex 19: 6 you shall be for me a priestly **k** and
2Sa 7:12 and I will establish his **k.**
1Ki 11:31 "See, I am about to tear the **k**
Ps 145:13 Your **k** is an everlasting **k,**
Da 4: 3 His **k** is an everlasting **k,**
Mt 4:17 "Repent, for the **k** of heaven has
5: 3 for theirs is the **k** of heaven.
6:10 Your **k** come. Your will be done,
13:24 "The **k** of heaven may be compared
Mk 6:23 I will give you, even half of my **k."**
10:24 how hard it is to enter the **k** of God!
12:34 You are not far from the **k** of God."
13: 8 and **k** against **k;**
Lk 17:21 in fact, the **k** of God is among you."
22:16 not eat it until it is fulfilled in the **k**
Jn 18:36 "My **k** is not from this world.
Ac 1: 6 you will restore the **k** to Israel?"
Ro 14:17 the **k** of God is not food and drink
1Co 6: 9 wrongdoers will not inherit the **k**
Eph 5: 5 any inheritance in the **k** of Christ
Col 1:13 transferred us into the **k** of his
1Th 2:12 calls you into his own **k** and glory.
Heb 12:28 receiving a **k** that cannot be shaken,
2Pe 1:11 entry into the eternal **k** of our Lord
Rev 11:15 world has become the **k** of our Lord
Wis 10:10 she showed him the **k** of God,

KINGS → KING

Ge 17: 6 and **k** shall come from you.
Ps 2: 2 The **k** of the earth set themselves,
138: 4 All the **k** of the earth shall praise
Pr 8:15 By me **k** reign, and rulers decree
Isa 52:15 **k** shall shut their mouths because of

Da 7:24 of this kingdom ten **k** shall arise,
Ac 4:26 The **k** of the earth took their stand,
1Ti 6:15 the King of **k** and Lord of lords.
Rev 19:16 “King of **k** and Lord of lords.”
Sir 51:12 *Give thanks to the King of the k of k,*

KISS

Ps 2:12 **k** his feet, or he will be angry,
SS 1: 2 Let him **k** me with the kisses of his
Mt 26:48 “The one I will **k** is the man; arrest
2Co 13:12 Greet one another with a holy **k.**

KNEE → KNEES

Isa 45:23 “To me every **k** shall bow,
Ro 14:11 says the Lord, every **k** shall bow to
Php 2:10 at the name of Jesus every **k** should

KNEEL → KNELT

Ps 95: 6 let us **k** before the LORD, our Maker

KNEES → KNEE

1Ki 19:18 the **k** that have not bowed to Baal,
Eph 3:14 I bow my **k** before the Father,

KNELT → KNEEL

2Ch 6:13 he **k** on his knees in the presence of
Lk 22:41 about a stone’s throw, **k** down,

KNEW → KNOW

Dt 34:10 whom the LORD **k** face to face.
Jer 1: 5 I formed you in the womb I **k** you,
Mt 7:23 will declare to them, ‘I never **k** you;
Ro 1:21 they **k** God, they did not honor him

KNOCK → KNOCKING

Lk 11: 9 **k,** and the door will be opened for

KNOCKING → KNOCK

Rev 3:20 I am standing at the door, **k;**

KNOW → FOREKNEW, KNEW, KNOWING, KNOWLEDGE, KNOWN, KNOWS

Ge 22:12 for now I **k** that you fear God,
Ex 6: 7 **k** that I am the LORD your God,
1Ki 8:39 only you **k** what is in every human
Job 19:25 For I **k** that my Redeemer lives,
Ps 46:10 “Be still, and **k** that I am God!
Ecc 8:16 I applied my mind to **k** wisdom,
Isa 1: 3 Israel does not **k,** my people do not
Jer 31:34 **“K** the LORD,” for they shall all **k**
Mt 6: 3 left hand **k** what your right hand is
24:42 do not **k** on what day your Lord is
Lk 11:13 **k** how to give good gifts to your
22:34 denied three times that you **k** me.”
Jn 10:14 I **k** my own and my own **k** me,
13:35 will **k** that you are my disciples,
21:24 and we **k** that his testimony is true.
Ac 1: 7 **k** the times or periods that the
Ro 8:28 We **k** that all things work together
1Co 8: 2 Anyone who claims to **k** something
13:12 I **k** only in part; then I will **k** fully,
Eph 3:19 **k** the love of Christ that surpasses
Php 3:10 to **k** Christ and the power of his
Tit 1:16 profess to **k** God, but they deny him
Heb 8:11 **‘K** the Lord,’ for they shall all **k** me,
1Jn 2: 4 Whoever says, “I have come to **k**
3:16 **k** love by this, that he laid down his
Rev 3: 3 not **k** at what hour I will come to

KNOWING → KNOW

Ge 3:22 like one of us, **k** good and evil;
Jn 18: 4 Jesus, **k** all that was to happen to
Php 3: 8 surpassing value of **k** Christ Jesus
Heb 13: 2 have entertained angels without **k** it.

KNOWLEDGE → KNOW

Ge 2: 9 the tree of the **k** of good and evil.
Job 21:22 Will any teach God **k,**

Pr 1: 7 of the LORD is the beginning of **k;**
8:10 and **k** rather than choice gold;
Ecc 1:18 who increase **k** increase sorrow.
Isa 11: 2 spirit of **k** and the fear of the LORD.
Hos 4: 6 people are destroyed for lack of **k;**
Lk 11:52 you have taken away the key of **k;**
Ro 11:33 riches and wisdom and **k** of God!
1Co 8: 1 **K** puffs up, but love builds up.
Eph 3:19 the love of Christ that surpasses **k,**
Col 2: 3 the treasures of wisdom and **k.**
1Ti 6:20 of what is falsely called **k;**
2Pe 1: 5 goodness, and goodness with **k,**
1Jn 2:20 and all of you have **k.**
Sir 3:25 without **k** there is no wisdom.

KNOWN → KNOW

Ps 139: 1 you have searched me and **k** me.
Lk 6:44 for each tree is **k** by its own fruit.
Jn 1:18 Father's heart, who has made him **k.**
Ro 7: 7 I would not have **k** sin.
1Co 2:16 For who has **k** the mind of the
Lord Eph 1: 9 made **k** to us the mystery of his will,

KNOWS → KNOW

Ps 94:11 The LORD **k** our thoughts,
103:14 For he **k** how we were made;
Mt 6: 8 your Father **k** what you need before
24:36 about that day and hour no one **k,**
Ro 8:27 **k** what is the mind of the Spirit,
2Ti 2:19 "The Lord **k** those who are his,"
1Jn 4: 7 loves is born of God and **k** God.
Sir 42:18 Most High **k** all that may be known;

KORAH → KORAHITES

Levite; led rebels against Moses (Nu 16; Jude 11).

KORAHITES → KORAH

Psalms of: Pss 42; 44-49; 84; 85; 87; 88.

L

LABAN

Brother of Rebekah (Ge 24:29), father of Rachel and Leah (Ge 29:16). Received Abraham's servant (Ge 24:29-51). Provided daughters as wives for Jacob in exchange for Jacob's service (Ge 29:1-30). Provided flocks for Jacob's service (Ge 30:25-43). Pursued and covenanted with Jacob (Ge 31).

LABOR → LABORER

Ex 1:11 to oppress them with forced **l.**
20: 9 Six days you shall **l** and do all your
Jn 4:38 reap that for which you did not **l.**

LABORER → LABOR

Lev 19:13 the wages of a **l** until morning.
Lk 10: 7 for the **l** deserves to be paid.
1Ti 5:18 and, "The **l** deserves to be paid."

LACKED → LACKING

Dt 2: 7 with you; you have **l** nothing."

LACKING → LACKED

Ecc 1:15 and what is **l** cannot be counted.
Lk 18:22 "There is still one thing **l.**
Col 1:24 completing what is **l** in Christ's

LADDER

Ge 28:12 that there was a **l** set up on the earth,

LAID → LAY

Isa 53: 6 the LORD has **l** on him the iniquity
Mk 16: 6 Look, there is the place they **l** him.
1Jn 3:16 that he **l** down his life for us—

LAKE

Rev 19:20 were thrown alive into the **l** of fire
20:14 This is the second death, the **l** of fire

LAMB → LAMBS

Ge 22: 8 “God himself will provide the **l** for
Ex 12:21 and slaughter the passover **l.**
Isa 53: 7 like a **l** that is led to the slaughter,
Mk 14:12 when the Passover **l** is sacrificed,
Jn 1:29 **L** of God who takes away the sin of
1Co 5: 7 For our paschal **l,** Christ, has been
1Pe 1:19 like that of a **l** without defect or
Rev 5:12 the **L** that was slaughtered to
21:23 and its lamp is the **L.**

LAMBS → LAMB

Isa 40:11 he will gather the **l** in his arms,
Jn 21:15 Jesus said to him, “Feed my **l.”**

LAME

Isa 35: 6 then the **l** shall leap like a deer,
Zep 3:19 And I will save the **l** and gather the
Mt 11: 5 the **l** walk, the lepers are cleansed,

LAMENTATION

La 2: 5 in daughter Judah mourning and **l.**

LAMP → LAMPS, LAMPSTAND, LAMPSTANDS

1Ki 11:36 servant David may always have a **l**
Ps 18:28 It is you who light my **l;**
119:105 Your word is a **l** to my feet and a
Mt 5:15 lighting a **l** puts it under the bushel
6:22 “The eye is the **l** of the body.
Rev 22: 5 they need no light of **l** or sun,

LAMPS → LAMP

Ex 25:37 You shall make the seven **l** for it;
Mt 25: 1 Ten bridesmaids took their **l** and

LAMPSTAND → LAMP

Ex 25:31 You shall make a **l** of pure gold.
Zec 4: 2 And I said, “I see a **l** all of gold,
1Mc 4:50 and lit the lamps on the **l,**

LAMPSTANDS → LAMP

Rev 1:20 the seven **l** are the seven churches.
11: 4 the two **l** that stand before the Lord

LAND

Ge 1:10 God called the dry **l** Earth,
12: 7 your offspring I will give this **l."**
Ex 3: 8 a **l** flowing with milk and honey,
20: 2 brought you out of the **l** of Egypt,
Nu 13: 2 to spy out the **l** of Canaan,
Jos 11:23 So Joshua took the whole **l,**
Jdg 1:27 Canaanites continued to live in that **l**
2Ki 17: 5 the king of Assyria invaded all the **l**
25:21 So Judah went into exile out of its **l.**
2Ch 7:14 will forgive their sin and heal their **l.**
Ps 37:11 But the meek shall inherit the **l,**
Jer 22:29 O **l, l, l,** hear the word of the LORD!
Da 11:41 He shall come into the beautiful **l,**
Mal 4: 6 come and strike the **l** with a curse.

LANGUAGE

Ge 11: 9 LORD confused the **l** of all the earth;
Ac 2: 6 speaking in the native **l** of each.

LAP

Jdg 7: 5 who **l** the water with their tongues,
Pr 16:33 The lot is cast into the **l,**

LASHES

Dt 25: 3 Forty **l** may be given but not more;
2Co 11:24 from the Jews the forty **l** minus one.

LAST → EVERLASTING

2Sa 23: 1 Now these are the **l** words of David:
Isa 44: 6 I am the first and I am the **l;**
Mt 19:30 first will be **l,** and the **l** will be first.
Mk 9:35 first must be **l** of all and servant of
1Co 15:26 **l** enemy to be destroyed is death.
15:52 twinkling of an eye, at the **l** trumpet.

2Ti 3: 1 that in the **l** days distressing times
Heb 1: 2 **l** days he has spoken to us by a Son,
1Jn 2:18 Children, it is the **l** hour!
Rev 1:17 I am the first and the **l,**

LAUGH → LAUGHINGSTOCK, LAUGHTER
Ge 18:13 said to Abraham, "Why did Sarah **l,**
Ecc 3: 4 a time to weep, and a time to **l;**
Lk 6:21 you who weep now, for you will **l.**

LAUGHINGSTOCK → LAUGH
Ps 44:14 the nations, a **l** among the peoples.
La 3:14 have become the **l** of all my people,

LAUGHTER → LAUGH
Ps 126: 2 Then our mouth was filled with **l,**
Jas 4: 9 Let your **l** be turned into mourning

LAW → LAWFUL, LAWLESSNESS
Dt 1: 5 Moses undertook to expound this **l**
31: 9 Then Moses wrote down this **l,**
Jos 1: 8 book of the **l** shall not depart out of
Ps 1: 2 their delight is in the **l** of the LORD,
119:97 Oh, how I love your **l!**
Jer 31:33 I will put my **l** within them,
Mt 5:17 come to abolish the **l** or the prophets
23:23 the weightier matters of the **l:**
Lk 24:44 written about me in the **l** of Moses,
Jn 1:17 **l** indeed was given through Moses;
Ro 6:14 you are not under **l** but under grace.
10: 4 For Christ is the end of the **l** so that
Gal 2:19 through the **l** I died to the **l,**
Heb 10: 1 Since the **l** has only a shadow of the
Jas 2:10 For whoever keeps the whole **l** but
1Mc 2:48 They rescued the **l** out of the hands

LAWFUL → LAW
Mt 12:12 So it is **l** to do good on the sabbath."
1Co 6:12 "All things are **l** for me,"

10:23 “All things are **l,”** but

LAWLESSNESS → LAW

2Th 2: 7 the mystery of **l** is already at work,
1Jn 3: 4 commits sin is guilty of **l;** sin is **l.**
Sir 21: 3 All **l** is like a two-edged sword;

LAY → LAID

Mt 8:20 of Man has nowhere to **l** his head.”
28: 6 Come, see the place where he **l.**
Jn 10:15 And I **l** down my life for the sheep.
1Co 3:11 no one can **l** any foundation other

LAZARUS*

1. Poor man in Jesus’ parable (Lk 16:19-31).
2. Brother of Mary and Martha whom Jesus raised from the dead (Jn 11:1-12:19).

LAZY

Ex 5:17 He said, “You are **l, l;**
Pr 13: 4 The appetite of the **l** craves,

LEAD → LEADER, LEADERS, LEADS, LED

Ex 32:34 **l** the people to the place
Ps 61: 2 **L** me to the rock that is higher than
Isa 11: 6 and a little child shall **l** them.
Mk 13:22 to **l** astray, if possible, the elect.
Ro 2: 4 meant to **l** you to repentance?

LEADER → LEAD

1Ch 28: 4 for he chose Judah as **l,**
Ro 12: 8 the **l,** in diligence;

LEADERS → LEAD

Isa 3:12 O my people, your **l** mislead you,
Lk 19:47 the **l** of the people kept looking for
Heb 13: 7 Remember your **l,** those who spoke

LEADS → LEAD

Ps 23: 2 he **l** me beside still waters;
Mk 13: 5 “Beware that no one **l** you astray.
Ro 6:16 obedience, which **l** to righteousness

LEAH

Wife of Jacob (Ge 29:16-30); bore six sons and one daughter (Ge 29:31-30:21; 34:1; 35:23; Ru 4:11).

LEAPING

1Ch 15:29 and saw King David **l** and dancing;
Ac 3: 8 walking and **l** and praising God.

LEARN → LEARNED, LEARNING

Dt 4:10 that they may **l** to fear me as long as
Isa 1:17 **l** to do good; seek justice,
1Ti 2:11 Let a woman **l** in silence with full

LEARNED → LEARN

Jn 6:45 **l** from the Father comes to me.
Php 4:11 I have **l** to be content with whatever

LEARNING → LEARN

Jn 7:15 “How does this man have such **l,**
Ac 26:24 Too much **l** is driving you insane!”

LEAST → LESS

Mt 2: 6 are by no means **l** among the rulers
5:19 called **l** in the kingdom of heaven;
Lk 9:48 **l** among all of you is the greatest.”

LEAVE → LEFT

Nu 11:20 ‘Why did we ever **l** Egypt?’”
Mk 10: 7 this reason a man shall **l** his father
Jn 14:18 not **l** you orphaned; I am coming to
Heb 13: 5 said, “I will never **l** you or forsake

LEAVEN → LEAVENS

Ex 12:15 on the first day you shall remove **l**

LEAVENS → LEAVEN

Gal 5: 9 A little yeast **l** the whole batch of

LEAVES

Ge 3: 7 and they sewed fig **l** together
Eze 47:12 and their **l** for healing."
Rev 22: 2 **l** of the tree are for the healing of

LEBANON

Dt 11:24 from the wilderness to the **L** and
Isa 40:16 **L** would not provide fuel enough,

LED → LEAD

Isa 53: 7 like a lamb that is **l** to the slaughter,
Jer 50: 6 their shepherds have **l** them astray,
Hos 11: 4 I **l** them with cords of human
Mt 4: 1 Then Jesus was **l** up by the Spirit
27:31 they **l** him away to crucify him.
Lk 21: 8 "Beware that you are not **l** astray;
Ro 8:14 For all who are **l** by the Spirit

LEFT → LEAVE

Dt 28:14 either to the right or to the **l,**
Mt 6: 3 your **l** hand know what your right
25:33 his right hand and the goats at the **l.**
Lk 17:34 one will be taken and the other **l.**

LEGION

Lk 8:30 He said, **"L"** for many demons

LEGS

Da 10: 6 **l** like the gleam of burnished bronze
Jn 19:33 they did not break his **l.**
Rev 10: 1 and his **l** like pillars of fire.

LENDER

Pr 22: 7 the borrower is the slave of the **l.**

LEPER → LEPROUS

Mt 8: 2 and there was a **l** who came to him
26: 6 in the house of Simon the **l,**

LEPERS → LEPROUS
Lk 7:22 the lame walk, the **l** are cleansed,

LEPROUS → LEPER, LEPERS
Ex 4: 6 he took it out, his hand was **l,**
Nu 12:10 Miriam had become **l,**

LESS → LEAST
Ex 30:15 and the poor shall not give **l,**
Ezr 9:13 punished us **l** than our iniquities

LETTER
Mt 5:18 not one **l,** not one stroke of a **l,**
2Co 3: 6 the **l** kills, but the Spirit gives life.

LEVI → LEVITES, LEVITICAL, =MATTHEW
1. Son of Jacob by Leah (Ge 29:34; 46:11; 1Ch 2:1). With Simeon avenged rape of Dinah (Ge 34). Tribe of blessed (Ge 49:5-7; Dt 33:8-11), chosen as priests (Nu 3-4), numbered (Nu 3:39; 26:62), given cities, but not land (Nu 18; 35; Dt 10:9; Jos 13:14; 21), land (Eze 48:8-22), 12,000 from (Rev 7:7).
2. See Matthew.

LEVIATHAN
Job 41: 1 you draw out **L** with a fishhook,
Ps 74:14 You crushed the heads of **L;**
2Es 6:49 and the name of the other **L.**

LEVITES → LEVI
Nu 1:53 **L** shall camp around the tabernacle

Jos 14: 4 no portion was given to the **L** in the
Ne 8: 9 **L** who taught the people said to all

LEVITICAL → LEVI
Heb 7:11 attainable through the **l** priesthood

LIAR → LIE
Pr 19:22 and it is better to be poor than a **l.**
Jn 8:44 for he is a **l** and the father of lies.
Ro 3: 4 Although everyone is a **l,**
1Jn 2:22 **l** but the one who denies that Jesus

LIARS → LIE
1Ti 1:10 sodomites, slave traders, **l,** perjurers,
Rev 21: 8 the sorcerers, the idolaters, and all **l,**

LIBERTY
Lev 25:10 shall proclaim **l** throughout the land
Isa 61: 1 to proclaim **l** to the captives,
1Co 8: 9 this **l** of yours does not somehow

LICENTIOUSNESS
Mk 7:22 avarice, wickedness, deceit, **l,** envy,
Gal 5:19 fornication, impurity, **l,**
Jude 1: 4 pervert the grace of our God into **l**

LIE → LIAR, LIARS, LIES, LYING
Nu 23:19 that he should **l,** or a mortal,
Ps 23: 2 makes me **l** down in green pastures;
Isa 11: 6 leopard shall **l** down with the kid,
Ac 5: 3 your heart to **l** to the Holy Spirit
1Jn 2:21 know that no **l** comes from the truth.

LIES → LIE
Ps 5: 6 You destroy those who speak **l;**
Php 3:13 forgetting what **l** behind and straining forward to what **l** ahead,

LIFE → LIVE
Ge 2: 7 into his nostrils the breath of **l;**

2: 9 the tree of **l** also in the midst of the
9: 5 require a reckoning for human **l.**
Ex 21:23 then you shall give **l** for **l,**
Dt 12:23 for the blood is the **l,**
30:19 Choose **l** so that you and your
Ps 34:12 Which of you desires **l,** and covets
Pr 18:21 Death and **l** are in the power of the tongue,
Ecc 7:12 that wisdom gives **l** to the one who
Isa 53:10 you make his **l** an offering for sin,
Da 12: 2 shall awake, some to everlasting **l,**
Mt 7:14 and the road is hard that leads to **l,**
10:39 Those who find their **l** will lose it,
20:28 to give his **l** a ransom for many."
Mk 10:30 and in the age to come eternal **l.**
Lk 12:25 a single hour to your span of **l?**
Jn 1: 4 in him was **l,** and the **l** was the light
3:15 believes in him may have eternal **l.**
6:35 said to them, "I am the bread of **l.**
11:25 "I am the resurrection and the **l.**
14: 6 "I am the way, and the truth, and the **l.**
Ac 3:15 and you killed the Author of **l,**
Ro 5:21 eternal **l** through Jesus Christ our
8:38 convinced that neither death, nor **l,**
2Co 3: 6 the letter kills, but the Spirit gives **l.**
Eph 4: 1 to lead a **l** worthy of the calling
Php 4: 3 whose names are in the book of **l.**
1Jn 3:14 that we have passed from death to **l**
5:20 He is the true God and eternal **l.**
Rev 2: 8 who was dead and came to **l:**
20: 4 came to **l** and reigned with Christ
20:12 book was opened, the book of **l.**
22: 2 the tree of **l** with its twelve kinds
Sir 4:12 Whoever loves her loves **l,**
2Es 8:52 the tree of **l** is planted,

LIFTED

Isa 52:13 he shall be exalted and **l** up,
Jn 3:14 so must the Son of Man be **l** up,

LIGHT → ENLIGHTENED, ENLIGHTENS, LIGHTS

Ge 1: 3 “Let there be **l”** and there was **l.**
Ex 13:21 pillar of fire by night, to give them **l,**
Ps 27: 1 The LORD is my **l** and my salvation;
Pr 4:18 the path of the righteous is like the **l**
Ecc 2:13 that wisdom excels folly as **l** excels
Isa 9: 2 in darkness have seen a great **l;**
42: 6 as a covenant to the people, a **l**
60: 1 Arise, shine; for your **l** has come,
Mt 4:16 in darkness have seen a great **l,**
5:14 “You are the **l** of the world.
11:30 my yoke is easy, and my burden is **l.**
Jn 1: 9 true **l,** which enlightens everyone,
8:12 saying, “I am the **l** of the world.
Ro 13:12 and put on the armor of **l;**
2Co 11:14 Satan disguises himself as an angel of **l.**
1Pe 2: 9 of darkness into his marvelous **l.**
1Jn 1: 7 walk in the **l** as he himself is in the **l**
Rev 22: 5 for the Lord God will be their **l,**

LIGHTNING

Ex 19:16 third day there was thunder and **l,**
Da 10: 6 body was like beryl, his face like **l,**
Lk 10:18 from heaven like a flash of **l.**
Rev 4: 5 from the throne are flashes of **l,**

LIGHTS → LIGHT

Ge 1:16 God made the two great **l—**
Jas 1:17 coming down from the Father of **l,**

LIKE → LIKENESS

Ge 3: 5 be **l** God, knowing good and evil.”
Ex 15:11 “Who is **l** you, O LORD, among the
2Sa 7:22 for there is no one **l** you,
Ps 113: 5 Who is **l** the LORD our God,
Isa 46: 9 I am God, and there is no one **l** me,
Jer 10: 6 There is none **l** you, O LORD;
Lk 13:18 “What is the kingdom of God **l?**
1Co 13:11 When I was a child, I spoke **l** a child

Rev 1:13 I saw one **l** the Son of Man,
10: 1 his face was **l** the sun,
16:15 ("See, I am coming **l** a thief!

LIKENESS → LIKE

Ge 1:26 in our image, according to our **l;**
Ro 8: 3 his own Son in the **l** of sinful flesh,
Php 2: 7 of a slave, being born in human **l.**

LILIES

Lk 12:27 Consider the **l,** how they grow:

LINE

Isa 28:10 **l** upon **l, l** upon **l,** here a little,
Am 7: 7 with a plumb **l** in his hand.

LINEN

Ex 26: 1 with ten curtains of fine twisted **l,**
Da 10: 5 and saw a man clothed in **l,** Rev 19: 8 for the fine **l** is the righteous deeds

LION → LION'S, LIONS

1Sa 17:34 and whenever a **l** or a bear came,
Ecc 9: 4 a living dog is better than a dead **l.**
Isa 11: 7 and the **l** shall eat straw like the ox.
Da 7: 4 first was like a **l** and had eagles'
Rev 4: 7 the first living creature like a **l,**
5: 5 See, the **L** of the tribe of Judah,

LION'S → LION

2Ti 4:17 So I was rescued from the **l** mouth.

LIONS → LION

Da 6:20 able to deliver you from the **l?"**

LIPS

Dt 23:23 Whatever your **l** utter you must
Job 2:10 Job did not sin with his **l.**
Isa 6: 5 am lost, for I am a man of unclean **l,**

Mt 15: 8 with their **l,** but their hearts are far
Heb 13:15 the fruit of **l** that confess his name.

LISTEN → LISTENS

Ex 23:22 But if you **l** attentively to his voice
2Ki 17:40 They would not **l,** however,
Ps 5: 2 **L** to the sound of my cry, my King
Pr 4: 1 **L,** children, to a father's instruction,
Ecc 5: 1 **l** is better than the sacrifice offered
Mk 9: 7 my Son, the Beloved; **l** to him!"
Lk 16:31 'If they do not **l** to Moses and the
Ac 3:22 You must **l** to whatever he tells you.
Jas 1:19 be quick to **l,** slow to speak,
Sir 11: 8 Do not answer before you **l,**

LISTENS → LISTEN

Jn 18:37 Everyone who belongs to the truth **l**
1Jn 4: 6 Whoever knows God **l** to us,

LITTLE

Ex 16:18 who gathered **l** had no shortage;
Ps 8: 5 have made them a **l** lower than God,
Pr 15:16 Better is a **l** with the fear of
Mt 8:26 "Why are you afraid, you of **l** faith?
19:14 "Let the **l** children come to me,
2Co 8:15 one who had **l** did not have too **l."**
Gal 5: 9 A **l** yeast leavens the whole batch of
Rev 10: 2 He held a **l** scroll open in his hand.
Sir 29:23 Be content with **l** or much,

LIVE → ALIVE, LIFE, LIVED, LIVES, LIVING

Ge 3:22 and eat, and **l** forever"—
Ex 1:16 but if it is a girl, she shall **l."**
33:20 for no one shall see me and **l."**
Lev 18: 5 by doing so one shall **l:**
Dt 8: 3 one does not **l** by bread alone,
Ps 91: 1 **l** in the shelter of the Most High,
Hab 2: 4 but the righteous **l** by their faith.
Mt 4: 4 'One does not **l** by bread alone,

Jn 11:25 even though they die, will **l,**
Ro 1:17 one who is righteous will **l** by faith."
14: 8 If we **l,** we **l** to the Lord,
2Co 5:15 those who **l** might **l** no longer for
Gal 3:12 does works of the law will **l**
Wis 5:15 But the righteous **l** forever,
Sir 34:14 those who fear the Lord will **l,**

LIVED → LIVE
Ro 14: 9 to this end Christ died and **l** again,

LIVES → LIVE
Job 19:25 For I know that my Redeemer **l,**
Ps 18:46 The LORD **l!** Blessed be my rock,
Jn 11:26 and everyone who **l** and believes
Ro 6:10 but the life he **l,** he **l** to God.
1Jn 3:16 to lay down our **l** for one another.
Rev 15: 7 of God, who **l** forever and ever;
Tob 13: 1 "Blessed be God who **l** forever,

LIVING → LIVE
Ge 2: 7 and the man became a **l** being.
3:20 because she was the mother of all **l.**
6:19 And of every **l** thing, of all flesh,
Dt 5:26 the voice of the **l** God speaking out
Jer 2:13 forsaken me, the fountain of **l** water,
Zec 14: 8 that day **l** waters shall flow out from
Mt 16:16 the Messiah, the Son of the **l** God."
Jn 4:10 he would have given you **l** water."
6:51 I am the **l** bread that came down
Ro 12: 1 present your bodies as a **l** sacrifice,
2Co 6:16 For we are the temple of the **l** God;
Heb 4:12 the word of God is **l** and active,
1Pe 2: 4 **l** stone, though rejected by mortals

LOAVES
Mk 6:41 Taking the five **l** and the two fish,
8: 6 and he took the seven **l,**

LOCK

Mt 23:13 you **l** people out of the kingdom of

LOCUST → LOCUSTS

2Ch 6:28 if there is plague, blight, mildew, **l,**
Joel 2:25 years that the swarming **l** has eaten,

LOCUSTS → LOCUST

Ex 10: 4 I will bring **l** into your country.
Mt 3: 4 and his food was **l** and wild honey.
Rev 9: 3 from the smoke came **l** on the earth,

LOG

Mt 7: 3 do not notice the **l** in your own eye?

LONELY → ALONE

Ps 25:16 for I am **l** and afflicted.
La 1: 1 How **l** sits the city that once was full

LONG → LONGING

Ex 20:12 that your days may be **l** in the land
Ps 13: 1 How **l,** O LORD?
Pr 3:16 **L** life is in her right hand;
1Co 11:14 that if a man wears **l** hair,
1Pe 1:12 things into which angels **l** to look!
2: 2 Like newborn infants, **l** for the pure,
Rev 6:10 how **l** will it be before you judge

LONGING → LONG

Ro 8:19 the creation waits with eager **l** for
2Co 5: 2 **l** to be clothed with our heavenly

LOOK → LOOKED, LOOKS

Ex 3: 6 for he was afraid to **l** at God.
Ps 8: 3 When I **l** at your heavens,
80:14 **l** down from heaven, and see;
Lk 24:39 **L** at my hands and my feet;

LOOKED → LOOK

Ge 19:26 But Lot's wife, behind him, **l** back,
Ex 2:25 God **l** upon the Israelites,
Sir 16:29 Then the Lord **l** upon the earth,

LOOKS → LOOK

1Sa 16: 7 but the LORD **l** on the heart."
Ps 14: 2 The LORD **l** down from heaven
Mt 5:28 who **l** at a woman with lust

LORD → LORD'S, LORDS

Ge 18:27 take it upon myself to speak to the **L**
Ex 4:10 Moses said to the LORD, "O my **L,**
Dt 10:17 God is God of gods and **L** of lords,
Ps 16: 2 I say to the LORD, "You are my **L;**
110: 1 The LORD says to my **l,**
Isa 6: 1 I saw the **L** sitting on a throne, high
Da 2:47 God is God of gods and **L** of kings
Mic 1: 2 the **L** from his holy temple.
Mt 7:22 many will say to me, **'L, L,**
9:38 the **L** of the harvest to send out
12: 8 the Son of Man is **l** of the sabbath."
Mk 1: 3 'Prepare the way of the **L,**
12:29 the **L** our God, the **L** is one;
Lk 2:11 who is the Messiah, the **L.**
10:27 "You shall love the **L** your God
19:38 who comes in the name of the **L!**
Jn 13:13 You call me Teacher and **L—**
20:28 "My **L** and my God!"
Ac 2:34 'The **L** said to my **L,** "Sit at my
Ro 4:24 in him who raised Jesus our **L**
10:12 the same **L** is **L** of all and
1Co 2:16 who has known the mind of the **L**
8: 6 and one **L,** Jesus Christ,
2Co 3:17 Now the **L** is the Spirit,
Eph 4: 5 one **L,** one faith, one baptism,
Php 2:11 that Jesus Christ is **L,** to the glory
4: 5 The **L** is near.
Col 3:13 just as the **L** has forgiven you,
1Th 4:15 are left until the coming of the **L,**

1Ti 6:15 the King of kings and **L** of lords.
Heb 12:14 without which no one will see the **L.**
Jas 4:10 Humble yourselves before the **L,**
1Pe 3:15 in your hearts sanctify Christ as **L.**
2Pe 3: 9 The **L** is not slow about his promise,
Jude 1: 4 and deny our only Master and **L,**
Rev 4: 8 "Holy, holy, holy, the **L** God
19:16 "King of kings and **L** of lords."
22:20 Amen. Come, **L** Jesus!
Jdt 6:19 **L** God of heaven, see their
Wis 8: 3 and the **L** of all loves her.
Sir 1: 1 All wisdom is from the **L,**
Aza 1:35 Bless the **L,** all you works of the **L;**
Sus 1: 2 and one who feared the **L.**

†LORD → †GOD, †LORD'S

Ge 2: 7 **L** God formed man from the dust of
6: 6 the **L** was sorry that he had made
13: 4 Abram called on the name of the **L.**
18:14 Is anything too wonderful for the **L?**
22:14 that place "The **L** will provide"
Ex 3:15 shall say to the Israelites, 'The **L,**
5: 2 But Pharaoh said, "Who is the **L,**
6: 7 know that I am the **L** your God,
15: 3 The **L** is a warrior; the **L** is his name.
34: 6 and proclaimed, "The **L,** the **L,**
Lev 19: 2 for I the **L** your God am holy.
Nu 6:24 The **L** bless you and keep you;
14:18 'The **L** is slow to anger,
Dt 6: 4 The **L** is our God, the **L** alone.
Jos 24:15 my household, we will serve the **L."**
1Sa 2: 2 "There is no Holy One like the **L,**
1Ki 8:11 of the **L** filled the house of the **L.**
18:21 If the **L** is God, follow him;
1Ch 16:11 Seek the **L** and his strength,
Ezr 7:10 his heart to study the law of the **L,**
Ne 8:10 the joy of the **L** is your strength."
Job 1:21 the **L** gave, and the **L** has taken
42:12 The **L** blessed the latter days

Ps 1: 2 their delight is in the law of the **L,**
10:16 The **L** is king forever and ever;
18: 1 I love you, O **L,** my strength.
23: 1 The **L** is my shepherd, I shall not
33:12 Happy is the nation whose God is the **L**
84:11 For the **L** God is a sun and shield;
110: 1 The **L** says to my lord,
113: 5 Who is like the **L** our God,
125: 2 so the **L** surrounds his people,
128: 1 Happy is everyone who fears the **L,**
145:18 The **L** is near to all who call on him,
150: 6 that breathes praise the **L!**
Pr 1: 7 fear of the **L** is the beginning of
3: 5 Trust in the **L** with all your heart,
19:23 The fear of the **L** is life indeed;
21: 2 but the **L** weighs the heart.
Isa 2:11 **L** alone will be exalted in that day.
6: 3 “Holy, holy, holy is the **L** of hosts;
33:22 the **L** is our judge, the **L** is our ruler,
53: 6 the **L** has laid on him the iniquity
64: 8 Yet, O **L,** you are our Father;
Jer 4: 4 Circumcise yourselves to the **L,**
31:34 “Know the **L,”** for they shall all
32:27 I am the **L,** the God of all flesh;
La 3:25 The **L** is good to those who wait for
Eze 3:23 and the glory of the **L** stood there,
10:18 the glory of the **L** went out from
37: 4 O dry bones, hear the word of the **L.**
44: 4 glory of the **L** filled the temple
48:35 time on shall be, The **L** is There.
Hos 14: 1 Return, O Israel, to the **L** your God,
Joel 1:15 For the day of the **L** is near,
Am 5: 6 Seek the **L** and live,
Ob 1:15 the day of the **L** is near against all
Na 1: 3 The **L** is slow to anger but great in
Zep 1:14 The great day of the **L** is near,
Zec 14: 9 the **L** will be one and his name one.
Mal 3: 6 For I the **L** do not change;
4: 5 and terrible day of the **L** comes.

LORD'S → LORD

Mk 12:11 was the **L** doing, and it is amazing
Lk 4:19 to proclaim the year of the **L** favor."
Ro 14: 8 or whether we die, we are the **L.**
1Co 10:26 the earth and its fullness are the **L."**
Sir 17:17 but Israel is the **L** own portion.

†LORD'S → †LORD

Nu 11:23 "Is the **L** power limited?
Dt 32: 9 the **L** own portion was his people,
Ps 24: 1 The earth is the **L** and all that is in it
Isa 59: 1 the **L** hand is not too short to save,
Ob 1:21 and the kingdom shall be the **L.**

LORDS → LORD

Dt 10:17 God is God of gods and Lord of **l,**
Ps 136: 3 O give thanks to the Lord of **l,**
1Co 8: 5 there are many gods and many **l—**
Rev 19:16 "King of kings and Lord of **l."**

LOSE → LOSS, LOST

Mk 8:35 who **l** their life for my sake,
Jn 12:25 Those who love their life **l** it,
2Co 4: 1 in this ministry, we do not **l** heart.
Heb 12: 3 you may not grow weary or **l** heart.
2Jn 1: 8 do not **l** what we have worked for,

LOSS → LOSE

1Co 3:15 burned up, the builder will suffer **l;**
Php 3: 8 I regard everything as **l** because of
Sir 32:24 who trusts the Lord will not suffer **l.**

LOST → LOSE

Ps 119:176 I have gone astray like a **l** sheep;
Jer 50: 6 My people have been **l** sheep;
Eze 34:16 I will seek the **l,** and I will bring
Mt 10: 6 to the **l** sheep of the house of Israel.
Lk 15: 6 I have found my sheep that was **l.'**

19:10 came to seek out and to save the **l.”**

LOT → LOT’S, LOTS

1. Nephew of Abraham (Ge 11:27; 12:5). Chose to live in Sodom (Ge 13). Rescued from four kings (Ge 14). Rescued from Sodom (Ge 19:1-29; 2Pe 2:7). Fathered Moab and Ammon (Ge 19:30-38).

2. Object cast to make decisions.

Nu 33:54 You shall apportion the land by **l**
Est 3: 7 they cast Pur—which means “the **l”**
Pr 16:33 The **l** is cast into the lap,
Jnh 1: 7 cast lots, and the **l** fell on Jonah.
Ac 1:26 and the **l** fell on Matthias;

LOT’S → LOT, 1

Ge 19:26 **L** wife, behind him, looked back,
Lk 17:32 Remember **L** wife.

LOTS → LOT, 2

Ps 22:18 and for my clothing they cast **l.**
Mt 27:35 among themselves by casting **l;**

LOVE → BELOVED, LOVED, LOVER, LOVERS, LOVES

Ex 20: 6 but showing steadfast **l** to the
34: 6 and abounding in steadfast **l** and
Lev 19:18 shall **l** your neighbor as yourself:
Nu 14:18 and abounding in steadfast **l,**
Dt 6: 5 You shall **l** the LORD your God
2Sa 7:15 not take my steadfast **l** from him,
1Ki 11: 2 Solomon clung to these in **l.**
2Ch 6:42 Remember your steadfast **l**
Ezr 3:11 his steadfast **l** endures forever
Ne 1: 5 steadfast **l** with those who **l** him
Ps 18: 1 I **l** you, O LORD, my strength.
86: 5 abounding in steadfast **l** to all who
116: 1 I **l** the LORD, because he has heard
119:97 Oh, how I **l** your law!
136: 1 for his steadfast **l** endures forever.
Pr 5:19 you be intoxicated always by her **l.**
8:17 I **l** those who **l** me,

19: 8 To get wisdom is to **l** oneself;
Ecc 3: 8 a time to **l,** and a time to hate;
SS 1: 2 For your **l** is better than wine,
8: 6 for **l** is strong as death,
Isa 54: 8 but with everlasting **l** I will have
La 3:22 steadfast **l** of the LORD never ceases,
Da 9: 4 steadfast **l** with those who **l** you
Hos 6: 4 Your **l** is like a morning cloud,
11: 4 of human kindness, with bands of **l.**
14: 4 heal their disloyalty; I will **l** them
Joel 2:13 and abounding in steadfast **l,**
Jnh 4: 2 and abounding in steadfast **l,**
Mt 5:44 **L** your enemies and pray
6:24 either hate the one and **l** the other,
Mk 12:31 shall **l** your neighbor as yourself.’
Lk 6:32 For even sinners **l** those who **l** them.
10:27 “You shall **l** the Lord your God
Jn 12:25 Those who **l** their life lose it,
13:34 new commandment, that you **l** one
14:15 “If you **l** me, you will keep my
15:13 No one has greater **l** than this,
21:16 “Simon son of John, do you **l** me?”
Ro 5: 8 But God proves his **l** for us in that
12: 9 Let **l** be genuine; hate what is evil,
13: 8 anything, except to **l** one another;
1Co 8: 1 Knowledge puffs up, but **l** builds up.
13: 4 **L** is patient; **l** is kind;
13:13 and the greatest of these is **l.**
Gal 5: 6 is faith working through **l.**
5:22 the fruit of the Spirit is **l,** joy,
Eph 3:19 **l** of Christ that surpasses knowledge
5:25 Husbands, **l** your wives,
Col 3:14 Above all, clothe yourselves with **l,**
1Th 5: 8 put on the breastplate of faith and **l,**
1Ti 6:10 For the **l** of money is a root of all
Tit 2: 2 in faith, in **l,** and in endurance.
Heb 10:24 provoke one another to **l** and good
13: 5 your lives free from the **l** of money,
Jas 2: 8 shall **l** your neighbor as yourself.”

1Pe 1: 8 you have not seen him, you **l** him;
2Pe 1: 7 and mutual affection with **l.**
1Jn 2:15 not **l** the world or the things in the
3: 1 See what **l** the Father has given us,
3:16 We know **l** by this, that he laid
5: 3 For the **l** of God is this,
2Jn 1: 6 And this is **l,** that we walk according
Jude 1:21 keep yourselves in the **l** of God;
Rev 2: 4 abandoned the **l** you had at first.
Sir 2:15 and those who **l** him keep his ways.
7:30 With all your might **l** your Maker,
Bel 1:38 have not forsaken those who **l** you."
1Mc 4:33 with the sword of those who **l** you,

LOVED → LOVE

Dt 4:37 And because he **l** your ancestors,
Jer 31: 3 have **l** you with an everlasting love;
Hos 11: 1 When Israel was a child, I **l** him,
Mal 1: 2 I have **l** you, says the LORD.
Jn 3:16 God so **l** the world that he gave his
13: 1 he **l** them to the end.

Jn 15: 9 the Father has **l** me, so I have **l** you;
15:12 love one another as I have **l** you.
Gal 2:20 who **l** me and gave himself for me.
Eph 5: 2 Christ **l** us and gave himself up for
1Jn 4:19 We love because he first **l** us.

LOVER → LOVE

Ps 99: 4 Mighty King, **l** of justice,
Ecc 5:10 **l** of money will not be satisfied with
1Ti 3: 3 quarrelsome, and not a **l** of money.

LOVERS → LOVE

Jer 3: 1 have played the whore with many **l;**
La 1: 2 all her **l** she has no one to comfort
Hos 2: 5 For she said, "I will go after my **l;**
Lk 16:14 Pharisees, who were **l** of money,
2Ti 3: 2 For people will be **l** of themselves,

LOVES → LOVE

Ps 33: 5 He **l** righteousness and justice;
Pr 3:12 for the LORD reproves the one he **l,**
17:17 A friend **l** at all times,
Mt 10:37 Whoever **l** father or mother more
Lk 7:47 to whom little is forgiven, **l** little."
Ro 13: 8 who **l** another has fulfilled the law.
Eph 5:28 He who **l** his wife **l** himself.
Heb 12: 6 Lord disciplines those whom he **l,**
1Jn 4: 7 who **l** is born of God and knows
Rev 1: 5 who **l** us and freed us from our sins
Wis 8: 3 and the Lord of all **l** her.
Sir 4:12 Whoever **l** her **l** life,

LOW → LOWER, LOWLY

Ps 136:23 who remembered us in our **l** estate,
Isa 40: 4 every mountain and hill be made **l;**
Lk 3: 5 mountain and hill shall be made **l,**

LOWER → LOW

Ps 8: 5 have made them a little **l** than God,
Heb 2: 7 made them for a little while **l** than

LOWLY → LOW

Pr 16:19 It is better to be of a **l** spirit
Lk 1:52 their thrones, and lifted up the **l;**
Ro 12:16 but associate with the **l;**
Jdt 9:11 But you are the God of the **l,**

LOYAL → LOYALTY

2Sa 22:26 With the **l** you show yourself **l;**
Da 11:32 who are **l** to their God

LOYALTY → LOYAL

Dt 7: 9 God who maintains covenant **l**
Ru 3:10 this last instance of your **l**
Ps 101: 1 I will sing of **l** and of justice;
Hos 4: 1 There is no faithfulness or **l,**

LUKE*

Associate of Paul (Col 4:14; 2Ti 4:11; Phm 24).

LUKEWARM*

Rev 3:16 because you are **l,** and neither cold

LUST → LUSTS

Mt 5:28 looks at a woman with **l** has already
Pe 1: 4 that is in the world because of **l,**

LUSTS → LUST

Ro 1:24 gave them up in the **l** of their hearts
Eph 4:22 old self, corrupt and deluded by its **l**
2Pe 3: 3 scoffing and indulging their own **l**

LYDIA

Ac 16:14 named **L,** a worshiper of God,

LYING → LIE

1Ki 22:23 a **l** spirit in the mouth of all these
Pr 6:17 a **l** tongue, and hands that shed
Hos 4: 2 Swearing, **l,** and murder,
Wis 1:11 and a **l** mouth destroys the soul.

LYRE

1Sa 18:10 while David was playing the **l,**
Ps 33: 2 Praise the LORD with the **l;**
Da 3: 5 pipe, **l,** trigon, harp, drum,

M

MACCABEUS → JUDAS

1Mc 2:66 Judas **M** has been a mighty warrior

MACEDONIA

Ac 16: 9 a man of **M** pleading with him and

MADE → MAKE

Ge 1:31 God saw everything that he had **m,**
2:22 he **m** into a woman and brought her
3:21 the LORD God **m** garments of skins
6: 6 was sorry that he had **m** humankind
15:18 the LORD **m** a covenant with Abram,
Ex 20:11 For in six days the LORD **m** heaven
36: 8 the workers **m** the tabernacle with X
Ps 8: 5 have **m** them a little lower than God
118:24 This is the day that the LORD has **m;**
139:14 I am fearfully and wonderfully **m.**
Jer 27: 5 outstretched arm have **m** the earth,
Mk 2:27 "The sabbath was **m** for humankind,

Ac 2:36 that God has **m** him both Lord and
Eph 2: 5 **m** us alive together with Christ—
Rev 14: 7 and worship him who **m** heaven
Sir 43:33 For the Lord has **m** all things,

MADNESS

Dt 28:28 The LORD will afflict you with **m,**
Ecc 9: 3 **m** is in their hearts while they live,

MAGDALENE

Mt 27:56 Among them were Mary **M,**

MAGICIANS

Ex 7:11 and they also, the **m** of Egypt,
Da 2: 2 So the king commanded that the **m,**

MAGNIFIES* → MAGNIFY

Lk 1:46 Mary said, "My soul **m** the Lord,

MAGNIFY → MAGNIFIES

Ps 34: 3 O **m** the LORD with me,

MAJESTIC → MAJESTY

Ex 15:11 Who is like you, **m** in holiness,
Ps 8: 1 how **m** is your name in all the earth!

2Pe 1:17 conveyed to him by the **M** Glory,

MAJESTY → MAJESTIC

1Ch 29:11 the glory, the victory, and the **m;**
Ps 93: 1 The LORD is king, he is robed in **m;**
Isa 53: 2 or **m** that we should look at him,
Heb 1: 3 sat down at the right hand of the **M**
2Pe 1:16 we had been eyewitnesses of his **m.**

MAKE → MADE, MAKER

Ge 1:26 "Let us **m** humankind in our image,
2:18 will **m** him a helper as his partner."
12: 2 I will **m** of you a great nation,
Ex 20: 4 You shall not **m** for yourself an idol,
32: 1 "Come, **m** gods for us, who shall go
Nu 6:25 LORD **m** his face to shine upon you,
Isa 61: 8 I will **m** an everlasting covenant
66:22 and the new earth, which I will **m,**
Jer 31:31 when I will **m** a new covenant with
Mt 28:19 and **m** disciples of all nations,
Mk 1:17 and I will **m** you fish for people."

MAKER → MAKE

Ge 14:19 God Most High, **m** of heaven and
Job 4:17 beings be pure before their **M?**
Ps 95: 6 kneel before the LORD, our **M!**
Isa 54: 5 For your **M** is your husband,
Sir 7:30 With all your might love your **M,**

MALACHI*

Post-exilic prophet (Mal 1:1; 2Es 1:40).

MALE

Ge 1:27 **m** and female he created them.
17:10 **m** among you shall be circumcised.
Lev 20:13 If a man lies with a **m** as with a
Mt 19: 4 'made them **m** and female,'
Rev 12: 5 she gave birth to a son, a **m** child,

MALICE

Ro 1:29 wickedness, evil, covetousness, **m.**
1Co 5: 8 the old yeast, the yeast of **m** and

MAN → MEN

Ge 2: 7 LORD God formed **m** from the dust
2:18 not good that the **m** should be alone;
32:24 **m** wrestled with him until daybreak.
1Sa 13:14 sought out a **m** after his own heart;
Mt 9: 6 Son of **M** has authority on earth to
Lk 6: 5 The Son of **M** is lord of the sabbath.
Jn 9:35 "Do you believe in the Son of **M?"**
1Co 11: 3 that Christ is the head of every **m,**
Rev 1:13 I saw one like the Son of **M,**
14:14 cloud was one like the Son of **M,**

MANAGE → MANAGERS

1Ti 3: 4 He must **m** his own household well,
5:14 children, and **m** their households,

MANAGERS* → MANAGE

Tit 2: 5 chaste, good **m** of the household,

MANASSEH

1. Firstborn of Joseph (Ge 41:51; 46:20). Blessed by Jacob but not as firstborn (Ge 48). Tribe of blessed (Dt 33:17), numbered (Nu 1:35; 26:34), half allotted land east of Jordan (Nu 32; Jos 13:8-33), half west (Jos 16; Eze 48:4), failed to fully possess (Jos 17:12-13; Jdg 1:27), 12,000 from (Rev 7:6).

2. Son of Hezekiah; king of Judah (2Ki 21:1-18; 2Ch 33:1-20). Judah exiled for his detestable sins (2Ki 21:10-15). Repented (2Ch 33:12-19; Man 1-15).

MANGER

Lk 2:12 in bands of cloth and lying in a **m."**

MANNA

Ex 16:31 The house of Israel called it **m;**
Jos 5:12 The **m** ceased on the day they ate
Jn 6:49 ate the **m** in the wilderness,
Rev 2:17 I will give some of the hidden **m,**

MANNER

1Co 11:27 cup of the Lord in an unworthy **m**
Php 1:27 life in a **m** worthy of the gospel

MANTLE

1Ki 19:19 and threw his **m** over him.
2Ki 2: 8 Elijah took his **m** and rolled it up,

MANY

Isa 53:12 yet he bore the sin of **m,**
Mt 22:14 **m** are called, but few are chosen."
Mk 10:45 and to give his life a ransom for **m."**
Jn 20:30 Now Jesus did **m** other signs in the
Ro 12: 5 who are **m,** are one body in Christ,

MARAH

Ex 15:23 That is why it was called **M.**

MARK → MARKED, MARKS

1. Cousin of Barnabas (Ac 12:12; 15:37-39; Col 4:10; 2Ti 4:11; Phm 24; 1Pe 5:13), see John.

2. Brand or symbol:

Ge 4:15 And the LORD put a **m** on Cain,
Eze 9: 6 but touch no one who has the **m.**
Rev 14: 9 receive a **m** on their foreheads or
19:20 who had received the **m** of the beast

MARKED → MARK

Hab 1:12 you have **m** them for judgment;
Eph 1:13 **m** with the seal of the promised

MARKET → MARKETPLACE

Mk 7: 4 not eat anything from the **m** unless
1Co 10:25 Eat whatever is sold in the meat **m**

MARKETPLACE → MARKET

Jn 2:16 Stop making my Father's house a **m**

MARKS → MARK

1Co 7:18 to remove the **m** of circumcision.
Gal 6:17 I carry the **m** of Jesus branded on
1Mc 1:15 and removed the **m** of circumcision,

MARRIAGE → INTERMARRY, MARRIED, MARRIES

Mt 22:30 are given in **m,** but are like angels
Heb 13: 4 Let **m** be held in honor by all,
Rev 19: 7 for the **m** of the Lamb has come,

MARRIED → MARRIAGE

Mal 2:11 has **m** the daughter of a foreign god.
Mk 12:23 For the seven had **m** her."
1Ti 3: 2 be above reproach, **m** only once,
Tit 1: 6 **m** only once, whose children are

MARRIES → MARRIAGE

Mk 10:11 and **m** another commits adultery
Ro 7: 3 if she **m** another man, she is not an
1Co 7:28 and if a virgin **m,** she does not sin.

MARTHA*

Sister of Mary and Lazarus (Lk 10:38-42; Jn 11; 12:2).

MARVELOUS

Ps 98: 1 for he has done **m** things.
131: 1 things too great and too **m** for me.
Sir 39:20 and nothing is too **m** for him.

MARY

1. Mother of Jesus (Mt 1:16-25; Lk 1:27-56; 2:1-40). With Jesus at temple (Lk 2:41-52), at the wedding in Cana (Jn 2:1-5), questioning his sanity (Mk 3:21), at the cross (Jn 19:25-27). Among disciples (Ac 1:14).

2. Magdalene; former demoniac (Lk 8:2). Helped support Jesus' ministry (Lk 8:1-3). At the cross (Mt 27:56; Mk 15:40; Jn 19:25), burial (Mt 27:61; Mk 15:47). Saw angel after resurrection (Mt 28:1-10; Mk 16:1-9; Lk 24:1-12); also Jesus (Jn 20:1-18).

3. Sister of Martha and Lazarus (Jn 11). Washed Jesus' feet (Jn 12:1-8).

4. Mother of James and Joses; witnessed crucifixion (Mt 27:56; Mk 15:40)

and empty tomb (Mk 16:1; Lk 24:10).

MASTER → MASTERS, TASKMASTERS

Ge 4: 7 desire is for you, but you must **m** it.
Mal 1: 6 if I am a **m,** where is the respect due
Mt 25:21 enter into the joy of your **m.'**
Jn 15:20 Servants are not greater than their **m**
2Pe 2: 1 deny the **M** who bought them—

MASTERS → MASTER

Mt 6:24 "No one can serve two **m;**

MATTANIAH → See ZEDEKIAH MATTATHIAS

Priest who started the Maccabean revolt (1Mc 2).

MATTER

Ecc 3: 1 a time for every **m** under heaven:
12:13 end of the **m;** all has been heard.

MATTHEW* → =LEVI

Apostle; former tax collector (Mt 9:9-13; 10:3; Mk 3:18; Lk 6:15; Ac 1:13). Also called Levi (Mk 2:14-17; Lk 5:27-32).

MATTHIAS

Disciple chosen to replace Judas (Ac 1:23-26).

MATURE → MATURITY

1Co 2: 6 among the **m** we do speak wisdom,
Php 3:15 who are **m** be of the same mind;
Col 4:12 you may stand **m** and fully assured
Heb 5:14 But solid food is for the **m,**

MATURITY → MATURE

Eph 4:13 to **m,** to the measure of the full

MEAN → MEANING, MEANS

Ex 12:26 What do you **m** by this observance?
Jos 4: 6 'What do those stones **m** to you?'

MEANING → MEAN

Ge 40: 5 and each dream with its own **m.**
Dt 6:20 “What is the **m** of the decrees

MEANS → MEAN

Mt 9:13 learn what this **m,** ‘I desire mercy,
1Co 9:22 that I might by all **m** save some.

MEASURE

Dt 25:15 have only a full and honest **m,**
Mk 4:24 **m** you give will be the **m** you get,
Lk 6:38 A good **m,** pressed down, shaken
Jn 3:34 for he gives the Spirit without **m.**

MEAT

Ex 16:12 ‘At twilight you shall eat **m,**
Ro 14:21 not to eat **m** or drink wine or do

MEDIA

Da 8:20 these are the kings of **M** and Persia.

MEDIATOR

Gal 3:19 ordained through angels by a **m.**
1Ti 2: 5 **m** between God and humankind,
Heb 8: 6 he is the **m** of a better covenant,

MEDICINE

Pr 17:22 A cheerful heart is a good **m,**
Sir 6:16 Faithful friends are life-saving **m;**

MEDITATE → MEDITATION

Jos 1: 8 you shall **m** on it day and night,
Ps 1: 2 on his law they **m** day and night.
119:15 I will **m** on your precepts,
Wis 12:22 we may **m** upon your goodness,
Sir 6:37 and **m** at all times on his

MEDITATION → MEDITATE

Ps 19:14 of my mouth and the **m** of my heart

119:97 It is my **m** all day long.

MEDIUM

Lev 20:27 A man or a woman who is a **m**
1Ch 10:13 moreover, he had consulted a **m,**

MEEK → MEEKNESS

Ps 37:11 But the **m** shall inherit the land,
Mt 5: 5 "Blessed are the **m,** for they will

MEEKNESS → MEEK

Col 3:12 kindness, humility, **m,** and patience.
Jas 1:21 with **m** the implanted word

MEET → MEETING

Ex 30:36 tent of meeting where I shall **m** with
Am 4:12 prepare to **m** your God,
1Th 4:17 together with them to **m** the Lord

MEETING → MEET

Ex 27:21 In the tent of **m,** outside the curtain

40:34 the cloud covered the tent of **m, MELCHIZEDEK**
Ge 14:18 King **M** of Salem brought out bread
Ps 110: 4 forever according to the order of **M."**
Heb 7: 1 This "King **M** of Salem, priest of

MELT

Dt 1:28 made our hearts **m** by reporting,
Ps 97: 5 The mountains **m** like wax before
2Pe 3:12 and the elements will **m** with fire?

MEMBERS

Ro 7:23 I see in my **m** another law at war
1Co 6:15 that your bodies are **m** of Christ?
12:18 God arranged the **m** in the body,

MEMORIAL

Lev 5:12 a handful of it as its **m** portion,

Jos 4: 7 stones shall be to the Israelites a **m**

MEN → MAN

Ge 18: 2 and saw three **m** standing near him.
Da 3:25 “But I see four **m** unbound,
Mt 2: 1 wise **m** from the East came to
Lk 9:30 they saw two **m,** Moses and Elijah,
Sir 44: 1 now sing the praises of famous **m,**

MENAHEM*

King of Israel (2Ki 15:14-23).

MENE

Da 5:25 inscribed: M, M, TEKEL, and PARSIN.

MEPHIBOSHETH

Son of Jonathan shown kindness by David (2Sa 4:4; 9; 21:7). Accused of siding with Absalom (2Sa 16:1-4; 19:24-30).

MERCIES → MERCY

La 3:22 his **m** never come to an end;
2Co 1: 3 the Father of **m** and the God of all

MERCIFUL → MERCY

Dt 4:31 the LORD your God is a **m** God,
Ps 111: 4 the LORD is gracious and **m.**
Jer 3:12 not look on you in anger, for I am **m**
Mt 5: 7 “Blessed are the **m,** for they will
Lk 6:36 Be **m,** just as your Father is **m.**
Heb 2:17 be a **m** and faithful high priest
Sir 2:11 the Lord is compassionate and **m;**

MERCY → MERCIES, MERCIFUL

Ex 25:17 make a **m** seat of pure gold;
1Ch 21:13 of the LORD, for his **m** is very great;
Ps 40:11 Do not, O LORD, withhold your **m**
Da 9: 9 To the Lord our God belong **m**
Hab 3: 2 in wrath may you remember **m.**
Zec 1:12 will you withhold **m** from Jerusalem

Mt 9:13 learn what this means, ‘I desire **m,**
23:23 of the law: justice and **m** and faith.
Ro 9:15 “I will have **m** on whom I have **m,**
Eph 2: 4 But God, who is rich in **m,**
1Ti 1:13 **m** because I had acted ignorantly
Tit 3: 5 had done, but according to his **m,**
Heb 4:16 so that we may receive **m** and find
Jas 2:13 **m** triumphs over judgment.
Sir 2:17 for equal to his majesty is his **m,**

MERIBAH

Ex 17: 7 He called the place Massah and **M,**
Ps 95: 8 Do not harden your hearts, as at **M,**

MESHACH → =MISHAEL

Hebrew exiled to Babylon; name changed from Mishael (Da 1:6-7). Refused defilement by food (Da 1:8-20). Refused to worship idol (Da 3:1-18); saved from furnace (Da 3:19-30).

MESSAGE → MESSENGER

Jn 12:38 “Lord, who has believed our **m,**
1Co 1:18 the **m** about the cross is foolishness
2Co 5:19 entrusting the **m** of reconciliation to

MESSENGER → MESSAGE

Isa 42:19 or deaf like my **m** whom I send?
Mt 11:10 I am sending my **m** ahead of you,
2Co 12: 7 a **m** of Satan to torment me,

MESSIAH → CHRIST, MESSIAHS

Mt 16:16 Peter answered, “You are the **M,**
Lk 2:11 a Savior, who is the **M,** the Lord.
Ac 2:36 God has made him both Lord and **M**
Ro 9: 5 according to the flesh, comes the **M,**
Rev 11:15 kingdom of our Lord and of his **M,**
2Es 7:28 For my son the **M** shall be revealed

MESSIAHS → MESSIAH

Mk 13:22 False **m** and false prophets will

MICAH

1. Idolater from Ephraim (Jdg 17-18).
2. Prophet from Moresheth (Jer 26:18-19; Mic 1:1).

MICAIAH

Prophet of the LORD who spoke against Ahab (1Ki 22:1-28; 2Ch 18:1-27).

MICHAEL

Archangel (Jude 9); warrior in angelic realm, protector of Israel (Da 10:13, 21; 12:1; Rev 12:7).

MICHAL*

Daughter of Saul, wife of David (1Sa 14:49; 18:20-28). Warned David of Saul's plot (1Sa 19). Saul gave her to Paltiel (1Sa 25:44); David retrieved her (2Sa 3:13-16). Criticized David for dancing before the ark (2Sa 6:16-23; 1Ch 15:29).

MIDDLE

Ge 3: 3 tree that is in the **m** of the garden,
Rev 22: 2 the **m** of the street of the city.

MIDIAN → MIDIANITES

Ex 18: 1 Jethro, the priest of **M,** Moses'

MIDIANITES → MIDIAN

Ge 37:36 the **M** had sold him in Egypt to
Nu 31: 2 "Avenge the Israelites on the **M;**

MIDWIVES

Ex 1:17 But the **m** feared God; they did not

MIGHT → ALMIGHTY, MIGHTY

2Ch 6:41 you and the ark of your **m.**
20: 6 In your hand are power and **m,**
Ps 54: 1 and vindicate me by your **m.**
Ecc 9:10 hand finds to do, do with your **m;**
Zec 4: 6 **m,** nor by power, but by my spirit,
Sir 7:30 With all your **m** love your Maker,

MIGHTY → MIGHT

Ge 49:24 by the hands of the **M** One of Jacob,
Ex 6: 1 by a **m** hand he will let them go;
Dt 5:15 a **m** hand and an outstretched arm;
2Sa 1:19 How the **m** have fallen!
Ps 99: 4 **M** King, lover of justice, you have
Isa 9: 6 Wonderful Counselor, **M** God,
Lk 1:49 the **M** One has done great things
Rev 18: 8 for **m** is the Lord God who judges

MILE

Mt 5:41 one **m,** go also the second **m.**

MILK

Ex 3: 8 a land flowing with **m** and honey,
Heb 5:12 You need **m,** not solid food;
1Pe 2: 2 long for the pure, spiritual **m,**

MILLSTONE → STONE

Lk 17: 2 better for you if a **m** were hung

MIND → MINDFUL, MINDS

Nu 23:19 mortal, that he should change his **m.**
1Ch 28: 9 for the LORD searches every **m,**
Ps 110: 4 sworn and will not change his **m,**
Jnh 3: 9 God may relent and change his **m;**
Mt 22:37 all your soul, and with all your **m.'**
Ro 1:28 God gave them up to a debased **m**
8: 6 but to set the **m** on the Spirit is life
1Co 2:16 who has known the **m** of the Lord
Php 2: 5 same **m** be in you that was in Christ
Heb 7:21 sworn and will not change his **m,**
Sir 37:17 The **m** is the root of all conduct;

MINDFUL → MIND

Ps 8: 4 beings that you are **m** of them,
111: 5 he is ever **m** of his covenant.
Heb 2: 6 beings that you are **m** of them,

MINDS → MIND

2Co 4: 4 blinded the **m** of the unbelievers,
Eph 4:23 be renewed in the spirit of your **m,**
Php 4: 7 guard your hearts and your **m**

MINISTER → MINISTERS, MINISTRY

Ex 28:43 to **m** in the holy place;
Ps 101: 6 that is blameless shall **m** to me.

MINISTERS → MINISTER

2Co 3: 6 to be **m** of a new covenant,
11:15 if his **m** also disguise themselves as **m**

MINISTRY → MINISTER

2Co 5:18 has given us the **m** of reconciliation;
Eph 4:12 equip the saints for the work of **m,**
Heb 8: 6 now obtained a more excellent **m,**

MIRACLES → See also JESUS: MIRACLES

Ps 78:11 and the **m** that he had shown them.
Ac 19:11 did extraordinary **m** through Paul,
1Co 12:29 Are all teachers? Do all work **m?**
Heb 2: 4 signs and wonders and various **m,**

MIRIAM

Sister of Moses and Aaron (Nu 26:59). Led dancing at Red Sea (Ex 15:20-21). Struck with leprosy for criticizing Moses (Nu 12). Death (Nu 20:1).

MIRROR

1Co 13:12 For now we see in a **m,** dimly,
2Co 3:18 as though reflected in a **m,**
Jas 1:23 who look at themselves in a **m;**

MISHAEL → See MESHACH MISUSES

Ex 20: 7 not acquit anyone who **m** his name.

MOAB → MOABITE

Ge 19:37 bore a son, and named him **M;**

Ru 1: 1 went to live in the country of **M,**
Isa 15: 1 An oracle concerning **M.**

MOABITE → MOAB
Dt 23: 3 **M** shall be admitted to the assembly

MOCK → MOCKED
Ps 22: 7 All who see me **m** at me;
Mk 10:34 they will **m** him, and spit upon him,

MOCKED → MOCK
1Ki 18:27 At noon Elijah **m** them, saying,
Gal 6: 7 God is not **m,** for you reap

MOLECH
Lev 18:21 to sacrifice them to **M,**

MOMENT → MOMENTARY
Ex 33: 5 single **m** I should go up among you,
Ps 30: 5 For his anger is but for a **m;**
Isa 54: 7 For a brief **m** I abandoned you,
66: 8 a nation be delivered in one **m?**
1Co 15:52 in a **m,** in the twinkling of an eye,

MOMENTARY* → MOMENT
2Co 4:17 this slight **m** affliction is preparing

MONEY
Ecc 10:19 and **m** meets every need.
Mk 11:15 the tables of the **m** changers
1Ti 3: 3 quarrelsome, and not a lover of **m.**
6:10 love of **m** is a root of all kinds
Heb 13: 5 your lives free from the love of **m,**

MONTH
Ex 12: 2 be the first **m** of the year for you.
Eze 47:12 they will bear fresh fruit every **m,**
Rev 22: 2 producing its fruit each **m;**

MOON → MOONS

Ge 37: 9 the sun, the **m,** and eleven stars
Dt 17: 3 the sun or the **m** or any of the host
Jos 10:13 sun stood still, and the **m** stopped,
Joel 2:31 to darkness, and the **m** to blood,
Ac 2:20 to darkness and the **m** to blood,
Rev 6:12 the full **m** became like blood,
21:23 no need of sun or **m** to shine on it,

MOONS → MOON

2Ch 8:13 the new **m,** and the three annual
Col 2:16 or of observing festivals, new **m,**

MORALS*

1Co 15:33 "Bad company ruins good **m."**

MORDECAI

Benjamite exile who raised Esther (Est 2:5-15). Exposed plot to kill Xerxes (Est 2:19-23). Refused to honor Haman (Est 3:1-6; 5:9-14). Charged Esther to foil Haman's plot against the Jews (Est 4). Xerxes forced Haman to honor Mordecai (Est 6). Mordecai exalted (Est 8-10). Established Purim (Est 9:18-32). See also Additions to Esther.

MORE → MOST

Ps 19:10 **M** to be desired are they than gold,
69:31 will please the LORD **m** than an ox
Ecc 6:11 The **m** words, the **m** vanity,
Mk 4:25 to those who have, **m** will be given;
Lk 12:23 For life is **m** than food,
Ro 8:37 things we are **m** than conquerors
1Co 12:31 a still **m** excellent way.
Jas 4: 6 But he gives all the **m** grace;
Rev 7:16 will hunger no **m,** and thirst no **m;**
21: 4 Death will be no **m;**

MORIAH*

Ge 22: 2 you love, and go to the land of **M,**
2Ch 3: 1 the LORD in Jerusalem on Mount **M,**

MORNING

Ge 1: 5 and there was **m,** the first day.
Ps 30: 5 but joy comes with the **m.**
La 3:23 every **m;** great is your faithfulness.
Lk 24:22 They were at the tomb early this **m,**
2Pe 1:19 the day dawns and the **m** star rises
Rev 22:16 of David, the bright **m** star."

MORTAL

Nu 23:19 **m,** that he should change his mind.
1Sa 15:29 **m,** that he should change his mind."
1Co 15:53 **m** body must put on immortality.
2Co 5: 4 is **m** may be swallowed up by life.

MOSES

Levite; brother of Aaron (Ex 6:20; 1Ch 6:3). Put in basket into Nile; discovered and raised by Pharaoh's daughter (Ex 2:1-10). Fled to Midian after killing Egyptian (Ex 2:11-15). Married to Zipporah, fathered Gershom (Ex 2:16-22).

Called by the LORD to deliver Israel (Ex 3-4). Pharaoh's resistance (Ex 5). Ten plagues (Ex 7-11). Passover and Exodus (Ex 12-13). Led Israel through Red Sea (Ex 14). Song of deliverance (Ex 15:1-21). Brought water from rock (Ex 17:1-7). Raised hands to defeat Amalekites (Ex 17:8-16). Delegated judges (Ex 18; Dt 1:9-18).

Received Law at Sinai (Ex 19-23; 25-31; Jn 1:17). Announced Law to Israel (Ex 19:7-8; 24; 35). Broke tablets because of golden calf (Ex 32; Dt 9). Saw glory of the LORD (Ex 33-34). Supervised building of tabernacle (Ex 36-40). Set apart Aaron and priests (Lev 8-9). Numbered tribes (Nu 1-4; 26). Opposed by Aaron and Miriam (Nu 12). Sent spies into Canaan (Nu 13). Announced forty years of wandering for failure to enter land (Nu 14). Opposed by Korah (Nu 16). Forbidden to enter land for striking rock (Nu 20:1-13; Dt 1:37). Lifted bronze snake for healing (Nu 21:4-9; Jn 3:14). Final address to Israel (Dt 1-33). Succeeded by Joshua (Nu 27:12-23; Dt 34). Death and burial by God (Dt 34:5-12). Praise of (Sir 45).

Law of (1Ki 2:3; Ezr 3:2; Mk 12:26; Lk 24:44). Book of (2Ch 25:12; Ne 13:1). Song of (Ex 15:1-21; Rev 15:3). Prayer of (Ps 90).

MOST → MORE

Ge 14:18 he was priest of God **M** High.

Ex 26:33 the holy place from the **m** holy.
Ps 91: 1 live in the shelter of the **M** High,
Mk 5: 7 Jesus, Son of the **M** High God?
Col 4: 5 making the **m** of the time.
Jude 1:20 yourselves up on your **m** holy faith;

MOTH

Ps 39:11 consuming like a **m** what is dear to
Mt 6:19 where **m** and rust consume and

MOTHER → MOTHER'S, MOTHERS

Ge 2:24 a man leaves his father and his **m**
3:20 because she was the **m** of all living.
Ex 20:12 Honor your father and your **m,**
Jdg 5: 7 Deborah, arose as a **m** in Israel.
Pr 31: 1 An oracle that his **m** taught him:
Isa 66:13 As a **m** comforts her child, so I will
Mt 10:37 loves father or **m** more than me is
Lk 14:26 and does not hate father and **m,**
Jn 19:27 to the disciple, "Here is your **m."**
Eph 5:31 a man will leave his father and **m**
Rev 17: 5 **m** of whores and of earth's
Tob 4: 3 Honor your **m** and do not abandon
Sir 3: 6 who honor their **m** obey the Lord;

MOTHER'S → MOTHER

Job 1:21 "Naked I came from my **m** womb,
Pr 1: 8 and do not reject your **m** teaching;
Jn 3: 4 a second time into the **m** womb and

MOTHERS → MOTHER

Pr 15:20 but the foolish despise their **m.**
Mk 10:30 brothers and sisters, **m** and children,

MOUNT → MOUNTAIN, MOUNTAINS

Ge 22:14 "On the **m** of the LORD it shall be
Ex 19:20 the LORD descended upon **M** Sinai,
Dt 11:29 blessing on **M** Gerizim and the curse
Ps 78:68 **M** Zion, which he loves.

Mic 4: 7 will reign over them in **M** Zion
Zec 14: 4 the **M** of Olives shall be split in two
Mk 13: 3 he was sitting on the **M** of Olives
Heb 12:22 But you have come to **M** Zion and
Rev 14: 1 the Lamb, standing on **M** Zion!

MOUNTAIN → MOUNT

Ex 3: 1 and came to Horeb, the **m** of God.
24:18 on the **m** for forty days and forty
Isa 2: 2 the **m** of the LORD's house shall be
Da 2:45 saw that a stone was cut from the **m**
Mt 4: 8 a very high **m** and showed him all
17:20 you will say to this **m,** 'Move from
2Pe 1:18 we were with him on the holy **m.**

MOUNTAINS → MOUNT

Ge 7:20 the waters swelled above the **m,**
Ps 125: 2 As the **m** surround Jerusalem,
Isa 52: 7 beautiful upon the **m** are the feet of
1Co 13: 2 have all faith, so as to remove **m,**
Rev 16:20 and no **m** were to be found;

MOURN → MOURNFUL, MOURNING

Ecc 3: 4 a time to **m,** and a time to dance;
Zec 12:10 they shall **m** for him,
Mt 5: 4 "Blessed are those who **m,**
Sir 7:34 but **m** with those who **m.**

MOURNING → MOURN

Ps 30:11 You have turned my **m** into dancing
Isa 61: 3 the oil of gladness instead of **m,**
Rev 21: 4 **m** and crying and pain will be no

MOUTH → MOUTHS

Ex 4:12 Now go, and I will be with your **m**
Dt 8: 3 that comes from the **m** of the LORD.
Ps 19:14 Let the words of my **m** and
Ecc 5: 2 Never be rash with your **m,**
Isa 49: 2 He made my **m** like a sharp sword,

Mt 4: 4 every word that comes from the **m**
15:11 it is not what goes into the **m**
Jas 3:10 From the same **m** come blessing and
Rev 19:15 From his **m** comes a sharp sword
Sir 28:25 and a bolt for your **m.**

MOUTHS → MOUTH

Ps 115: 5 They have **m,** but do not speak;
Da 6:22 sent his angel and shut the lions' **m**

MUCH

Ps 19:10 they than gold, even **m** fine gold;
Ecc 12:12 **m** study is a weariness of the flesh.
Lk 12:48 to whom **m** has been given, **m** will be required;
Jn 12:24 but if it dies, it bears **m** fruit.
1Jn 4:11 since God loved us so **m,**

MUD

Jn 9: 6 and spread the **m** on the man's eyes,
2Pe 2:22 washed only to wallow in the **m."**

MULTIPLY

Ge 1:28 to them, "Be fruitful and **m,**
9: 7 And you, be fruitful and **m,**
Dt 6: 3 that you may **m** greatly in a land

MULTITUDE → MULTITUDES

Jas 5:20 and will cover a **m** of sins.
1Pe 4: 8 for love covers a **m** of sins.

MULTITUDES → MULTITUDE

Joel 3:14 **M, m,** in the valley of decision!
Rev 17:15 are peoples and **m** and nations

MURDER → MURDERER, MURDERERS

Ex 20:13 You shall not **m.**
Hos 4: 2 lying, and **m,** and stealing and
Mt 5:21 of ancient times, 'You shall not **m'**

MURDERER → MURDER

Nu 35:16 the **m** shall be put to death.
Jn 8:44 He was a **m** from the beginning

MURDERERS → MURDER

1Jn 3:15 who hate a brother or sister are **m,**
Rev 21: 8 the faithless, the polluted, the **m,**

MUSIC

1Sa 19: 9 while David was playing **m.**
Ps 92: 3 to the **m** of the lute and the harp,

MUSTARD

Mt 17:20 have faith the size of a **m** seed,
Mk 4:31 It is like a **m** seed, which,

MUTUAL

Ro 12:10 love one another with **m** affection;
Heb 13: 1 Let **m** love continue.

MYRRH

Mt 2:11 gifts of gold, frankincense, and **m.**
Mk 15:23 offered him wine mixed with **m;**

MYSTERY

Da 2:19 **m** was revealed to Daniel in a vision
Ro 11:25 I want you to understand this **m:**
1Co 15:51 Listen, I will tell you a **m!**
Eph 3: 4 my understanding of the **m** of Christ
1Ti 3: 9 must hold fast to the **m** of the faith
Rev 17: 5 a name, a **m:** "Babylon the great,

MYTHS

2Pe 1:16 did not follow cleverly devised **m**

N

NAAMAN

Aramean general whose leprosy was cleansed by Elisha (2Ki 5; Lk 4:27).

NABAL

Wealthy Carmelite the LORD killed for refusing to help David (1Sa 25). David married Abigail, his widow (1Sa 25:39-42).

NABOTH

Jezreelite killed for his vineyard (1Ki 21). Ahab's family punished (1Ki 21:17-24; 2Ki 9:21-37).

NADAB

1. Firstborn of Aaron (Ex 6:23); killed with Abihu for offering unauthorized fire (Lev 10; Nu 3:4).

2. Son of Jeroboam I; king of Israel (1Ki 15:25-32).

NAHUM

Prophet against Nineveh (Na 1:1; Tob 14:4).

NAILING* → NAILS

Col 2:14 He set this aside, **n** it to the cross.

NAILS → NAILING

Ecc 12:11 like **n** firmly fixed are the collected
Jn 20:25 put my finger in the mark of the **n**

NAKED → NAKEDNESS

Ge 2:25 the man and his wife were both **n,**
Job 1:21 **"N** I came from my mother's womb, and **n** shall
2Co 5: 3 taken it off we will not be found **n.**

NAKEDNESS → NAKED

Ro 8:35 or persecution, or famine, or **n,**

NAME → NAME'S, NAMES

Ge 2:19 every living creature, that was its **n.**

4:26 people began to invoke the **n** of
12: 2 bless you, and make your **n** great,
Ex 3:15 my **n** forever, and this my title
20: 7 wrongful use of the **n** of the LORD
34: 5 and proclaimed the **n,** "The LORD."
Nu 17: 2 Write each man's **n** on his staff,
Dt 12:11 as a dwelling for his **n:**
Ps 9:10 know your **n** put their trust in you,
Pr 18:10 The **n** of the LORD is a strong tower;
Isa 42: 8 I am the LORD, that is my **n;**
Eze 20: 9 But I acted for the sake of my **n,**
Joel 2:32 on the **n** of the LORD shall be saved;
Zec 14: 9 the LORD will be one and his **n** one.
Mt 1:21 a son, and you are to **n** him Jesus,
6: 9 Father in heaven, hallowed be your **n.**
28:19 baptizing them in the **n** of the Father
Jn 1:12 received him, who believed in his **n,**
20:31 believing you may have life in his **n.**
Ac 4:12 for there is no other **n** under heaven
Php 2: 9 gave him the **n** that is above every **n**
Rev 13:17 **n** of the beast or the number of its **n.**
19:13 his **n** is called The Word of God.
22: 4 and his **n** will be on their foreheads.
Sir 2:17 and equal to his **n** are his works.

NAME'S → NAME

Ps 23: 3 in right paths for his **n** sake.

NAMES → NAME

Ge 2:20 The man gave **n** to all cattle,
Ex 28: 9 engrave on them the **n** of the sons
Mt 10: 2 are the **n** of the twelve apostles:
Rev 21:14 the twelve **n** of the twelve apostles

NAOMI*

Wife of Elimelech, mother-in-law of Ruth (Ru 1:2, 4). Left Bethlehem for Moab during famine (Ru 1:1). Returned a widow, with Ruth (Ru 1:6-22). Advised Ruth to seek marriage with Boaz (Ru 2:17-3:4). Cared for Ruth's son Obed (Ru 4:13-17).

NAPHTALI

Son of Jacob by Bilhah (Ge 30:8; 35:25; 1Ch 2:2). Tribe of blessed (Ge 49:21; Dt 33:23), numbered (Nu 1:43; 26:50), allotted land (Jos 19:32-39; Eze 48:3), failed to fully possess (Jdg 1:33), supported Deborah (Jdg 4:10; 5:18), David (1Ch 12:34), 12,000 from (Rev 7:6).

NARROW

Lk 13:24 “Strive to enter through the **n** door;

NATHAN

Prophet and chronicler of Israel’s history (1Ch 29:29; 2Ch 9:29). Announced the Davidic covenant (2Sa 7; 1Ch 17). Denounced David’s sin with Bathsheba (2Sa 12). Supported Solomon (1Ki 1).

NATHANAEL → =BARTHOLOMEW?

Apostle (Jn 1:45-49; 21:2). Probably also called Bartholomew (Mt 10:3).

NATION → NATIONS

Ge 12: 2 I will make of you a great **n,** and Ex 32:10 and of you I will make a great **n.”** Ps 33:12 Happy is the **n** whose God is the LORD
Pr 14:34 Righteousness exalts a **n,**
Isa 2: 4 **n** shall not lift up sword against **n,**
66: 8 a **n** be delivered in one moment?
Mt 24: 7 For **n** will rise against **n,**
1Pe 2: 9 a holy **n,** God’s own people,

NATIONS → NATION

Ge 18:18 the **n** of the earth shall be blessed in
2Ki 17:15 followed the **n** that were around
Ps 47: 8 God is king over the **n;**
Isa 2: 2 all the **n** shall stream to it.
42: 1 he will bring forth justice to the **n.**
Am 9:12 and all the **n** who are called
Mt 28:19 and make disciples of all **n,**
Mk 11:17 a house of prayer for all the **n’?**
Ro 4:18 become “the father of many **n,”**
Rev 22: 2 the tree are for the healing of the **n.**

NATURAL → NATURE

Nu 16:29 If these people die a **n** death,
Ro 11:21 if God did not spare the **n** branches,

NATURE → NATURAL

Ro 1:20 his eternal power and divine **n,**
2Pe 1: 4 become participants of the divine **n.**

NAZARETH

Mt 2:23 made his home in a town called **N,**
Jn 1:46 Can anything good come out of **N?**
19:19 "Jesus of **N,** the King of the Jews."

NAZIRITE

Nu 6: 2 make a special vow, the vow of a **n,**
Jdg 13: 5 boy shall be a **n** to God from birth.

NEAR → NEARSIGHTED

Dt 4: 7 has a god so **n** to it as the LORD
30:14 No, the word is very **n** to you;
Isa 55: 6 call upon him while he is **n;**
Zep 1:14 The great day of the LORD is **n,**
Lk 10: 9 'The kingdom of God has come **n**
Jas 4: 8 Draw **n** to God, and he will draw **n** to
Rev 22:10 of this book, for the time is **n.**

NEARSIGHTED* → NEAR, SEE

2Pe 1: 9 lacks these things is **n** and blind,

NEBUCHADNEZZAR

Babylonian king, also spelled Nebuchadrezzar. Subdued and exiled Judah (2Ki 24-25; 2Ch 36; Jer 39). Dreams interpreted by Daniel (Da 2; 4). Worshiped God (Da 3:28-29; 4:34-37).

NECK → STIFF-NECKED

Pr 3:22 your soul and adornment for your **n.**
Mt 18: 6 were fastened around your **n**

NECO

Pharaoh who killed Josiah (2Ki 23:29-30; 2Ch 35:20-22), deposed Jehoahaz (2Ki 23:33-35; 2Ch 36:3-4).

NEED → NEEDY

Mt 6: 8 for your Father knows what you **n**
1Co 12:21 to the hand, "I have no **n** of you,"
Heb 4:16 and find grace to help in time of **n.**
1Jn 2:27 you do not **n** anyone to teach you.

NEEDLE

Lk 18:25 a camel to go through the eye of a **n**

NEEDY → NEED

1Sa 2: 8 he lifts the **n** from the ash heap,
Job 29:16 I was a father to the **n,**
Ps 113: 7 and lifts the **n** from the ash heap,

NEGLECT

Lk 11:42 and **n** justice and the love of God;
1Ti 4:14 Do not **n** the gift that is in you,
Heb 2: 3 escape if we **n** so great a salvation?

NEHEMIAH

Cupbearer of Artaxerxes (Ne 2:1); governor of Israel (Ne 8:9). Returned to Jerusalem to rebuild walls (Ne 2-6). With Ezra, reestablished worship (Ne 8). Prayer confessing nation's sin (Ne 9). Dedicated wall (Ne 12). Story of the miraculous fire (2Mc 1).

NEIGHBOR

Lev 19:18 shall love your **n** as yourself:
Dt 5:20 bear false witness against your **n.**
Mt 19:19 You shall love your **n** as yourself."
Jas 2: 8 "You shall love your **n** as yourself."

NESTS

Mt 8:20 and birds of the air have **n;**
Lk 13:19 made **n** in its branches."

NEVER

Ps 15: 5 do these things shall **n** be moved.
La 3:22 steadfast love of the LORD **n** ceases,
Da 2:44 will set up a kingdom that shall **n**
Mt 7:23 will declare to them, 'I **n** knew you;
Jn 10:28 eternal life, and they will **n** perish.
1Co 13: 8 Love **n** ends. But as for prophecies,
Heb 13: 5 he has said, "I will **n** leave you or

NEW

Ex 1: 8 Now a **n** king arose over Egypt,
Ps 33: 3 Sing to him a **n** song;
Ecc 1: 9 there is nothing **n** under the sun.
Isa 43:19 I am about to do a **n** thing;
65:17 create **n** heavens and a **n** earth;
Jer 31:31 I will make a **n** covenant with the
La 3:23 they are **n** every morning;
Eze 36:26 A **n** heart I will give you,
Mt 9:17 is **n** wine put into old wineskins;
Mk 1:27 A **n** teaching—with authority!
Lk 22:20 is the **n** covenant in my blood.
Jn 13:34 I give you a **n** commandment,
2Co 3: 6 to be ministers of a **n** covenant,
Col 3:10 clothed yourselves with the **n** self,
Heb 8: 8 when I will establish a **n** covenant
1Pe 1: 3 mercy he has given us a **n** birth into
2Pe 3:13 we wait for **n** heavens and a **n** earth,
1Jn 2: 7 writing you no **n** commandment,
Rev 21: 1 I saw a **n** heaven and a **n** earth;
21: 2 I saw the holy city, the **n** Jerusalem,
21: 5 "See, I am making all things **n."**

NEWS

Isa 52: 7 who brings good **n,** who announces
Mt 11: 5 the poor have good **n** brought to
Mk 1:15 repent, and believe in the good **n."**

NICODEMUS

Pharisee who visted Jesus at night (Jn 3). Argued for fair treatment of Jesus (Jn 7:50-52). With Joseph, prepared Jesus for burial (Jn 19:38-42).

NIGHT → NIGHTS

Ge 1: 5 and the darkness he called **N.**
Ex 13:21 a pillar of fire by **n,** to give them
Jos 1: 8 you shall meditate on it day and **n,**
Mt 24:43 part of the **n** the thief was coming,
1Th 5: 2 Lord will come like a thief in the **n.**
Rev 22: 5 And there will be no more **n;**

NIGHTS → NIGHT

Ge 7:12 on the earth forty days and forty **n.**
Ex 24:18 mountain for forty days and forty **n.**
1Ki 19: 8 of that food forty days and forty **n**
Jnh 1:17 of the fish three days and three **n.**
Mt 4: 2 He fasted forty days and forty **n,**
12:40 for three days and three **n** the Son

NILE

Ex 7:17 will strike the water that is in the **N,**

NINEVEH

Jnh 1: 2 "Go at once to **N,** that great city,
Na 1: 1 An oracle concerning **N.**
Mt 12:41 The people of **N** will rise up at the

NOAH

Righteous man (Eze 14:14, 20) called to build ark (Ge 6-8; Heb 11:7; 1Pe 3:20; 2Pe 2:5). God's covenant with (Ge 9:1-17). Drunkenness of (Ge 9:18-23). Blessed sons, cursed Canaan (Ge 9:24-27). Praised (Sir 44:17-18).

NOISE

Ex 32:17 "There is a **n** of war in the camp."
Ps 66: 1 Make a joyful **n** to God, all the earth
2Pe 3:10 will pass away with a loud **n,**

NOON

Am 8: 9 I will make the sun go down at **n,**
Mk 15:33 When it was **n,** darkness came over

NORTH

Jer 4: 6 I am bringing evil from the **n,**
Da 11: 6 come to the king of the **n** to ratify

NOTHING

Ecc 1: 9 there is **n** new under the sun.
Jer 32:17 **N** is too hard for you.
Mt 17:20 and **n** will be impossible for you."
Jn 15: 5 apart from me you can do **n.**
1Co 13: 2 but do not have love, I am **n.**
Sir 39:20 and **n** is too marvelous for him.

NULLIFY

Ro 3: 3 **n** the faithfulness of God?
Gal 2:21 I do not **n** the grace of God;

NUMBER → NUMBERED, NUMEROUS

Nu 1:45 So the whole **n** of the Israelites,
26:51 the **n** of the Israelites enrolled:
Ro 11:25 until the full **n** of the Gentiles has
Rev 13:18 Its **n** is six hundred sixty-six.

NUMBERED → NUMBER

2Sa 24:10 because he had **n** the people.

NUMEROUS → NUMBER

Ge 17: 2 and will make you exceedingly **n."**
Ex 1: 9 the Israelite people are more **n**
Zec 10: 8 shall be as **n** as they were before.

NURSING

Isa 49:15 Can a woman forget her **n** child,

O

OATH

Dt 7: 8 and kept the **o** that he swore to your
Ne 13:25 them take an **o** in the name of God,

Ps 132:11 a sure **o** from which he will not turn
Heb 7:20 This was confirmed with an **o;**

OBADIAH

1. Believer who sheltered 100 prophets from Jezebel (1Ki 18:1-16).
2. Prophet against Edom (Ob 1; 2Es 1:39).

OBEDIENCE → OBEY

Ro 5:19 so by the one man's **o** the many will
Heb 5: 8 learned **o** through what he suffered;

OBEDIENT → OBEY

Ex 24: 7 spoken we will do, and we will be **o.**
Php 2: 8 and became **o** to the point of death

OBEY → OBEDIENCE, OBEDIENT, OBEYED

Ex 19: 5 if you **o** my voice and keep my
Dt 12:28 Be careful to **o** all these words that
Jos 24:24 we will serve, and him we will **o."**
Mt 28:20 **o** everything that I have commanded
Ac 5:29 "We must **o** God rather than any
Eph 6: 1 Children, **o** your parents in the
Lord, 1Jn 5: 3 love of God is this, that we **o** his

OBEYED → OBEY

Jer 3:13 have not **o** my voice, says the LORD.
Heb 11: 8 By faith Abraham **o** when he was

OBSERVE

Lev 20: 8 Keep my statutes, and **o** them;
Ps 119: 8 I will **o** your statutes;

OBSTACLE

1Co 9:12 **o** in the way of the gospel of Christ.
2Co 6: 3 are putting no **o** in anyone's way,

OBTAIN → OBTAINED

Ro 11: 7 Israel failed to **o** what it was seeking
2Ti 2:10 that they may also **o** the salvation

OBTAINED → OBTAIN

Php 3:12 Not that I have already **o** this
Heb 8: 6 Jesus has now **o** a more excellent

ODOR

Ge 8:21 the LORD smelled the pleasing **o,**
Ex 29:18 it is a pleasing **o,** an offering

OFFENSE

Mk 6: 3 And they took **o** at him.
Gal 5:11 **o** of the cross has been removed.

OFFER → OFFERING, OFFERINGS

Ps 4: 5 **O** right sacrifices, and put your trust
Hos 14: 2 and we will **o** the fruit of our lips.
Heb 9:25 Nor was it to **o** himself again and

OFFERING → OFFER

Ge 4: 4 LORD had regard for Abel and his **o,**
22: 8 will provide the lamb for a burnt **o,**
2Ch 7: 1 heaven and consumed the burnt **o**
Ps 40: 6 Sacrifice and **o** you do not desire,
Da 11:31 shall abolish the regular burnt **o**
Eph 5: 2 a fragrant **o** and sacrifice to God.
Heb 10:14 For by a single **o** he has perfected
1Mc 4:44 what to do about the altar of burnt **o,**

OFFERINGS → OFFER

1Sa 15:22 the LORD as great delight in burnt **o**
Hos 6: 6 of God rather than burnt **o.**
Mk 12:33 important than all whole burnt **o**
1Mc 1:45 to forbid burnt **o** and sacrifices

OFFSPRING

Ge 3:15 and between your **o** and hers;
12: 7 “To your **o** I will give this land.”
2Sa 7:12 I will raise up your **o** after you,

OHOLIAB

Craftsman who worked on the tabernacle (Ex 31:6; 35:34; 36:1-2; 38:23).

OIL

Ex 25: 6 **o** for the lamps, spices for the anointing **o**
Dt 14:23 your wine, and your **o,** as well
Ps 23: 5 you anoint my head with **o;**
Heb 1: 9 with the **o** of gladness beyond your
Jas 5:14 anointing them with **o** in the name

OLD

Ge 21: 7 I have borne him a son in his **o** age."
Ps 74:12 Yet God my King is from of **o,**
Mk 2:22 puts new wine into **o** wineskins;
Ro 4:19 he was about a hundred years **o),**
Eph 4:22 your **o** self, corrupt and deluded by

OLIVE → OLIVES

Zec 4: 3 And by it there are two **o** trees,
Ro 11:17 and you, a wild **o** shoot,
Rev 11: 4 two **o** trees and the two lampstands

OLIVES → OLIVE

Zec 14: 4 Mount of **O** shall be split in two
Mt 24: 3 he was sitting on the Mount of **O,**

OMEGA

Rev 1: 8 "I am the Alpha and the **O,"**

OMRI

King of Israel (1Ki 16:21-26).

ONCE → ONE

Ex 30:10 **O** a year Aaron shall perform the
Ro 6:10 he died, he died to sin, **o** for all;
Heb 7:27 this he did **o** for all when he offered
9:27 it is appointed for mortals to die **o,**

ONE → FIRST, ONCE

Ge 2:24 and they become **o** flesh.
Zec 14: 9 the LORD will be **o** and his name **o.**
Mk 12:29 the Lord our God, the Lord is **o;**
Jn 10:30 The Father and I are **o."**
1Co 12:13 For in the **o** Spirit we were all baptized
Eph 4: 5 **o** Lord, **o** faith, **o** baptism,

ONLY
Ge 22: 2 "Take your son, your **o** son Isaac,
1Ki 18:22 "I, even I **o,** am left a prophet
Jn 1:14 the glory as of a father's **o** son,
3:16 that he gave his **o** Son,
1Ti 1:17 the **o** God, be honor and glory
1Jn 4: 9 God sent his **o** Son into the world so

OPEN → OPENED, OPENS
Isa 53: 7 so he did not **o** his mouth.
Rev 5: 2 "Who is worthy to **o** the scroll

OPENED → OPEN
Ge 3: 7 Then the eyes of both were **o,**
Da 7:10 in judgment, and the books were **o.**
Zec 13: 1 a fountain shall be **o** for the house
Lk 11: 9 knock, and the door will be **o** for
Heb 10:20 new and living way that he **o** for us
Rev 20:12 book was **o,** the book of life.

OPENS → OPEN
Rev 3: 7 who **o** and no one will shut,

OPPORTUNITY
Mt 26:16 began to look for an **o** to betray him.
Gal 5:13 not use your freedom as an **o** for

OPPRESSED → OPPRESSION
Ge 15:13 shall be **o** for four hundred years;
Ex 1:12 But the more they were **o,**
Ps 146: 7 who executes justice for the **o;**
Isa 53: 7 He was **o,** and he was afflicted,

Jdt 9:11 God of the lowly, helper of the **o,**

OPPRESSION → OPPRESSED

Jer 9: 6 **O** upon **o,** deceit upon deceit!
Eze 45: 9 Put away violence and **o,**

ORACLES

Ro 3: 2 entrusted with the **o** of God.

ORDAIN → ORDINANCE, ORDINANCES

Ex 29: 9 shall then **o** Aaron and his sons.
1Ti 5:22 Do not **o** anyone hastily,

ORDER

Ps 110: 4 according to the **o** of Melchizedek."
Heb 5:10 according to the **o** of Melchizedek.

ORDINANCE → ORDAIN

Ex 12:17 your generations as a perpetual **o.**
29: 9 shall be theirs by a perpetual **o.**

ORDINANCES → ORDAIN

Ps 19: 9 **o** of the LORD are true and righteous

ORIGIN

Mt 21:26 But if we say, 'Of human **o,'**
Ac 5:38 or this undertaking is of human **o,**

ORNAMENTS

Ex 33: 6 stripped themselves of their **o,**
1Pe 3: 3 by wearing gold **o** or fine clothing;

ORPHAN → ORPHANED, ORPHANS

Ex 22:22 You shall not abuse any widow or **o.**
Hos 14: 3 In you the **o** finds mercy."

ORPHANED → ORPHAN

Jn 14:18 will not leave you **o;** I am coming

ORPHANS → ORPHAN

Jas 1:27 to care for **o** and widows in their
Sir 4:10 Be a father to **o,** and be like a

OTHER → OTHERS

Ex 20: 3 you shall have no **o** gods before me.
Jdg 2:19 following **o** gods,
2Ki 17: 7 They had worshiped **o** gods
Isa 45: 5 I am the LORD, and there is no **o;**
Mt 6:24 to the one and despise the **o.**

OTHERS → OTHER

Lk 6:31 Do to **o** as you would have them do
Php 2: 3 but in humility regard **o** as better

OTHNIEL

Nephew of Caleb (Jos 15:15-19; Jdg 1:12-15). Judge who freed Israel from Aram (Jdg 3:7-11).

OUTSIDE

Lk 11:39 Pharisees clean the **o** of the cup and
Heb 13:12 Jesus also suffered **o** the city gate in
Rev 22:15 **O** are the dogs and sorcerers and

OUTSTRETCHED → STRETCH

Ex 6: 6 I will redeem you with an **o** arm
Ps 136:12 an **o** arm, for his steadfast love
Jer 27: 5 by my great power and my **o** arm

OUTWARD

1Sa 16: 7 they look on the **o** appearance,
2Co 5:12 those who boast in **o** appearance
2Ti 3: 5 the **o** form of godliness but denying

OVERCOME

Jn 1: 5 and the darkness did not **o** it.
Ro 12:21 Do not be **o** by evil, but **o** evil with
1Jn 2:14 and you have **o** the evil one.

OVERSHADOW* → OVERSHADOWED

Lk 1:35 power of the Most High will **o** you;

OVERSHADOWED → OVERSHADOW

Lk 9:34 a cloud came and **o** them;

OWE → OWES

Mt 18:28 he said, 'Pay what you **o.'**
Ro 13: 8 **O** no one anything, except to love

OWN

Isa 53: 6 we have all turned to our **o** way,
Jer 31:30 But all shall die for their **o** sins;
Jn 1:11 He came to what was his **o,** and his **o** people did not accept him.
10:18 but I lay it down of my **o** accord.
1Co 6:19 and that you are not your **o?**

OX → OXEN

Dt 25: 4 not muzzle an **o** while it is treading
Isa 65:25 the lion shall eat straw like the **o;**
Eze 1:10 the face of an **o** on the left side,
1Ti 5:18 not muzzle an **o** while it is treading
Rev 4: 7 the second living creature like an **o,**

P

PAGANS

1Co 5: 1 that is not found even among **p;**
12: 2 You know that when you were **p,**

PAIN → PAINS

Ge 3:16 in **p** you shall bring forth children,
1Pe 2:19 endure **p** while suffering unjustly.
Rev 21: 4 and crying and **p** will be no more,

PAINS → PAIN

Ro 8:22 creation has been groaning in labor **p**
1Th 5: 3 as labor **p** come upon a pregnant

PALM → PALMS

Jn 12:13 So they took branches of **p** trees
Rev 7: 9 robed in white, with **p** branches in

PALMS → PALM

Isa 49:16 I have inscribed you on the **p** of my

PANGS

Ge 3:16 increase your **p** in childbearing;
Mk 13: 8 but the beginning of the birth **p.**
Rev 12: 2 and was crying out in birth **p,**

PARABLE → PARABLES

Ps 78: 2 I will open my mouth in a **p;**
Mt 13:18 "Hear then the **p** of the sower.

PARABLES → PARABLE; See also JESUS: PARABLES

Mt 13:35 I will open my mouth to speak in **p;**
Sir 39: 2 penetrates the subtleties of **p;**

PARADISE

Lk 23:43 today you will be with me in **P."**
2Co 12: 4 was caught up into **P** and heard
Rev 2: 7 tree of life that is in the **p** of God.
2Es 8:52 for you that **p** is opened,

PARALYTIC → PARALYZED

Mt 9: 2 saw their faith, he said to the **p,**

PARALYZED → PARALYTIC

Jn 5: 3 many invalids—blind, lame, and **p.**
Ac 8: 7 who were **p** or lame were cured.

PARCHMENTS*

2Ti 4:13 also the books, and above all the **p.**

PARDON

Ex 34: 9 **p** our iniquity and our sin,

Isa 55: 7 our God, for he will abundantly **p.**

PARENT → PARENTS

Dt 8: 5 that as a **p** disciplines a child
Eze 18:20 nor a **p** suffer for the iniquity of a

PARENTS → PARENT

Mal 4: 6 turn the hearts of **p** to their children
Lk 1:17 turn the hearts of **p** to their children,
Eph 6: 1 Children, obey your **p** in the Lord,
Sir 48:10 turn the hearts of **p** to their children,

PART → APART

1Co 13: 9 For we know only in **p,** and we prophesy only in **p;**

PARTAKE

1Co 10:17 for we all **p** of the one bread.

PARTIALITY

Dt 16:19 distort justice; you must not show **p;**
Pr 24:23 **P** in judging is not good.
Ro 2:11 For God shows no **p.**
Jas 3:17 without a trace of **p** or hypocrisy.
Sir 35:15 and with him there is no **p.**

PARTICIPANTS → PARTICIPATE

2Pe 1: 4 may become **p** of the divine nature.

PARTICIPATE* → PARTICIPANTS

1Ti 5:22 and do not **p** in the sins of others;
2Jn 1:11 for to welcome is to **p** in the evil

PARTNER → PARTNERS, PARTNERSHIP

Pr 2:17 who forsakes the **p** of her youth
1Co 7:15 But if the unbelieving **p** separates,

PARTNERS → PARTNER

1Co 10:20 not want you to be **p** with demons.
Heb 3: 1 holy **p** in a heavenly calling,

PARTNERSHIP* → PARTNER

2Co 6:14 **p** is there between righteousness

PASHHUR

Priest; opponent of Jeremiah (Jer 20:1-6).

PASS → PASSED, PASSING

Ex 12:13 when I see the blood, I will **p** over
33:19 make all my goodness **p** before you,
Am 5:17 I will **p** through the midst of you,
Mt 24:35 Heaven and earth will **p** away, but my words will not **p**
2Pe 3:10 then the heavens will **p** away

PASSED → PASS

Ge 15:17 torch **p** between these pieces.
Ex 12:27 he **p** over the houses of the Israelites
33:22 with my hand until I have **p** by;
2Co 5:17 everything old has **p** away;
1Jn 3:14 that we have **p** from death to life
Rev 21: 4 for the first things have **p** away."

PASSING → PASS

1Co 7:31 present form of this world is **p** away
1Jn 2:17 the world and its desire are **p** away,

PASSIONS

Gal 5:24 have crucified the flesh with its **p**
2Ti 2:22 Shun youthful **p** and pursue

PASSOVER

Ex 12:11 It is the **p** of the LORD.
Dt 16: 1 the month of Abib by keeping the **p**
Mk 14:12 when the **P** lamb is sacrificed,

PASTORS*

Eph 4:11 evangelists, some **p** and teachers,

PASTURE → PASTURES

Ps 100: 3 his people, and the sheep of his **p.**
Jer 50: 7 the LORD, the true **p,** the LORD,

PASTURES → PASTURE
Ps 23: 2 He makes me lie down in green **p;**

PATH → PATHS
Ps 16:11 You show me the **p** of life.
119:105 lamp to my feet and a light to my **p.**
Mt 13: 4 he sowed, some seeds fell on the **p,**

PATHS → PATH
Ps 23: 3 in right **p** for his name's sake.
Pr 3: 6 and he will make straight your **p.**
Mt 3: 3 of the Lord, make his **p** straight.'"
Heb 12:13 and make straight **p** for your feet,

PATIENCE → PATIENT
Mic 2: 7 Is the LORD's **p** exhausted?
Ro 2: 4 his kindness and forbearance and **p?**
Gal 5:22 fruit of the Spirit is love, joy, peace, **p,**
2Pe 3:15 regard the **p** of our Lord as salvation

PATIENT → PATIENCE
Lk 8:15 and bear fruit with **p** endurance.
Ro 12:12 Rejoice in hope, be **p** in suffering,
1Co 13: 4 Love is **p;** love is kind;
2Pe 3: 9 as some think of slowness, but is **p**

PATTERN
Ex 25:40 make them according to the **p** for
Heb 8: 5 make everything according to the **p**

PAUL → =SAUL
Also called Saul (Ac 13:9). Pharisee from Tarsus (Ac 9:11; Php 3:5). Apostle (Gal 1). At stoning of Stephen (Ac 8:1). Persecuted Church (Ac 9:1-2; Gal 1:13). Vision of Jesus on road to Damascus (Ac 9:4-9; 26:12-18). In Arabia (Gal 1:17). Preached in Damascus; escaped death through the wall in a basket (Ac 9:19-25). In Jerusalem; back to Tarsus (Ac 9:26-30).

Brought to Antioch by Barnabas (Ac 11:22-26). First missionary journey to Cyprus and Galatia (Ac 13-14). Stoned at Lystra (Ac 14:19-20). At Jerusalem council (Ac 15). Split with Barnabas over Mark (Ac 15:36-41).

Second missionary journey with Silas (Ac 16-20). Called to Macedonia (Ac 16:6-10). Freed from prison in Philippi (Ac 16:16-40). In Thessalonica (Ac 17:1-9). Speech in Athens (Ac 17:16-33). In Corinth (Ac 18). In Ephesus (Ac 19). Return to Jerusalem (Ac 20). Farewell to Ephesian elders (Ac 20:13-38). Arrival in Jerusalem (Ac 21:1-26). Arrested (Ac 21:27-36). Addressed crowds (Ac 22), Sanhedrin (Ac 23:1-11). Sent to Caesarea (Ac 23:12-35). Trial before Felix (Ac 24), Festus (Ac 25:1-12). Before Agrippa (Ac 25:13-26:32). Voyage to Rome; shipwreck (Ac 27). Arrival in Rome (Ac 28).

PAVEMENT

Ex 24:10 his feet there was something like a **p**
Jn 19:13 bench at a place called The Stone **P,**

PAY → REPAY

Ex 22: 4 the thief shall **p** double.
Dt 24:15 You shall **p** them their wages daily
Mt 22:17 lawful to **p** taxes to the emperor, or
Ro 13: 7 **P** to all what is due them—

PEACE → PEACEMAKERS

Lev 26: 6 And I will grant **p** in the land,
Ps 122: 6 Pray for the **p** of Jerusalem:
Isa 26: 3 in **p** because they trust in you.
57:19 **P, p,** to the far and the near,
57:21 no **p,** says my God, for the wicked.
Jer 6:14 saying, **"P, p,"** when there is no **p.**
Mic 5: 5 and he shall be the one of **p.**
Lk 2:14 on earth **p** among those whom he
Jn 14:27 **P** I leave with you; my **p** I give
Ro 16:20 God of **p** will shortly crush Satan
1Co 14:33 is a God not of disorder but of **p.**
Gal 5:22 the fruit of the Spirit is love, joy, **p,**
Eph 4: 3 unity of the Spirit in the bond of **p.**
Php 4: 7 the **p** of God, which surpasses all
2Ti 2:22 righteousness, faith, love, and **p,**

PEACEMAKERS* → PEACE
Mt 5: 9 “Blessed are the **p,** for they will be

PEARL* → PEARLS
Mt 13:46 on finding one **p** of great value,
Rev 21:21 each of the gates is a single **p,**

PEARLS → PEARL
Mt 7: 6 do not throw your **p** before swine,

PEKAH*
King of Israel (2Ki 15:25-31; 2Ch 28:6; Isa 7:1).

PEKAHIAH*
Son of Menahem; king of Israel (2Ki 15:22-26).

PENALTY
Ro 1:27 in their own persons the due **p**
2Pe 2:13 suffering the **p** for doing wrong.

PENTECOST
Ac 2: 1 When the day of **P** had come,

PEOPLE → PEOPLES
Ex 5: 1 the God of Israel, ‘Let my **p** go,
33:13 that this nation is your **p.”**
Dt 4:20 a **p** of his very own possession,
32: 9 the LORD’s own portion was his **p,**
Ru 1:16 your **p** shall be my **p,**
2Sa 5: 2 shall be shepherd of my **p** Israel,
Ps 29:11 the LORD bless his **p** with peace!
125: 2 so the LORD surrounds his **p,**
Isa 40: 1 Comfort, O comfort my **p,** says
42: 6 given you as a covenant to the **p,**
53: 8 for the transgression of my **p.**
Jer 50: 6 My **p** have been lost sheep;
La 1: 1 sits the city that once was full of **p!**
Da 9:24 “Seventy weeks are decreed for your **p**
Zec 13: 9 I will say, “They are my **p”**

Mt 1:21 he will save his **p** from their sins."
Jn 11:50 the **p** than to have the whole nation
18:14 to have one person die for the **p.**
Ro 9:25 not my **p** I will call 'my **p,'**
Heb 8:10 their God, and they shall be my **p.**
1Pe 2: 9 a holy nation, God's own **p,**

PEOPLES → PEOPLE
Ge 17:16 kings of **p** shall come from her."
Dt 7: 7 for you were the fewest of all **p.**
Ps 117: 1 Extol him, all you **p!**
Rev 21: 3 they will be his **p,** and God himself

PERFECT → PERFECTED, PERFECTER, PERFECTION
Lev 22:21 to be acceptable it must be **p;**
2Sa 22:31 This God—his way is **p;**
Ps 19: 7 The law of the LORD is **p,** reviving
Mt 5:48 Be **p,** therefore, as your heavenly Father is **p.**
Ro 12: 2 what is good and acceptable and **p.**
2Co 12: 9 for power is made **p** in weakness."
Heb 7:19 (for the law made nothing **p);**
1Jn 4:18 in love, but **p** love casts out fear;

PERFECTED → PERFECT
Heb 10:14 For by a single offering he has **p**
1Jn 4:12 God lives in us, and his love is **p** in

PERFECTER* → PERFECT
Heb 12: 2 Jesus the pioneer and **p** of our faith,

PERFECTION → PERFECT
Heb 6: 1 Therefore let us go on toward **p,**
1Jn 2: 5 the love of God has reached **p.**

PERISH → PERISHABLE
Lev 26:38 You shall **p** among the nations,
Jos 23:13 until you **p** from this good land that
Est 4:16 and if I **p,** I **p."**
Ps 1: 6 but the way of the wicked will **p.**

Lk 21:18 But not a hair of your head will **p.**
Jn 3:16 who believes in him may not **p**
2Pe 3: 9 with you, not wanting any to **p,**

PERISHABLE → PERISH
1Co 9:25 they do it to receive a **p** wreath,
15:42 What is sown is **p,** what is raised is
1Pe 1:23 not of **p** but of imperishable seed,

PERMANENT → PERMANENTLY
2Co 3:11 much more has the **p** come in glory!

PERMANENTLY* → PERMANENT
Heb 7:24 but he holds his priesthood **p,**

PERSECUTE → PERSECUTED, PERSECUTION
Mt 5:44 and pray for those who **p** you,
Ac 9: 4 “Saul, Saul, why do you **p** me?”
Ro 12:14 Bless those who **p** you; bless

PERSECUTED → PERSECUTE
Ps 119:86 I am **p** without cause; help me!
Jn 15:20 they **p** me, they will persecute you;
2Co 4: 9 **p,** but not forsaken; struck down,
2Ti 3:12 godly life in Christ Jesus will be **p.**

PERSECUTION → PERSECUTE
Mt 13:21 or **p** arises on account of the word,
Ro 8:35 Will hardship, or distress, or **p,** or
Heb 10:33 publicly exposed to abuse and **p,**

PERSEVERANCE* → PERSEVERE
Heb 12: 1 let us run with **p** the race that is set

PERSEVERE → PERSEVERANCE
Da 12:12 Happy are those who **p**
Ro 12:12 be patient in suffering, **p** in prayer.

PERSIA → PERSIANS

Ezr 1: 1 the spirit of King Cyrus of **P**
Da 8:20 these are the kings of Media and **P.**

PERSIANS → PERSIA
Da 6:15 a law of the Medes and **P** that

PESTILENCE
Dt 32:24 burning consumption, bitter **p.**
Ps 91: 6 or the **p** that stalks in darkness,

PETER → =CEPHAS, =SIMON
Apostle, brother of Andrew, also called Simon (Mt 10:2; Mk 3:16; Lk 6:14; Ac 1:13), and Cephas (Jn 1:42). Confession of Christ (Mt 16:13-20; Mk 8:27-30; Lk 9:18-27). At transfiguration (Mt 17:1-8; Mk 9:2-8; Lk 9:28-36; 2Pe 1:16-18). Caught fish with coin (Mt 17:24-27). Denial of Jesus predicted (Mt 26:31-35; Mk 14:27-31; Lk 22:31-34; Jn 13:31-38). Denied Jesus (Mt 26:69-75; Mk 14:66-72; Lk 22:54-62; Jn 18:15-27). Commissioned by Jesus to shepherd his flock (Jn 21:15-23).

Speech at Pentecost (Ac 2). Healed beggar (Ac 3:1-10). Speech at temple (Ac 3:11-26), before Sanhedrin (Ac 4:1-22). In Samaria (Ac 8:14-25). Sent by vision to Cornelius (Ac 10). Announced salvation of Gentiles in Jerusalem (Ac 11; 15). Freed from prison (Ac 12). Inconsistency at Antioch (Gal 2:11-21). At Jerusalem Council (Ac 15).

PHARAOH → PHARAOH'S
Ge 41:14 Then **P** sent for Joseph,
Ex 3:11 "Who am I that I should go to **P,**
14:17 I will gain glory for myself over **P**
Ro 9:17 For the scripture says to **P,**

PHARAOH'S → PHARAOH
Ex 7: 3 But I will harden **P** heart,
Heb 11:24 refused to be called a son of **P**

PHARISEE → PHARISEES
Lk 11:37 a **P** invited him to dine with him;
Jn 3: 1 a **P** named Nicodemus,
Ac 5:34 a **P** in the council named Gamaliel,
Php 3: 5 as to the law, a **P;**

PHARISEES → PHARISEE

Mt 5:20 that of the scribes and **P,**
16: 6 beware of the yeast of the **P** and
23:13 “But woe to you, scribes and **P,**

PHILEMON*

Phm 1: 1 To **P** our dear friend and coworker,

PHILIP

1. Apostle (Mt 10:3; Mk 3:18; Lk 6:14; Jn 1:43-48; 14:8; Ac 1:13).

2. Deacon (Ac 6:1-7); evangelist in Samaria (Ac 8:4-25), to Ethiopian (Ac 8:26-40).

PHILISTINE → PHILISTINES

1Sa 17:37 save me from the hand of this **P.”**
Pm 151: 6 I went out to meet the **P,**

PHILISTINES → PHILISTINE

Ge 26: 1 Gerar, to King Abimelech of the **P.**
1Sa 5: 1 the **P** captured the ark of God,
17: 1 the **P** gathered their armies for battle
2Sa 8: 1 David attacked the **P** and subdued
Am 1: 8 the remnant of the **P** shall perish,

PHILOSOPHERS* → PHILOSOPHY

Ac 17:18 Epicurean and Stoic **p** debated with

PHILOSOPHY → PHILOSOPHERS

Col 2: 8 no one takes you captive through **p**

PHINEHAS

1. Grandson of Aaron (Ex 6:25; Jos 22:30-32). Zeal for the LORD (Nu 25:7-13; Ps 106:30).

2. A wicked priest (1Sa 1:3; 2:12-17; 4:1-19).

PHOEBE*

Ro 16: 1 I commend to you our sister **P,**

PHYSICAL

1Co 15:44 It is sown a **p** body, it is raised a
1Ti 4: 8 while **p** training is of some value,

PHYSICIAN → PHYSICIANS

Mt 9:12 who are well have no need of a **p,**
Col 4:14 Luke, the beloved **p,** and Demas

PHYSICIANS → PHYSICIAN

Job 13: 4 all of you are worthless **p.**
Mk 5:26 had endured much under many **p,**

PIECES

Ge 15:17 torch passed between these **p.**
Mt 14:20 what was left over of the broken **p,**
15:37 they took up the broken **p** left over,
Lk 20:18 on that stone will be broken to **p;**

PIERCED

Zec 12:10 look on the one whom they have **p,**
Jn 19:37 look on the one whom they have **p."**
Rev 1: 7 even those who **p** him;

PIG

Dt 14: 8 the **p,** because it divides the hoof

PILATE

Governor of Judea. Questioned Jesus (Mt 27:1-26; Mk 15:15; Lk 22:66-23:25; Jn 18:28-19:16); sent him to Herod (Lk 23:6-12); consented to his crucifixion when crowds chose Barabbas (Mt 27:15-26; Mk 15:6-15; Lk 23:13-25; Jn 19:1-10).

PILLAR → PILLARS

Ge 19:26 back, and she became a **p** of salt.
Ex 13:21 and in a **p** of fire by night,

PILLARS → PILLAR

Jdg 16:29 Samson grasped the two middle **p**
1Ki 7:15 He cast two **p** of bronze.

Pr 9: 1 she has hewn her seven **p.**

PIONEER*

Heb 2:10 make the **p** of their salvation perfect
12: 2 Jesus the **p** and perfecter of our faith

PIT

Rev 20: 3 into the **p,** and locked and sealed it
Sir 21:10 but at its end is the **p** of Hades.

PITY

Dt 7:16 showing them no **p;**
Hos 1: 6 for I will no longer have **p**
2:23 And I will have **p** on Lo-ruhamah,

PLACE → PLACES

Ge 28:16 “Surely the LORD is in this **p—**
Ex 26:33 shall separate for you the holy **p**
Ps 24: 3 And who shall stand in his holy **p?**
32: 7 You are a hiding **p** for me;
Jn 14: 3 And if I go and prepare a **p** for you,

PLACES → PLACE

Lev 26:30 I will destroy your high **p**
Ps 78:58 him to anger with their high **p;**

PLAGUE → PLAGUES

Ex 32:35 the LORD sent a **p** on the people,
Nu 25: 8 So the **p** was stopped among the
Zec 14:12 the **p** with which the LORD will
Rev 11: 6 strike the earth with every kind of **p,**

PLAGUES → PLAGUE

Hos 13:14 O Death, where are your **p?**
Rev 15: 1 seven angels with seven **p,** which
22:18 God will add to that person the **p**

PLAIN

Ge 13:12 among the cities of the **P** and

Isa 40: 4 and the rough places a **p.**

PLANNED

Ex 32:14 his mind about the disaster that he **p**
Isa 46:11 I have **p,** and I will do it.

PLANT → PLANTED

Ge 1:29 I have given you every **p** yielding
Ecc 3: 2 time to **p,** and a time to pluck up

PLANTED → PLANT

Ge 2: 8 the LORD God **p** a garden in Eden,
Ps 1: 3 like trees **p** by streams of water,
1Co 3: 6 I **p,** Apollos watered, but God gave

PLEA

1Ki 8:28 your servant's prayer and his **p,**
La 3:56 heard my **p,** "Do not close your ear

PLEASE → PLEASED, PLEASES, PLEASING, PLEASURE

Ps 69:31 will **p** the LORD more than an ox
Ro 8: 8 who are in the flesh cannot **p** God.
15: 3 For Christ did not **p** himself;
1Co 10:33 as I try to **p** everyone in everything
1Th 4: 1 how you ought to live and to **p** God
Heb 11: 6 without faith it is impossible to **p** God,
Sir 2:16 Those who fear the Lord seek to **p**

PLEASED → PLEASE

Ps 40:13 Be **p,** O LORD, to deliver me;
Mic 6: 7 Will the LORD be **p** with thousands
Mt 3:17 Beloved, with whom I am well **p."**
Col 1:19 the fullness of God was **p** to dwell,
2Pe 1:17 Beloved, with whom I am well **p."**

PLEASES → PLEASE

Ps 115: 3 the heavens; he does whatever he **p.**
1Jn 3:22 commandments and do what **p** him.

PLEASING → PLEASE

Ps 104:34 May my meditation be **p** to him,
Eph 5:10 to find out what is **p** to the Lord.
Php 4:18 a sacrifice acceptable and **p** to God.

PLEASURE → PLEASE

Pr 21:17 Whoever loves **p** will suffer want;
Eze 18:32 I have no **p** in the death of anyone,
Eph 1: 5 according to the good **p** of his will,
2Ti 3: 4 lovers of **p** rather than lovers of God

PLENTIFUL → PLENTY

Lk 10: 2 He said to them, "The harvest is **p,**

PLENTY → PLENTIFUL

Php 4:12 and I know what it is to have **p.**

PLOT → PLOTTED

Ps 2: 1 and the peoples **p** in vain?
Na 1: 9 Why do you **p** against the LORD?

PLOTTED → PLOT

Est 9:24 **p** against the Jews to destroy them,

PLOWSHARES

Isa 2: 4 they shall beat their swords into **p,**
Joel 3:10 Beat your **p** into swords, and your

PLUNDER

Ex 3:22 and so you shall **p** the Egyptians."
Est 9:10 but they did not touch the **p.**
Eze 39:10 and **p** those who plundered them,

POISON

Ps 69:21 They gave me **p** for food,
Jas 3: 8 a restless evil, full of deadly **p.**

POLE → POLES

Nu 21: 8 poisonous serpent, and set it on a **p;**

Dt 16:21 not plant any tree as a sacred **p**

POLES → POLE

2Ki 17:10 for themselves pillars and sacred **p**

POLLUTED → POLLUTES

Ac 15:20 from things **p** by idols and from
Rev 21: 8 the cowardly, the faithless, the **p,**

POLLUTES* → POLLUTED

Nu 35:33 blood **p** the land, and no expiation

POOR → POVERTY

Ex 23: 6 not pervert the justice due to your **p**
1Sa 2: 8 He raises up the **p** from the dust;
Ps 113: 7 He raises the **p** from the dust,
Pr 19:22 and it is better to be **p** than a liar.
Mt 5: 3 “Blessed are the **p** in spirit,
Mk 10:21 own, and give the money to the **p,**
12:42 **p** widow came and put in two small
Jn 12: 8 You always have the **p** with you,
2Co 6:10 as **p,** yet making many rich;
8: 9 yet for your sakes he became **p,**
Jas 2: 5 Has not God chosen the **p** in the

PORTION → APPORTIONED

Dt 32: 9 the LORD’s own **p** was his people,
Jos 18: 7 The Levites have no **p** among you,
Ps 142: 5 my **p** in the land of the living.”
La 3:24 “The LORD is my **p,”** says my soul,
Sir 17:17 Israel is the Lord’s own **p.**

POSSESS → POSSESSED, POSSESSION, POSSESSIONS

Dt 28:21 the land that you are entering to **p.**
Ezr 9:11 that you are entering to **p** is a land
Isa 60:21 they shall **p** the land forever.

POSSESSED → POSSESS

Mt 8:16 many who were **p** with demons;

Heb 10:34 you yourselves **p** something better

POSSESSION → POSSESS

Ex 19: 5 treasured **p** out of all the peoples.
Jos 1:11 to go in to take **p** of the land that
Ps 2: 8 and the ends of the earth your **p.**

POSSESSIONS → POSSESS

Lk 12:15 not consist in the abundance of **p."**
1Co 13: 3 If I give away all my **p,**

POSSIBLE

Mt 19:26 but for God all things are **p."**
26:39 if it is **p,** let this cup pass from me;

POTIPHAR*

Egyptian who bought Joseph (Ge 37:36; 39:1-6), sent him to prison (Ge 39:7-30).

POTTER → POTTER'S

Isa 64: 8 we are the clay, and you are our **p;**
Ro 9:21 Has the **p** no right over the clay,
Sir 33:13 Like clay in the hand of the **p,**

POTTER'S → POTTER

Jer 18: 2 go down to the **p** house,
Mt 27: 7 to buy the **p** field as a place to bury

POUR → POURED

Dt 12:16 **p** it out on the ground like water.
Isa 44: 3 I will **p** my spirit upon your
Eze 39:29 I **p** out my spirit upon the house of
Joel 2:28 I will **p** out my spirit on all flesh;
Ac 2:17 I will **p** out my Spirit upon all flesh,
Rev 16: 1 **p** out on the earth the seven bowls

POURED → POUR

Mt 26:28 is **p** out for many for the forgiveness
Ac 2:33 he has **p** out this that you both see

Tit 3: 6 This Spirit he **p** out on us richly

POVERTY → POOR

Pr 30: 8 give me neither **p** nor riches;
Mk 12:44 out of her **p** has put in everything
2Co 8: 9 by his **p** you might become rich.
Sir 11:14 **p** and wealth, come from the Lord.

POWER → POWERFUL, POWERS

Ex 9:16 show you my **p,** and to make
15: 6 right hand, O LORD, glorious in **p—**
1Ch 29:11 O LORD, are the greatness, the **p,**
Ps 68:34 Ascribe **p** to God, whose majesty is
Pr 18:21 and life are in the **p** of the tongue,
Isa 40:29 He gives **p** to the faint,
Zec 4: 6 by might, nor by **p,** but by my spirit,
Mt 22:29 the scriptures nor the **p** of God.
Mk 13:26 coming in clouds' with great **p** and
Ro 1:20 creation of the world his eternal **p**
1Co 1:17 might not be emptied of its **p.**
15:24 and every authority and **p.**
Eph 1:19 the immeasurable greatness of his **p**
Php 3:10 Christ and the **p** of his resurrection
2Ti 3: 5 form of godliness but denying its **p.**
2Pe 1: 3 divine **p** has given us everything
Rev 19: 1 and glory and **p** to our God,
20: 6 these the second death has no **p,**
Jdt 9:14 the God of all **p** and might,
Sir 39:18 and none can limit his saving **p.**

POWERFUL → POWER

Mk 1: 7 one who is more **p** than I is coming
1Co 1:26 not many were **p,**
Heb 1: 3 he sustains all things by his **p** word.

POWERS → POWER

Ro 8:38 present, nor things to come, nor **p,**
Eph 6:12 against the cosmic **p** of this present

PRACTICE → PRACTICES

Mt 23: 3 for they do not **p** what they teach.
Sir 50:29 For if they put them into **p,**

PRACTICES → PRACTICE

Ex 23:24 or worship them, or follow their **p,**
Col 3: 9 stripped off the old self with its **p**

PRAISE → PRAISED, PRAISES

Ex 15: 2 this is my God, and I will **p** him,
Dt 10:21 He is your **p;** he is your God,
Ps 56: 4 whose word I **p,** in God I trust;
150: 6 that breathes **p** the LORD!
Pr 27: 2 Let another **p** you, and not your own
31:31 let her works **p** her in the city gates.
Mt 21:16 nursing babies you have prepared **p**
1Co 14:15 but I will sing **p** with the mind also.
Rev 19: 5 **"P** our God, all you his servants,
Tob 12: 6 Bless and sing **p** to his name.
Sir 24: 1 THE P OF WISDOM Wisdom praises

PRAISED → PRAISE

Ps 48: 1 is the LORD and greatly to be **p**
Lk 23:47 what had taken place, he **p** God and

PRAISES → PRAISE

Ps 47: 6 Sing **p** to God, sing **p;**

PRAY → PRAYED, PRAYER, PRAYERS

1Sa 12:23 against the LORD by ceasing to **p**
2Ch 7:14 humble themselves, **p,** seek my face
Ps 5: 2 King and my God, for to you I **p.**
122: 6 **P** for the peace of Jerusalem:
Jer 7:16 As for you, do not **p** for this people,
Mt 5:44 and **p** for those who persecute you,
6: 5 you **p,** do not be like the hypocrites;
Lk 11: 1 teach us to **p,** as John taught his
Ro 8:26 do not know how to **p** as we ought,
1Co 14:15 but I will **p** with the mind also;

1Th 5:17 **p** without ceasing,
Jas 5:16 and **p** for one another, so that you
Sir 37:15 But above all **p** to the Most High

PRAYED → PRAY
Mk 1:35 to a deserted place, and there he **p.**
14:35 threw himself on the ground and **p**

PRAYER → PRAY
Ps 6: 9 the LORD accepts my **p.**
Pr 15:29 but he hears the **p** of the righteous.
Isa 56: 7 house shall be called a house of **p**
Mt 21:13 house shall be called a house of **p'**
Mk 11:24 I tell you, whatever you ask for in **p,**
Ro 12:12 patient in suffering, persevere in **p.**
Jas 5:16 The **p** of the righteous is powerful

PRAYERS → PRAY
Mk 12:40 the sake of appearance say long **p.**
Heb 5: 7 Jesus offered up **p** and supplications
Rev 5: 8 which are the **p** of the saints.

PREACH → PREACHING
Tit 1: 9 able both to **p** with sound doctrine

PREACHING → PREACH
1Ti 5:17 those who labor in **p** and teaching;

PRECEPT → PRECEPTS
Isa 28:10 For it is **p** upon **p, p** upon **p,**

PRECEPTS → PRECEPT
Ps 19: 8 the **p** of the LORD are right,
119:15 I will meditate on your **p,**
Mt 15: 9 teaching human **p** as doctrines.'"

PRECIOUS
Ps 72:14 and **p** is their blood in his sight.
Pr 3:15 She is more **p** than jewels,

Isa 28:16 a tested stone, a **p** cornerstone,
1Pe 1:19 but with the **p** blood of Christ,
2: 6 a cornerstone chosen and **p;**
2Pe 1: 1 received a faith as **p** as ours

PREDESTINED
Ro 8:30 those whom he **p** he also called;

PREDICTION* → PREDICTIONS
Isa 44:26 and fulfills the **p** of his messengers;

PREDICTIONS* → PREDICT
Jude 1:17 the **p** of the apostles of our Lord

PREPARE → PREPARED
Ps 23: 5 You **p** a table before me in the
Mal 3: 1 sending my messenger to **p** the way
Mt 3: 3 **'P** the way of the Lord, make his
Jn 14: 2 I have told you that I go to **p** a place

PREPARED → PREPARE
Lk 1:17 make ready a people **p** for the
Lord. 1Co 2: 9 God has **p** for those who love him"

PRESENCE → PRESENT
Ex 25:30 the bread of the **P** on the table
33:14 He said, "My **p** will go with you, X
Ps 51:11 Do not cast me away from your **p,**
139: 7 Or where can I flee from your **p?**
Jn 17: 5 with the glory that I had in your **p**
Heb 9:24 now to appear in the **p** of God

PRESENT → PRESENCE
Ro 6:13 but **p** yourselves to God as
1Co 3:22 or death or the **p** or the future—
Eph 5:27 **p** the church to himself in splendor,
2Ti 2:15 **p** yourself to God as one approved

PRESS → PRESSED

Php 3:14 I **p** on toward the goal for the prize

PRESSED → PRESS

Lk 6:38 A good measure, **p** down, shaken
Php 1:23 I am hard **p** between the two:

PREVAIL → PREVAILED

1Sa 2: 9 for not by might does one **p.**

PREVAILED → PREVAIL

Ge 32:28 God and with humans, and have **p.”**
Hos 12: 4 He strove with the angel and **p,**

PRICE

Mt 27: 9 the one on whom a **p** had been set,
1Co 6:20 For you were bought with a **p;**

PRIDE → PROUD

Ps 20: 7 our **p** is in the name of the LORD
Pr 16:18 **P** goes before destruction,
Mk 7:22 licentiousness, envy, slander, **p,**
1Jn 2:16 the desire of the eyes, the **p** in riches
Sir 10:13 For the beginning of **p** is sin,

PRIEST → PRIESTHOOD, PRIESTS

Ge 14:18 he was **p** of God Most High.
Ex 2:16 **p** of Midian had seven daughters.
Ne 8: 9 and Ezra the **p** and scribe,
Ps 110: 4 “You are a **p** forever according to
Mk 14:63 Then the high **p** tore his clothes and
Heb 3: 1 apostle and high **p** of our confession
7: 3 the Son of God, he remains a **p**
10:21 since we have a great **p** over the

PRIESTHOOD → PRIEST

Ex 29: 9 the **p** shall be theirs by a perpetual
Heb 7:24 but he holds his **p** permanently,
1Pe 2: 5 a holy **p,** to offer spiritual sacrifices

PRIESTS → PRIEST

Ex 28: 1 the Israelites, to serve me as **p—**
Dt 31: 9 this law, and gave it to the **p,**
Mic 3:11 its **p** teach for a price, its prophets
Mk 15: 3 the chief **p** accused him of many
Heb 7:27 Unlike the other high **p,** he has no
Rev 20: 6 they will be **p** of God and of Christ,

PRINCE → PRINCES

Isa 9: 6 Everlasting Father, **P** of Peace.
Eze 37:25 David shall be their **p** forever.
Da 10:21 princes except Michael, your **p.**

PRINCES → PRINCE

1Sa 2: 8 to make them sit with **p** and inherit
Da 8:25 even rise up against the Prince of **p.**

PRISCILLA*

Wife of Aquila, also called Prisca; co-worker with Paul (Ac 18; Ro 16:3; 1Co 16:19; 2Ti 4:19); instructor of Apollos (Ac 18:24-28).

PRISON → PRISONER, PRISONERS

Ge 39:20 he remained there in **p.**
Mt 14:10 and had John beheaded in the **p.**
Ac 12: 5 While Peter was kept in **p,**
16:26 foundations of the **p** were shaken;

PRISONER → PRISON

Mk 15: 6 at the festival he used to release a **p**
Eph 3: 1 that I Paul am a **p** for Christ Jesus

PRISONERS → PRISON

Ps 146: 7 The LORD sets the **p** free;
Isa 61: 1 to the captives, and release to the **p;**

PRIZE

1Co 9:24 but only one receives the **p?**
Php 3:14 the **p** of the heavenly call of God in

PROCLAIM → PROCLAIMED

Ex 33:19 **p** before you the name, ‘The LORD’
Ps 97: 6 The heavens **p** his righteousness;
Mt 10:27 whispered, **p** from the housetops.
Lk 4:19 to **p** the year of the Lord’s favor.”
Ro 10: 8 the word of faith that we **p);**

PROCLAIMED → PROCLAIM

Mk 13:10 the good news must first be **p** to all
Col 1:23 which has been **p** to every creature

PRODUCE → PRODUCES

Nu 18:12 choice **p** that they give to the LORD,
Jos 5:11 they ate the **p** of the land,
Pr 3: 9 with the first fruits of all your **p;**

PRODUCES → PRODUCE

2Co 7:10 For godly grief **p** a repentance that
Jas 1: 3 testing of your faith **p** endurance;

PROFANE

Lev 22:32 You shall not **p** my holy name,
1Mc 1:45 to **p** sabbaths and festivals,

PROFIT

Mt 16:26 For what will it **p** them if they gain
Sir 29:11 and it will **p** you more than gold.

PROMISE → PROMISED, PROMISES

Ps 105:42 For he remembered his holy **p,**
Ac 2:39 the **p** is for you, for your children,
Eph 2:12 and strangers to the covenants of **p,**
1Ti 4: 8 holding **p** for both the present life
2Pe 3: 9 The Lord is not slow about his **p,**

PROMISED → PROMISE

Dt 1:11 and bless you, as he has **p** you!
2Sa 7:28 **p** this good thing to your servant;
Lk 24:49 sending upon you what my Father **p**
Ac 13:23 to Israel a Savior, Jesus, as he **p;**
Eph 1:13 with the seal of the **p** Holy Spirit;
Heb 10:23 for he who has **p** is faithful.

PROMISES → PROMISE

Jos 21:45 the good **p** that the LORD had made
Ps 12: 6 **p** of the LORD are **p** that are pure,
2Co 1:20 every one of God's **p** is a "Yes."
Heb 8: 6 has been enacted through better **p.**

PROOFS* → PROVE

Isa 41:21 bring your **p,** says the King of Jacob
Ac 1: 3 to them by many convincing **p,**

PROPHECIES → PROPHESY

1Co 13: 8 as for **p,** they will come to an end;

PROPHECY → PROPHESY

Ac 21: 9 daughters who had the gift of **p.**
1Co 12:10 to another **p,** to another
2Pe 1:20 that no **p** of scripture is a matter
Rev 22:18 who hears the words of the **p**

PROPHESY → PROPHECIES, PROPHECY, PROPHET, PROPHETS

Joel 2:28 sons and your daughters shall **p,**
Mt 7:22 Lord, did we not **p** in your name,
1Co 13: 9 only in part, and we **p** only in part;
Rev 11: 3 my two witnesses authority to **p**

PROPHET → PROPHESY

Ex 7: 1 your brother Aaron shall be your **p.**
Dt 18:18 a **p** like you from among their own
Mal 4: 5 the **p** Elijah before the great and
Lk 4:24 no **p** is accepted in the prophet's
20: 6 are convinced that John was a **p."**
Rev 16:13 and from the mouth of the false **p.**
20:10 where the beast and the false **p** were
1Mc 4:46 until a **p** should come to tell what

PROPHETS → PROPHESY

Nu 11:29 that all the LORD's people were **p,**
1Ki 18:40 said to them, "Seize the **p** of Baal;
Ps 105:15 anointed ones; do my **p** no harm."
Mt 5:17 come to abolish the law or the **p;**
22:40 hang all the law and the **p."**
Lk 24:44 **p,** and the psalms must be fulfilled."
1Co 12:28 the church first apostles, second **p,**
Eph 2:20 the foundation of the apostles and **p,**
4:11 some **p,** some evangelists,
Rev 11:10 these two **p** had been a torment to
18:20 you saints and apostles and **p!**
1Mc 9:27 that **p** ceased to appear among them.

PROSPER → PROSPERING, PROSPERITY, PROSPEROUS

Ge 39: 3 LORD caused all that he did to **p**
Ps 1: 3 In all that they do, they **p.**
Isa 53:10 the will of the LORD shall **p.**

PROSPERING → PROSPER

Dt 30: 9 will again take delight in **p** you,

PROSPERITY → PROSPER

Dt 30:15 have set before you today life and **p,**
Ps 73: 3 I saw the **p** of the wicked.
Isa 48:18 your **p** would have been like a river,

PROSPEROUS → PROSPER

Jos 1: 8 For then you shall make your way **p**

PROSTITUTE → PROSTITUTES

Ex 34:15 they **p** themselves to their gods
Jos 2: 1 a **p** whose name was Rahab,
1Co 6:15 and make them members of a **p?**
Heb 11:31 By faith Rahab the **p** did not perish

PROSTITUTES → PROSTITUTE

Mt 21:31 the **p** are going into the kingdom of
1Co 6: 9 idolaters, adulterers, male **p,**
Sir 9: 6 Do not give yourself to **p,**

PROTECT → PROTECTS

Ps 91:14 I will **p** those who know my name.
Jn 17:11 **p** them in your name that you have

PROTECTS → PROTECT

Ps 116: 6 The LORD **p** the simple;
Jdt 9:14 no other who **p** the people of Israel

PROUD → PRIDE

Ps 94: 2 give to the **p** what they deserve!
Pr 21: 4 Haughty eyes and a **p** heart—
Jas 4: 6 God opposes the **p,** but gives grace
Sir 10: 9 How can dust and ashes be **p?**

PROVE → PROOFS, PROVED

Heb 6:18 impossible that God would **p** false,

PROVED → PROVE

Ro 3: 4 let God be **p** true,

PROVERBS

1Ki 4:32 He composed three thousand **p,**
Pr 1: 1 The **p** of Solomon son of David,
Ecc 12: 9 and studying and arranging many **p.**
Sir 39: 3 seeks out the hidden meanings of **p**

PROVIDE → PROVIDES

Ge 22: 8 “God himself will **p** the lamb for
1Co 10:13 testing he will also **p** the way out

PROVIDES → PROVIDE

Ps 111: 5 He **p** food for those who fear him;
1Ti 6:17 who richly **p** us with everything

PROVOKE → PROVOKED

Dt 32:21 **p** them with a foolish nation.
Jer 25: 6 not **p** me to anger with the work of
Heb 10:24 how to **p** one another to love

PROVOKED → PROVOKE

Ps 78:41 and **p** the Holy One of Israel.

PROWLS*

1Pe 5: 8 your adversary the devil **p** around,

PRUNES

Jn 15: 2 he **p** to make it bear more fruit.

PSALM → PSALMS

Ps 47: 7 sing praises with a **p.**
Jdt 16: 1 Raise to him a new **p;**

PSALMS → PSALM

Lk 24:44 and the **p** must be fulfilled.”
Eph 5:19 you sing **p** and hymns and spiritual

PUBLIC

Mt 1:19 to expose her to **p** disgrace,
Col 2:15 and made a **p** example of them,
1Ti 4:13 to the **p** reading of scripture,

PUFFED → PUFFS

Col 2:18 **p** up without cause by a human way
1Ti 3: 6 or he may be **p** up with conceit

PUFFS* → PUFFED

1Co 8: 1 Knowledge **p** up, but love builds up.

PUNISH → PUNISHING, PUNISHMENT

Ex 32:34 I will **p** them for their sin."
2Sa 7:14 I will **p** him with a rod such as
Jer 21:14 I will **p** you according to the fruit of
1Pe 2:14 by him to **p** those who do wrong

PUNISHING → PUNISH

Dt 5: 9 **p** children for the iniquity of parents
Joel 2:13 in steadfast love, and relents from **p.**

PUNISHMENT → PUNISH

Ge 4:13 "My **p** is greater than I can bear!
Isa 53: 5 was the **p** that made us whole,
Mt 25:46 these will go away into eternal **p,**
1Jn 4:18 for fear has to do with **p,**

PURE → PURIFICATION, PURIFIED, PURIFY, PURITY

2Sa 22:27 with the **p** you show yourself **p,**
Ps 19: 9 the fear of the LORD is **p,** enduring
119: 9 can young people keep their way **p?**
Hab 1:13 Your eyes are too **p** to behold evil,
Mt 5: 8 "Blessed are the **p** in heart, for they
Php 4: 8 whatever is **p,** whatever is pleasing,
Tit 1:15 To the **p** all things are **p,**
1Jn 3: 3 purify themselves, just as he is **p.**

PURIFICATION → PURE

Jn 2: 6 water jars for the Jewish rites of **p,**
Heb 1: 3 When he had made **p** for sins,

PURIFIED → PURE

Da 12:10 Many shall be **p,** cleansed, and
1Pe 1:22 **p** your souls by your obedience to

PURIFY → PURE

Tit 2:14 **p** for himself a people of his own

Heb 9:14 **p** our conscience from dead works

PURIM

Est 9:26 are called **P,** from the word Pur.

PURITY → PURE

2Co 6: 6 by **p,** knowledge, patience, kindness
1Pe 3: 2 the **p** and reverence of your lives.

PURPLE

Ex 25: 4 **p,** and crimson yarns and fine linen,
Mk 15:17 And they clothed him in a **p** cloak;

PURPOSE

Ps 57: 2 to God who fulfills his **p** for me.
Isa 46:10 saying, "My **p** shall stand,
Ro 8:28 who are called according to his **p.**
Eph 3:11 was in accordance with the eternal **p**
2Ti 1: 9 works but according to his own **p**

PURSUE → PURSUED, PURSUES

Ps 34:14 and do good; seek peace, and **p** it.
Ro 14:19 Let us then **p** what makes for peace
1Ti 6:11 **p** righteousness, godliness, faith,
Sir 27: 8 If you **p** justice, you will attain it

PURSUED → PURSUE

Ex 14:23 Egyptians **p,** and went into the sea
Ps 18:37 I **p** my enemies and overtook them;

PURSUES → PURSUE

Pr 21:21 Whoever **p** righteousness
Sir 31: 5 **p** money will be led astray by it.

PUT

Isa 42: 1 I have **p** my spirit upon him;
Eze 36:27 I will **p** my spirit within you,
Mt 12:18 I will **p** my Spirit upon him,
Eph 6:11 **P** on the whole armor of God,

Q

QUAILS

Ex 16:13 In the evening **q** came up
Nu 11:31 and it brought **q** from the sea and

QUARRELED → QUARRELSOME

Ex 17: 7 the Israelites **q** and tested the LORD,
Nu 20: 3 The people **q** with Moses and said,

QUARRELSOME → QUARRELED

1Ti 3: 3 not **q,** and not a lover of money.
2Ti 2:24 the Lord's servant must not be **q**

QUEEN

1Ki 10: 1 the **q** of Sheba heard of the fame of
Est 2:17 and made her **q** instead of Vashti.
Mt 12:42 The **q** of the South will rise up at
Rev 18: 7 in her heart she says, 'I rule as a **q;**

QUESTIONS

2Ch 9: 1 to Jerusalem to test him with hard **q,**
Mt 22:46 anyone dare to ask him any more **q.**

QUICK → QUICKLY

Jas 1:19 be **q** to listen, slow to speak,
Sir 5:11 Be **q** to hear, but deliberate

QUICKLY → QUICK

Jn 13:27 "Do **q** what you are going to do."
Ro 9:28 execute his sentence on the earth **q**
Gal 1: 6 so **q** deserting the one who called

QUIET

1Ti 2: 2 **q** and peaceable life in all godliness
1Pe 3: 4 beauty of a gentle and **q** spirit,

QUIVER

Ps 127: 5 Happy is the man who has his **q** full of
Isa 49: 2 in his **q** he hid me away.

R

RABBI

Mt 23: 8 But you are not to be called **r,**
Jn 1:38 **"R"** (which translated means Teacher),

RACE

Ecc 9:11 the sun the **r** is not to the swift,
1Co 9:24 that in a **r** the runners all compete,
Heb 12: 1 let us run with perseverance the **r**
1Pe 2: 9 But you are a chosen **r,** a royal

RACHEL

Daughter of Laban (Ge 29:16); wife of Jacob (Ge 29:28); bore two sons (Ge 30:22-24; 35:16-24; 46:19). Stole Laban's gods (Ge 31:19, 32-35). Death (Ge 35:19-20).

RAHAB

Prostitute who hid Israelite spies (Jos 2; 6:22-25; Heb 11:31; Jas 2:25). Mother of Boaz (Mt 1:5).

RAIN → RAINBOW, RAINED, RAINS

Ge 7: 4 For in seven days I will send **r** on
1Ki 17: 1 neither dew nor **r** these years,
Isa 45: 8 let the skies **r** down righteousness;
Mt 5:45 sends **r** on the righteous and on the
Rev 11: 6 so that no **r** may fall during the days

RAINBOW → BOW

Rev 4: 3 the throne is a **r** that looks like an

RAINED → RAIN

Ge 19:24 **r** on Sodom and Gomorrah sulfur
Ex 9:23 LORD **r** hail on the land of Egypt;

RAINS → RAIN

Lev 26: 4 I will give you your **r** in their season
Jas 5: 7 receives the early and the late **r.**

RAISE → RISE

Dt 18:15 God will **r** up for you a prophet
Jn 2:19 and in three days I will **r** it up."
2Co 4:14 who raised the Lord Jesus will **r** us

RAISED → RISE

Mt 17:23 and on the third day he will be **r."**
Ac 2:24 God **r** him up, having freed him
Ro 4:25 and was **r** for our justification.
1Co 15: 4 **r** on the third day in accordance

RAM → RAMS

Ge 22:13 and took the **r** and offered it up as
Ex 29:22 (for it is a **r** of ordination),
Da 8: 3 saw a **r** standing beside the river.

RAMS → RAM

1Sa 15:22 and to heed than the fat of **r.**

RANSOM → RANSOMED

Ps 49: 8 For the **r** of life is costly, and can
Mt 20:28 and to give his life a **r** for many."
1Ti 2: 6 who gave himself a **r** for all

RANSOMED → RANSOM

Isa 35:10 And the **r** of the LORD shall return,
Rev 5: 9 by your blood you **r** for God saints

RAVENS

1Ki 17: 6 **r** brought him bread and meat in
Lk 12:24 Consider the **r:** they neither sow

READ → READING

Ex 24: 7 and **r** it in the hearing of the people;

Jos 8:34 he **r** all the words of the law,
Ne 8: 8 they **r** from the book, from the law
Lk 4:16 as was his custom. He stood up to **r,**
2Co 3:15 this very day whenever Moses is **r,**

READING → READ

Ac 8:30 you understand what you are **r?"**

READY

Lk 1:17 **r** a people prepared for the Lord."
Rev 19: 7 and his bride has made herself **r;**

REAP

Gal 6: 7 for you **r** whatever you sow.
Rev 14:15 for the hour to **r** has come,

REBEKAH

Sister of Laban, secured as bride for Isaac (Ge 24). Mother of Esau and Jacob (Ge 25:19-26). Taken by Abimelech as sister of Isaac; returned (Ge 26:1-11). Encouraged Jacob to trick Isaac out of blessing (Ge 27:1-17).

REBEL → REBELLED, REBELLION

Ex 23:21 do not **r** against him, for he will
1Sa 12:14 not **r** against the commandment

REBELLED → REBEL

Nu 20:24 because you **r** against my command
Ne 9:26 they were disobedient and **r**

REBELLION → REBEL

1Sa 15:23 For **r** is no less a sin than divination,
2Th 2: 3 the **r** comes first and the lawless one

REBUILD → BUILD

Ezr 1: 3 and **r** the house of the LORD,
Ne 2:17 let us **r** the wall of Jerusalem,
Da 9:25 went out to restore and **r** Jerusalem
Ac 15:16 and I will **r** the dwelling of David,

REBUKE

Ps 6: 1 O LORD, do not **r** me in your anger,
Pr 27: 5 Better is open **r** than hidden love.
Zec 3: 2 said to Satan, “The LORD **r** you,
Mk 8:32 Peter took him aside and began to **r**
2Ti 4: 2 convince, **r,** and encourage,

RECEIVE → RECEIVED

Jn 16:24 Ask and you will **r,** so that your joy
Ac 2:38 you will **r** the gift of the Holy Spirit.
20:35 ‘It is more blessed to give than to **r.’**
Rev 4:11 to **r** glory and honor and power,

RECEIVED → RECEIVE

Mt 6: 2 I tell you, they have **r** their reward.
Jn 1:12 But to all who **r** him, who believed
1Co 11:23 I **r** from the Lord what I also handed

RECKONED → RECKONING

Ge 15: 6 LORD **r** it to him as righteousness.
Ro 4: 3 it was **r** to him as righteousness.”

RECKONING → RECKONED

Ge 9: 5 I will require a **r** for human life.
Sir 2:14 you do when the Lord’s **r** comes?

RECONCILE → RECONCILED, RECONCILIATION

Ac 7:26 were quarreling and tried to **r** them,
Col 1:20 God was pleased to **r** to himself all

RECONCILED → RECONCILE

Mt 5:24 first be **r** to your brother or sister,
1Co 7:11 let her remain unmarried or else be **r**

RECONCILIATION → RECONCILE

Ro 5:11 whom we have now received **r.**
2Co 5:18 and has given us the ministry of **r;**

RED

Ex 15: 4 officers were sunk in the **R** Sea.
Mt 16: 3 for the sky is **r** and threatening.'
Rev 12: 3 a great **r** dragon, with seven heads

REDEEM → REDEEMED, REDEEMER, REDEMPTION
Ex 6: 6 I will **r** you with an outstretched
2Sa 7:23 whose God went to **r** it as a people,
Gal 4: 5 to **r** those who were under the law,

REDEEMED → REDEEM
Dt 15:15 and the LORD your God **r** you;
Ps 107: 2 Let the **r** of the LORD say so,

REDEEMER → REDEEM
Job 19:25 For I know that my **R** lives,
Ps 19:14 O LORD, my rock and my **r.**
Isa 48:17 Thus says the LORD, your **R,**

REDEMPTION → REDEEM
Lk 21:28 because your **r** is drawing near."
Eph 1: 7 In him we have **r** through his blood,
Heb 9:12 own blood, thus obtaining eternal **r.**

REFINE → REFINED
Jer 9: 7 I will now **r** and test them,
Zec 13: 9 **r** them as one refines silver,

REFINED → REFINE
Da 12:10 shall be purified, cleansed, and **r,**

REFLECTED → REFLECTION
2Co 3:18 though **r** in a mirror,

REFLECTION → REFLECTED
1Co 11: 7 since he is the image and **r** of God;
Heb 1: 3 He is the **r** of God's glory

REFUGE
Nu 35:11 select cities to be cities of **r** for you,

Ps 2:12 Happy are all who take **r** in him.
Pr 30: 5 a shield to those who take **r** in him.
Jer 16:19 my **r** in the day of trouble,

REFUSE

Ex 8: 2 If you **r** to let them go,
Eze 3:27 and let those who **r** to hear, **r;**
Heb 12:25 do not **r** the one who is speaking;

REGARD

Isa 8:13 of hosts, him you shall **r** as holy;
Php 2: 6 did not **r** equality with God as
3: 7 these I have come to **r** as loss
Heb 12: 5 not **r** lightly the discipline of the

REGULATIONS

Col 2:20 Why do you submit to **r,**
Heb 9:10 **r** for the body imposed until the

REHOBOAM

Son of Solomon (1Ki 11:43; 1Ch 3:10). Harsh treatment of subjects caused divided kingdom (1Ki 12:1-24; 14:21-31; 2Ch 10-12).

REIGN → REIGNS

Ex 15:18 The LORD will **r** forever and ever."
Ps 146:10 The LORD will **r** forever,
1Co 15:25 **r** until he has put all his enemies
2Ti 2:12 we will also **r** with him;
Rev 11:15 and he will **r** forever and ever."
22: 5 and they will **r** forever and ever.

REIGNS → REIGN

Isa 52: 7 who says to Zion, "Your God **r."**
Rev 19: 6 the Lord our God the Almighty **r.**

REJECT → REJECTED

Ex 20: 5 generation of those who **r** me,
Isa 30:12 Because you **r** this word,

REJECTED → REJECT

1Sa 8: 7 but they have **r** me from being king
Ps 60: 1 O God, you have **r** us, broken our
118:22 The stone that the builders **r**
Isa 53: 3 He was despised and **r** by others;
Mt 21:42 ‘The stone that the builders **r**
1Pe 2: 4 though **r** by mortals yet chosen and

REJOICE → REJOICING

Ps 5:11 But let all who take refuge in you **r;**
118:24 let us **r** and be glad in it.
Isa 62: 5 so shall your God **r** over you.
Zep 3:17 he will **r** over you with gladness,
Lk 6:23 **R** in that day and leap for joy,
Php 4: 4 **R** in the Lord always; again I will say, **R.**

REJOICING → REJOICE

2Sa 6:12 to the city of David with **r;**
Ne 8:17 And there was very great **r.**
2Co 6:10 as sorrowful, yet always **r;**

RELEASE

Isa 61: 1 liberty to the captives, and **r** to
Mt 27:15 the governor was accustomed to **r**

RELENT → RELENTED

Eze 24:14 I will not spare, I will not **r.**
Joel 2:14 whether he will not turn and **r,**
Jnh 3: 9 God may **r** and change his mind;

RELENTED → RELENT

1Ch 21:15 LORD took note and **r** concerning
Jer 4:28 I have not **r** nor will I turn back.

RELIGION

Jas 1:27 **R** that is pure and undefiled before

RELY

2Ch 14:11 O LORD our God, for we **r** on you,

Pr 3: 5 and do not **r** on your own insight.
Gal 3:10 all who **r** on the works of the law
Sir 5: 1 Do not **r** on your wealth,

REMAIN → REMAINS
1Co 7:20 Let each of you **r** in the condition
Heb 1:11 they will perish, but you **r;**

REMAINS → REMAIN
Jos 13: 2 This is the land that still **r:**
Heb 7: 3 Son of God, he **r** a priest forever.
10:26 there no longer **r** a sacrifice for sins,

REMEMBER → REMEMBERED, REMEMBRANCE
Ge 9:15 I will **r** my covenant that is between
Ex 20: 8 **R** the sabbath day, and keep it holy.
Dt 8:18 But **r** the LORD your God,
Job 10: 9 **R** that you fashioned me like clay;
Ecc 12: 1 **R** your creator in the days of your
Jer 31:34 and **r** their sin no more.
2Ti 2: 8 **R** Jesus Christ, raised from the dead
Heb 8:12 and I will **r** their sins no more."
Sir 23:18 The Most High will not **r** sins."

REMEMBERED → REMEMBER
Ex 2:24 God **r** his covenant with Abraham,
Ps 78:35 They **r** that God was their rock,
106:45 For their sake he **r** his covenant,
Rev 16:19 God **r** great Babylon and gave her

REMEMBRANCE → REMEMBER
Lk 22:19 Do this in **r** of me."

REMNANT
Ge 45: 7 before you to preserve for you a **r**
Isa 10:21 A **r** will return, the **r** of Jacob,
Jer 50:20 will pardon the **r** that I have spared.
Ro 9:27 only a **r** of them will be saved;

REMOVE

Eze 36:26 **r** from your body the heart of stone
Lk 22:42 if you are willing, **r** this cup from

RENEW → RENEWAL, RENEWED, RENEWING

Isa 40:31 for the LORD shall **r** their strength,
La 5:21 **r** our days as of old—

RENEWAL → RENEW

Mt 19:28 I tell you, at the **r** of all things,
Col 3:11 In that **r** there is no longer Greek

RENEWED → RENEW

2Co 4:16 inner nature is being **r** day by day.
Eph 4:23 to be **r** in the spirit of your minds,

RENEWING* → RENEW

Ro 12: 2 transformed by the **r** of your minds,

REPAY → PAY

Ps 28: 4 **R** them according to their work,
Isa 59:18 to their deeds, so will he **r;**
Ro 12:17 Do not **r** anyone evil for evil,
Rev 18: 6 and **r** her double for her deeds;

REPENT → REPENTANCE

1Ki 8:47 **r,** and plead with you in the land
Job 42: 6 and **r** in dust and ashes."
Mt 3: 2 **"R,** for the kingdom of heaven has
Ac 2:38 **"R,** and be baptized every one of
Rev 16: 9 they did not **r** and give him glory.
Sir 18:21 and when you have sinned, **r.**

REPENTANCE → REPENT

Mk 1: 4 a baptism of **r** for the forgiveness
Lk 3: 8 Bear fruits worthy of **r.**
Ro 2: 4 kindness is meant to lead you to **r?**
2Co 7:10 **r** that leads to salvation and brings
2Pe 3: 9 any to perish, but all to come to **r.**

REPROVE

Pr 19:25 **r** the intelligent, and they will gain
Tit 2:15 exhort and **r** with all authority.
Rev 3:19 **r** and discipline those whom I love.

REQUIRE

Dt 10:12 does the LORD your God **r** of you?
Mic 6: 8 the LORD **r** of you but to do justice,

RESCUE → RESCUED, RESCUES

Ps 22: 8 him **r** the one in whom he delights!"
Mt 6:13 but **r** us from the evil one.
2Pe 2: 9 the Lord knows how to **r** the godly

RESCUED → RESCUE

Col 1:13 has **r** us from the power of darkness
Sir 51:12 and **r** me in time of trouble.

RESCUES → RESCUE

Ps 37:40 The LORD helps them and **r** them;
Da 6:27 and **r,** he works signs and wonders
1Th 1:10 Jesus, who **r** us from the wrath that

RESIST

Mt 5:39 I say to you, Do not **r** an evildoer.
Ro 9:19 For who can **r** his will?"
Jas 4: 7 **R** the devil, and he will flee from

RESPECT

Mal 1: 6 if I am a master, where is the **r** due
Ro 13: 7 **r** to whom **r** is due,

REST → RESTED, RESTS

Ex 31:15 seventh day is a sabbath of solemn **r**
2Sa 7:11 give you **r** from all your enemies.
Ps 95:11 swore, "They shall not enter my **r."**
Mt 11:28 and I will give you **r.**
Heb 4:10 those who enter God's **r** also cease

RESTED → REST

Ge 2: 2 he **r** on the seventh day from all the
Ex 20:11 all that is in them, but **r** the seventh

RESTORE → RESTORES

Dt 30: 3 LORD your God will **r** your fortunes
Ps 51:12 **R** to me the joy of your salvation,
Da 9:25 the word went out to **r** and rebuild
Mt 17:11 "Elijah is indeed coming and will **r**

RESTORES → RESTORE

Ps 23: 3 he **r** my soul. He leads me in right

RESTS → REST

Ps 16: 9 my body also **r** secure.
Pr 19:23 one **r** secure and suffers no harm.

RESURRECTION

Mt 22:30 For in the **r** they neither marry nor
Mk 12:18 Sadducees, who say there is no **r,**
Jn 11:25 said to her, "I am the **r** and the life.
1Co 15:12 you say there is no **r** of the dead?
Php 3:10 know Christ and the power of his **r**
Rev 20: 5 This is the first **r.**
2Es 2:23 will give you the first place in my **r.**

RETURN

Ge 3:19 you are dust, and to dust you shall **r.**
Dt 30: 2 and **r** to the LORD your God,
Ps 116:12 What shall I **r** to the LORD
Hos 14: 1 **R,** O Israel, to the LORD your God,
Mal 3: 7 **R** to me, and I will **r** to you,

REUBEN

Firstborn of Jacob by Leah (Ge 29:32; 46:8; 1Ch 2:1). Attempted to rescue Joseph (Ge 37:21-30). Lost birthright for sleeping with Bilhah (Ge 35:22; 49:4). Tribe of blessed (Ge 49:3-4; Dt 33:6), numbered (Nu 1:21; 26:7), allotted land east of Jordan (Nu 32; 34:14; Jos 13:15), west (Eze 48:6), failed to help Deborah

(Jdg 5:15-16), supported David (1Ch 12:37), 12,000 from (Rev 7:5).

REVEAL → REVEALED, REVELATION, REVELATIONS
Mt 11:27 to whom the Son chooses to **r** him.

REVEALED → REVEAL
Isa 40: 5 the glory of the LORD shall be **r,**
Mt 16:17 flesh and blood has not **r** this to you
Lk 17:30 on the day that the Son of Man is **r.**
Ro 1:17 in it the righteousness of God is **r**
2Th 1: 7 the Lord Jesus is **r** from heaven
1Jn 3: 2 we do know is this: when he is **r,**

REVELATION → REVEAL
1Co 14: 6 some **r** or knowledge or prophecy
Eph 3: 3 was made known to me by **r,**
Rev 1: 1 The **r** of Jesus Christ, which God

REVELATIONS → REVEAL
2Co 12: 1 but I will go on to visions and **r** of

REVERE → REVERENCE
Jos 24:14 “Now therefore **r** the LORD,
Mal 4: 2 But for you who **r** my name the sun
Tob 4: 5 **“R** the Lord all your days,

REVERENCE → REVERE
Eph 5:21 subject to one another out of **r** for
1Pe 3: 2 see the purity and **r** of your lives.

REVILE → REVILED
Ex 22:28 You shall not **r** God, or curse
Mt 5:11 people **r** you and persecute you

REVILED → REVILE
1Co 4:12 When **r,** we bless;
1Pe 4:14 If you are **r** for the name of Christ,

REWARD → REWARDED

Ps 19:11 in keeping them there is great **r.**
Isa 40:10 **r** is with him, and his recompense
Mt 6: 5 I tell you, they have received their **r.**
Lk 6:23 for surely your **r** is great in heaven;
Heb 11:26 for he was looking ahead to the **r.**
Rev 22:12 I am coming soon; my **r** is with me,

REWARDED → REWARD
2Sa 22:21 The LORD **r** me according to my

RIB
Ge 2:22 **r** that the LORD God had taken from

RICH → RICHES
Pr 23: 4 Do not wear yourself out to get **r;**
Mt 19:23 hard for a **r** person to enter the
Lk 12:21 but are not **r** toward God."
2Co 8: 9 by his poverty you might become **r.**
Eph 2: 4 But God, who is **r** in mercy,
1Ti 6:18 to do good, to be **r** in good works,
Jas 1:10 and the **r** in being brought low,

RICHES → RICH
Ps 62:10 if **r** increase, do not set your heart
Pr 30: 8 give me neither poverty nor **r;**
Lk 8:14 they are choked by the cares and **r**
Ro 11:33 O the depth of the **r** and wisdom
1Jn 2:16 the desire of the eyes, the pride in **r**
Sir 13:24 **R** are good if they are free from sin;

RID
Col 3: 8 But now you must get **r** of all such
1Pe 2: 1 **R** yourselves, therefore, of all

RIDER → RIDES, RIDING
Rev 19:11 Its **r** is called Faithful and True,

RIDES → RIDER
Dt 33:26 **r** through the heavens to your help,

Ps 68: 4 a song to him who **r** upon the clouds

RIDING → RIDER

Zec 9: 9 humble and **r** on a donkey,

RIGHT → BIRTHRIGHT

Ex 15: 6 Your **r** hand, O LORD, glorious in
Dt 6:18 Do what is **r** and good in the sight
Job 42: 7 have not spoken of me what is **r,**
Ps 110: 1 says to my lord, "Sit at my **r** hand
Pr 14:12 a way that seems **r** to a person,
Mt 25:33 sheep at his **r** hand and the goats at
Ac 2:34 said to my Lord, "Sit at my **r** hand,
Heb 1:13 "Sit at my **r** hand until I make your
1Pe 3:14 if you do suffer for doing what is **r,**

RIGHTEOUS → RIGHTEOUSNESS

Ge 18:23 "Will you indeed sweep away the **r**
Job 4:17 'Can mortals be **r** before God?
Ps 11: 7 For the LORD is **r;** he loves **r** deeds;
Pr 10: 6 Blessings are on the head of the **r,**
11:23 desire of the **r** ends only in good;
15:29 but he hears the prayer of the **r.**
Jer 23: 5 I will raise up for David a **r** Branch,
Eze 3:20 if the **r** turn from their righteousness
Hab 2: 4 but the **r** live by their faith.
Mt 5:45 rain on the **r** and on the unrighteous.
Mk 2:17 come to call not the **r** but sinners."
Ro 1:17 one who is **r** will live by faith."
5:19 the many will be made **r.**
Heb 10:38 but my **r** one will live by faith.
1Jn 2: 1 with the Father, Jesus Christ the **r;**
Rev 19: 8 the fine linen is the **r** deeds of the
Wis 5:15 **r** live forever, and their reward
Sir 35:22 and does justice for the **r,**

RIGHTEOUSNESS → RIGHTEOUS

Ge 15: 6 the LORD reckoned it to him as **r.**
Ps 9: 8 He judges the world with **r;**

Pr 12:28 In the path of **r** there is life,
Ecc 7:15 people who perish in their **r,**
Isa 11: 5 **R** shall be the belt around his waist,
Jer 23: 6 be called: "The LORD is our **r."**
Da 9:24 to bring in everlasting **r,**
12: 3 and those who lead many to **r,**
Hos 10:12 Sow for yourselves **r;** reap steadfast
Mt 5: 6 those who hunger and thirst for **r,**
Jn 16: 8 about sin and **r** and judgment:
Ro 5:18 act of **r** leads to justification
10: 4 be **r** for everyone who believes.
Gal 3: 6 and it was reckoned to him as **r,"**
Eph 6:14 and put on the breastplate of **r.**
1Pe 2:24 free from sins, we might live for **r;**
2Pe 3:13 heavens and a new earth, where **r** is
Rev 19:11 and in **r** he judges and makes war.

RIPE

Joel 3:13 Put in the sickle, for the harvest is **r.**
Jn 4:35 how the fields are **r** for harvesting.
Rev 14:15 the harvest of the earth is fully **r."**

RISE → ARISE, RAISE, RAISED, ROSE

Nu 24:17 and a scepter shall **r** out of Israel;
Ps 94: 2 **R** up, O judge of the earth;
Da 12:13 shall **r** for your reward at the end of
Mal 4: 2 the sun of righteousness shall **r,**
Mt 27:63 'After three days I will **r** again.'
Eph 5:14 **R** from the dead, and Christ will
1Th 4:16 and the dead in Christ will **r** first.

RIVER → RIVERS

Ps 46: 4 a **r** whose streams make glad the
Isa 48:18 prosperity would have been like a **r,**
Eze 47:12 On the banks, on both sides of the **r,**
Mt 3: 6 baptized by him in the **r** Jordan,
Rev 22: 1 showed me the **r** of the water of life,

RIVERS → RIVER

Ps 137: 1 By the **r** of Babylon—there we sat
Rev 8:10 it fell on a third of the **r** and on the

ROAD → CROSSROADS
Mt 7:13 and the **r** is easy that leads to

ROAR → ROARING, ROARS
Ps 46: 3 though its waters **r** and foam,
Jer 25:30 The LORD will **r** from on high,

ROARING → ROAR
1Pe 5: 8 a **r** lion your adversary the devil

ROARS → ROAR
Hos 11:10 the LORD, who **r** like a lion;
Joel 3:16 The LORD **r** from Zion,

ROB → ROBBER, ROBBERS
Mal 3: 8 anyone **r** God? Yet you are robbing

ROBBER → ROB
1Co 5:11 an idolater, reviler, drunkard, or **r.**

ROBBERS → ROB
Jer 7:11 become a den of **r** in your sight?
Mt 21:13 but you are making it a den of **r."**

ROBE → ROBED, ROBES
Ge 37: 3 had made him a long **r** with sleeves.
Ex 28: 4 a breastpiece, an ephod, a **r,**
Jn 19: 5 crown of thorns and the purple **r.**
Rev 6:11 They were each given a white **r** and
19:13 He is clothed in a **r** dipped in blood,

ROBED → ROBE
Ps 93: 1 LORD is king, he is **r** in majesty;
Rev 15: 6 **r** in pure bright linen,

ROBES → ROBE

Mk 12:38 who like to walk around in long **r,**
Rev 22:14 Blessed are those who wash their **r,**

ROCK

Ex 17: 6 Strike the **r,** and water will come
Nu 20: 8 you shall bring water out of the **r**
1Sa 2: 2 there is no **R** like our God.
Ps 19:14 O LORD, my **r** and my redeemer.
Isa 44: 8 There is no other **r;** I know not one.
Mt 16:18 and on this **r** I will build my church,
Mk 15:46 that had been hewn out of the **r.**
1Pe 2: 8 and a **r** that makes them fall."

ROD

2Sa 7:14 I will punish him with a **r** such as
Ps 2: 9 shall break them with a **r** of iron,
23: 4 your **r** and your staff—they comfort
Pr 13:24 who spare the **r** hate their children,
Heb 9: 4 and Aaron's **r** that budded,
Rev 2:27 to rule them with an iron **r,**

ROLL

Am 5:24 But let justice **r** down like waters,
Mk 16: 3 "Who will **r** away the stone for us

ROOF

Jos 2: 6 to the **r** and hidden them
2Sa 11: 2 he saw from the **r** a woman bathing;
Mk 2: 4 they removed the **r** above him;

ROOM

Mk 14:15 He will show you a large **r** upstairs,
Ro 12:19 but leave **r** for the wrath of God;
Eph 4:27 and do not make **r** for the devil.

ROOT → ROOTED

Isa 11:10 On that day the **r** of Jesse
53: 2 and like a **r** out of dry ground;
Ro 15:12 "The **r** of Jesse shall come,

1Ti 6:10 For the love of money is a **r** of all
Rev 5: 5 the tribe of Judah, the **R** of David,

ROOTED → ROOT
Eph 3:17 are being **r** and grounded in love.

ROSE → RISE
SS 2: 1 I am a **r** of Sharon, a lily
1Th 4:14 believe that Jesus died and **r** again,

ROUGH
Isa 40: 4 and the **r** places a plain.
Lk 3: 5 and the **r** ways made smooth;

ROYAL
Jas 2: 8 if you really fulfill the **r** law
1Pe 2: 9 are a chosen race, a **r** priesthood,

RUBBISH
1Co 4:13 have become like the **r** of the world,
Php 3: 8 and I regard them as **r,**

RUIN → RUINS
Eze 21:27 A **r,** a **r,** a **r**—I will make it!
Zep 1:15 a day of **r** and devastation,

RUINS → RUIN
Ezr 9: 9 the house of our God, to repair its **r,**
Ne 2:17 Jerusalem lies in **r** with its gates
Ac 15:16 from its **r** I will rebuild it,
1Co 15:33 "Bad company **r** good morals."
1Mc 3:43 "Let us restore the **r** of our people,

RULE → RULER, RULER'S, RULERS, RULES
Ge 3:16 husband, and he shall **r** over you."
Ps 110: 2 **R** in the midst of your foes.
Eph 1:21 far above all **r** and authority and
Col 3:15 the peace of Christ **r** in your hearts,
Rev 19:15 he will **r** them with a rod of iron;

RULER → RULE

Ex 2:14 made you a **r** and judge over us?
Mt 2: 6 a **r** who is to shepherd my people
1Co 15:24 after he has destroyed every **r**
Rev 1: 5 and the **r** of the kings of the earth.

RULER'S → RULE

Ge 49:10 the **r** staff from between his feet,

RULERS → RULE

Ps 2: 2 and the **r** take counsel together,
Isa 40:23 makes the **r** of the earth as nothing.
Eph 6:12 against the **r,** against the authorities,

RULES → RULE

Ps 66: 7 who **r** by his might forever,
Isa 40:10 and his arm **r** for him;
2Ti 2: 5 competing according to the **r.**

RUMORS

Mt 24: 6 you will hear of wars and **r** of wars;

RUN → FORERUNNER, RUNNERS

Isa 40:31 they shall **r** and not be weary,
Gal 2: 2 or had not **r,** in vain.
Heb 12: 1 let us **r** with perseverance the race

RUNNERS* → RUN

1Co 9:24 that in a race the **r** all compete,

RUST

Mt 6:19 where moth and **r** consume
LtJ 6:12 cannot save themselves from **r**

RUTH

Moabitess; widow who went to Bethlehem with mother-in-law Naomi (Ru 1). Gleaned in field of Boaz; shown favor (Ru 2). Proposed marriage to Boaz (Ru 3). Married (Ru 4:1-12); bore Obed, ancestor of David (Ru 4:13-22), Jesus

(Mt 1:5).

S

SABBATH

Ex 20: 8 Remember the **s** day, and keep it holy.
2Ch 36:21 the days that it lay desolate it kept **s,**
Mt 12: 1 through the grainfields on the **s;**
Mk 2:28 Son of Man is lord even of the **s."**
1Mc 1:43 to idols and profaned the **s.**

SACKCLOTH → CLOTH

Da 9: 3 supplication with fasting and **s** and
Mt 11:21 would have repented long ago in **s**

SACRED

Ex 28: 2 You shall make **s** vestments for
34:13 and cut down their **s** poles

SACRIFICE → SACRIFICED, SACRIFICES

Ex 12:27 'It is the passover **s** to the LORD,
Lev 3: 1 If the offering is a **s** of well-being,
1Sa 15:22 Surely, to obey is better than **s,**
Ps 40: 6 **S** and offering you do not desire,
Pr 15: 8 **s** of the wicked is an abomination
Da 9:27 he shall make **s** and offering cease;
Hos 6: 6 For I desire steadfast love and not **s,**
Mt 9:13 this means, 'I desire mercy, not **s.'**
Ro 3:25 put forward as a **s** of atonement
Php 4:18 a **s** acceptable and pleasing to God.
Heb 13:15 let us continually offer a **s** of praise
1Jn 2: 2 and he is the atoning **s** for our sins,

SACRIFICED → SACRIFICE

1Co 5: 7 our paschal lamb, Christ, has been **s.**
8: 1 Now concerning food **s** to idols:

SACRIFICES → SACRIFICE

Mk 12:33 all whole burnt offerings and **s."**

Heb 7:27 has no need to offer **s** day after day,

SADDUCEES

Mt 16: 6 the yeast of the Pharisees and **S.”**
Mk 12:18 **S,** who say there is no resurrection,

SAFE → SAFETY

Ps 37:28 righteous shall be kept **s** forever,
Pr 18:10 the righteous run into it and are **s.**

SAFETY → SAFE

Dt 12:10 around so that you live in **s,**
Eze 34:28 they shall live in **s,**

SAINTS

Ps 31:23 Love the LORD, all you his **s.**
Ro 8:27 the Spirit intercedes for the **s**
1Co 6: 2 that the **s** will judge the world?
Eph 4:12 equip the **s** for the work of ministry,
Rev 5: 9 by your blood you ransomed for God **s**

SALT

Ge 19:26 back, and she became a pillar of **s.**
Mt 5:13 “You are the **s** of the earth;

SALVATION → SAVE

Ex 15: 2 and he has become my **s;**
Ps 27: 1 The LORD is my light and my **s;**
51:12 Restore to me the joy of your **s,**
Isa 12: 3 draw water from the wells of **s.**
52: 7 brings good news, who announces **s,**
La 3:26 one should wait quietly for the **s**
Hab 3:18 I will exult in the God of my **s.**
Lk 3: 6 all flesh shall see the **s** of God.’”
Ac 4:12 There is **s** in no one else,
2Co 6: 2 see, now is the day of **s!**
Php 2:12 work out your own **s** with fear
Heb 2: 3 escape if we neglect so great a **s?**
2Pe 3:15 regard the patience of our Lord as **s.**

Rev 19: 1 **S** and glory and power to our God,
Bar 4:29 everlasting joy with your **s.**

SAMARIA → SAMARITAN
1Ki 16:24 and called the city that he built, **S,**
2Ki 17: 6 the king of Assyria captured **S;**
Jn 4: 4 But he had to go through **S.**
Ac 1: 8 in all Judea and **S,** and to the ends

SAMARITAN → SAMARIA
Lk 10:33 But a **S** while traveling came near
Jn 4: 7 A **S** woman came to draw water,

SAME
Ro 10:12 the **s** Lord is Lord of all
1Co 12: 4 varieties of gifts, but the **s** Spirit;
Heb 13: 8 Jesus Christ is the **s** yesterday and

SAMSON*

Danite judge. Birth promised (Jdg 13). Married a Philistine, but his wife given away (Jdg 14). Vengeance on the Philistines (Jdg 15). Betrayed by Delilah (Jdg 16:1-22). Death (Jdg 16:23-31). Feats of strength: killed lion (Jdg 14:6), 30 Philistines (Jdg 14:19), 1,000 Philistines with jawbone (Jdg 15:13-17), carried off gates of Gaza (Jdg 16:3), pushed down temple of Dagon (Jdg 16:25-30; Heb 11:32).

SAMUEL

Ephraimite judge and prophet (Heb 11:32). Birth prayed for (1Sa 1:10-18). Dedicated to temple by Hannah (1Sa 1:21-28). Raised by Eli (1Sa 2:11, 18-26). Called as prophet (1Sa 3). Led Israel to victory over Philistines (1Sa 7). Asked by Israel for a king (1Sa 8). Anointed Saul as king (1Sa 9-10). Farewell speech (1Sa 12). Rebuked Saul for sacrifice (1Sa 13). Announced rejection of Saul (1Sa 15). Anointed David as king (1Sa 16). Protected David from Saul (1Sa 19:18-24). Death (1Sa 25:1). Returned from dead to condemn Saul (1Sa 28).

SANCTIFICATION → SANCTIFY
Ro 6:19 as slaves to righteousness for **s.**
1Th 4: 3 For this is the will of God, your **s:**

SANCTIFIED → SANCTIFY

Ex 29:43 and it shall be **s** by my glory;
Jn 17:19 so that they also may be **s** in truth.
1Co 6:11 But you were washed, you were **s,**

SANCTIFY → SANCTIFICATION, SANCTIFIED

Lev 11:44 **s** yourselves therefore, and be holy,
Heb 13:12 to **s** the people by his own blood.

SANCTUARY

Ex 25: 8 And have them make me a **s,**
1Ch 22:19 build the **s** of the LORD God
Eze 37:26 and will set my **s** among them
Da 9:26 shall destroy the city and the **s.**
Heb 9:24 Christ did not enter a **s** made by
1Mc 1:21 He arrogantly entered the **s**
4:36 cleanse the **s** and dedicate it."

SAND

Ge 22:17 as the stars of heaven and as the **s**
Hos 1:10 Israel shall be like the **s** of the sea,
Mt 7:26 foolish man who built his house on **s.**

SANDALS

Ex 3: 5 Remove the **s** from your feet,
Mt 3:11 I am not worthy to carry his **s.**

SARAH

Wife of Abraham, originally named Sarai; barren (Ge 11:29-31; 1Pe 3:6). Taken by Pharaoh as Abraham's sister; returned (Ge 12:10-20). Gave Hagar to Abraham; sent her away in pregnancy (Ge 16). Name changed; Isaac promised (Ge 17:15-21; 18:10-15; Heb 11:11). Taken by Abimelech as Abraham's sister; returned (Ge 20). Isaac born; Hagar and Ishmael sent away (Ge 21:1-21; Gal 4:21-31). Death (Ge 23).

SAT → SIT

Heb 10:12 "he **s** down at the right hand of God,
Rev 3:21 and **s** down with my Father

SATAN

1Ch 21: 1 **S** stood up against Israel,
Job 1: 6 and **S** also came among them.
Zec 3: 2 "The LORD rebuke you, O **S!**
Mt 4:10 Jesus said to him, "Away with you, **S!**
12:26 If **S** casts out **S,** he is divided
16:23 said to Peter, "Get behind me, **S!**
2Co 11:14 **S** disguises himself as an angel of light.
Rev 12: 9 who is called the Devil and **S,**
20: 7 **S** will be released from his prison

SATISFIED → SATISFY

Ps 17:15 I shall be **s,** beholding your likeness.
Joel 2:26 You shall eat in plenty and be **s,**

SATISFY → SATISFIED

Isa 55: 2 labor for that which does not **s?**
Jer 31:25 I will **s** the weary, and all who are

SAUL → =PAUL

1. Benjamite; anointed by Samuel as first king of Israel (1Sa 9-10). Defeated Ammonites (1Sa 11). Rebuked for offering sacrifice (1Sa 13:1-15). Defeated Philistines (1Sa 14). Rejected as king for failing to annihilate Amalekites (1Sa 15). Soothed from evil spirit by David (1Sa 16:14-23). Sent David against Goliath (1Sa 17). Jealousy and attempted murder of David (1Sa 18:1-11). Gave David Michal as wife (1Sa 18:12-30). Second attempt to kill David (1Sa 19). Anger at Jonathan (1Sa 20:26-34). Pursued David: killed priests at Nob (1Sa 22), went to Keilah and Ziph (1Sa 23), life spared by David at En Gedi (1Sa 24) and in his tent (1Sa 26). Rebuked by Samuel's spirit for consulting witch at Endor (1Sa 28). Wounded by Philistines; took his own life (1Sa 31; 1Ch 10). Lamented by David (2Sa 1:17-27). Children (1Sa 14:49-51; 1Ch 8).

2. See Paul.

SAVE → SALVATION, SAVED, SAVIOR

Ps 54: 1 **S** me, O God, by your name,
Isa 59: 1 LORD's hand is not too short to **s,**
Jer 15:20 for I am with you to **s** you
Mt 1:21 he will **s** his people from their sins."
16:25 who want to **s** their life will lose it,

Lk 19:10 came to seek out and to **s** the lost."
Heb 7:25 to **s** those who approach God

SAVED → SAVE

Isa 45:22 Turn to me and be **s,**
Joel 2:32 on the name of the LORD shall be **s;**
Mt 10:22 who endures to the end will be **s.**
Mk 15:31 He **s** others; he cannot save himself.
Lk 13:23 "Lord, will only a few be **s?"**
Ac 2:21 on the name of the Lord shall be **s.'**
Ac 16:30 "Sirs, what must I do to be **s?"**
Ro 10:13 on the name of the Lord shall be **s."**
Eph 2: 8 For by grace you have been **s**

SAVIOR → SAVE

Ps 106:21 They forgot God, their **S,**
Isa 49:26 know that I am the LORD your **S,**
Hos 13: 4 and besides me there is no **s.**
Lk 2:11 this day in the city of David a **S,**
Ac 13:23 to Israel a **S,** Jesus, as he promised;
1Ti 4:10 who is the **S** of all people,
Tit 2:13 of the glory of our great God and **S,**
2Pe 3:18 knowledge of our Lord and **S** Jesus

SCARLET

Isa 1:18 your sins are like **s,** they shall be
Mt 27:28 stripped him and put a **s** robe on him

SCATTER → SCATTERED

Dt 4:27 LORD will **s** you among the peoples;
Jer 9:16 I will **s** them among nations that

SCATTERED → SCATTER

Dt 30: 3 the LORD your God has **s** you.
Jer 31:10 "He who **s** Israel will gather him,
Mk 14:27 the shepherd, and the sheep will be **s.'**

SCEPTER

Ge 49:10 The **s** shall not depart from Judah,

Nu 24:17 and a **s** shall rise out of Israel;
Heb 1: 8 righteous **s** is the **s** of your kingdom.

SCOFFED → SCOFFERS
Lk 23:35 but the leaders **s** at him, saying,

SCOFFERS → SCOFFED
Ps 1: 1 or sit in the seat of **s;**
Pr 19:29 Condemnation is ready for **s,**
2Pe 3: 3 that in the last days **s** will come,

SCRIBES
Mt 7:29 having authority, and not as their **s.**
23:13 “But woe to you, **s** and Pharisees,

SCRIPTURE → SCRIPTURES
Lk 4:21 “Today this **s** has been fulfilled in
Jn 10:35 and the **s** cannot be annulled—
1Ti 4:13 attention to the public reading of **s,**
2Ti 3:16 All **s** is inspired by God and is useful

SCRIPTURES → SCRIPTURE
Mt 22:29 know neither the **s** nor the power
Lk 24:45 their minds to understand the **s,**
Jn 5:39 “You search the **s** because you think
1Co 15: 3 our sins in accordance with the **s,**

SCROLL
Lk 4:17 the **s** of the prophet Isaiah was given
Rev 5: 2 to open the **s** and break its seals?”

SEA
Ge 1:26 have dominion over the fish of the **s,**
Ex 15: 1 and rider he has thrown into the **s.**
Dt 30:13 Neither is it beyond the **s,** that you
Ps 95: 5 The **s** is his, for he made it,
Da 7: 3 great beasts came up out of the **s,**
Mic 7:19 all our sins into the depths of the **s.**
Rev 4: 6 there is something like a **s** of glass,

13: 1 a beast rising out of the **s** having
21: 1 and the **s** was no more.

SEAL → SEALS

Da 8:26 As for you, **s** up the vision,
2Co 1:22 by putting his **s** on us and giving us
Eph 1:13 the **s** of the promised Holy Spirit;
Rev 7: 3 our God with a **s** on their foreheads.
22:10 not **s** up the words of the prophecy

SEALS → SEAL

Rev 5: 2 to open the scroll and break its **s?"**

SEARCH → SEARCHES

Dt 4:29 if you **s** after him with all your heart
Ps 139:23 **S** me, O God, and know my heart;
Eze 34:11 I myself will **s** for my sheep,

SEARCHES → SEARCH

Ro 8:27 And God, who **s** the heart,
1Co 2:10 the Spirit **s** everything,

SEASON → SEASONS

Ps 1: 3 which yield their fruit in its **s,**
Ecc 3: 1 For everything there is a **s,**

SEASONS → SEASON

Ge 1:14 let them be for signs and for **s** and
Gal 4:10 and months, and **s,** and years.
1Th 5: 1 Now concerning the times and the **s,**

SEAT → SEATED

Ex 25:17 make a mercy **s** of pure gold;
Ps 1: 1 or sit in the **s** of scoffers;
Ro 14:10 stand before the judgment **s** of
God. 2Co 5:10 must appear before the judgment **s**

SEATED → SEAT

Lk 22:69 the Son of Man will be **s** at the right

Eph 1:20 and **s** him at his right hand
Rev 4: 4 **s** on the thrones are twenty-four elders,
19: 4 and worshiped God who is **s** on

SECOND → TWO
Mt 22:39 And a **s** is like it:
Rev 20:14 This is the **s** death, the lake of fire;

SECRET
Dt 29:29 The **s** things belong to the LORD
Ro 2:16 will judge the **s** thoughts of all.

SECURITY → SECURE
Pr 12: 3 No one finds **s** by wickedness,
1Th 5: 3 they say, "There is peace and **s,"**

SEE → FORESEEING, NEAR-SIGHTED, SEEN, SEES, SIGHT
Ex 12:13 when I **s** the blood, I will pass over
33:20 for no one shall **s** me and live."
Ps 115: 5 eyes, but do not **s.**
Jn 9:25 that though I was blind, now I **s."**
1Co 13:12 we **s** in a mirror, dimly,
1Jn 3: 2 for we will **s** him as he is.
Rev 1: 7 the clouds; every eye will **s** him,

SEED → SEEDS, SEEDTIME
Isa 6:13 The holy **s** is its stump.
Mt 17:20 have faith the size of a mustard **s,**
1Pe 1:23 of perishable but of imperishable **s,**

SEEDS → SEED
Mt 13: 8 Other **s** fell on good soil
Mk 4:31 the smallest of all the **s** on earth;

SEEK
1Ch 28: 9 If you **s** him, he will be found by
Ps 34:10 those who **s** the LORD lack no good
119:10 With my whole heart I **s** you;
Isa 55: 6 **S** the LORD while he may be found,

65: 1 found by those who did not **s** me.
Lk 19:10 came to **s** out and to save
Heb 11: 6 that he rewards those who **s** him.
Sir 2:16 who fear the Lord **s** to please him,

SEEMS

Pr 16:25 there is a way that **s** to be right,
Heb 12:11 discipline always **s** painful rather

SEEN → SEE

Jn 1:18 No one has ever **s**
God. 14: 9 Whoever has **s** me has **s** the Father.
20:29 Blessed are those who have not **s**
1Pe 1: 8 you have not **s** him, you love him;

SELF-CONTROL → SELF-CONTROLLED

1Co 7: 5 tempt you because of your lack of **s.**
2Pe 1: 6 with **s,** and **s** with endurance,

SELF-CONTROLLED → SELF-CONTROL

Tit 1: 8 prudent, upright, devout, and **s.**
2: 5 to be **s,** chaste, good managers

SELFISH → SELFISHNESS

Ps 119:36 to your decrees, and not to **s** gain.
Php 1:17 proclaim Christ out of **s** ambition,
Jas 3:14 if you have bitter envy and **s**

SELFISHNESS* → SELFISH

2Co 12:20 anger, **s,** slander, gossip, conceit,

SELL

Pr 23:23 Buy truth, and do not **s** it;
Mk 10:21 **s** what you own, and give the money

SEND → SENT

Ex 33: 2 I will **s** an angel before you,
Isa 6: 8 And I said, “Here am I; **s** me!”
Jn 3:17 God did not **s** the Son into the world to

14:26 whom the Father will **s** in my name,

SENNACHERIB

Assyrian king; siege of Jerusalem was overthrown by the LORD following prayer of Hezekiah and Isaiah (2Ki 18:13-19:37; 2Ch 32:1-21; Isa 36-37).

SENT → SEND

Ex 3:14 'I AM has **s** me to you.'"
Lk 10:16 rejects me rejects the one who **s** me.
Jn 17:18 As you have **s** me into the world,
20:21 the Father has **s** me, so I send you."
1Jn 4:10 and **s** his Son to be the atoning

SEPARATE → SEPARATED

Mt 19: 6 joined together, let no one **s."**
Ro 8:35 will **s** us from the love of Christ?
1Co 7:10 wife should not **s** from her husband

SEPARATED → SEPARATE

Lev 20:24 I have **s** you from the peoples.
Heb 7:26 **s** from sinners, and exalted above

SERPENT → SERPENTS

Ge 3: 1 the **s** was more crafty than any other
Nu 21: 9 Moses made a **s** of bronze,
2Co 11: 3 the **s** deceived Eve by its cunning,
Rev 20: 2 He seized the dragon, that ancient **s,**

SERPENTS → SERPENT

Mt 10:16 wise as **s** and innocent as doves.

SERVANT → SERVANTS

Ps 19:11 Moreover by them is your **s** warned;
Isa 42: 1 Here is my **s,** whom I uphold,
43:10 and my **s** whom I have chosen,
53:11 my **s,** shall make many righteous,
Zec 3: 8 going to bring my **s** the Branch.
Lk 1:38 "Here am I, the **s** of the Lord;
Ac 3:13 has glorified his **s** Jesus,

2Ti 2:24 Lord's **s** must not be quarrelsome
Heb 3: 5 faithful in all God's house as a **s,**

SERVANTS → SERVANT

2Ki 17:23 as he had foretold through all his **s**
Jn 15:15 I do not call you **s** any longer,
1Pe 2:16 As **s** of God, live as free people,
Rev 7: 3 marked the **s** of our God with a seal

SERVE

Jos 24:15 my household, we will **s** the LORD."
1Sa 12:20 but **s** the LORD with all your heart;
Mt 6:24 You cannot **s** God and wealth.
Mk 10:45 Son of Man came not to be served but to **s,**
1Pe 4:10 **s** one another with whatever gift

SETH

Ge 4:25 she bore a son and named him **S,**

SETTLE

Ge 26: 2 **s** in the land that I shall show you.
Nu 33:53 possession of the land and **s** in it,

SEVEN → SEVENTH

Ge 7: 2 with you **s** pairs of all clean animals,
Ex 25:37 You shall make the **s** lamps for it;
Jos 6: 4 march around the city **s** times,
Da 9:25 prince, there shall be **s** weeks;
Mt 18:22 "Not **s** times, but, I tell you, seventy-seven
Rev 1:12 turning I saw **s** golden lampstands,
5: 1 and on the back, sealed with **s** seals;
8: 2 I saw the **s** angels who stand before
12: 3 a great red dragon, with **s** heads and
15: 1 **s** angels with **s** plagues,

SEVENTH → SEVEN

Ge 2: 2 on the **s** day God finished the work
Ex 20:10 the **s** day is a sabbath to the LORD
23:11 but the **s** year you shall let it rest
Heb 4: 4 God rested on the **s** day from all his

SEVENTY → SEVENTY-SEVEN

Ge 46:27 who came into Egypt were **s.**
2Ch 36:21 it kept sabbath, to fulfill **s** years.
Jer 25:12 Then after **s** years are completed,
Da 9:24 **S** weeks are decreed for your people

SEVENTY-SEVEN → SEVENTY

Mt 18:22 "Not seven times, but, I tell you, **s**

SEXUAL

1Co 10: 8 not indulge in **s** immorality as some

SHADOW

2Ki 20:11 brought the **s** back the ten intervals,

Ps 17: 8 hide me in the **s** of your wings,
91: 1 who abide in the **s** of the Almighty,
Mt 4:16 and **s** of death light has dawned."
Col 2:17 are only a **s** of what is to come,

SHADRACH → =HANANIAH

Hebrew exiled to Babylon; name changed from Hananiah (Da 1:6-7). Refused defilement by food (Da 1:8-20). Refused to worship idol (Da 3:1-18); saved from furnace (Da 3:19-30).

SHALLUM

King of Israel (2Ki 15:10-16).

SHALMANESER

King of Assyria; conquered and deported Israel (2Ki 17:3-4; 18:9; Tob 1:2).

SHAME → ASHAMED, SHAMEFUL

Ps 69: 6 who hope in you be put to **s** because
Eze 39:26 They shall forget their **s,** and all
Da 12: 2 some to **s** and everlasting contempt.
1Co 1:27 foolish in the world to **s** the wise;
Heb 12: 2 endured the cross, disregarding its **s,**
1Jn 2:28 be put to **s** before him at his coming.

SHAMEFUL → SHAME

2Co 4: 2 We have renounced the **s** things
Eph 5:12 For it is **s** even to mention

SHAMGAR*

Judge; killed 600 Philistines (Jdg 3:31; 5:6).

SHARE

Nu 18:20 I am your **s** and your possession
Lk 3:11 "Whoever has two coats must **s**
Ro 15:27 for if the Gentiles have come to **s**
Col 1:12 to **s** in the inheritance of the saints
Heb 12:10 in order that we may **s** his holiness.
Jude 1: 3 to you about the salvation we **s,**

SHARP → SHARPENS, SHARPER

Pr 5: 4 **s** as a two-edged sword.
Rev 19:15 a **s** sword with which to strike down

SHARPENS → SHARP

Pr 27:17 Iron **s** iron, and one person **s**

SHARPER* → SHARP

Heb 4:12 **s** than any two-edged sword,

SHEBA

1. Benjamite; rebelled against David (2Sa 20).
2. Queen of Sheba (1Ki 10; 2Ch 9; Mt 12:42; Lk 11:31).

SHECHEM

1. Raped Jacob's daughter Dinah; killed (Ge 34).
2. City where Joshua renewed the covenant (Jos 24). Abimelech as king (Jdg 9).

SHED → BLOODSHED, SHEDDING

Ge 9: 6 shall that person's blood be **s;**
Pr 6:17 and hands that **s** innocent blood,
Mt 23:35 may come all the righteous blood **s**
Rev 16: 6 **s** the blood of saints and prophets,

SHEDDING → SHED

Heb 9:22 without the **s** of blood there is no
12: 4 resisted to the point of **s** your blood.

SHEEP

1Ki 22:17 like **s** that have no shepherd;
Ps 100: 3 people, and the **s** of his pasture.
Isa 53: 6 All we like **s** have gone astray;
Eze 34:15 myself will be the shepherd of my **s,**
Zec 13: 7 shepherd, that the **s** may be scattered;
Mt 9:36 like **s** without a shepherd.
Lk 15: 4 a hundred **s** and losing one of them,
Jn 10: 7 I am the gate for the **s.**
10:15 And I lay down my life for the **s.**

Heb 13:20 the great shepherd of the **s,**
1Pe 2:25 For you were going astray like **s,**

SHELTER

Ps 91: 1 who live in the **s** of the Most High,
Rev 7:15 is seated on the throne will **s** them.

SHEM

Son of Noah (Ge 5:32; 6:10). Blessed (Ge 9:26). Descendants (Ge 10:21-31; 11:10-32; Lk 3:36).

SHEOL

Nu 16:30 and they go down alive into **S,**
Job 26: 6 **S** is naked before God,
Ps 139: 8 if I make my bed in **S,** you are there.
Isa 28:15 and with **S** we have an agreement;
Hos 13:14 O **S,** where is your destruction?

SHEPHERD → SHEPHERDS

2Sa 7: 7 whom I commanded to **s** my people
Ps 23: 1 The LORD is my **s,** I shall not want.
Ecc 12:11 sayings that are given by one **s.**
Isa 40:11 He will feed his flock like a **s;**
Mt 2: 6 ruler who is to **s** my people Israel.'"
26:31 strike the **s,** and the sheep of the flock
Jn 10:11 "I am the good **s.**
Heb 13:20 the great **s** of the sheep,
1Pe 5: 4 And when the chief **s** appears,

SHEPHERDS → SHEPHERD

Eze 34: 2 prophesy against the **s** of Israel:
Lk 2: 8 there were **s** living in the fields,

SHIELD

Ge 15: 1 I am your **s;** your reward shall be
Ps 7:10 God is my **s,** who saves the upright
Eph 6:16 With all of these, take the **s** of faith,

SHILOH

1Sa 1:24 to the house of the LORD at **S;**

SHIMEI

Cursed David (2Sa 16:5-14); spared (2Sa 19:16-23). Killed by Solomon (1Ki 2:8-9, 36-46).

SHINE → SHINES, SHINING

Nu 6:25 LORD make his face to **s** upon you,
Ps 4: 6 light of your face **s** on us, O

LORD!"
Isa 60: 1 **s;** for your light has come,
Da 12: 3 Those who are wise shall **s** like the
Mt 5:16 let your light **s** before others,
Eph 5:14 the dead, and Christ will **s** on you."

SHINES → SHINE

Jn 1: 5 The light **s** in the darkness,

SHINING → SHINE

2Pe 1:19 to this as to a lamp **s** in a dark place,
1Jn 2: 8 and the true light is already **s.**

SHORT

Isa 59: 1 the LORD's hand is not too **s** to save,
Mt 24:22 if those days had not been cut **s,**
Ro 3:23 sinned and fall **s** of the glory of God;

SHOUT

Ps 47: 1 **s** to God with loud songs of joy.
Zec 9: 9 **S** aloud, O daughter Jerusalem!
Lk 19:40 were silent, the stones would **s** out."

SHOW → SHOWED

Ge 12: 1 to the land that I will **s** you.
Ex 33:18 Moses said, **"S** me your glory,
Ps 85: 7 **S** us your steadfast love, O LORD,
Jn 14: 8 said to him, "Lord, **s** us the Father,
1Co 12:31 will **s** you a still more excellent way

Rev 4: 1 I will **s** you what must take place

SHOWED → SHOW

Dt 34: 1 the LORD **s** him the whole land:
Jn 20:20 he **s** them his hands and his side.

SHOWERS

Dt 32: 2 rain on grass, like **s** on new growth.
Eze 34:26 they shall be **s** of blessing.

SHUT

Isa 22:22 he shall open, and no one shall **s;**
Da 6:22 God sent his angel and **s** the lions'
Rev 3: 7 who opens and no one will **s,**

SICK → SICKNESS

Mt 8:16 and cured all who were **s.**
9:12 of a physician, but those who are **s.**
Jas 5:14 Are any among you **s?**

SICKLE

Joel 3:13 Put in the **s,** for the harvest is ripe.
Rev 14:14 and a sharp **s** in his hand!

SICKNESS → SICK

Ex 23:25 I will take **s** away from among you.
Mt 4:23 and curing every disease and every **s**

SIDE → ASIDE

Ps 91: 7 A thousand may fall at your **s,**
124: 1 the LORD who was on our **s**
Jn 19:34 soldiers pierced his **s** with a spear,

SIFT

Isa 30:28 to **s** the nations with the sieve of
Lk 22:31 Satan has demanded to **s** all of you

SIGHT → SEE

Ge 6:11 the earth was corrupt in God's **s,**

Ps 72:14 and precious is their blood in his **s.**
Mt 11: 5 blind receive their **s,** the lame walk,
2Co 5: 7 for we walk by faith, not by **s.**
1Pe 3: 4 which is very precious in God's **s.**

SIGN → SIGNS

Ge 9:12 the **s** of the covenant that I make
17:11 a **s** of the covenant between me
Isa 7:14 the Lord himself will give you a **s.**
Mt 24: 3 the **s** of your coming and of the end
Mk 8:12 does this generation ask for a **s?**

SIGNS → SIGN

Ge 1:14 be for **s** and for seasons and for days
Ex 7: 3 I will multiply my **s** and wonders in
Da 6:27 he works **s** and wonders in heaven
Mt 16: 3 cannot interpret the **s** of the times.
Jn 20:30 Jesus did many other **s** in the
1Co 1:22 Jews demand **s** and Greeks desire
Rev 16:14 demonic spirits, performing **s,**

SILAS

Prophet (Ac 15:22-32); co-worker with Paul on second missionary journey (Ac 16-18; 2Co 1:19). Co-writer with Paul (1Th 1:1; 2Th 1:1); Peter (1Pe 5:12).

SILENT

Isa 53: 7 a sheep that before its shearers is **s,**
Zep 1: 7 Be **s** before the Lord GOD!
Mk 14:61 But he was **s** and did not answer.
1Co 14:34 women should be **s** in the churches.

SILVER

Ps 66:10 you have tried us as **s** is tried.
Pr 8:10 Take my instruction instead of **s,**
Isa 48:10 I have refined you, but not like **s;**
Zec 13: 9 refine them as one refines **s,**
Mt 26:15 They paid him thirty pieces of **s.**
Ac 3: 6 But Peter said, "I have no **s** or gold,
1Co 3:12 on the foundation with gold, **s,**

SIMEON → =SIMON

1. Son of Jacob by Leah (Ge 29:33; 35:23; 1Ch 2:1). With Levi killed Shechem for rape of Dinah (Ge 34:25-29). Held hostage by Joseph in Egypt (Ge 42:24-43:23). Tribe of blessed (Ge 49:5-7), numbered (Nu 1:23; 26:14), allotted land (Jos 19:1-9; Eze 48:24), 12,000 from (Rev 7:7).
2. Godly Jew who blessed the infant Jesus (2:25-35).
3. See Peter (Ac 15:14; 2Pe 1:1).

SIMON → =PETER, =SIMEON

1. See Peter.
2. Apostle; the Zealot (Mt 10:4; Mk 3:18; Lk 6:15; Ac 1:13).
3. Samaritan sorcerer (Ac 8:9-24).

SIMPLE

Ps 19: 7 are sure, making wise the **s;**
Pr 1:22 O **s** ones, will you love being **s?**
14:15 The **s** believe everything,

SIN → SINFUL, SINNED, SINNER, SINNERS, SINS

Ge 4: 7 not do well, **s** is lurking at the door;
Ex 32:32 if you will only forgive their **s—**
Nu 32:23 and be sure your **s** will find you out.
1Ki 8:46 “If they **s** against you—
2Ch 7:14 forgive their **s** and heal their land.
Ps 119:11 so that I may not **s** against you.
Isa 53:12 yet he bore the **s** of many,
Mt 5:29 If your right eye causes you to **s,**
Jn 1:29 who takes away the **s** of the world!
Ro 6:23 For the wages of **s** is death,
2Co 5:21 made him to be **s** who knew no **s,**
Heb 4:15 tested as we are, yet without **s.**
1Jn 1: 7 Jesus his Son cleanses us from all **s.**
Tob 12:10 but those who commit **s**
Wis 10:13 but delivered him from **s.**
Sir 3:30 so almsgiving atones for **s.**

SINAI → =HOREB

Ex 19:20 the LORD descended upon Mount **S,**

Ps 68:17 the Lord came from **S** into the holy
Gal 4:25 Now Hagar is Mount **S** in Arabia

SINFUL → SIN

Lk 5: 8 from me, Lord, for I am a **s** man!"
Ro 8: 3 Son in the likeness of **s** flesh,
1Mc 1:10 From them came forth a **s** root,

SING → SINGERS, SONG, SONGS, SUNG

Ex 15: 1 "I will **s** to the LORD,
Ps 47: 6 **S** praises to God, **s** praises;
Isa 5: 1 **s** for my beloved my love-song
1Co 14:15 I will **s** praise with the spirit,
Col 3:16 gratitude in your hearts **s** psalms,
Rev 5: 9 They **s** a new song:
Jdt 16:13 I will **s** to my God a new song:
Aza 1:35 **s** praise to him and highly exalt him

SINGERS → SING

1Ch 15:16 to appoint their kindred as the **s**
Ezr 2:70 and the **s,** the gatekeepers,

SINGLE

Mt 6:27 worrying add a **s** hour to your span
Rev 21:21 each of the gates is a **s** pearl,

SINNED → SIN

Nu 14:40 LORD has promised, for we have **s."**
Ps 51: 4 Against you, you alone, have I **s,** La
5: 7 Our ancestors **s;** they are no more,
Ro 3:23 all have **s** and fall short of the glory of God;
1Jn 1:10 If we say that we have not **s,**
Sir 18:21 and when you have **s,** repent.

SINNER → SIN

Lk 15: 7 over one **s** who repents than
Jas 5:20 that whoever brings back a **s**

SINNERS → SIN

Ps 1: 1 or take the path that **s** tread,
Pr 23:17 Do not let your heart envy **s,**
Lk 6:33 For even **s** do the same.
Ro 5: 8 we still were **s** Christ died for us.
1Ti 1:15 Jesus came into the world to save **s**

SINS → SIN

1Sa 2:25 but if someone **s** against the LORD,
Ps 103:10 not deal with us according to our **s,**
Isa 1:18 your **s** are like scarlet, they shall be
Eze 18: 4 only the person who **s** that shall die.
Mic 7:19 cast all our **s** into the depths of the
Mt 9: 6 has authority on earth to forgive **s"—**
Mk 1: 5 the river Jordan, confessing their **s.**
Lk 11: 4 forgive us our **s,** for we ourselves
Ac 3:19 to God so that your **s** may be wiped
1Co 15: 3 Christ died for our **s** in accordance
Heb 9:28 offered once to bear the **s** of many,
1Jn 1: 9 If we confess our **s,** he who is faithful
Rev 1: 5 loves us and freed us from our **s**
Sir 2:11 he forgives **s** and saves

SISTER

Ge 12:13 Say you are my **s,** so that it may go
20: 2 of his wife Sarah, "She is my **s."**
Pr 7: 4 Say to wisdom, "You are my **s,"**
Mk 3:35 the will of God is my brother and **s**

SIT → SAT, SITS

Ps 1: 1 or **s** in the seat of scoffers;
110: 1 says to my lord, **"S** at my right hand
Jer 33:17 never lack a man to **s** on the throne
Mt 20:23 to **s** at my right hand and at my left,
Heb 1:13 **"S** at my right hand until I make

SITS → SIT

Ps 2: 4 He who **s** in the heavens laughs;
Isa 28: 6 to the one who **s** in judgment,

SIX

Ex 20: 9 **S** days you shall labor and do all
Pr 6:16 are **s** things that the LORD hates,
Isa 6: 2 above him; each had **s** wings:
Rev 4: 8 each of them with **s** wings,

SKILL

Ex 28: 3 whom I have endowed with **s,**
1Ki 7:14 he was full of **s,** intelligence,

SKIN

Job 2: 4 Satan answered the LORD, **"S** for **s!**
19:26 after my **s** has been thus destroyed,
Jer 13:23 Can Ethiopians change their **s**

SKULL

2Ki 9:35 they found no more of her than the **s**
Mt 27:33 Golgotha (which means Place of a **S)**

SKY

Dt 28:23 **s** over your head shall be bronze,
Mt 16: 3 to interpret the appearance of the **s,**
Rev 6:14 The **s** vanished like a scroll rolling

SLANDER → SLANDERED

Ps 15: 3 who do not **s** with their tongue,
Pr 10:18 and whoever utters **s** is a fool.
Mt 15:19 fornication, theft, false witness, **s.**
1Pe 2: 1 all guile, insincerity, envy, and all **s.**

SLANDERED → SLANDER

1Co 4:13 when **s,** we speak kindly.

SLAUGHTER → SLAUGHTERED

Pr 7:22 and goes like an ox to the **s,**
Isa 53: 7 like a lamb that is led to the **s,**
Zec 11: 4 a shepherd of the flock doomed to **s.**
Ac 8:32 "Like a sheep he was led to the **s,**

SLAUGHTERED → SLAUGHTER

Rev 5: 6 a Lamb standing as if it had been **s,**
6: 9 who had been **s** for the word of God

SLAVE → ENSLAVE, ENSLAVED, SLAVERY, SLAVES

Ge 21:10 Cast out this **s** woman with her son;
Mk 10:44 first among you must be **s** of all.
Jn 8:34 who commits sin is a **s** to sin.
Gal 3:28 there is no longer **s** or free,

SLAVERY → SLAVE

Ex 20: 2 out of the house of **s;**
Ro 7:14 of the flesh, sold into **s** under sin.
Gal 5: 1 do not submit again to a yoke of **s.**

SLAVES → SLAVE

Ro 6:16 are **s** of the one whom you obey,
2Pe 2:19 people are **s** to whatever masters

SLEEP → ASLEEP, SLEEPER, SLEEPING

Ge 2:21 God caused a deep **s** to fall upon
15:12 a deep **s** fell upon Abram,
Ps 121: 4 keeps Israel will neither slumber nor **s.**
Da 12: 2 Many of those who **s** in the dust of

SLEEPER → SLEEP

Eph 5:14 **"S,** awake! Rise from the dead,

SLEEPING → SLEEP

Mt 9:24 for the girl is not dead but **s."**
26:40 to the disciples and found them **s;**

SLING

1Sa 17:50 over the Philistine with a **s** and a stone,

SLIP

Dt 32:35 for the time when their foot shall **s;**
Ps 37:31 their steps do not **s.**

SLOW → SLOWNESS

Ex 34: 6 merciful and gracious, **s** to anger,
Nu 14:18 ‘The LORD is **s** to anger,
Ps 145: 8 **s** to anger and abounding in
Na 1: 3 The LORD is **s** to anger but great in
Lk 24:25 and how **s** of heart to believe all that
2Pe 3: 9 The Lord is not **s** about his promise,
Tob 12: 6 Do not be **s** to acknowledge him.
Sir 5: 4 for the Lord is **s** to anger.

SLOWNESS → SLOW

2Pe 3: 9 think of **s,** but is patient with you,

SMALL → SMALLEST

Jas 3: 5 So also the tongue is a **s** member,

SMALLEST → SMALL

Mk 4:31 is the **s** of all the seeds on earth;

SMOKE → SMOKING

Ex 19:18 Now Mount Sinai was wrapped in **s,**
Isa 6: 4 and the house filled with **s.**
Joel 2:30 blood and fire and columns of **s.**
Rev 15: 8 with **s** from the glory of God and

SMOKING → SMOKE

Ge 15:17 **s** fire pot and a flaming torch passed
Ex 20:18 of the trumpet, and the mountain **s,**

SNAKE

Ex 4: 3 and it became a **s;** and Moses drew
Lk 11:11 will give a **s** instead of a fish?

SNARE

Ex 23:33 it will surely be a **s** to you.
Jdg 2: 3 their gods shall be a **s** to you.”

SNOW

Ps 51: 7 and I shall be whiter than **s.**

Isa 1:18 sins are like scarlet, they shall be like **s;**
Da 7: 9 his clothing was white as **s,**
Rev 1:14 as white wool, white as **s;**

SOBER

1Th 5: 6 but let us keep awake and be **s;**
2Ti 4: 5 always be **s,** endure suffering,

SODOM

Ge 19:24 rained on **S** and Gomorrah sulfur
Isa 1: 9 we would have been like **S,**
Lk 10:12 it will be more tolerable for **S** than
Rev 11: 8 city that is prophetically called **S**

SOLDIERS

Mt 28:12 give a large sum of money to the **s,**
Jn 19:23 When the **s** had crucified Jesus,

SOLID

1Co 3: 2 I fed you with milk, not **s** food,
Heb 5:14 But **s** food is for the mature,

SOLOMON

Son of David by Bathsheba; king of Judah (2Sa 12:24; 1Ch 3:5, 10). Appointed king by David (1Ki 1); adversaries Adonijah, Joab, Shimei killed by Benaiah (1Ki 2). Asked for wisdom (1Ki 3; 2Ch 1). Judged between two prostitutes (1Ki 3:16-28). Built temple (1Ki 5-7; 2Ch 2-5); prayer of dedication (1Ki 8; 2Ch 6). Visited by Queen of Sheba (1Ki 10; 2Ch 9). Wives turned his heart from God (1Ki 11:1-13). Jeroboam rebelled against (1Ki 11:26-40). Death (1Ki 11:41-43; 2Ch 9:29-31).

Proverbs of (1Ki 4:32; Pr 1:1; 10:1; 25:1); psalms of (Ps 72; 127); song of (SS 1:1).

SON → SONS

Ge 21: 2 conceived and bore Abraham a **s**
Ex 4:23 now I will kill your firstborn **s.'"**
2Sa 7:14 and he shall be a **s** to me.
Ps 2: 7 He said to me, "You are my **s;**
Isa 7:14 is with child and shall bear a **s,**

Mt 1:23 virgin shall conceive and bear a **s,**
2:15 “Out of Egypt I have called my **s.”**
3:17 from heaven said, “This is my **S,**
12: 8 the **S** of Man is lord of the sabbath.”
16:16 the Messiah, the **S** of the living God.”
Mk 10:45 **S** of Man came not to be served but to
Lk 1:35 he will be called **S** of God.
20:44 so how can he be his **s?”**
Jn 1:34 testified that this is the **S** of God.”
3:16 loved the world that he gave his only **S,**
Ro 8:29 be conformed to the image of his **S,**
1Th 1:10 to wait for his **S** from heaven,
Heb 1: 2 last days he has spoken to us by a **S,**
1: 5 my **S;** today I have begotten you”?
2Pe 1:17 saying, “This is my **S,** my Beloved,
1Jn 4: 9 God sent his only **S** into the world
Rev 12: 5 she gave birth to a **s,** a male child,
14:14 the cloud was one like the **S** of Man,
Sir 4:10 be like a **s** of the Most High,
2Es 13:32 then my **S** will be revealed,

SONG → SING

Ex 15: 1 sang this **s** to the LORD:
Dt 31:21 **s** will confront them as a witness,
Ps 40: 3 He put a new **s** in my mouth,
Rev 5: 9 They sing a new **s:** “You are worthy
15: 3 and the **s** of the Lamb:

SONGS → SING

1Ki 4:32 his **s** numbered a thousand and five.
Ps 137: 3 “Sing us one of the **s** of Zion!”
Col 3:16 hymns, and spiritual **s** to God.

SONS → SON

Ge 6: 2 the **s** of God saw that they were fair;
35:22 Now the **s** of Jacob were twelve.
Dt 7: 3 giving your daughters to their **s**
Ac 2:17 **s** and your daughters shall prophesy,
2Co 6:18 you shall be my **s** and daughters,

SOON

Isa 56: 1 for **s** my salvation will come,
Rev 22:20 says, “Surely I am coming **s.”**

SORCERERS → SORCERY

Rev 22:15 Outside are the dogs and **s** and

SORCERY → SORCERERS

Gal 5:20 **s,** enmities, strife, jealousy, anger,
Rev 18:23 all nations were deceived by your **s.**

SORROW → SORROWFUL

Est 9:22 turned for them from **s** into gladness
Ecc 1:18 who increase knowledge increase **s.**
Isa 35:10 and **s** and sighing shall flee away.

SORROWFUL → SORROW

2Co 6:10 as **s,** yet always rejoicing;

SOUL → SOULS

Dt 6: 5 all your **s,** and with all your might.
Jos 22: 5 all your heart and with all your **s.”**
Ps 16: 9 heart is glad, and my **s** rejoices;
25: 1 To you, O LORD, I lift up my **s.**
42: 1 so my **s** longs for you, O God.
Mic 6: 7 fruit of my body for the sin of my **s?”**
Mt 10:28 fear him who can destroy both **s** and
Heb 4:12 piercing until it divides **s** from spirit
Jas 5:20 will save the sinner’s **s** from death
3Jn 1: 2 just as it is well with your **s.**
Sir 7:29 With all your **s** fear the Lord,

SOULS → SOUL

Jer 6:16 walk in it, and find rest for your **s.**
Mt 11:29 and you will find rest for your **s.**
1Pe 2:25 the shepherd and guardian of your **s.**

SOUND

Eze 1:24 like the **s** of mighty waters,
1Co 15:52 For the trumpet will **s,** and the dead
2Ti 4: 3 will not put up with **s** doctrine,
Tit 1: 9 able both to preach with **s** doctrine
Rev 1:15 voice was like the **s** of many waters.

SOUR

Jer 31:29 "The parents have eaten **s** grapes,
Mk 15:36 filled a sponge with **s** wine,

SOVEREIGN → SOVEREIGNTY

1Ki 4:21 Solomon was **s** over all the
Rev 6:10 **"S** Lord, holy and true, how long

SOVEREIGNTY → SOVEREIGN

Da 4:34 For his **s** is an everlasting **s,**

SOW → SOWED, SOWS

Ex 23:10 For six years you shall **s** your land
Ecc 11: 6 In the morning **s** your seed,
Hos 10:12 **S** for yourselves righteousness;
Mt 13: 3 A sower went out to **s.**
1Co 15:36 **s** does not come to life unless it dies.

SOWED → SOW

Mt 13:24 to someone who **s** good seed
Lk 13:19 took and **s** in the garden;

SOWS → SOW

Jn 4:37 'One **s** and another reaps.'
2Co 9: 6 who **s** sparingly will also reap

SPAN

Isa 40:12 marked off the heavens with a **s,**
Mt 6:27 add a single hour to your **s** of life?

SPARE

Ro 11:21 perhaps he will not **s** you.
2Pe 2: 4 if God did not **s** the angels when

SPARROWS

Lk 12: 7 you are of more value than many **s.**

SPEAK → SPEAKING, SPEECH, SPOKE

Ge 18:27 take it upon myself to **s** to the Lord,
Nu 12: 8 With him I **s** face to face—
Dt 18:20 presumes to **s** in my name a word
Job 13: 3 But I would **s** to the Almighty,
Ecc 3: 7 time to keep silence, and a time to **s;**
Mt 13:13 The reason I **s** to them in parables is
Ac 2: 4 began to **s** in other languages,
1Co 12:30 Do all **s** in tongues?
Jas 1:19 be quick to listen, slow to **s,**
Sir 4:25 Never **s** against the truth,

SPEAKING → SPEAK

1Co 14:39 and do not forbid **s** in tongues;
Eph 4:15 But **s** the truth in love,

SPEAR → SPEARS

1Sa 19:10 to pin David to the wall with the **s;**
Jn 19:34 the soldiers pierced his side with a **s,**

SPEARS → SPEAR

Joel 3:10 and your pruning hooks into **s;**
Mic 4: 3 and their **s** into pruning hooks;

SPECK

Mt 7: 4 ‘Let me take the **s** out of your eye, ’

SPECTACLE

1Co 4: 9 we have become a **s** to the world,

SPEECH → SPEAK

Ex 4:10 I am slow of **s** and slow of tongue.”
Ps 19: 3 There is no **s,** nor are there words;
1Ti 4:12 set the believers an example in **s**
1Jn 3:18 let us love, not in word or **s,**

Sir 4:29 Do not be reckless in your **s,**

SPICES

Ex 25: 6 **s** for the anointing oil and for
Jn 19:40 wrapped it with the **s** in linen cloths,

SPIES → SPY

Nu 13:32 we have gone through as **s**
Jos 2: 1 two men secretly from Shittim as **s,**

SPIRIT → SPIRITS, SPIRITUAL

Ge 6: 3 My **s** shall not abide in mortals forever,
Nu 11:25 **s** rested upon them, they prophesied.
2Ki 2: 9 inherit a double share of your **s."**
Ne 9:20 You gave your good **s** to instruct
Job 33: 4 The **s** of God has made me,
Ps 31: 5 Into your hand I commit my **s;**
51:17 acceptable to God is a broken **s;**
Pr 16:18 and a haughty **s** before a fall.
Isa 42: 1 I have put my **s** upon him;
Eze 36:26 and a new **s** I will put within you;
Joel 2:28 I will pour out my **s** on all flesh;
Mt 1:18 to be with child from the Holy **S.**
5: 3 "Blessed are the poor in **s,**
12:31 against the **S** will not be forgiven.
26:41 the **s** indeed is willing, but the flesh
Mk 1: 8 will baptize you with the Holy **S."**
Jn 3: 5 without being born of water and **S.**
4:24 God is **s,** and those who worship him must worship in **s** and truth."
6:63 It is the **s** that gives life;
14:26 But the Advocate, the Holy **S,**
Ac 2: 4 of them were filled with the Holy **S**
Ro 8: 9 not in the flesh; you are in the **S,**
8:26 the **S** helps us in our weakness;
1Co 6:19 your body is a temple of the Holy **S**
12: 4 are varieties of gifts, but the same **S;**
2Co 3: 6 the letter kills, but the **S** gives life.
Gal 5:22 the fruit of the **S** is love, joy, peace,
Eph 1:13 the seal of the promised Holy **S;**

4:30 do not grieve the Holy **S** of God,
5:18 but be filled with the **S,**
1Th 5:19 Do not quench the **S.**
Heb 4:12 piercing until it divides soul from **s,**
1Pe 3: 4 lasting beauty of a gentle and quiet **s**
1Jn 4: 1 Beloved, do not believe every **s,**
Rev 1:10 I was in the **s** on the Lord's day,

SPIRITS → SPIRIT
Nu 16:22 the God of the **s** of all flesh,
Dt 18:11 or who consults ghosts or **s,**
Lk 4:36 power he commands the unclean **s,**
1Co 12:10 to another the discernment of **s,**
Gal 4: 3 we were enslaved to the elemental **s**
Rev 1: 4 seven **s** who are before his throne,

SPIRITUAL → SPIRIT
Ro 7:14 For we know that the law is **s;**
1Co 2:13 interpreting **s** things to those who are **s.**
12: 1 Now concerning **s** gifts,
14: 1 Pursue love and strive for the **s** gifts,
15:46 the **s** that is first, but the physical,
Eph 1: 3 every **s** blessing in the heavenly
Col 1: 9 of God's will in all **s** wisdom
1Pe 2: 2 infants, long for the pure, **s** milk,
2: 5 yourselves be built into a **s** house,

SPIT
Mk 14:65 began to **s** on him, to blindfold him,
Rev 3:16 am about to **s** you out of my mouth.

SPLENDOR
1Ch 16:29 Worship the LORD in holy **s;**
Eph 5:27 to present the church to himself in **s,**

SPOKE → SPEAK
Mk 4:33 many such parables he **s** the word
1Co 13:11 When I was a child, I **s** like a child,
Heb 1: 1 Long ago God **s** to our ancestors in

2Pe 1:21 moved by the Holy Spirit **s** from

SPOT

Eph 5:27 without a **s** or wrinkle or anything
2Pe 3:14 at peace, without **s** or blemish;

SPRING

Isa 45: 8 earth open, that salvation may **s** up,
Jn 4:14 a **s** of water gushing up to eternal life."
Rev 21: 6 from the **s** of the water of life.

SPRINKLE → SPRINKLED

Nu 8: 7 **s** the water of purification on them,
Eze 36:25 I will **s** clean water upon you,

SPRINKLED → SPRINKLE

Lev 8:11 He **s** some of it on the altar seven
Heb 10:22 with our hearts **s** clean from an evil
1Pe 1: 2 and to be **s** with his blood:

SPY → SPIES

Nu 13: 2 men to **s** out the land of Canaan,
Jos 6:25 whom Joshua sent to **s** out Jericho.

STAFF

Ge 49:10 the ruler's **s** from between his feet,
Ex 4: 4 and it became a **s** in his hand—
Nu 17: 6 the **s** of Aaron was among theirs.
Ps 23: 4 your rod and your **s**—they comfort me.
Zec 11:10 I took my **s** Favor and broke it,

STAND → STANDING

Ex 14:13 "Do not be afraid, **s** firm,
Job 19:25 at the last he will **s** upon the earth;
Ps 1: 5 wicked will not **s** in the judgment,
Isa 7: 9 If you do not **s** firm in faith,
Mt 12:25 house divided against itself will **s.**
Ro 14: 4 for the Lord is able to make them **s.**
14:10 all **s** before the judgment seat of God.

Eph 6:11 may be able to **s** against the wiles of

STANDARDS

Jn 8:15 You judge by human **s;** I judge no
1Co 1:26 of you were wise by human **s,**

STANDING → STAND

1Co 10:12 So if you think you are **s,**
Jas 5: 9 See, the Judge is **s** at the doors!
Rev 3:20 I am **s** at the door, knocking;

STAR → STARS

Nu 24:17 a **s** shall come out of Jacob,
Isa 14:12 are fallen from heaven, O Day **S,**
Mt 2: 2 For we observed his **s** at its rising,
2Pe 1:19 day dawns and the morning **s** rises
Rev 9: 1 saw a **s** that had fallen from heaven
22:16 of David, the bright morning **s.”**

STARS → STAR

Ge 1:16 to rule the night—and the **s.**
Job 38: 7 when the morning **s** sang together
Ps 148: 3 praise him, all you shining **s!**
Da 12: 3 like the **s** forever and ever.
Php 2:15 you shine like **s** in the world.
Rev 1:16 In his right hand he held seven **s,**
12: 4 a third of the **s** of heaven and threw

STATUE

Da 2:31 there was a great **s.**

STATUTE → STATUTES

Lev 16:29 This shall be a **s** to you forever:
Nu 19:21 It shall be a perpetual **s** for them.

STATUTES → STATUTE

Ge 26: 5 commandments, my **s,** and my laws.
Dt 4: 1 give heed to the **s** and ordinances
Ne 9:13 good **s** and commandments,

Ps 119: 8 I will observe your **s;**

STEADFAST

Ex 34: 6 abounding in **s** love and faithfulness
Nu 14:18 and abounding in **s** love,
2Sa 7:15 I will not take my **s** love from him,
Ps 57: 7 My heart is **s,** O God, my heart is **s.**
136: 1 for his **s** love endures forever.
Heb 6:19 a sure and **s** anchor of the soul,
1Pe 5: 9 Resist him, **s** in your faith,

STEAL

Ex 20:15 You shall not **s.**
Mt 6:19 and where thieves break in and **s;**
Jn 10:10 The thief comes only to **s** and kill

STEPHEN*

Early church leader (Ac 6:5). Arrested (Ac 6:8-15). Speech to Sanhedrin (Ac 7). Stoned (Ac 7:54-60; 8:2; 11:19; 22:20).

STEPS

Pr 16: 9 but the LORD directs the **s.**
1Pe 2:21 so that you should follow in his **s.**

STIFF-NECKED → NECK

Ex 32: 9 "I have seen this people, how **s**
Ac 7:51 "You **s** people, uncircumcised in

STILL

Ex 14:14 and you have only to keep **s."**
Jos 10:13 sun stood **s,** and the moon stopped,
Ps 46:10 "Be **s,** and know that I am God!
Mk 4:39 said to the sea, "Peace! Be **s!"**
Ro 5: 8 we **s** were sinners Christ died for us.
Heb 11: 4 but through his faith he **s** speaks.

STING

1Co 15:55 Where, O death, is your **s?"**

STONE → CORNERSTONE, MILLSTONE, STONED, STONES

Ge 28:18 the **s** that he had put under his head
Ex 28:10 six of their names on the one **s,**
31:18 tablets of **s,** written with the finger of
1Sa 17:50 the Philistine with a sling and a **s,**
Ps 118:22 The **s** that the builders rejected has
Isa 28:16 in Zion a foundation **s,** a tested **s,**
Eze 36:26 from your body the heart of **s**
Mt 4: 6 will not dash your foot against a **s.'"**
Mk 12:10 'The **s** that the builders rejected has
16: 3 "Who will roll away the **s** for us
Ro 9:32 have stumbled over the stumbling **s,**
2Co 3: 3 not on tablets of **s** but on tablets
1Pe 2: 4 living **s,** though rejected by mortals
Rev 2:17 and I will give a white **s,**

STONED → STONE

2Ch 24:21 by command of the king they **s** him
Ac 14:19 Then they **s** Paul and dragged him
Heb 11:37 **s** to death, they were sawn in two,

STONES → STONE

Ex 28:21 twelve **s** with names corresponding
Jos 4: 3 'Take twelve **s** from here out of the
1Sa 17:40 chose five smooth **s** from the wadi,
Mt 3: 9 God is able from these **s** to raise
Lk 19:40 were silent, the **s** would shout out."
1Co 3:12 precious **s,** wood, hay, straw—
1Pe 2: 5 like living **s,** let yourselves be built

STORE → SHOREHOUSE, STORING

Pr 7: 1 and **s** up my commandments
Mt 6:19 Do not **s** up for yourselves treasures

STOREHOUSE → HOUSE, STORE

Dt 28:12 LORD will open for you his rich **s,**
Mal 3:10 Bring the full tithe into the **s,**

STORING* → STORE

Ro 2: 5 you are **s** up wrath for yourself
1Ti 6:19 **s** up for themselves the treasure of

STRAIGHT
Pr 3: 6 and he will make **s** your paths.
Isa 40: 3 **s** in the desert a highway for our God.
Mt 3: 3 way of the Lord, make his paths **s.'"**
Ac 9:11 Get up and go to the street called **S,**
Sir 2: 6 make your ways **s,** and hope in him.

STRANGE → STRANGER, STRANGERS
Dt 32:16 They made him jealous with **s** gods,
1Co 14:21 "By people of **s** tongues and by the

STRANGER → STRANGE
Dt 10:19 You shall also love the **s,**
Mt 25:35 I was a **s** and you welcomed me,

STRANGERS → STRANGE
Dt 10:19 for you were **s** in the land of Egypt.
Ro 12:13 extend hospitality to **s.**
Eph 2:12 and **s** to the covenants of promise,
Heb 11:13 They confessed that they were **s**

STRAW
Ex 5:10 says Pharaoh, 'I will not give you **s.**
1Co 3:12 precious stones, wood, hay, **s—**

STRAY → ASTRAY
Ps 119:10 not let me **s** from your commandments.
Pr 22: 6 and when old, they will not **s.**

STREAM → STREAMS
Isa 2: 2 all the nations shall **s** to it.
Am 5:24 righteousness like an ever-flowing **s**

STREAMS → STREAM
Ps 1: 3 like trees planted by **s** of water,
42: 1 As a deer longs for flowing **s,**

STREET

Pr 1:20 Wisdom cries out in the **s;**
Mt 6: 5 the synagogues and at the **s** corners,
Rev 21:21 and the **s** of the city is pure gold,

STRENGTH → STRONG

Ex 15: 2 The LORD is my **s** and my might,
1Ch 16:11 Seek the LORD and his **s,**
Ne 8:10 for the joy of the LORD is your **s."**
Ps 46: 1 God is our refuge and **s,**
Pr 31:25 **S** and dignity are her clothing,
Isa 40:31 for the LORD shall renew their **s,**
Mk 12:30 all your mind, and with all your **s.'**
1Co 1:25 God's weakness is stronger than human **s.**
Jdt 9:11 your **s** does not depend on numbers,
1Mc 3:19 but **s** comes from Heaven.

STRENGTHEN → STRONG

Jdg 16:28 and **s** me only this once, O God,
Ps 119:28 **s** me according to your word.
Lk 22:32 have turned back, **s** your brothers."
Heb 12:12 hands and **s** your weak knees,

STRENGTHENS → STRONG

Isa 40:29 to the faint, and **s** the powerless.
Php 4:13 do all things through him who **s** me.

STRETCH → OUTSTRETCHED, STRETCHED

Ex 14:16 and **s** out your hand over the sea
Mk 3: 5 to the man, **"S** out your hand."

STRETCHED → STRETCH

2Sa 24:16 angel **s** out his hand toward Jerusalem
Isa 5:25 and his hand is **s** out still.

STRIFE → STRIVE

Pr 23:29 Who has sorrow? Who has **s?**
Ro 1:29 Full of envy, murder, **s,** deceit,

Gal 5:20 enmities, **s,** jealousy, anger,

STRIKE

Ge 3:15 he will **s** your head, and you will **s**
Ex 17: 6 **S** the rock, and water will come out
Zec 13: 7 **S** the shepherd, that the sheep may
Mal 4: 6 come and **s** the land with a curse.
Mk 14:27 'I will **s** the shepherd, and the sheep
Rev 19:15 to **s** down the nations,

STRIVE → STRIFE

Mt 6:33 But **s** first for the kingdom of God
1Co 12:31 But **s** for the greater gifts.
2Pe 3:14 **s** to be found by him at peace,

STRONG → STRENGTH, STRENGTHEN, STRENGTHENS, STRONGHOLD

Dt 31: 6 Be **s** and bold; have no fear
Jos 1: 6 Be **s** and courageous; for you shall
Ps 140: 7 O LORD, my Lord, my **s** deliverer,
Pr 18:10 The name of the LORD is a **s** tower;
Ecc 9:11 nor the battle to the **s,** nor bread to
SS 8: 6 for love is **s** as death, passion fierce
Ro 15: 1 We who are **s** ought to put up with
1Co 1:27 in the world to shame the **s;**
2Co 12:10 whenever I am weak, then I am **s.**
Eph 6:10 be **s** in the Lord and in the strength

STRONGHOLD → STRONG

Ps 9: 9 The LORD is a **s** for the oppressed,
Na 1: 7 a **s** in a day of trouble;

STRUGGLE

Eph 6:12 our **s** is not against enemies of
Heb 12: 4 In your **s** against sin you have not yet

STUBBORN

Dt 9: 6 for you are a **s** people.
Hos 4:16 Like a **s** heifer, Israel is **s;**

STUDY

Ezr 7:10 Ezra had set his heart to **s** the law
Ecc 12:12 much **s** is a weariness of the flesh.

STUMBLE → STUMBLING

Ps 37:24 we **s,** we shall not fall headlong,
Pr 4:12 and if you run, you will not **s.**
Mt 18: 9 And if your eye causes you to **s,**
Ro 9:33 a stone that will make people **s,**
1Pe 2: 8 **s** because they disobey the word,

STUMBLING → STUMBLE

Eze 14: 3 placed their iniquity as a **s** block
Mt 16:23 You are a **s** block to me;
Ro 11: 9 a **s** block and a retribution for them;
1Co 8: 9 not somehow become a **s** block to

STUMP

Isa 6:13 The holy seed is its **s.**
11: 1 shall come out from the **s** of Jesse,

SUBDUE

Ge 1:28 and fill the earth and **s** it;
1Ch 17:10 and I will **s** all your enemies.

SUBJECT → SUBJECTED

Ro 13: 1 be **s** to the governing authorities;
Gal 4:21 who desire to be **s** to the law,
Eph 5:21 **s** to one another out of reverence

SUBJECTED → SUBJECT

Ro 8:20 for the creation was **s** to futility,
1Co 15:28 When all things are **s** to him,

SUBMISSION* → SUBMIT

1Ti 2:11 a woman learn in silence with full **s.**
Heb 5: 7 was heard because of his reverent **s.**

SUBMISSIVE → SUBMIT

1Ti 3: 4 keeping his children **s** and respectful
Tit 2: 5 kind, being **s** to their husbands,

SUBMIT → SUBMISSION, SUBMISSIVE

Ps 81:11 Israel would not **s** to me.
Gal 5: 1 do not **s** again to a yoke of slavery.
Heb 13:17 Obey your leaders and **s** to them,

SUCCEED → SUCCESS, SUCCESSFUL

Pr 15:22 but with many advisers they **s.**
Ecc 10:10 but wisdom helps one to **s.**

SUCCESS → SUCCEED

Ps 118:25 O LORD, we beseech you, give us **s!**
Sir 10: 5 Human **s** is in the hand of the Lord,

SUCCESSFUL → SUCCEED

Jos 1: 7 that you may be **s** wherever you go.

SUDDENLY

Mal 3: 1 Lord whom you seek will **s** come to
Mk 13:36 find you asleep when he comes **s.**

SUFFER → SUFFERED, SUFFERING, SUFFERINGS, SUFFERS

Lk 22:15 this Passover with you before I **s;**
24:46 the Messiah is to **s** and to rise from
Heb 9:26 then he would have had to **s** again
1Pe 3:17 For it is better to **s** for doing good,

SUFFERED → SUFFER

Php 3: 8 For his sake I have **s** the loss of all
1Pe 2:21 because Christ also **s** for you,

SUFFERING → SUFFER

Job 2:13 they saw that his **s** was very great.
Isa 53: 3 a man of **s** and acquainted with
Mk 8:31 Son of Man must undergo great **s,**
Ro 12:12 Rejoice in hope, be patient in **s,**

SUFFERINGS → SUFFER

Ro 8:18 the **s** of this present time are not
1Pe 4:13 insofar as you are sharing Christ's **s,**

SUFFERS → SUFFER

1Co 12:26 If one member **s,** all suffer together

SUFFICIENT

2Co 12: 9 "My grace is **s** for you,

SULFUR

Ge 19:24 rained on Sodom and Gomorrah **s**
Ps 11: 6 he will rain coals of fire and **s;**
Rev 21: 8 in the lake that burns with fire and **s,**

SUMMED*

Ro 13: 9 commandment, are **s** up in this word
Gal 5:14 the whole law is **s** up in a single

SUN

Jos 10:13 And the **s** stood still,
Ps 84:11 For the LORD God is a **s** and shield;
Ecc 1: 9 there is nothing new under the **s.**
Joel 2:31 The **s** shall be turned to darkness,
Mal 4: 2 the **s** of righteousness shall rise,
Mt 5:45 he makes his **s** rise on the evil and
Ac 2:20 The **s** shall be turned to darkness
Rev 1:16 his face was like the **s** shining with
19:17 I saw an angel standing in the **s,**
22: 5 they need no light of lamp or **s,**

SUPERIOR

Heb 1: 4 having become as much **s** to angels
7: 7 that the inferior is blessed by the **s.**

SUPPER

Lk 22:20 he did the same with the cup after **s,**
Rev 19: 9 to the marriage **s** of the Lamb."

SUPPLICATION → SUPPLICATIONS

Ps 6: 9 The LORD has heard my **s;**
Zec 12:10 a spirit of compassion and **s**
Eph 6:18 at all times in every prayer and **s.**

SUPPLICATIONS → SUPPLICATION

1Ti 2: 1 then, I urge that **s,** prayers,
Heb 5: 7 Jesus offered up prayers and **s,**

SUPPORT

Ps 18:18 but the LORD was my **s.**
Ro 11:18 that it is not you that **s** the root,

SURE

Nu 32:23 and be **s** your sin will find you out.
Ps 19: 7 the decrees of the LORD are **s,**
Isa 28:16 a **s** foundation: "One who trusts
Heb 6:19 a **s** and steadfast anchor of the soul,

SURPASSES → SURPASSING

Eph 3:19 the love of Christ that **s** knowledge,
Php 4: 7 the peace of God, which **s** all
Sir 25:11 Fear of the Lord **s** everything;

SURPASSING → SURPASSES

Ps 150: 2 according to his **s** greatness!
2Co 9:14 pray for you because of the **s** grace

SURPRISE → SURPRISED

1Th 5: 4 for that day to **s** you like a thief;

SURPRISED → SURPRISE

1Pe 4:12 do not be **s** at the fiery ordeal that is

SURROUNDED → SURROUNDS

Lk 21:20 you see Jerusalem **s** by armies,
Heb 12: 1 **s** by so great a cloud of witnesses,
Rev 20: 9 of the earth and **s** the camp of

SURROUNDS → SURROUNDED

Ps 89: 8 Your faithfulness **s** you.
125: 2 so the LORD **s** his people,

SURVIVORS

Isa 1: 9 of hosts had not left us a few **s,**
Eze 14:22 Yet, **s** shall be left in it,

SUSA

Ne 1: 1 while I was in **S** the capital,
Est 1: 2 his royal throne in the citadel of **S,**

SUSANNA

Righteous woman wrongly accused of immorality (Sus 1:1-44); vindicated by Daniel (Sus 1:45-64).

SUSTAINS

Ps 3: 5 for the LORD **s** me.
Heb 1: 3 he **s** all things by his powerful word.

SWALLOW → SWALLOWED

Jnh 1:17 provided a large fish to **s** up Jonah;
Mt 23:24 You strain out a gnat but **s** a camel!

SWALLOWED → SWALLOW

Ge 41: 7 The thin ears **s** up the seven plump
Nu 16:32 earth opened its mouth and **s** them
1Co 15:54 “Death has been **s** up in victory.”

SWEAR → SWORE, SWORN

Dt 10:20 and by his name you shall **s.**
Ps 24: 4 and do not **s** deceitfully.
Mt 5:34 Do not **s** at all, either by heaven,

SWEAT

Ge 3:19 By the **s** of your face you shall
eat Lk 22:44 [[**s** became like great drops of blood]]

SWEET → SWEETER

Ex 15:25 the water, and the water became **s.**
Ps 119:103 How **s** are your words to my taste,
Eze 3: 3 in my mouth it was as **s** as honey.
Rev 10:10 it was **s** as honey in my mouth,

SWEETER → SWEET

Jdg 14:18 “What is **s** than honey?
Ps 19:10 **s** also than honey, and drippings of

SWIFT

Ecc 9:11 the race is not to the **s,** nor the battle
2Pe 2: 1 bringing **s** destruction on themselves

SWINE

Mt 7: 6 do not throw your pearls before **s,**
Mk 5:12 “Send us into the **s;**
1Mc 1:47 sacrifice **s** and other unclean animals,

SWORD → SWORDS

Ge 3:24 and a **s** flaming and turning to guard
1Sa 17:47 LORD does not save by **s** and spear;
1Ch 21:30 he was afraid of the **s** of the angel
Isa 2: 4 shall not lift up **s** against nation,
49: 2 He made my mouth like a sharp **s,**
Hos 2:18 and I will abolish the bow, the **s,**
Mt 10:34 not come to bring peace, but a **s.**
Eph 6:17 the **s** of the Spirit, which is the word
Heb 4:12 sharper than any two-edged **s,**
Rev 1:16 mouth came a sharp, two-edged **s,**
19:15 a sharp **s** with which to strike down
Sir 21: 3 All lawlessness is like a two-edged **s**

SWORDS → SWORD

Isa 2: 4 shall beat their **s** into plowshares,
Joel 3:10 Beat your plowshares into **s,**

SWORE → SWEAR

Ex 6: 8 the land that I **s** to give to Abraham,

32:13 how you **s** to them by your own self,
Ps 132:11 The LORD **s** to David a sure oath
Heb 6:13 by whom to swear, he **s** by himself,

SWORN → SWEAR
Ge 22:16 "By myself I have **s,** says the LORD:
Ps 110: 4 The LORD has **s** and will not change
Heb 7:21 "The Lord has **s** and will not change

SYMPATHIZE* → SYMPATHIZE
Heb 4:15 unable to **s** with our weaknesses,

SYMPATHY → SYMPATHIZE
Php 2: 1 any compassion and **s,**
1Pe 3: 8 all of you, have unity of spirit, **s,**

SYNAGOGUE → SYNAGOGUES
Lk 4:16 he went to the **s** on the sabbath day,
8:41 man named Jairus, a leader of the **s.**
Ac 18:26 He began to speak boldly in the **s;**

SYNAGOGUES → SYNAGOGUE
Mt 4:23 teaching in their **s** and proclaiming
Jn 18:20 always taught in **s** and in the temple,

T

TABERNACLE
Ex 25: 9 concerning the pattern of the **t**
40:34 the glory of the LORD filled the **t.**
1Ch 6:48 for all the service of the **t** of the house

TABITHA* → See DORCAS
TABLE → TABLES
Ex 25:23 You shall make a **t** of acacia wood,
Ps 23: 5 a **t** before me in the presence of my

TABLES → TABLE

Mk 11:15 overturned the **t** of the money changers

TABLET → TABLETS

Pr 3: 3 write them on the **t** of your heart.

TABLETS → TABLET

Ex 31:18 gave him the two **t** of the covenant,
2Co 3: 3 not on **t** of stone but on **t** of human hearts.

TAKE → TAKEN, TAKES

Dt 12:32 do not add to it or **t** anything from
Mt 11:29 **T** my yoke upon you, and learn
Mk 8:34 deny themselves and **t** up their cross

TAKEN → TAKE

Ecc 3:14 added to it, nor anything **t** from it;
Heb 11: 5 By faith Enoch was **t** so that he did
Sir 44:16 Enoch pleased the Lord and was **t**

TAKES → TAKE

Jn 1:29 **t** away the sin of the world!
10:18 No one **t** it from me,
Rev 22:19 if anyone **t** away from the words of

TALENT

Mt 25:25 and hid your **t** in the ground.

TAMAR

1. Wife of Judah's sons Er and Onan (Ge 38:1-10). Children by Judah (Ge 38:11-30; Mt 1:3).
2. Daughter of David, raped by Amnon (2Sa 13).

TASTE → TASTED

Ps 34: 8 O **t** and see that the LORD is good;
Mt 16:28 not **t** death before they see the Son
Col 2:21 not handle, Do not **t,** Do not touch"?

TASTED → TASTE

Heb 6: 4 and have **t** the heavenly gift,

1Pe 2: 3 you have **t** that the Lord is good.

TAUGHT → TEACH

Isa 40:14 Who **t** him knowledge,
Jn 6:45 ‘And they shall all be **t** by God.’

TAX → TAXES

Mt 11:19 a friend of **t** collectors and sinners!’
Lk 18:10 Pharisee and the other a **t** collector.

TAXES → TAX

Mt 22:17 Is it lawful to pay **t** to the emperor,
Ro 13: 7 **t** to whom **t** are due,

TEACH → TAUGHT, TEACHER, TEACHERS, TEACHING

Dt 6: 1 to **t** you to observe in the land that
Ps 90:12 So **t** us to count our days that we
Jer 31:34 No longer shall they **t** one another,
Jn 14:26 will **t** you everything,
Col 3:16 **t** and admonish one another in all
1Ti 2:12 I permit no woman to **t** or
1Jn 2:27 so you do not need anyone to **t** you.

TEACHER → TEACH

Ecc 1: 1 words of the **T,** the son of David,
Mt 10:24 “A disciple is not above the **t,**
Jn 1:38 “Rabbi” (which translated means **T)**
1Ti 3: 2 respectable, hospitable, an apt **t,**

TEACHERS → TEACH

Ps 119:99 more understanding than all my **t,**
1Co 12:28 second prophets, third **t;**
Eph 4:11 evangelists, some pastors and **t,**
Jas 3: 1 Not many of you should become **t,**

TEACHING → TEACH

Mk 1:27 A new **t**—with authority!
Tit 1:11 by **t** for sordid gain what it is not right
2Jn 1: 9 who does not abide in the **t** of Christ,

TEAR → TORN

Mk 2:21 from the old, and a worse **t** is made.
Rev 7:17 God will wipe away every **t** from

TEETH → TOOTH

Mt 8:12 will be weeping and gnashing of **t."**

TEKEL

Da 5:27 T, you have been weighed on the scales

TELL → FORETOLD

Ps 50:12 "If I were hungry, I would not **t** you,
105: 2 **t** of all his wonderful works.
1Co 15:51 Listen, I will **t** you a mystery!

TEMPERATE

1Ti 3: 2 married only once, **t,** sensible,
Tit 2: 2 Tell the older men to be **t,** serious,

TEMPLE

1Sa 3: 3 Samuel was lying down in the **t** of the
2Ch 2:12 who will build a **t** for the LORD,
Ps 11: 4 The LORD is in his holy **t;**
Mt 4: 5 placed him on the pinnacle of the **t,**
12: 6 something greater than the **t** is here.
Jn 2:21 was speaking of the **t** of his body.
1Co 3:16 you are God's **t** and that God's Spirit
Eph 2:21 and grows into a holy **t** in the Lord;
Rev 21:22 its **t** is the Lord God the Almighty and
1Mc 4:48 sanctuary and the interior of the **t,**

TEMPTATION* → TEMPTED, TEMPTER

1Ti 6: 9 who want to be rich into **t** and
Jas 1:12 Blessed is anyone who endures **t.**

TEMPTED → TEMPTATION

Mk 1:13 wilderness forty days, **t** by Satan;
Gal 6: 1 care that you yourselves are not **t.**

TEMPTER* → TEMPTATION

Mt 4: 3 The **t** came and said to him,
1Th 3: 5 that somehow the **t** had tempted you

TEN → TENTH

Ex 34:28 the covenant, the **t** commandments.
Da 7:24 out of this kingdom **t** kings shall arise,
Mt 25: 1 **T** bridesmaids took their lamps and
Rev 17:12 the **t** horns that you saw are **t** kings

TENDER → TENDERHEARTED

Hos 11: 8 my compassion grows warm and **t.**
Lk 1:78 By the **t** mercy of our God,

TENDERHEARTED* → HEART, TENDER

Eph 4:32 **t,** forgiving one another,

TENT

Ex 27:21 the **t** of meeting, outside the curtain
2Sa 7: 2 but the ark of God stays in a **t."**
2Co 5: 1 the earthly **t** we live in is destroyed,

TENTH → TEN

Ge 14:20 Abram gave him one **t** of everything
Isa 6:13 Even if a **t** part remain in it,

TERROR

Ex 23:27 I will send my **t** in front of you,
Ps 91: 5 You will not fear the **t** of the night,
Ro 13: 3 rulers are not a **t** to good conduct,

TEST → TESTED, TESTING

Dt 6:16 not put the LORD your God to the **t,**
Lk 4:12 not put the Lord your God to the **t.'**
10:25 then a lawyer stood up to **t** Jesus.
2Co 13: 5 indeed, you fail to meet the **t!**
1Jn 4: 1 **t** the spirits to see whether they are
Sir 37:27 My child, **t** yourself while you live;

TESTED → TEST

Ge 22: 1 After these things God **t** Abraham.
Ps 78:41 They **t** God again and again,
Heb 4:15 been **t** as we are, yet without sin.

TESTIFIED → TESTIFY

Jn 1:15 (John **t** to him and cried out,
1Pe 1:11 it **t** in advance to the sufferings

TESTIFIES → TESTIFY

1Jn 5: 6 Spirit is the one that **t,**

TESTIFY → TESTIFIED, TESTIFIES, TESTIMONY

Jn 15:26 he will **t** on my behalf.
1Jn 5: 7 There are three that **t:**

TESTIMONY → TESTIFY

Nu 35:30 put to death on the **t** of a single
Mk 14:59 on this point their **t** did not agree.
Rev 1: 9 the word of God and the **t** of Jesus.

TESTING → TEST

1Co 10:13 No **t** has overtaken you that is not
Jas 1: 3 **t** of your faith produces endurance;

THADDAEUS* → =JUDAS

Apostle (Mt 10:3; Mk 3:18); probably also known as Judas son of James (Lk 6:16; Ac 1:13).

THANK → THANKS, THANKSGIVING

2Ch 29:31 bring sacrifices and **t** offerings to
Ps 52: 9 I will **t** you forever,
Sir 35: 4 gives alms sacrifices a **t** offering.

THANKS → THANK

1Ch 16: 8 give **t** to the LORD, call on his name,
Ps 107: 1 O give **t** to the LORD, for he is good;
Ro 1:21 not honor him as God or give **t** to
1Co 11:24 and when he had given **t,**
2Co 9:15 **T** be to God for his indescribable
Rev 4: 9 give glory and honor and **t** to

THANKSGIVING → THANK

Lev 7:12 If you offer it for **t,**
Ps 50:14 Offer to God a sacrifice of **t,**
Php 4: 6 with **t** let your requests be made known
Rev 7:12 glory and wisdom and **t** and honor

THEFT → THIEF

Mt 15:19 fornication, **t,** false witness, slander.

THEFTS* → THIEF

Rev 9:21 or their fornication or their **t.**

THIEF → THEFT, THEFTS, THIEVES

Ex 22: 1 The **t** shall make restitution,
Jn 10:10 The **t** comes only to steal and kill
1Th 5: 2 day of the Lord will come like a **t** in
Rev 16:15 ("See, I am coming like a **t!**

THIEVES → THIEF

Mt 6:19 and where **t** break in and steal;
Eph 4:28 **T** must give up stealing;

THINK → THINKING, THOUGHT, THOUGHTS

Ro 12: 3 not to **t** of yourself more highly than
1Co 10:12 So if you **t** you are standing,

THINKING → THINK

Ro 1:21 but they became futile in their **t,**
1Co 14:20 infants in evil, but in **t** be adults.

THIRD → THREE

Hos 6: 2 on the **t** day he will raise us up,
Mt 26:44 and prayed for the **t** time,
Lk 18:33 and on the **t** day he will rise again."
2Co 12: 2 was caught up to the **t** heaven—

THIRST → THIRSTY

Mt 5: 6 who hunger and **t** for righteousness,
Rev 7:16 will hunger no more, and **t** no more;

THIRSTY → THIRST

Mt 25:35 I was **t** and you gave me something
Jn 6:35 believes in me will never be **t.**
Rev 22:17 And let everyone who is **t** come.

THOMAS*

Apostle (Mt 10:3; Mk 3:18; Lk 6:15; Jn 11:16; 14:5; 21:2; Ac 1:13). Doubted resurrection (Jn 20:24-28).

THORN → THORNS

2Co 12: 7 a **t** was given me in the flesh,

THORNS → THORN

Ge 3:18 **t** and thistles it shall bring forth for
Mt 13: 7 Other seeds fell among **t,**
Jn 19: 2 the soldiers wove a crown of **t** and

THOUGHT → THINK

1Co 13:11 I spoke like a child, I **t** like a child,
2Co 10: 5 take every **t** captive to obey Christ.

THOUGHTS → THINK

Isa 55: 8 For my **t** are not your **t,**
1Co 3:20 "The Lord knows the **t** of the wise,
Heb 4:12 judge the **t** and intentions of the heart.

THOUSAND → THOUSANDS

Ps 50:10 the cattle on a **t** hills.
90: 4 **t** years in your sight are like yesterday
2Pe 3: 8 one day is like a **t** years, and a **t** years
Rev 20: 4 and reigned with Christ a **t** years.

THOUSANDS → THOUSAND

1Sa 18: 7 has killed his **t,** and David his ten **t."**
Da 7:10 A thousand **t** served him,
Rev 5:11 myriads of myriads and **t** of **t,**

THREE → THIRD

Ge 18: 2 and saw **t** men standing near him.
Ex 23:14 **T** times in the year you shall hold a
Mt 18:20 two or **t** are gathered in my name,
26:34 you will deny me **t** times."
Mk 8:31 be killed, and after **t** days rise again.
2Co 12: 8 **T** times I appealed to the Lord

1Jn 5: 7 There are **t** that testify:

THRONE → THRONES

2Sa 7:13 the **t** of his kingdom forever.
Ps 45: 6 Your **t,** O God, endures forever
Isa 6: 1 I saw the Lord sitting on a **t,** high
Jer 33:21 not have a son to reign on his **t,**
Mt 19:28 the Son of Man is seated on the **t**
Heb 4:16 approach the **t** of grace with boldness,
12: 2 his seat at the right hand of the **t**
Rev 4:10 they cast their crowns before the **t,**
20:11 I saw a great white **t** and the one

THRONES → THRONE

Da 7: 9 **t** were set in place,
Rev 4: 4 Around the throne are twenty-four **t,**

THROW → THROWN

Ex 1:22 Hebrews you shall **t** into the Nile,
Mt 7: 6 do not **t** your pearls before swine,

THROWN → THROW

Ex 15: 1 horse and rider he has **t** into the sea.
Da 3:21 **t** into the furnace of blazing fire.
6:12 shall be **t** into a den of lions?"
Rev 20:10 **t** into the lake of fire and sulfur,

THUMMIM

Ex 28:30 you shall put the Urim and the **T,**

THUNDER → THUNDERS

Ex 9:23 and the LORD sent **t** and hail,
Rev 4: 5 and rumblings and peals of **t,**

THUNDERS → THUNDER

Rev 10: 3 he shouted, the seven **t** sounded.

TIBNI*

King of Israel (1Ki 16:21-22).

TIE

Pr 6:21 **t** them around your neck.
Mt 23: 4 **t** up heavy burdens, hard to bear,

TIME → TIMES

Est 4:14 dignity for just such a **t** as this."
Ecc 3: 1 a **t** for every matter under heaven:
Da 7:25 for a **t,** two times, and half a **t.**
Ro 5: 6 the right **t** Christ died for the ungodly.
2Co 6: 2 See, now is the acceptable **t;**
Gal 4: 4 when the fullness of **t** had come,
Col 4: 5 making the most of the **t.**
Rev 12:14 for a **t,** and times, and half a **t.**
22:10 of this book, for the **t** is near.

TIMES → TIME

Jos 6: 4 march around the city seven **t,**
Mt 16: 3 cannot interpret the signs of the **t.**
18:22 seven **t,** but, I tell you, seventy-seven **t.**
Mk 14:30 you will deny me three **t."**
Sir 20:12 but pay for it seven **t** over.

TIMOTHY

Believer from Lystra (Ac 16:1). Joined Paul on second missionary journey (Ac 16-20). Sent to settle problems at Corinth (1Co 4:17; 16:10). Led church at Ephesus (1Ti 1:3). Co-writer with Paul (1Th 1:1; 2Th 1:1; Phm 1).

TITHE

Dt 12:17 the **t** of your grain, your wine, and
Mal 3:10 Bring the full **t** into the storehouse,

TITUS

Gentile co-worker of Paul (Gal 2:1-3; 2Ti 4:10); sent to Corinth (2Co 2:13; 7-8; 12:18), Crete (Tit 1:4-5).

TOBIAH

Enemy of Nehemiah (Ne 2:10-19; 4; 6; 13:4-9).

TOBIT

Tob 1: 1 This book tells the story of **T**

TODAY

Dt 30:15 set before you **t** life and prosperity,
Ps 2: 7 my son; **t** I have begotten you.
Lk 23:43 **t** you will be with me in Paradise."
Heb 1: 5 my Son; **t** I have begotten you"?
13: 8 Christ is the same yesterday and **t** and

TOGETHER

Mt 19: 6 God has joined **t,** let no one separate."
Eph 2: 5 made us alive **t** with Christ—

TOLA

A judge of Israel (Jdg 10:1-2).

TOMB

Mk 15:46 laid it in a **t** that had been hewn out
Lk 24: 2 the stone rolled away from the **t, TOMORROW**
Isa 22:13 "Let us eat and drink, for **t** we die."
Mt 6:34 "So do not worry about **t,**
Jas 4:14 do not even know what **t** will bring.

TONGUE → DOUBLE-TONGUED, TONGUES

Ex 4:10 I am slow of speech and slow of **t."**
Ps 139: 4 before a word is on my **t,** O LORD,
Pr 18:21 Death and life are in the power of the **t,**
Isa 45:23 shall bow, every **t** shall swear."
1Co 14:19 than ten thousand words in a **t.**
Php 2:11 every **t** should confess that Jesus Christ
Jas 3: 8 but no one can tame the **t—**
Sir 20:18 is better than a slip of the **t;**
23: 7 DISCIPLINE OF THE T

TONGUES → TONGUE

Ac 2: 3 Divided **t,** as of fire, appeared
1Co 12:10 of **t,** to another the interpretation of **t.**
14: 5 in **t,** unless someone interprets,

TOOTH → TEETH

Ex 21:24 **t** for **t,** hand for hand, foot for foot,
Mt 5:38 ‘An eye for an eye and a **t** for a **t.’**

TORCHES

Da 10: 6 lightning, his eyes like flaming **t,**
Rev 4: 5 of the throne burn seven flaming **t,**

TORMENTED

Rev 20:10 they will be **t** day and night forever

TORN → TEAR

1Sa 28:17 has **t** the kingdom out of your hand,
Lk 23:45 curtain of the temple was **t** in two.

TORTURED

Mt 18:34 handed him over to be **t** until
Heb 11:35 were **t,** refusing to accept release,

TOUCH

Ge 3: 3 nor shall you **t** it, or you shall die.’”
Mt 9:21 only **t** his cloak, I will be made well.
Lk 24:39 **T** me and see;
Col 2:21 not handle, Do not taste, Do not **t”?**

TOWER

Ge 11: 4 and a **t** with its top in the heavens,
Pr 18:10 The name of the LORD is a strong **t;**

TRADITION

Mt 15: 2 disciples break the **t** of the elders?
Col 2: 8 empty deceit, according to human **t,**

TRAIN → TRAINING

Pr 22: 6 **T** children in the right way, and
1Ti 4: 7 **T** yourself in godliness,

TRAINING → TRAIN

1Ti 4: 8 while physical **t** is of some value,
2Ti 3:16 and for **t** in righteousness,

TRAITOR
Lk 6:16 and Judas Iscariot, who became a **t.**

TRANSFIGURED
Mt 17: 2 And he was **t** before them,

TRANSFORM* → TRANSFORMED
Php 3:21 will **t** the body of our humiliation

TRANSFORMED → TRANSFORM
Ro 12: 2 be **t** by the renewing of your minds,
2Co 3:18 are being **t** into the same image

TRANSGRESSION → TRANSGRESSIONS, TRANSGRESSORS
Ex 23:21 for he will not pardon your **t;**
Da 9:24 to finish the **t,** to put an end to sin,
Gal 6: 1 if anyone is detected in a **t,**

TRANSGRESSIONS → TRANSGRESSION
Ps 103:12 so far he removes our **t** from us.
Isa 53: 5 But he was wounded for our **t,**

TRANSGRESSORS → TRANSGRESSION
Ps 51:13 Then I will teach **t** your ways,
Isa 53:12 and was numbered with the **t;**

TRAP
Lk 20:20 in order to **t** him by what he said,
Ro 11: 9 their table become a snare and a **t,**

TREAD → TREADING
Mic 7:19 he will **t** our iniquities under foot.
Rev 19:15 he will **t** the wine press of the fury

TREADING → TREAD
Dt 25: 4 not muzzle an ox while it is **t** out

1Co 9: 9 not muzzle an ox while it is **t** out

TREASURE → TREASURED, TREASURES

Ps 119:11 I **t** your word in my heart,
Mt 6:21 where your **t** is, there your heart
2Co 4: 7 But we have this **t** in clay jars,
2Ti 1:14 Guard the good **t** entrusted to you,

TREASURED → TREASURE

Ex 19: 5 be my **t** possession out of all the

TREASURES → TREASURE

Col 2: 3 are hidden all the **t** of wisdom

TREE → TREES

Ge 3:24 to guard the way to the **t** of life.
Dt 21:23 hung on a **t** is under God's curse.
Mt 12:33 for the **t** is known by its fruit.
Ac 5:30 had killed by hanging him on a **t.**
Ro 11:24 grafted back into their own olive **t.**
Rev 22: 2 the **t** of life with its twelve kinds

TREES → TREE

Ps 96:12 all the **t** of the forest sing for joy
Zec 4:11 "What are these two olive **t** on the
Rev 11: 4 two olive **t** and the two lampstands

TREMBLE → TREMBLED, TREMBLING

Ps 114: 7 **T,** O earth, at the presence of the LORD
Hab 3: 6 he looked and made the nations **t.**

TREMBLED → TREMBLE

Ex 20:18 they were afraid and **t** and stood at

TREMBLING → TREMBLE

Ps 2:11 Serve the LORD with fear, with **t**
Php 2:12 your own salvation with fear and **t;**

TRESPASS → TRESPASSES

Ro 5:15 But the free gift is not like the **t.**

TRESPASSES → TRESPASS

Mt 6:14 For if you forgive others their **t,**
2Co 5:19 not counting their **t** against them,

TRIAL → TRIALS

Lk 11: 4 do not bring us to the time of **t."**
2Pe 2: 9 knows how to rescue the godly from **t,**
Rev 3:10 I will keep you from the hour of **t**

TRIALS → TRIAL

Jas 1: 2 whenever you face **t** of any kind,
1Pe 1: 6 you have had to suffer various **t,**

TRIBE → TRIBES

Nu 1: 4 A man from each **t** shall be with you
Ps 78:68 but he chose the **t** of Judah,
Rev 5: 5 See, the Lion of the **t** of Judah,

TRIBES → TRIBE

Ge 49:28 All these are the twelve **t** of Israel,
Ex 24: 4 to the twelve **t** of Israel.
Mt 19:28 judging the twelve **t** of Israel.
Rev 21:12 inscribed the names of the twelve **t**

TRIUMPH → TRIUMPHAL, TRIUMPHS

Ps 112: 8 they will look in **t** on their foes.
Pr 28:12 the righteous **t,** there is great glory,

TRIUMPHAL* → TRIUMPH

2Co 2:14 Christ always leads us in **t** procession,

TRIUMPHS → TRIUMPH

Jas 2:13 mercy **t** over judgment.

TROUBLE → TROUBLED

Job 14: 1 few of days and full of **t,**
Ps 9: 9 a stronghold in times of **t.**

Pr 11: 8 The righteous are delivered from **t,**
Isa 33: 2 our salvation in the time of **t.**
Mt 6:34 Today's **t** is enough for today.
Sir 51:10 do not forsake me in the days of **t,**

TROUBLED → TROUBLE
Jn 14: 1 "Do not let your hearts be **t.**

TRUE → TRUTH
Ps 119:151 and all your commandments are **t.**
Jn 1: 9 The **t** light, which enlightens
21:24 and we know that his testimony is **t.**
Ro 3: 4 everyone is a liar, let God be proved **t,**
1Jn 5:20 He is the **t** God and eternal life.
Rev 3:14 the Amen, the faithful and **t** witness,
19:11 Its rider is called Faithful and **T,**
22: 6 "These words are trustworthy and **t,**

TRUMPET → TRUMPETS
Ex 19:16 a blast of a **t** so loud that all the
Joel 2:15 Blow the **t** in Zion; sanctify a fast;
1Co 15:52 twinkling of an eye, at the last **t.**
1Th 4:16 and with the sound of God's **t,**

TRUMPETS → TRUMPET
Nu 10: 2 Make two silver **t;** you shall make
Rev 8: 2 and seven **t** were given to them.

TRUST → ENTRUST, ENTRUSTED, TRUSTED, TRUSTEES, TRUSTS, TRUSTWORTHY
Ps 9:10 know your name put their **t** in you,
37: 3 **T** in the LORD, and do good;
119:42 for I **t** in your word.
Pr 3: 5 **T** in the LORD with all your heart,
Isa 12: 2 Surely God is my salvation; I will **t,**
Jer 17: 7 Blessed are those who **t** in the LORD,
Heb 2:13 And again, "I will put my **t** in him."
Sir 2: 6 **T** in him, and he will help you;

TRUSTED → TRUST

Ps 22: 4 they **t,** and you delivered them.
Da 3:28 delivered his servants who **t** in him.
6:23 because he had **t** in his God.
Sus 1:35 for her heart **t** in the Lord.

TRUSTS → TRUST

Ps 86: 2 save your servant who **t** in you.
Mt 27:43 He **t** in God; let God deliver him

TRUSTWORTHY → TRUST

Ps 111: 7 and just; all his precepts are **t.**
Rev 22: 6 “These words are **t** and true,
1Mc 14:41 until a **t** prophet should arise,

TRUTH → TRUE

Ps 25: 5 Lead me in your **t,** and teach me,
119:142 and your law is the **t.**
Pr 23:23 Buy **t,** and do not sell it;
Jn 1:17 grace and **t** came through Jesus Christ.
4:23 worship the Father in spirit and **t,**
8:32 and the **t** will make you free.”
14: 6 “I am the way, and the **t,** and the life.
14:17 This is the Spirit of **t,**
Eph 4:15 But speaking the **t** in love,
2Ti 2:15 rightly explaining the word of **t.**
Tob 3: 2 all your ways are mercy and **t;**

TUNIC

Lk 9: 3 nor money—not even an extra **t.**
Jn 19:23 **t** was seamless, woven in one piece

TURN → TURNED

Ex 32:12 **T** from your fierce wrath;
Jos 1: 7 do not **t** from it to the right hand or
Isa 6:10 and **t** and be healed.”
45:22 **T** to me and be saved,
Mal 4: 6 He will **t** the hearts of parents to their
Lk 1:17 **t** the hearts of parents to their children

TURNED → TURN

Dt 23: 5 your God **t** the curse into a blessing
Isa 53: 6 we have all **t** to our own way,
Ro 3:12 All have **t** aside, together they have

TWELVE

Ge 49:28 All these are the **t** tribes of Israel,
Ex 24: 4 the mountain, and set up **t** pillars,
Jos 4: 3 'Take **t** stones from here out of the
Mt 10: 1 Jesus summoned his **t** disciples
Lk 9:17 **t** baskets of broken pieces.
Rev 21:12 inscribed the names of the **t** tribes
22: 2 tree of life with its **t** kinds of fruit,

TWINKLING*

1Co 15:52 in the **t** of an eye, at the last trumpet

TWO → TWICE, TWO-EDGED

Ge 1:16 God made the **t** great lights—
6:19 bring **t** of every kind into the ark,
Ex 31:18 the **t** tablets of the covenant,
Dt 17: 6 of **t** or three witnesses the death
Mt 6:24 "No one can serve **t** masters;
19: 5 and the **t** shall become one flesh'?

TWO-EDGED → TWO

Heb 4:12 sharper than any **t** sword,
Rev 1:16 his mouth came a sharp, **t** sword,

TYRE

1Ki 5: 1 King Hiram of **T** sent his servants to
Eze 28:12 a lamentation over the king of **T,**
Mt 11:22 be more tolerable for **T** and Sidon

U

UNBELIEF → UNBELIEVER, UNBELIEVERS

Mk 6: 6 And he was amazed at their **u.**
9:24 cried out, “I believe; help my **u!”**
Ro 11:20 were broken off because of their **u,**
1Ti 1:13 because I had acted ignorantly in **u,**

UNBELIEVER → UNBELIEF
1Co 10:27 If an **u** invites you to a meal and
2Co 6:15 does a believer share with an **u?**

UNBELIEVERS → UNBELIEF
2Co 6:14 Do not be mismatched with **u.**
2Es 15: 4 For all **u** shall die in their unbelief.

UNCHASTITY*
Mt 5:32 except on the ground of **u,**
19: 9 divorces his wife, except for **u,**

UNCIRCUMCISED → UNCIRCUMCISION
Ex 12:48 But no **u** person shall eat of it;
Ac 7:51 people, **u** in heart and ears,
Ro 4:11 he had by faith while he was still **u.**
Col 3:11 circumcised and **u,** barbarian,
1Mc 1:48 and to leave their sons **u.**

UNCIRCUMCISION → UNCIRCUMCISED
1Co 7:19 Circumcision is nothing, and **u** is
Gal 5: 6 neither circumcision nor **u** counts

UNCLEAN → UNCLEANNESS
Lev 5: 2 when any of you touch any **u** thing
Isa 52:11 Touch no **u** thing;
Mk 3:11 Whenever the **u** spirits saw him,
Rev 21:27 But nothing **u** will enter it,

UNDER
Ps 8: 6 you have put all things **u** their feet,
Ac 4:12 for there is no other name **u** heaven
Ro 6:14 since you are not **u** law but **u** grace.
Eph 1:22 And he has put all things **u** his feet

UNDERSTAND → UNDERSTANDING

Job 42: 3 I have uttered what I did not **u,**
Pr 2: 5 then you will **u** the fear of the LORD
Hos 14: 9 Those who are wise **u** these things;
Mt 13:15 and **u** with their heart and turn—
Lk 24:45 opened their minds to **u** the scriptures,
Ac 8:30 “Do you **u** what you are reading?”
Eph 5:17 but **u** what the will of the Lord is.

UNDERSTANDING → UNDERSTAND

Ex 36: 1 has given skill and **u** to know how
Pr 2: 6 from his mouth come knowledge and **u**
Isa 40:14 and showed him the way of **u?**
Lk 2:47 heard him were amazed at his **u**
Php 4: 7 peace of God, which surpasses all **u,**
2Ti 2: 7 Lord will give you **u** in all things.

UNEXPECTED

Mt 24:44 Son of Man is coming at an **u** hour.

UNFAITHFUL → UNFAITHFULNESS

Ro 3: 3 What if some were **u?**

UNFAITHFULNESS → UNFAITHFUL

1Ch 9: 1 exile in Babylon because of their **u.**

UNGODLY

Ro 5: 6 the right time Christ died for the **u.**
2Pe 2: 6 example of what is coming to the **u;**
Sir 12: 5 but do not give to the **u;**

UNINTENTIONALLY

Lev 4: 2 When anyone sins **u** in any of
Nu 15:22 if you **u** fail to observe all these

UNITY

Ps 133: 1 when kindred live together in **u!**
Eph 4: 3 to maintain the **u** of the Spirit in the

UNJUST

Ro 3: 5 That God is **u** to inflict wrath on us?
Heb 6:10 For God is not **u;** he will

UNLEAVENED

Ex 12:17 shall observe the festival of **u** bread,
Mt 26:17 first day of **U** Bread the disciples

UNPRODUCTIVE*

1Co 14:14 my spirit prays but my mind is **u.**
Tit 3:14 so that they may not be **u.**

UNRIGHTEOUS → UNRIGHTEOUSNESS

Mt 5:45 rain on the righteous and on the **u.**
2Pe 2: 9 **u** under punishment until the day

UNRIGHTEOUSNESS → UNRIGHTEOUS

Ps 92:15 and there is no **u** in him.
1Jn 1: 9 and cleanse us from all **u.**

UPHOLD

Isa 42: 1 my servant, whom I **u,** my chosen,
Ro 3:31 On the contrary, we **u** the law.

UPRIGHT

Job 1: 1 That man was blameless and **u,**
Ps 7:10 God is my shield, who saves the **u**
Tit 1: 8 a lover of goodness, prudent, **u, UR**
Ge 15: 7 LORD who brought you from **U** of

URIAH

Hittite husband of Bathsheba, killed (2Sa 11).

URIM

Ex 28:30 of judgment you shall put the **U**

USE → USEFUL

Ex 20: 7 not make wrongful **u** of the name of

Gal 5:13 only do not **u** your freedom as an
2Ti 2:20 for special **u,** some for ordinary.

USEFUL → USE
Eph 4:29 but only what is **u** for building up,
2Ti 3:16 scripture is inspired by God and is **u**

UZZIAH → =AZARIAH
Son of Amaziah; king of Judah also known as Azariah (2Ki 15:1-7; 1Ch 6:24; 2Ch 26). Struck with leprosy because of pride (2Ch 26:16-23).

V

VAIN → VANITY
Lev 26:16 You shall sow your seed in **v,**
Ps 2: 1 and the peoples plot in **v?**
Mt 15: 9 in **v** do they worship me,
Php 2:16 that I did not run in **v** or labor in **v.**

VALLEY
Ps 23: 4 through the darkest **v,** I fear no evil;
Isa 40: 4 Every **v** shall be lifted up,
Joel 3:14 multitudes, in the **v** of decision!
Lk 3: 5 Every **v** shall be filled, and every

VALUE
Mt 13:46 on finding one pearl of great **v,**
Ro 3: 1 Or what is the **v** of circumcision?
1Ti 4: 8 while physical training is of some **v,**

VANITY → VAIN
Ecc 1: 2 **v** of vanities! All is **v.**
12: 8 **V** of vanities, says the Teacher; all is **v.**

VASHTI
Persian queen replaced by Esther (Est 1-2; AdE 1-2).

VEIL

Ex 34:33 he put a **v** on his face;
2Co 3:15 a **v** lies over their minds;

VENGEANCE → AVENGE, AVENGER, AVENGING
Ps 94: 1 O LORD, you God of **v,**
Isa 34: 8 For the LORD has a day of **v,**
Na 1: 2 the LORD takes **v** on his adversaries

VICTORY
Pr 21:31 but the **v** belongs to the LORD.
1Co 15:54 Death has been swallowed up in **v."**
1Jn 5: 4 the **v** that conquers the world, our faith.

VINDICATE → VINDICATED
Ps 26: 1 **V** me, O LORD, for I have walked
135:14 For the LORD will **v** his people,

VINDICATED → VINDICATE
Job 13:18 I know that I shall be **v.**
Mt 11:19 Yet wisdom is **v** by her deeds."
1Ti 3:16 He was revealed in flesh, **v** in spirit,

VINE → VINEYARD
Ps 80: 8 You brought a **v** out of Egypt;
Jer 2:21 Yet I planted you as a choice **v,**
Jn 15: 1 "I am the true **v,** and my Father is
Rev 14:18 gather the clusters of the **v** of the

VINEYARD → VINE
1Ki 21: 1 Naboth the Jezreelite had a **v** in
Isa 5: 1 had a **v** on a very fertile hill.
Mt 21:33 a landowner who planted a **v,**

VIOLENCE → VIOLENT
Ge 6:11 and the earth was filled with **v.**
Isa 53: 9 although he had done no **v,**
Hab 2:17 because of human bloodshed and **v**

VIOLENT → VIOLENCE

1Ti 3: 3 not **v** but gentle, not quarrelsome,
Tit 1: 7 or addicted to wine or **v** or greedy

VIPERS

Mt 23:33 You snakes, you brood of **v!**
Ro 3:13 venom of **v** is under their lips."

VIRGIN

Jer 31:21 Return, O **v** Israel, return to these
Mt 1:23 the **v** shall conceive and bear a son,
Lk 1:34 "How can this be, since I am a **v?"**
2Co 11: 2 present you as a chaste **v** to Christ.

VISION → VISIONS

Isa 22: 1 oracle concerning the valley of **v.**
Da 8:26 As for you, seal up the **v,**
Ac 26:19 not disobedient to the heavenly **v,**

VISIONS → VISION

Nu 12: 6 make myself known to them in **v;**
Eze 1: 1 were opened, and I saw **v** of God.
Da 1:17 Daniel also had insight into all **v**
Joel 2:28 and your young men shall see **v.**
Ac 2:17 and your young men shall see **v,**

VOICE

Isa 40: 3 A **v** cries out: "In the wilderness
Jn 1:23 **v** of one crying out in the wilderness
10: 3 and the sheep hear his **v.**
Heb 3: 7 says, "Today, if you hear his **v,**
Rev 3:20 if you hear my **v** and open the door,

VOID

Ge 1: 2 the earth was a formless **v**
Mt 15: 6 you make **v** the word of God.

VOW → VOWS

Ecc 5: 4 Fulfill what you **v.**
Sir 18:23 Before making a **v,** prepare yourself

VOWS → VOW

Ps 22:25 my **v** I will pay before those who fear

W

WAGES

Ro 6:23 For the **w** of sin is death,

WAIT → WAITS

Ps 27:14 **W** for the LORD; be strong,
La 3:26 should **w** quietly for the salvation of
Hab 2: 3 If it seems to tarry, **w** for it;
Ro 8:23 while we **w** for adoption,
1Th 1:10 to **w** for his Son from heaven,
Sir 2: 7 fear the Lord, **w** for his mercy;

WAITS → WAIT

Ps 130: 6 my soul **w** for the Lord more than
Ro 8:19 the creation **w** with eager longing

WALK → WALKED

Ge 17: 1 **w** before me, and be blameless.
Dt 10:12 to **w** in all his ways, to love him,
Ps 23: 4 I **w** through the darkest valley, I fear no
Isa 2: 5 let us **w** in the light of the LORD!
40:31 they shall **w** and not faint.
Jer 6:16 **w** in it, and find rest for your souls.
Jn 8:12 follows me will never **w** in darkness
2Co 5: 7 for we **w** by faith, not by sight.
Rev 21:24 The nations will **w** by its light,

WALKED → WALK

Ge 5:24 Enoch **w** with God; then he was no

WALL

Jos 6:20 shout, and the **w** fell down flat;
Ne 2:17 let us rebuild the **w** of Jerusalem,

Zec 2: 5 I will be a **w** of fire all around it,
Eph 2:14 has broken down the dividing **w,**

WANT → WANTING
Ps 23: 1 LORD is my shepherd, I shall not **w.**
Php 3:10 I **w** to know Christ and the power

WANTING → WANT
2Pe 3: 9 not **w** any to perish, but all to come to

WAR → WARRIOR, WARS
Ecc 3: 8 a time for **w,** and a time for peace.
Da 9:26 and to the end there shall be **w.**
Ro 7:23 in my members another law at **w**
Rev 19:11 righteousness he judges and makes **w.**

WARRIOR → WAR
Ex 15: 3 LORD is a **w;** the LORD is his name.

WARS → WAR
Mt 24: 6 you will hear of **w** and rumors of **w;**

WASH → WASHED
Ps 51: 7 **w** me, and I shall be whiter than snow.
Jn 13: 5 and began to **w** the disciples' feet
Rev 22:14 Blessed are those who **w** their robes,

WASHED → WASH
1Co 6:11 you were **w,** you were sanctified,
2Pe 2:22 sow is **w** only to wallow in the mud.

WATCH → WATCHES
Lk 2: 8 keeping **w** over their flock by night.
Heb 13:17 they are keeping **w** over your souls

WATCHES → WATCH
Ps 1: 6 LORD **w** over the way of the righteous,
Wis 3: 9 and he **w** over his elect.

WATER → WATERS

Ex 17: 1 no **w** for the people to drink.
Nu 20: 2 there was no **w** for the congregation;
Jer 2:13 the fountain of living **w,**
Eze 36:25 I will sprinkle clean **w** upon you,
Mk 1: 8 I have baptized you with **w;**
Jn 2: 9 tasted the **w** that had become wine,
3: 5 without being born of **w** and Spirit.
4:10 he would have given you living **w."**
1Jn 5: 6 the one who came by **w** and blood,
Rev 22: 1 showed me the river of the **w** of life,

WATERS → WATER

Ge 7: 7 the ark to escape the **w** of the flood.
Ex 14:21 dry land; and the **w** were divided.
Ecc 11: 1 Send out your bread upon the **w,**
Isa 55: 1 who thirsts, come to the **w;**

WAVERING

Heb 10:23 confession of our hope without **w,**
Jude 1:22 have mercy on some who are **w;**

WAY → WAYS

Ps 1: 6 watches over the **w** of the righteous,
86:11 Teach me your **w,** O LORD,
Pr 12:15 Fools think their own **w** is right,
22: 6 Train children in the right **w,**
Isa 40: 3 wilderness prepare the **w** of the LORD,
Mal 3: 1 sending my messenger to prepare the **w**
Mt 3: 3 'Prepare the **w** of the Lord,
Jn 14: 6 "I am the **w,** and the truth, and the life.
Ac 9: 2 found any who belonged to the **W,**
1Co 12:31 show you a still more excellent **w.**
Heb 10:20 the new and living **w** that he opened

WAYS → WAY

Dt 10:12 to walk in all his **w,** to love him,
Hos 14: 9 For the **w** of the LORD are right,
Rev 15: 3 Just and true are your **w,** King of

Sir 2:15 who love him keep his **w.**

WEAK → WEAKNESS, WEAKNESSES
Mt 26:41 indeed is willing, but the flesh is **w.”**
Ro 14: 1 Welcome those who are **w** in faith,
1Co 1:27 God chose what is **w** in the world
2Co 12:10 whenever I am **w,** then I am strong.

WEAKNESS → WEAK
Ro 8:26 the Spirit helps us in our **w;**
1Co 15:43 It is sown in **w,** it is raised in power.

WEAKNESSES → WEAK
2Co 12:10 I am content with **w,** insults,
Heb 4:15 to sympathize with our **w,**

WEALTH
Ps 49: 6 those who trust in their **w** and boast
Pr 19: 4 **W** brings many friends,
Mt 13:22 and the lure of **w** choke
Rev 5:12 receive power and **w** and wisdom
Sir 5: 1 Do not rely on your **w,**

WEAPONS
Ecc 9:18 Wisdom is better than **w** of war,
2Co 6: 7 the **w** of righteousness for the right

WEAR
Isa 51: 6 the earth will **w** out like a garment,
Mt 6:31 or ‘What will we **w?’**

WEARY
Isa 40:31 they shall run and not be **w,**
Heb 12: 3 you may not grow **w** or lose heart.

WEDDING
Jn 2: 1 there was a **w** in Cana of Galilee,

WEEKS

Ex 34:22 You shall observe the festival of **w,**
Lev 23:15 you shall count off seven **w;**
Da 9:24 “Seventy **w** are decreed for your

WEEP → WEEPING

Ecc 3: 4 a time to **w,** and a time to laugh;
Ro 12:15 **w** with those who **w.**

WEEPING → WEEP

Ps 30: 5 **W** may linger for the night,
Mt 2:18 Rachel **w** for her children;
8:12 will be **w** and gnashing of teeth.”

WEIGHED

1Sa 2: 3 and by him actions are **w.**
Da 5:27 you have been **w** on the scales

WELL

Dt 6: 3 so that it may go **w** with you,
Mt 3:17 with whom I am **w** pleased.”
17: 5 I am **w** pleased; listen to him!”
2Pe 1:17 with whom I am **w** pleased.”

WEST

Ps 103:12 as far as the east is from the **w,**
Isa 43: 5 and from the **w** I will gather you;

WHEAT

Mt 13:25 and sowed weeds among the **w,**
Lk 22:31 demanded to sift all of you like **w,**
Jn 12:24 grain of **w** falls into the earth and dies,

WHIRLWIND → WIND

2Ki 2:11 Elijah ascended in a **w** into heaven.
Na 1: 3 His way is in **w** and storm,

WHITE → WHITER

Da 7: 9 his clothing was **w** as snow,
Mt 5:36 cannot make one hair **w** or black.

Rev 1:14 his hair were **w** as **w** wool, **w** as snow;
20:11 a great **w** throne and the one who sat

WHITER → WHITE
Ps 51: 7 wash me, and I shall be **w** than snow.

WICKED → WICKEDNESS
Ge 13:13 Now the people of Sodom were **w,**
18:23 the righteous with the **w?**
Ps 1: 5 the **w** will not stand in the judgment,
73: 3 I saw the prosperity of the **w.**
Isa 48:22 no peace," says the LORD, "for the **w."**
Eze 18:23 any pleasure in the death of the **w,**
Da 12:10 None of the **w** shall understand,

WICKEDNESS → WICKED
Ge 6: 5 The LORD saw that the **w** of
Ps 45: 7 you love righteousness and hate **w.**
Lk 11:39 inside you are full of greed and **w.**

WIDE
Mt 7:13 the gate is **w** and the road is easy

WIDOW → WIDOWS
Ex 22:22 shall not abuse any **w** or orphan.
Ps 146: 9 he upholds the orphan and the **w,**
1Ti 5: 4 If a **w** has children or grandchildren,
Rev 18: 7 I am no **w,** and I will never see grief

WIDOWS → WIDOW
1Ti 5: 3 Honor **w** who are really **w.**
Jas 1:27 to care for orphans and **w** in their

WIFE → WIVES
Ge 2:24 and his mother and clings to his **w,**
Ex 20:17 shall not covet your neighbor's **w,**
Pr 18:22 who finds a **w** finds a good thing,
Mt 5:32 that anyone who divorces his **w,**
19: 3 to divorce his **w** for any cause?"

Eph 5:28 He who loves his **w** loves himself.
Rev 21: 9 the bride, the **w** of the Lamb."
Tob 8: 6 his **w** Eve as a helper and support.
Sir 26: 3 A good **w** is a great blessing;

WILD

Ex 32:25 saw that the people were running **w**
Mk 1:13 and he was with the **w** beasts;
Ro 11:17 a **w** olive shoot,

WILDERNESS

Isa 40: 3 the **w** prepare the way of the LORD,
Mt 3: 3 voice of one crying out in the **w:**

WILL → FREEWILL, WILLING

Ps 40: 8 I delight to do your **w,** O my God;
143:10 Teach me to do your **w,**
Isa 53:10 it was the **w** of the LORD to crush him
Mt 6:10 Your **w** be done, on earth as it is in
Lk 22:42 yet, not my **w** but yours be done."
Jn 4:34 "My food is to do the **w** of him who
Ro 9:19 For who can resist his **w?"**
Eph 6: 6 doing the **w** of God from the heart.
1Jo 5:14 if we ask anything according to his **w,**

WILLING → WILL

Mt 26:41 spirit indeed is **w,** but the flesh is weak.
Lk 22:42 if you are **w,** remove this cup from

WIND → WHIRLWIND

1Ki 19:11 but the LORD was not in the **w;**
Ps 1: 4 like chaff that the **w** drives away.
Ecc 1:14 all is vanity and a chasing after **w.**
Jn 3: 8 The **w** blows where it chooses,
Ac 2: 2 a sound like the rush of a violent **w,**

WINE

Dt 7:13 your grain and your **w** and your oil,
Ps 104:15 and **w** to gladden the human heart,

Pr 20: 1 **W** is a mocker, strong drink a
SS 1: 2 For your love is better than **w,**
Mt 9:17 is new **w** put into old wineskins;
Jn 2: 9 tasted the water that had become **w,**
Eph 5:18 Do not get drunk with **w,** for that is
Rev 18: 3 have drunk of the **w** of the wrath
Sir 40:20 **W** and music gladden the heart,

WINGS

Ex 19: 4 and how I bore you on eagles' **w**
Ps 17: 8 hide me in the shadow of your **w,**
Mal 4: 2 shall rise, with healing in its **w.**
Lk 13:34 hen gathers her brood under her **w,**

WIPE → WIPED

Isa 25: 8 GOD will **w** away the tears from all faces,
Rev 21: 4 he will **w** every tear from their eyes.

WIPED → WIPE

Ac 3:19 so that your sins may be **w** out,

WISDOM → WISE

Dt 4: 6 will show your **w** and discernment
1Ki 4:29 God gave Solomon very great **w,**
Job 11: 6 the secrets of **w!** For **w** is many-sided.
Pr 1:20 **W** cries out in the street;
9:10 fear of the LORD is the beginning of **w,**
Ecc 1:13 to search out by **w** all that is done
Jer 9:23 Do not let the wise boast in their **w,**
Mt 13:54 this man get this **w** and these deeds
Lk 2:52 Jesus increased in **w** and in years,
Ro 11:33 the depth of the riches and **w** and
1Co 1:19 "I will destroy the **w** of the wise,
Col 2: 3 whom are hidden all the treasures of **w**
Jas 3:17 But the **w** from above is first pure,
Rev 5:12 wealth and **w** and might and honor
Wis 6:12 **W** is radiant and unfading,
Sir 1: 1 All **w** is from the Lord,
24: 1 THE PRAISE OF W

WISE → WISDOM

Dt 4: 6 great nation is a **w** and discerning
Ps 19: 7 are sure, making **w** the simple;
Pr 3: 7 Do not be **w** in your own eyes;
13:20 walks with the **w** becomes **w,**
Ecc 12:11 The sayings of the **w** are like goads,
Da 12: 3 are **w** shall shine like the brightness
Mt 25: 2 were foolish, and five were **w.**
1Co 1:26 not many of you were **w** by human
Eph 5:15 not as unwise people but as **w,**

WITHER → WITHERED, WITHERS

Ps 1: 3 and their leaves do not **w.**
Eze 47:12 Their leaves will not **w** nor their

WITHERED → WITHER

Mt 13: 6 since they had no root, they **w** away.
21:19 And the fig tree **w** at once.

WITHERS → WITHER

Jn 15: 6 is thrown away like a branch and **w;**
1Pe 1:24 The grass **w,** and the flower falls,

WITHHOLD

Ps 84:11 No good thing does the LORD **w** from
Ro 8:32 He who did not **w** his own Son,

WITHOUT

2Ch 18:16 like sheep **w** a shepherd;
Pr 19: 2 Desire **w** knowledge is not good,
Mt 9:36 helpless, like sheep **w** a shepherd.
Jn 3:34 for he gives the Spirit **w** measure.
Eph 2:12 no hope and **w** God in the world.
Heb 4:15 tested as we are, yet **w** sin.

WITNESS → EYEWITNESSES, WITNESSES

Dt 19:15 single **w** shall not suffice to convict
Job 16:19 in fact, my **w** is in heaven,

Ro 2:15 their own conscience also bears **w;**
Rev 1: 5 faithful **w,** the firstborn of the dead,

WITNESSES → WITNESS
Mt 26:60 though many false **w** came forward.
Heb 12: 1 surrounded by so great a cloud of **w,**
Rev 11: 3 my two **w** authority to prophesy

WIVES → WIFE
1Ki 11: 3 and his **w** turned away his heart.
Eph 5:22 **W,** be subject to your husbands as
1Pe 3: 1 **W,** in the same way, accept the

WOE
Mt 23:13 "But **w** to you, scribes and Pharisees
Rev 8:13 **"W, w, w** to the inhabitants of the

WOLF → WOLVES
Isa 11: 6 The **w** shall live with the lamb,
Jn 10:12 sees the **w** coming and leaves the sheep

WOLVES → WOLF
Mt 7:15 but inwardly are ravenous **w.**

WOMAN → WOMEN
Ge 2:22 he made into a **w** and brought her to
3:15 enmity between you and the **w,** Ps 113: 9 He gives the barren **w** a home, Pr 11:16 A gracious **w** gets honor,
31:30 **w** who fears the LORD is to be praised.
Isa 54: 1 of the desolate **w** will be more than
Rev 12: 1 a **w** clothed with the sun,
Jdt 16: 5 foiled them by the hand of a **w.**
Sus 1: 2 a very beautiful **w** and one who feared

WOMB
Job 1:21 Naked I came from my mother's **w,**
Ps 139:13 knit me together in my mother's **w.**
Lk 1:44 the child in my **w** leaped for joy.

WOMEN → WOMAN

Ezr 10: 2 married foreign **w** from the peoples
Mt 24:41 Two **w** will be grinding meal
Lk 1:42 “Blessed are you among **w,**
23:55 **w** who had come with him from
1Pe 3: 5 that the holy **w** who hoped in God

WONDERFUL → WONDERS

Ge 18:14 Is anything too **w** for the LORD?
Jdg 13:18 do you ask my name? It is too **w.”**
Ps 107: 8 for his **w** works to humankind.
Isa 9: 6 named **W** Counselor, Mighty God,

WONDERS → WONDERFUL

Ex 3:20 and strike Egypt with all my **w** that
Ps 136: 4 who alone does great **w,**
Jn 4:48 signs and **w** you will not believe.”
2Th 2: 9 who uses all power, signs, lying **w,**

WOOD

Dt 28:64 serve other gods, of **w** and stone,
1Co 3:12 silver, precious stones, **w,** hay,

WORD → BYWORD, WORDS

Dt 30:14 No, the **w** is very near to you;
1Ki 8:56 not one **w** has failed of all his good
Ps 56: 4 In God, whose **w** I praise,
119:105 Your **w** is a lamp to my feet and
Pr 30: 5 Every **w** of God proves true;
Isa 40: 8 the **w** of our God will stand forever.
55:11 my **w** be that goes out from my mouth;
Mk 4:14 The sower sows the **w.**
Jn 1: 1 In the beginning was the **W,** and the **W** was with God, and the **W** was God.
1:14 the **W** became flesh and lived among
17:17 in the truth; your **w** is truth.
Ro 9: 6 as though the **w** of God had failed.
2Ti 2:15 rightly explaining the **w** of truth.
Jas 1:22 But be doers of the **w,**

1Jn 2: 5 but whoever obeys his **w,**
Rev 19:13 his name is called The **W** of God.

WORDS → WORD

Ex 20: 1 Then God spoke all these **w:**
Dt 11:18 put these **w** of mine in your heart
Ps 5: 1 Give ear to my **w,** O LORD;
Pr 30: 6 not add to his **w,** or else he will rebuke
Hos 6: 5 killed them by the **w** of my mouth,
Mt 24:35 but my **w** will not pass away.
Lk 6:47 hears my **w,** and acts on them.
1Co 2:13 in **w** not taught by human wisdom
Rev 22:19 takes away from the **w** of the book

WORK → WORKS

Ge 2: 2 the seventh day God finished the **w**
Ex 20:10 you shall not do any **w—**
Ps 8: 3 heavens, the **w** of your fingers,
Jn 6:27 Do not **w** for the food that perishes,
Php 1: 6 who began a good **w** among you will
2:12 **w** out your own salvation with fear
2Ti 3:17 equipped for every good **w.**

WORKS → WORK

Ps 8: 6 given them dominion over the **w**
92: 5 How great are your **w,** O LORD!
Gal 2:16 and not by doing the **w** of the law,
5:19 the **w** of the flesh are obvious:
Eph 2: 9 not the result of **w,** so that no one may
1Ti 6:18 to do good, to be rich in good **w,**

WORLD

Ps 9: 8 He judges the **w** with righteousness;
Mt 5:14 “You are the light of the **w.**
16:26 gain the whole **w** but forfeit their life?
Jn 1:10 yet the **w** did not know him.
3:16 loved the **w** that he gave his only Son,
8:12 saying, “I am the light of the **w.**
16:33 courage; I have conquered the **w!”**

1Ti 6: 7 we brought nothing into the **w,**
Jas 4: 4 friend of the **w** becomes an enemy of
1Jn 2: 2 but also for the sins of the whole **w.**
2:15 not love the **w** or the things in the **w.**
Rev 11:15 kingdom of the **w** has become the

WORM

Ps 22: 6 But I am a **w,** and not human;
Mk 9:48 where their **w** never dies,

WORRY

Mt 6:25 do not **w** about your life,
10:19 not **w** about how you are to speak

WORSHIP → WORSHIPED

Ex 20: 5 not bow down to them or **w** them;
Ps 100: 2 **W** the LORD with gladness;
Mt 4: 9 if you will fall down and **w** me."
Jn 4:24 who **w** him must **w** in spirit and truth."
Ro 12: 1 which is your spiritual **w.**
Rev 22: 3 and his servants will **w** him;
Sir 35:10 Be generous when you **w** the Lord,

WORSHIPED → WORSHIP

Mt 28: 9 took hold of his feet, and **w** him.
Rev 5:14 And the elders fell down and **w.**

WORTHY

2Sa 22: 4 LORD, who is **w** to be praised,
Mt 10:38 and follow me is not **w** of me.
Eph 4: 1 to lead a life **w** of the calling
Heb 3: 3 Jesus is **w** of more glory than Moses
Rev 4:11 "You are **w,** our Lord and God,
5:12 **W** is the Lamb that was slaughtered

WOUND → WOUNDS

Ex 21:25 burn for burn, **w** for **w,** stripe for
Rev 13: 3 but its mortal **w** had been healed.

WOUNDS → WOUND

Ps 147: 3 brokenhearted, and binds up their **w.**
1Pe 2:24 by his **w** you have been healed.

WRAPPED

Mk 15:46 the body, **w** it in the linen cloth,
Lk 2: 7 **w** him in bands of cloth,

WRATH

Nu 16:46 For **w** has gone out from the LORD;
Ps 2: 5 Then he will speak to them in his **w,**
6: 1 or discipline me in your **w.**
Pr 15: 1 A soft answer turns away **w,**
Jer 25:15 my hand this cup of the wine of **w,**
La 4:11 The LORD gave full vent to his **w;**
Zep 1:15 That day will be a day of **w,**
Mt 3: 7 you to flee from the **w** to come?
Ro 1:18 **w** of God is revealed from heaven
1Th 1:10 rescues us from the **w** that is coming
Rev 6:17 the great day of their **w** has come,
Sir 16:11 For mercy and **w** are with the Lord;

WRESTLED

Ge 32:24 a man **w** with him until daybreak.

WRITE → WRITING, WRITTEN, WROTE

Ex 34:27 LORD said to Moses: **W** these words;
Nu 17: 2 **W** each man's name on his staff,
Dt 6: 9 **w** them on the doorposts of your house
Pr 7: 3 **w** them on the tablet of your heart.
Jer 31:33 and I will **w** it on their hearts;
Heb 8:10 and **w** them on their hearts,
Rev 21: 5 **"W** this, for these words are trustworthy

WRITING → WRITE

Ex 32:16 and the **w** was the **w** of God,
Da 5: 7 "Whoever can read this **w**
2Es 14:24 prepare for yourself many **w** tablets,

WRITTEN → WRITE

Jos 23: 6 to observe and do all that is **w** in
Da 12: 1 who is found **w** in the book.
Lk 24:44 everything **w** about me in the law
Jn 21:25 if every one of them were **w** down,
Rev 21:27 are **w** in the Lamb's book of life.
2Es 14:44 forty days, ninety-four books were **w.**

WRONG → WRONGDOING, WRONGED

Nu 5: 7 shall make full restitution for the **w,**
Lk 23:41 but this man has done nothing **w."**
Ac 23: 9 "We find nothing **w** with this man.
Ro 13:10 Love does no **w** to a neighbor;

WRONGDOING → DO, WRONG

Ex 23: 2 You shall not follow a majority in **w**
1Jn 5:17 All **w** is sin, but there is sin that is not

WRONGED → WRONG

1Co 6: 7 Why not rather be **w?**

WROTE → WRITE

Ex 24: 4 And Moses **w** down all the words
34:28 he **w** on the tablets the words of the
Jn 5:46 believe me, for he **w** about me.

Y

YEAR → YEARS

Ex 23:14 Three times in the **y** you shall hold
Heb 10: 1 continually offered **y** after **y,**

YEARS → YEAR

Ge 1:14 and for seasons and for days and **y,**
Ex 12:40 in Egypt was four hundred thirty **y.**
Nu 14:34 forty **y,** and you shall know my
2Ch 36:21 it kept sabbath, to fulfill seventy **y.**
Ps 90: 4 For a thousand **y** in your sight are like

Jer 25:12 Then after seventy **y** are completed,
Da 9: 2 of Jerusalem, namely, seventy **y.**
Gal 4:10 and months, and seasons, and **y.**
2Pe 3: 8 the Lord one day is like a thousand **y,**
Rev 20: 2 and bound him for a thousand **y,**

YEAST
Mt 16: 6 beware of the **y** of the Pharisees and
Gal 5: 9 A little **y** leavens the whole batch of

YESTERDAY
Heb 13: 8 Jesus Christ is the same **y** and today

YOKE
Mt 11:30 my **y** is easy, and my burden is light."
Gal 5: 1 not submit again to a **y** of slavery.

YOUNG → YOUTH
Ps 119: 9 can **y** people keep their way pure?
Joel 2:28 and your **y** men shall see visions.
Ac 2:17 and your **y** men shall see visions,

YOUTH → YOUNG
Ps 71: 5 my trust, O LORD, from my **y.**
Ecc 12: 1 Remember your creator in the days of your **y,**

Z

ZACCHAEUS
Lk 19: 2 A man was there named **Z;**

ZEAL → ZEALOUS
Ps 69: 9 **z** for your house that has consumed me
Isa 37:32 The **z** of the LORD of hosts will do this.
Jn 2:17 **"Z** for your house will consume me.
Ro 10: 2 testify that they have a **z** for God,
Php 3: 6 as to **z,** a persecutor of the church;
1Mc 2:26 Thus he burned with **z** for the law,

ZEALOUS → ZEAL

Nu 25:13 because he was **z** for his God,
1Ki 19:10 "I have been very **z** for the LORD,

ZEBULUN

Son of Jacob by Leah (Ge 30:20; 35:23; 1Ch 2:1). Tribe of blessed (Ge 49:13; Dt 33:18-19), numbered (Nu 1:31; 26:27), allotted land (Jos 19:10-16; Eze 48:26), failed to fully possess (Jdg 1:30), supported Deborah (Jdg 4:6-10; 5:14, 18), David (1Ch 12:33), 12,000 from (Rev 7:8).

ZECHARIAH

1. Son of Jeroboam II; king of Israel (2Ki 15:8-12).
2. Post-exilic prophet who encouraged rebuilding of temple (Ezr 5:1; 6:14; Zec 1:1).

ZEDEKIAH → =MATTANIAH

1. False prophet (1Ki 22:11-24; 2Ch 18:10-23).
2. Mattaniah, son of Josiah (1Ch 3:15), made king of Judah by Nebuchadnezzar (2Ki 24:17-25:7; 2Ch 36:10-14; Jer 37-39; 52:1-11).

ZEPHANIAH

Prophet; descendant of Hezekiah (Zep 1:1).

ZERUBBABEL

Descendant of David (1Ch 3:19; Mt 1:3). Led return from exile (Ezr 2:2; Ne 7:7). Governor of Israel; helped rebuild temple (Ezr 3; Hag 1-2; Zec 4).

ZIMRI

King of Israel (1Ki 16:9-20).

ZION

2Sa 5: 7 David took the stronghold of **Z,**
Ps 2: 6 I have set my king on **Z,** my holy hill.
48: 2 is the joy of all the earth, Mount **Z,**
78:68 Mount **Z,** which he loves.
Isa 28:16 I am laying in **Z** a foundation stone,
Mic 4: 2 For out of **Z** shall go forth instruction,
Zec 9: 9 Rejoice greatly, O daughter **Z!**

Mt 21: 5 “Tell the daughter of **Z,**
Ro 11:26 “Out of **Z** will come the Deliverer;
1Pe 2: 6 “See, I am laying in **Z** a stone,
Rev 14: 1 the Lamb, standing on Mount **Z!**

ZIPPORAH*

Daughter of Reuel; wife of Moses (Ex 2:21-22; 4:20-26; 18:1-6).

ZOPHAR*

One of Job’s friends (Job 2:11; 11; 20; 42:9).

Index to Color Maps

Note: Entries in this index, carried over verbatim from the print edition of this title, are unlikely to correspond to the pagination of any given e-book reader. However, entries in this index, and other terms, may be easily located by using the search feature of your e-book reader.

This index lists geographical names found in the color maps at the back of the book. The numbers of the map(s) on which the name appears is listed first, followed by the key, or grid reference (a letter-figure combination that refers to the letters and figures at the margins of the map). Places whose names have changed over time are identified by a “see also” reference. For example, the entry for Azotus indicates it can be found on Map 11 in location B-5, and on Map 13 in location A-5, and readers are referred to Ashdod, its alternate name.

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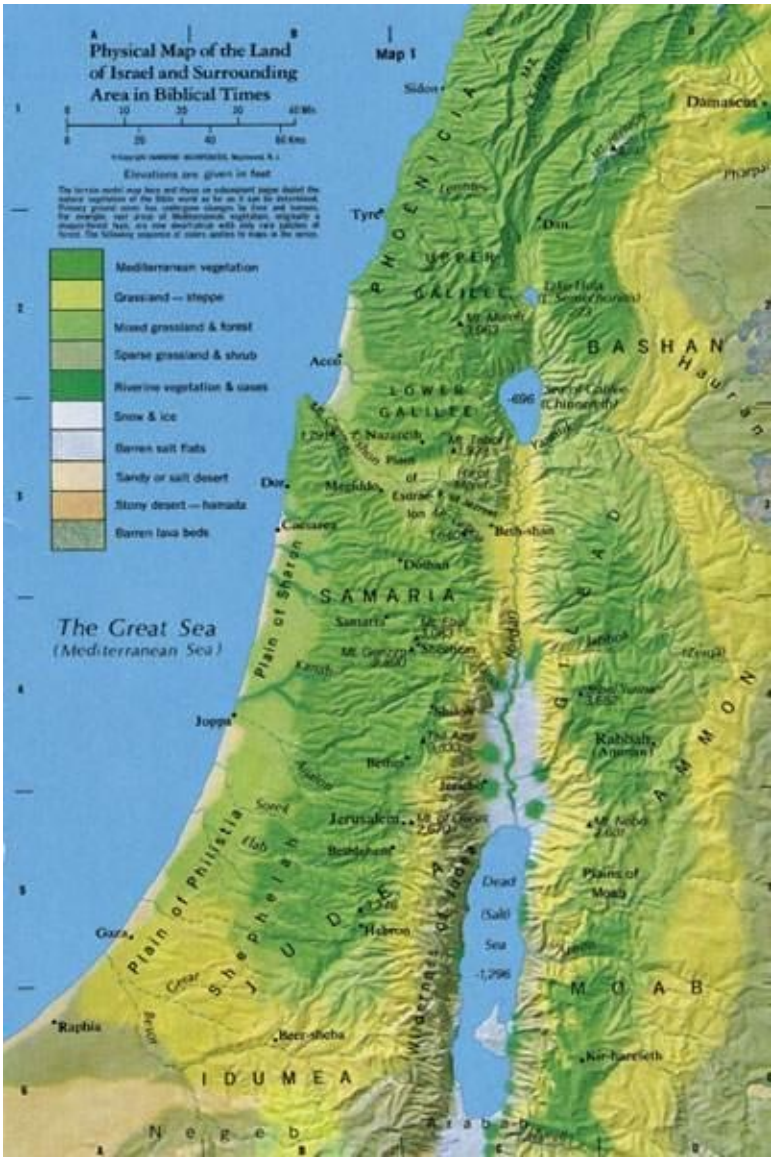
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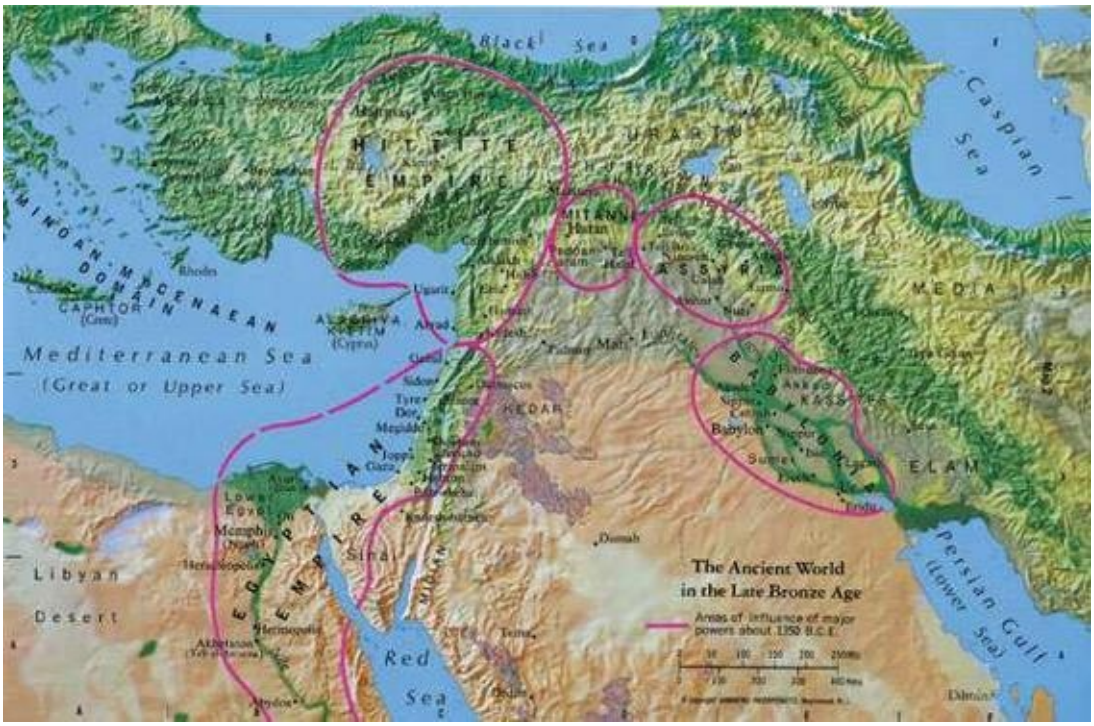
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Temple, Pinnacle of the (in Jerusalem), 16, B-5
Tepe Gawra, 2, D-2
Tepe Giyan, 2, F-2
Thapsacus, 8, C-2; 10, B-2
Theater (in Jerusalem), 16, B-5
Thebes (in Egypt), 6, C-4; 8, 10, B-3; 12, E-4
Thessalonica, 12, D-2; 17, C-1
Thrace, 8, A-1–B-1; 10, A-1; 12, D-2; 17, C-1–D-1
Three Taverns, 17, A-1
Tiberias, 13, C-3; 18, C-2
Thyatira, 17, D-2
Tigris River, 2, D-2; 6, E-2; 8, 10, C-2
Til Barsib, 6, D-2
Timnah, 7, 18, B-5; 11, C-4
Tingis, 12, A-3
Tirzah (Tell el-Far'ah), 3, 5, 7, 18, C-3
Tishbe, 5, C-3
Tob, 4, C-3
Tobiads (people), 11, C-4–D-4
Tombs (in Jerusalem), 16, B-5, D-5
Tower's Pool (in Jerusalem), 16, A-5
Trapezus, 8, C-1; 10, C-2; 12, E-2
Troas, 17, D-2
Troy, 2, A-1
Tubal, 6, C-1–D-1
Turushpa, 6, E-1

Tuz, Lake, 2, B-1; 6, C-1
Tyana, 17, F-2
Tyre, 3, 4, 8, B-2; 2, C-3; 5, 7, 9, 13, 18, B-1; 6, C-2; 10, B-3; 11, C-1; 17, F-3
Tyre, Ladder of, 11, B-1; 13, B-2
Tyre of Tobiah, 9, D-4
Tyre (region), 9, C-1
Tyropoeon Valley (in Jerusalem), 14, B-2–B-3; 16, B-5–B-6
Tyrrhenian Sea, 17, A-2
Tyrus, 11, D-4
Ugarit, 2, C-2
Ulai River, 8, D-3
Ulatha, 13, C-2
Umm Geis (Gadara), 18, D-3
Upper City (in Jerusalem), 16, B-5
Upper Sea, 2, B-3; 6, A-2–B-2; *see also* Great Sea; Mediterranean Sea; Western Sea
Ur, 2, 6, E-3; 8, D-3
Urartu, 2, D-1; 6, D-1–E-1; 8, C-1
Urmia, Lake, 2, 6, E-2; 8, D-2
Van, Lake, 2, E-1; 6, D-1; 8, C-2
Volga (Rha) **River,** 12, F-1
Wadi el-Mughara, 18, B-3
Wadi el-Murabba'at Caves, 18, C-5
Water Gate (in Jerusalem), 16, C-6
West Bank, 18, C-4
Western Hill (in Jerusalem), 14, A-2
Western (Upper) **Sea,** 6, B-2; *see also* Great Sea; Mediterranean Sea
Xanthus, 8, B-2
Yahud (Judah), 9, B-5
Yarmuk River, 1, 5, 7, 13, C-3; 9, B-5; 11, D-2
Yazd, 8, E-3
Yiron, 3, C-2
Yusha', Jebel, 1, D-4
Zadrakarta, 8, E-2
Zagros Mountains, 2, E-2
Zanoah, 9, B-5
Zarephath, 18, C-1; *see also* Sarepta
Zarethan (Tell es-Saidiyeh?), 18, C-3; *see also* Zarethan alternate site, 18,

C-4
Zebulun (tribe), 3, C-3
Zedad, 4, D-1
Zemaraim, 5, C-4
Zered River, 1, 3, 5, 7, C-6; 11, D-6
Zeredah, 5, B-4
Zerqa River, 1, D-4; *see also* Jabbok River
Ziklag, 3, 5, 7, 9, B-5; 4, B-4
Ziph (in Judah), 3, C-5; 5, 7, B-5
Ziph (in Negeb), 5, B-6
Zoan (Avaris), 2, B-3
Zoar, 3, 5, 7, 18, C-6
Zoara, 11, C-6
Zorah, 3, 5, B-4

Maps


Physical Map of the Land of Israel and Surrounding Area in Biblical Times
Map 1
Elevations are given in feet
Mediterranean vegetation
Grassland — steppe
Mixed grassland & forest
Sparse grassland & shrub
Riverine vegetation & oases
Snow & ice
Barren salt flats
Sandy or salt desert
Stony desert — hamada
Barren lava beds
The Great Sea
(Mediterranean Sea)
PHOENICIA
UPPER GALILEE
LOWER GALILEE
BASHAN
GILEAD
AMMON
SAMARIA
JUDEA
MOAB
IDUMEA
Negeb
Plain of Sharon
Plain of Philistia
Shephelah
Wilderness of Judea
Dead (Salt) Sea
Sidon
Damascus
Tyre
Dan
Acco
Nazareth
Megiddo
Dor
Caesarea
Dothan
Samaria
Shechem
Joppa
Bethel
Jericho
Jerusalem
Bethlehem
Hebron
Gaza
Raphia
Beer-sheba
Rabbah (Amman)
Plains of Moab
Ir-haresheth


Black Sea
Caspian Sea
HITTITE EMPIRE
URARTU
MITANNI
Hurian
ASSYRIA
MEDIA
MINOAN-MYCENAEAN DOMAIN
CAPHTOR
(Crete)
Rhodes
ALASHIYA
KITTIM
(Cyprus)
Mediterranean Sea
(Great or Upper Sea)
Ugarit
Ahlab
Gezer
Sidon
Tyre
Dor
Megiddo
Joppa
Gaza
Jerusalem
Beth-shan
Ashkelon
KEDAR
Babylon
Sumer
Ur
Eridu
ELAM
Persian Gulf
(Lower Sea)
Lower Egypt
Memphis
EGYPTIAN REALM
Sinai
Dumah
Libyan Desert
Red Sea
Thebes
Abydos
Timna
Dilmun
The Ancient World
in the Late Bronze Age
Areas of influence of major powers about 1350 B.C.E.


Settlement in Canaan and the Tribal Areas
(ca. Mid-Eleventh Century B.C.E.)
(Joshua, Judges)
Area settled by Israelites
JUDAH Twelve Israelite tribes
Tribal boundary
Approximate tribal boundary
Gezer Unconquered Canaanite city (according to Judges 1)
City of Refuge
Map 3
The Great Sea
Sidon
Damascus
Tyre
Achzib
Acco
Aphek
Megiddo
Joppa
Ashdod
Ashkelon
Gaza
Ekron
Gath
Hebron
Salt Sea
Rabbah
Jericho
Ashtaroth
Edrei
Ramoth-gilead
Kir-hareseth
Zoar
Tamar
Beer-sheba
Arad
Dibon
Aroer
Heshbon
Mizpeh
Medeba
Shechem
Shiloh
Bethel
Gilgal
Ai
Gibeon
Jerusalem
Beth-shan
Taanach
Dothan
Hepher
Tirzah
Penuel
Succoth
Zaphon
Jabbok
Jazer
Libnah
Lachish
Eglon
Debir
Ziklag
Sharuhen
Hormah
Shaalbim
Aijalon
Beth-horon
Kiriath-jearim
Mizpah
Mahanaim
Golan
Hazor
Kedesh
Merom
Beth-anath
Kinnereth
Helkath
Shimron
Dor
Jezreel
Ibleam
Gezer
Kanah
Beth-shemesh
Zorah
Timnah
Ajalon
Gath?
Ashdod-yam
Plain of Sharon
Valley of Jezreel
Jordan Valley
Wadi Arnon
Wadi Zered
Wadi Brook Besor
Negeb
SIDONIANS
ARAMEANS
BASHAN
GILEAD
AMMONITES
PHILISTINES
SIMEON
CALEB
MOAB
EDOM


The Empire of
David and Solomon
(ca. 1000-924 B.C.E.)
Boundary of the empire at its greatest extent
Territory conquered by David
Fortified places of Solomon
Copper mining centers
Map 4
The Great Sea
(Mediterranean Sea)
Hamath
Arvad
Kadesh
Geba
Beth-rehob
Zobah
Berothai
Berytus
Sidon
Aram-Damascus
DAMASCUS
Tyre
Abel
Dan
Kedesh
Hazor
Acco
Mt. Carmel
Megiddo
Taanach
Jezreel
Tirzah
Beth-shan
Ashtaroth
Gilead
Ramoth-gilead
Jabbok
Hepher
Succoth
Mahanaim
Joppa
ISRAEL
Rabbah
AMMON
Ashdod
Ashkelon
Gaza
PHILISTIA
Jericho
Jerusalem
Mizpah
Heshbon
Salt Sea
Aroer
Rephaim
Beer-sheba
Arad
JUDAH
MOAB
Kir-hareseth
AMALEK
Kadesh-barnea
EDOM
Sela
Sinai
Eziongeber

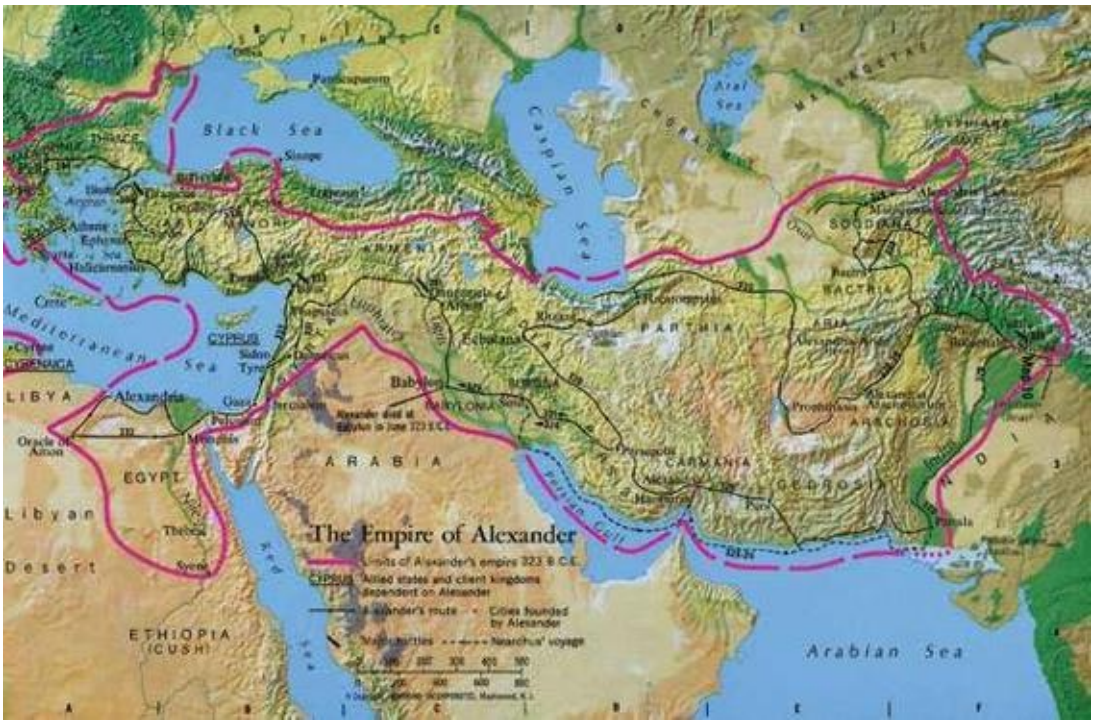

The Kingdoms of Israel and Judah
(ca. 924–722 B.C.E.)
(1 and 2 Kings)
Approximate frontiers
ISRAEL
Hebrew kingdoms
AMMON
Foreign kingdoms
Map 5
PHOENICIA
Tyre
Acco
Galilee
Damascus
SYRIA (ARAM)
Bashan
Karnaim
Ashtaroth
Edrei
Ramoth-gilead
The Great Sea
(Mediterranean Sea)
Megiddo
Jezreel
Beth-shan
ISRAEL
Samaria
Shechem
Plain of Sharon
Joppa
Aphek
Shiloh
Lod
Jabneel
Jericho
Rabbah
Ashdod
Ekron
Jerusalem
Ashkelon
Gaza
JUDAH
Hebron
Salt Sea
Gerar
Beer-sheba
Arad
MOAB
Kir-hareseth
Zoar
PHILISTIA
AMMON


The Assyrian Empire
Assyrian empire — ca. 824 B.C.E.
Assyrian empire — ca. 640 B.C.E.
Greek colonies underlined in red
CIMMERIANS
MEDES
URARTU
ARARAT
PHRYGIA
LYDIA
GREEK
CITY STATES
Crete
Rhodes
Upper (Western) Sea
Cyprus
Arvad
Sidon
Tyre
Damascus
ARAM
Samaria
Jerusalem
Gaza
Memphis
Oasis of Siwa
Heracleopolis
EGYPT
Hermopolis
Siut
Abydos
Thebes
Syene
Libyan
Desert
LIBYANS
ARABIA
Dumah
ARABS
Tema
Dedan
Babylon
Borsippa
Nippur
Ur
CHALDEANS
MADAI
EMPIRE
Caspian Sea
Lower (Eastern) Sea
Red Sea


Judah After the Fall of Israel
(722–586 B.C.E.)
(2 Kings)
Approximate frontiers
AMMON Independent kingdoms
DU'RU Assyrian provinces
The Great Sea
(Mediterranean Sea)
Map 7
Damascus
DIMAŠQ'
ARAME
Tyre
Acco
Nahariyeh
Achzib
Hazor
GAGINI
Kinnaim
Ashtaroth
HAURINA
Megiddo
Jezreel
Beth-shan
Ramoth-gilead
Samaria
Joppa
Beth-dagon
AMMON
Rabbah
Lod
Gath?
Jabneel
Gezer
Ashdod
Ashkelon
Gaza
Lachish
Hebron
Salt Sea
Gerar
Ziklag?
Raphia
Sharuhen
Beer-sheba
MOAB
Ar
Kir-hareseth
EGYPT
Negeb
EDOM


Great Empires of the Sixth Century B.C.E.
Political boundaries of major powers ca. 560 B.C.E.
Limits of the Persian empire ca. 500 B.C.E.
Persian royal road
Black Sea
Caspian Sea
Mediterranean Sea
Red Sea
Persian Gulf
Erythraean Sea
Libyan Desert
LIBYA
GREECE
KINGDOM OF LYDIA
NEW BABYLONIAN EMPIRE
ASSYRIA
BABYLONIA
ARABS
KINGDOM OF EGYPT
ACHAEMENID EMPIRE
PARTHIA
ARIA
CHORASMIA
SOGDIANA
MARGUS
BACTRIA
ELAM
ETHIOPIA (CUSH)

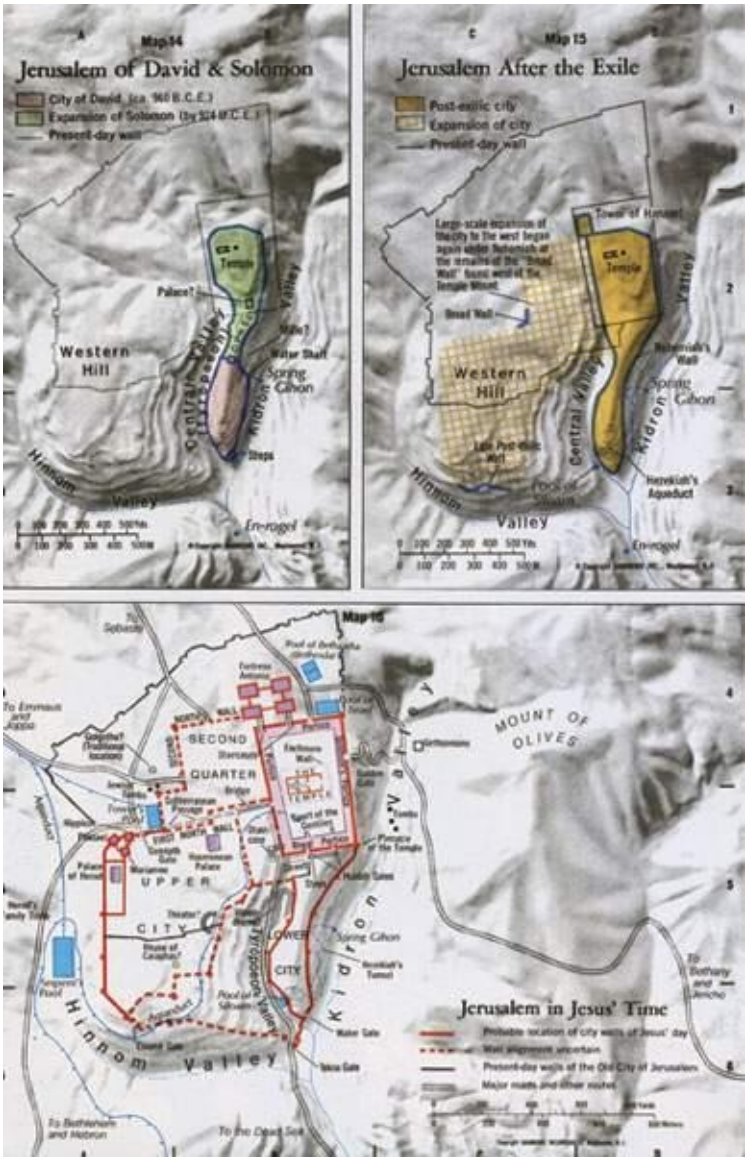

Israel Under Persian Rule (After the Return from Exile)
(539–332 B.C.E.)
(Ezra, Nehemiah)
Satrapy capital
District capitals
Provincial capitals
Towns
Map 9
DAMASCUS
KARNAIM
HAURAN
GILEAD
AMMON
MOAB
SAMARIA
JUDAH
IDUMEA
(EDOMITES)
ASHDOD
ACHZIB
ACCO
The Great Sea
(Mediterranean Sea)
Plain of Sharon
Jordan
Salt Sea
Tyre
Damascus
Dor
Samaria
Joppa
Ashdod
Ashkelon
Gaza
Jerusalem
Hebron
Beer-sheba
Raphia
NABATHAN ARABS


The Empire of Alexander
Black Sea
Caspian Sea
Aral Sea
Mediterranean Sea
Persian Gulf
Red Sea
Arabian Sea
Libyan Desert
EGYPT
LIBYA
ARABIA
PARTHIA
BACTRIA
SOGDIANA
ARACHOSIA
GEDROSIA
CARMANIA
ETHIOPIA (CUSH)
INDUS
Alexandria
Babylon
Persepolis
Susa
Memphis
Thebes
Syene
Gaza
Jerusalem
Sidon
Tyre
Damascus
Ecbatana
Rhagae
Hecatompylus
Prophthasia
Alexandria Arachosiorum
Alexandria Eschate
Bucephala
Pattala
Oracle of Ammon
Alexander died at Babylon in June 323 B.C.E.
Limits of Alexander's empire 323 B.C.E.
Allied states and client kingdoms dependent on Alexander
Alexander's route
Cities founded by Alexander
Major battles
Nearchus' voyage


Map 11
Israel's Boundary
Under the Maccabees
Boundary of Judea before the uprising, 166 B.C.E.
Maccabean domain at maximum extent
The Great Sea
(Mediterranean Sea)
PHOENICIA
GALILEE
GAULANITIS
SAMARIA
JUDEA
IDUMEA
PHILISTIA
TOBIADS
Salt Sea
NABATEANS
Tyre
Ptolemais
Dora
Strato's Tower
Samaria
Apollonia
Joppa
Lydda
Jamnia
Azotus
Ashdod
Ascalon
Gaza
Anthedon
Raphia
Jericho
Jerusalem
Hebron
Beer-sheba
Arad
Masada
Machaerus
Heshbon
Philadelphia
Gerasa
Pella
Scythopolis
Jordan


The Roman World
Limits of direct Roman rule or political influence at the birth of Jesus
Provincial or State boundaries
SYRIA Roman provinces
VDA Client kingdoms or states
Atlantic Ocean
Britannia
Germania Magna
Sarmatia
Gaul
AQUITANIA
LUGDUNENSIS
BELGICA
RAETIA
NORICUM
PANNONIA
Danube
Rhine (Rhein)
Rhône (Rodan)
Caspian Sea
Black Sea
BOSPORUS KDM
CAUCASUS
Hispania
TARRACONENSIS
NARBONENSIS
LUSITANIA
BAETICA
Narbo
Tarraco
CORSICA AND SARDINIA
Rome
ILLYRICUM
MACEDONIA
THRACE
Sea of Adria
Mare Internum
(Mediterranean Sea)
Carthage
SICILIA
Syracuse
ACHAIA
Corinth
CRETA
CYPRUS
ASIA
GALATIA
CILICIA
PAMPHYLIA
LYCIA
CAPPADOCIA
ARMENIA
PARTHIAN EMPIRE
Euphrates
Tigris
Antioch
SYRIA
Damascus
MAURETANIA
NUMIDIA
AFRICA
Leptis Magna
Cyrene
CYRENAICA
Alexandria
Memphis
EGYPT
Nile
Thebes
KDM. OF HEROD
Jerusalem
JUDAEA
Arabia
Red Sea


Map 13
Judea, Samaria, and Surrounding Areas in New Testament Times
Political boundaries 6-44 C.E.
Cities of the Decapolis
Fortresses
Mediterranean Sea
GALILEE
SAMARIA
JUDEA
IDUMEA
PEREA
DECAPOLIS
ABILENE
Iturea
Panias
Ulatha
Trachonitis
Batanea
Gaulanitis
Plain of Esdraelon
Plain of Sharon
Jordan
Lake Asphaltitis (Dead Sea)
Sidon
Tyre
Ptolemais
Caesarea
Joppa
Lydda
Ashdod
Ashkelon
Gaza
Raphia
Jericho
Jerusalem
Bethlehem
Hebron
Masada
Machaerus
Gadara
Hippos
Scythopolis
Pella
Philadelphia
Damascus


Map 14
Jerusalem of David & Solomon
City of David (ca. 900 B.C.E.)
Expansion of Solomon (by 724 B.C.E.)
Present-day wall
Temple
Palace?
Kidron Valley
Western Hill
Water Shaft
Spring Gihon
Steps
Hinnom Valley
En-rogel
Map 15
Jerusalem After the Exile
Post-exilic city
Expansion of city
Present-day wall
Tower of Hananel
Temple
Broad Wall
Western Hill
Central Valley
Kidron Valley
Spring Gihon
Hezekiah's Aqueduct
Hinnom Valley
En-rogel
Map 16
SECOND QUARTER
UPPER CITY
LOWER CITY
Temple
MOUNT OF OLIVES
Kidron Valley
Spring Gihon
Hinnom Valley
Jerusalem in Jesus' Time
Probable location of city walls of Jesus' day
Wall alignment uncertain
Present-day walls of the Old City of Jerusalem
Major roads and other routes


The Eastern Mediterranean World at the Time of the New Testament (First Century C.E.)
Provincial boundaries in the Roman Empire ca. 60 C.E.
Black Sea
Mediterranean Sea
Tyrrhenian Sea
Aegean Sea
ILLYRICUM (DALMATIA)
MOESIA
THRACE
MACEDONIA
ACHAIA
BITHYNIA & PONTUS
ASIA
GALATIA
CAPPADOCIA
CILICIA
SYRIA
CRETE
CYPRUS
CYRENAICA (LIBYA)
EGYPT
Rome
Ostia
Puteoli
Tarentum
Corcyra
Crotona
Messana
Rhegium
Syracuse
Malta (Melita)
Dyrrhachium
Apollonia
Thessalonica
Philippi
Troas
Assos
Lesbos
Mytilene
Pergamum
Ephesus
Miletus
Cos
Rhodes
Patara
Myra
Cnidus
Athens
Corinth
Cenchreae
Phoenix
Fair Havens
Cnossus
Salmone
Cyrene
Alexandria
Pelusium
Heliopolis
Mesembria
Byzantium
Heraclea
Nicomedia
Nicaea
Sinope
Amisus
Amasia
Ancyra
Pessinus
Tavium
Gordium
Lake Tatta
Caesarea Mazaca
Antioch
Lycaonia
Iconium
Lystra
Derbe
Perga
Attalia
Seleucia
Salamis
Paphos
Sidon
Byblos
Tyre
Ptolemais
Caesarea
Joppa
Jerusalem
Judea
Gaza
NABATEAN
ARABIA


Archaeological Sites
in Israel and Jordan
Principal excavated sites
T, Tel, Tell: city site or mound
Kh, Khirbet: ruin
Map 18
LEBANON
SYRIA
GOLAN
HEIGHTS
Sea of Galilee
Mediterranean
Sea
ISRAEL
WEST BANK
JORDAN
GAZA STRIP
Dead
Sea

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[*] Philip J. King, *American Archaeology in the Mideast: A History of the American Schools of Oriental Research* (Winona Lake, IN: Eisenbrauns, 1983), 26.

a Or *birth*

b Or *Jesus Christ*

c Other ancient authorities read *Asa*

c Other ancient authorities read *Asa*

d Other ancient authorities read *Amon*

d Other ancient authorities read *Amon*

e Or *the Christ*

e Or *the Christ*

a Or *Jesus Christ*

b Other ancient authorities read *her firstborn son*

c Or *astrologers*; Gk *magi*

d Or *in the East*

e Or *the Christ*

a Or *rule*

b Or *astrologers*; Gk *magi*

c Or *in the East*

d Gk *saw the star*

e Gk *he*

b Or *astrologers*; Gk *magi*

b Or *astrologers*; Gk *magi*

e Gk *he*

a Or *is at hand*

b Or *in*

b Or *in*

a Or *my beloved Son*

a Gk *he*

b Or *is at hand*

a Gk *He*

b Gk *gospel*

c Gk *he*

d Other ancient authorities lack *falsely*

a Gk *one iota*

a Or *annuls*

b Gk *a brother*; other ancient authorities add *without cause*

c Gk *say Raca to* (an obscure term of abuse)

d Gk *a brother*

e Gk *Gehenna*

f Gk *your brother*

f Gk *your brother*

g Gk lacks *to court*

e Gk *Gehenna*

e Gk *Gehenna*

a Or *evil*

b Gk *your brothers*

c Other ancient authorities add *openly*

a Other ancient authorities add *openly*

b Or *our bread for tomorrow*

c Or *us into temptation*

d Or *from evil.* Other ancient authorities add, in some form, *For the kingdom and the power and the glory are yours forever. Amen.*

a Other ancient authorities add *openly*

e Gk *eating*

e Gk *eating*

a Gk *mammon*

b Other ancient authorities lack *or what you will drink*

c Or *add one cubit to your height*

d Other ancient authorities lack *of God*

e Or *its*

f Gk *brother's*

g Gk *brother*

f Gk *brother's*

a Other ancient authorities read *for the road is wide and easy*

b Gk *he*

c The terms *leper* and *leprosy* can refer to several diseases

c The terms *leper* and *leprosy* can refer to several diseases

a Other ancient authorities read *Truly I tell you, not even*

a Other ancient authorities read *Gergesenes*; others, *Gerasenes*

b Gk *reclined*

c Gk *were reclining*

a Other ancient authorities lack *often*

b Gk lacks *of the synagogue*

a Other ancient authorities lack this verse

b Gk *he*

c Other ancient authorities read *Lebbaeus*, or *Lebbaeus called Thaddaeus*

d Or *is at hand*

e The terms *leper* and *leprosy* can refer to several diseases

a Gk *Gehenna*

a Or *the Christ*

b Other ancient authorities read *two of his*

c The terms *leper* and *leprosy* can refer to several diseases

d Or *Why then did you go out? To see someone*

e Other ancient authorities read *Why then did you go out? To see a prophet?*

a Or *has been coming violently*

b Other ancient authorities add *to hear*

c Other ancient authorities read *children*

d Or *praise*

e Or *for so it was well-pleasing in your sight*

a Other ancient authorities lack *crowds*

a Gk *sons*

a Other ancient authorities lack verse 47

b Gk *he*

c Other ancient authorities add *to hear*

d Or *mysteries*

a Gk *stumbles*

b Gk *hid in*

c Other ancient authorities read *the prophet Isaiah*

d Other ancient authorities lack *of the world*

a Other ancient authorities add *to hear*

b Gk *them*

a Gk *tetrarch*

b Other ancient authorities read *his brother's wife*

c Gk *he*

a Other ancient authorities read *was out on the sea*

b Other ancient authorities read *the wind*

c Other ancient authorities read *commanded, saying*

d Or *is an offering*

e Other ancient authorities add *or the mother*

f Other ancient authorities read *law*; others, *commandment*

a Other ancient authorities lack *of the blind*

a Other ancient authorities read *Magdala* or *Magdalan*

b Gk *him*

c Other ancient authorities lack [2]*When it is…of the times*

d Or *the Christ*

e Gk *Petros*

f Gk *petra*

g Other ancient authorities add *Jesus*

d Or *the Christ*

a Other ancient authorities read *we*

b Or *tents*

c Or *my beloved Son*

a Gk *it* or *him*

b Gk *the demon*

c Gk *faith as a grain of*

d Other ancient authorities add verse 21, *But this kind does not come out except by prayer and fasting*

e Other ancient authorities read *living*

f Gk *didrachma*

f Gk *didrachma*

g Gk *he*

h Gk *stater*; the stater was worth two didrachmas

a Gk *Gehenna*

b Other ancient authorities add verse 11, *For the Son of Man came to save the lost*

c Other ancient authorities read *my*

d Gk *If your brother*

e Other ancient authorities lack *against you*

f Gk *the brother*

a Gk *if my brother*

b Or *seventy times seven*

c A talent was worth more than fifteen years' wages of a laborer

d The denarius was the usual day’s wage for a laborer

e Gk *brother*

a Other ancient authorities read *except on the ground of unchastity, causes her to commit adultery*; others add at the end of the verse *and he who marries a divorced woman commits adultery*

b Other ancient authorities add *from my youth*

c Gk lacks *the money*

a Other ancient authorities read *manifold*

b Gk *a denarius*

b Gk *a denarius*

b Gk *a denarius*

b Gk *a denarius*

c Gk *is your eye evil because I am good?*

d Other ancient authorities add *for many are called but few are chosen*

a Other ancient authorities add *or to be baptized with the baptism that I am baptized with?*

b Other ancient authorities lack *Lord*

c Or *‘The Lord needs them and will send them back immediately.’*

d Or *Most of the crowd*

a Other ancient authorities add *of God*

b Gk lacks *heard*

a Gk *He*

b Or *keystone*

c Gk *the fruits of it*

d Other ancient authorities lack verse 44

a Other ancient authorities read *who say that there is no resurrection*

a Other ancient authorities add *of God*

b Or *Christ*

c Gk *in spirit*

d Other ancient authorities lack *hard to bear*

a Gk *brothers*

b Or *the Christ*

c Other authorities add here (or after verse 12) verse 14, *Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses and for the sake of appearance you make long prayers; therefore you will receive the greater condemnation*

d Gk *Gehenna*

e Other ancient authorities add *and of the plate*

a Gk *Gehenna*

b Other ancient authorities lack *desolate*

c Or *the Christ*

a Other ancient authorities add *and pestilences*

b Or *stumble*

c Or *gospel*

d Or *the Christ*

e Or *christs*

a Or *it*

b Other ancient authorities lack *nor the Son*

c Other ancient authorities read *at what hour*

d Gk *to give them*

a Or *cut him off*

b Gk *virgins*

c Other ancient authorities add *and the bride*

b Gk *virgins*

b Gk *virgins*

d Other ancient authorities add *in which the Son of Man is coming*

e A talent was worth more than fifteen years’ wages of a laborer

a Gk *these my brothers*

a The terms *leper* and *leprosy* can refer to several diseases

b Or *gospel*

c Other ancient authorities add *disciples*

a Other ancient authorities add *new*

b Or *into temptation*

a Or *Christ*

a Or *Christ*

b Gk *the Nazorean*

a Gk *he*

b Other ancient authorities read *righteous*

c Other ancient authorities read *Zechariah* or *Isaiah*

d Or *I took*

e Or *the price of the precious One*

f Other ancient authorities read *I gave*

g Other ancient authorities lack *Jesus*

g Other ancient authorities lack *Jesus*

h Or *the Christ*

a Or *the Christ*

b Other ancient authorities read *this righteous blood*, or *this righteous man's blood*

c Gk *the praetorium*

a Other ancient authorities add *in order that what had been spoken through the prophet might be fulfilled, "They divided my clothes among themselves, and for my clothing they cast lots."*

b Or *blasphemed*

c Or *is he unable to save himself?*

d Or *earth*

e Other ancient authorities add *And another took a spear and pierced his side, and out came water and blood*

f Or *gave up his spirit*

g Or *a son of God*

a Or *Take a guard*

b Gk *you know how*

c Other ancient authorities read *the Lord*

d Other ancient authorities lack *from the dead*

e Gk *they*

a Other ancient authorities add *Amen*

a Or *gospel*

b Other ancient authorities lack *the Son of God*

c Other ancient authorities read *in the prophets*

d Gk *before your face*

e Other ancient authorities read *John was baptizing*

f Or *in*

f Or *in*

g Or *my beloved Son*

a Or *gospel*

h Other ancient authorities read *of the kingdom*

i Or *is at hand*

a Or *gospel*

a Or *A new teaching! With authority he*

b Other ancient authorities read *he*

c The terms *leper* and *leprosy* can refer to several diseases

d Other ancient authorities lack *kneeling*

e Other ancient authorities read *anger*

f Gk *he*

a The terms *leper* and *leprosy* can refer to several diseases

b Gk *he*

c Gk *they*

d Gk *He*

e Gk *reclined*

f Gk *his*

g Gk *reclining*

h Other ancient authorities read *and*

a Other ancient authorities add *and drink*

b Gk *they*

c Other ancient authorities lack *but one puts new wine into fresh wineskins*

a Other ancient authorities lack *whom he also named apostles*

b Other ancient authorities lack *So he appointed the twelve*

a Other ancient authorities lack *and sisters*

b Or *mystery*

a Or *stumble*

a Other ancient authorities read *Gergesenes*; others, *Gadarenes*

b Gk *he*

c Gk *they*

d Gk *him*

b Gk *he*

a Other ancient authorities lack *in the boat*

b Or *ignoring*; other ancient authorities read *hearing*

a Other ancient authorities read *son of the carpenter and of Mary*

b Or *stumbled*

c Gk *his*

d Other ancient authorities read *He was*

a Gk *he*

b Other ancient authorities read *he did many things*

c Other ancient authorities read *the daughter of Herodias herself*

d Gk *his*

e The denarius was the usual day’s wage for a laborer

a Meaning of Gk uncertain

a Other ancient authorities read *and when they come from the marketplace, they do not eat unless they purify themselves*

b Other ancient authorities add *and beds*

c Gk *walk*

d Gk lacks *to God*

e Other ancient authorities add verse 16, *“Let anyone with ears to hear listen”*

f Other ancient authorities add *and Sidon*

g Or *Lord*; other ancient authorities prefix *Yes*

a Gk *he*

b Other ancient authorities read *Mageda* or *Magdala*

c Gk *they*

d Other ancient authorities read *the Herodians*

a Gk *They*

b Gk *he*

b Gk *he*

c Other ancient authorities add *or tell anyone in the village*

d Or *the Christ*

e Other ancient authorities read *lose their life for the sake of the gospel*

a Other ancient authorities read *and of mine*

b Or *in*

c Gk *no fuller*

d Or *tents*

e Or *my beloved Son*

a Gk *him*

a Gk *him*

b Gk *He*

c Other ancient authorities add *with tears*

d Other ancient authorities add *and fasting*

a Other ancient authorities add *who does not follow us*

b Other ancient authorities lack *in me*

c Gk *Gehenna*

d Verses 44 and 46 (which are identical with verse 48) are lacking in the best ancient authorities

c Gk *Gehenna*

d Verses 44 and 46 (which are identical with verse 48) are lacking in the best ancient authorities

e Other ancient authorities either add or substitute *and every sacrifice will be salted with salt*

e Other ancient authorities either add or substitute *and every sacrifice will be salted with salt*

f Or *how can you restore its saltiness?*

g Other ancient authorities lack *and*

a Other ancient authorities lack *and be joined to his wife*

b Gk lacks *the money*

a Other ancient authorities add *for those who trust in riches*

b Other ancient authorities read *to him*

c Or *gospel*

a Aramaic *Rabbouni*

a Gk *they*: other ancient authorities read *he*

b Other ancient authorities read *"If you have*

a Other ancient authorities read *are receiving*

b Other ancient authorities add verse 26, *"But if you do not forgive, neither will your Father in heaven forgive your trespasses."*

c Or *keystone*

a Gk *his brother*

b Gk *her*

c Other ancient authorities add *when they rise*

a Or *the Christ*

a Gk *I am*

b Gk *gospel*

c Or *the Christ*

d Or *christs*

a Or *it*

b Other ancient authorities add *and pray*

c Gk *him*

a The terms *leper* and *leprosy* can refer to several diseases

b The denarius was the usual day’s wage for a laborer

c Or *gospel*

d Gk lacks *bread*

e Other ancient authorities read *same bowl*

a Other ancient authorities add *new*

b Aramaic for *Father*

c Or *into temptation*

a Or *the Christ*

a Or *gateway*

b Other ancient authorities lack *Then the cock crowed*

c Other ancient authorities read *what should I do*

d Other ancient authorities lack *the man you call*

e Gk *the praetorium*

a Gk *him*

b Other ancient authorities add verse 28, *And the scripture was fulfilled that says, "And he was counted among the lawless."*

c Or *blasphemed*

d Or *the Christ*

e Or *earth*

f Other ancient authorities read *made me a reproach*

a Other ancient authorities add *cried out and*

b Or *a son of God*

c Gk *he*

d Gk *it*

d Gk *it*

e Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book with the shorter ending; others include the shorter ending and then continue with verses 9-20. In most authorities verses 9-20 follow immediately after verse 8, though in some of these authorities the passage is marked as being doubtful.

f Other ancient authorities add *Amen*

a Other ancient authorities add, in whole or in part, *And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now"—thus they spoke to Christ. And Christ replied to them, "The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven."*

b Or *gospel*

c Other ancient authorities lack *in their hands*

d Other ancient authorities add *Amen*

a Or *for a long time*

a Other ancient authorities add *Blessed are you among women*

b Gk *I do not know a man*

c Other ancient authorities add *of you*

a Or *believed, for there will be*

b Other ancient authorities read *Elizabeth*

a Gk *a horn of salvation*

b Other ancient authorities read *has broken upon*

a Or *the Christ*

b Gk *army*

c Other ancient authorities read *peace, goodwill among people*

d Gk *Symeon*

e Or *the Lord's Christ*

f Gk *In the Spirit, he*

a Gk *he*

b Gk *slave*

c Gk *Symeon*

d Gk *Hanna*

e Gk *him*

f Gk *they*

g Or *be about my Father’s interests?*

a Or *in stature*

b Gk *tetrarch*

b Gk *tetrarch*

b Gk *tetrarch*

c Or *the Christ*

d Or *in*

a Gk *tetrarch*

b Or *my beloved Son*

c Other ancient authorities read *You are my Son, today I have begotten you*

d Gk *Salathiel*

e Other ancient authorities read *Salmon*

f Other ancient authorities read *Amminadab, son of Aram*; others vary widely

g Gk *he*

g Gk *he*

a Gk *he*

b The terms *leper* and *leprosy* can refer to several diseases

a Or *the Christ*

b Other ancient authorities read *Galilee*

c Gk *he*

a The terms *leper* and *leprosy* can refer to several diseases

b Gk *he*

a The terms *leper* and *leprosy* can refer to several diseases

c Gk *him*

d Other ancient authorities read *was present to heal them*

c Gk *him*

e Gk *into the midst*

a Gk *Man*

b Gk *reclining*

a Other ancient authorities read *better*; others lack verse 39

b Other ancient authorities read *On the second first sabbath*

c Gk *he*

d Other ancient authorities add *to do*

a Gk *cast out your name as evil*

b Other ancient authorities read *despairing of no one*

a Gk *brother's*

b Gk *brother*

b Gk *brother*

a Gk *brother's*

c Other ancient authorities read *founded upon the rock*

d Gk *he*

a Other ancient authorities read *Next day*

b Gk *he*

c Gk *He*

d The terms *leper* and *leprosy* can refer to several diseases

c Gk *He*

e Gk *him*

f Or *Why then did you go out? To see someone*

a Or *praised God*

b Gk *him*

c The denarius was the usual day’s wage for a laborer

d Gk *he*

a Other ancient authorities read *him*

b Or *mysteries*

c Gk lacks *I speak*

a Other ancient authorities read *Gadarenes*; others, *Gergesenes*

b Other ancient authorities read *a man of the city who had had demons for a long time met him. He wore*

c Gk *he*

d Gk *they*

e Gk *him*

a Other ancient authorities read *Gadarenes*; others, *Gergesenes*

b Gk *him*

c Gk *he*

d Other ancient authorities lack *and though she had spent all she had on physicians*

e Other ancient authorities add *and those who were with him*

c Gk *he*

a Gk *tetrarch*

b Gk *him*

c Gk *he*

d Or *The Christ*

a Gk *he*

b Or *but when they were fully awake*

c Or *tents*

d Other ancient authorities read *my Beloved*

e Or *it*

a Other ancient authorities add *as Elijah did*

b Other ancient authorities read *rebuked them, and said, "You do not know what spirit you are of,* [56]*for the Son of Man has not come to destroy the lives of human beings but to save them." Then*

c Gk *he*

d Other ancient authorities read *seventy-two*

a Or *is at hand for you*

b Or *is at hand*

c Other ancient authorities read *seventy-two*

d Gk *he*

e Other authorities read *in the spirit*

f Or *praise*

a Or *for so it was well-pleasing in your sight*

b Gk *he*

c Gk *him*

d The denarius was the usual day’s wage for a laborer

e Other ancient authorities read *few things are necessary, or only one*

a Other ancient authorities read *Our Father in heaven*

b A few ancient authorities read *Your Holy Spirit come upon us and cleanse us.* Other ancient authorities add *Your will be done, on earth as in heaven*

c Or *our bread for tomorrow*

d Or *us into temptation*. Other ancient authorities add *but rescue us from the evil one* (or *from evil*)

e Other ancient authorities add *bread, will give a stone; or if your child asks for*

f Other ancient authorities read *the Father give the Holy Spirit from heaven*

g Gk *sons*

a Other ancient authorities add *or under the bushel basket*

a Or *power*

b Gk *Gehenna*

c Other ancient authorities add *or what*

a Or *add a cubit to your stature*

b Other ancient authorities read *Consider the lilies; they neither spin nor weave*

c Other ancient authorities read *God's*

d Other ancient authorities add *would have watched and*

a Or *cut him off*

b Gk *settle with him*

a Gk *hid in*

b Gk *He*

a Gk lacks *for me*

b Other ancient authorities lack *the time comes when*

c Gk *he*

c Gk *he*

d Other ancient authorities read *a donkey*

a Gk *he*

b The Greek word for *you* here is plural

c Or *how can it be used for seasoning?*

a Gk *drachmas*, each worth about a day's wage for a laborer

b Gk *he*

c Other ancient authorities read *filled his stomach with*

d Other ancient authorities add *Treat me like one of your hired servants*

a Gk *he*

a Gk *he*

b Gk *mammon*

c Gk *tents*

b Gk *mammon*

a Gk *mammon*

b Or *everyone is strongly urged to enter it*

c Gk *to Abraham's bosom*

d Gk *in his bosom*

e Gk *He*

a Gk *your brother*

b Gk *faith as a grain of*

c Gk *he*

d The terms *leper* and *leprosy* can refer to several diseases

e Gk *his*

c Gk *he*

f Or *within*

g Other ancient authorities lack *in his day*

a Other ancient authorities add verse 36, *"Two will be in the field; one will be taken and the other left."*

b Gk *he*

c Or *so that she may not finally come and slap me in the face*

a Gk lacks *the money*

b Gk *the Nazorean*

a The mina, rendered here by *pound*, was about three months' wages for a laborer

a Gk lacks *from God*

a Or *keystone*

a Gk *his brother*

b Or *the Christ*

c Other ancient authorities read *his*

a Gk *I am*

b Or *at hand*

c Gk *a mouth*

d Or *is at hand*

a Gk *him*

a Gk *he*

b Other ancient authorities read *never eat it again*

c Other ancient authorities lack, in whole or in part, verses 19b-20 (*which is given…in my blood*)

d Or *has obtained permission*

a Gk *He*

b Or *into temptation*

c Other ancient authorities lack verses 43 and 44

b Or *into temptation*

a Or *the Christ*

b Gk *him*

c Or *is an anointed king*

a Gk *he*

b Here, or after verse 19, other ancient authorities add verse 17, *Now he was obliged to release someone for them at the festival*

a Gk *him*

b Other ancient authorities lack the sentence *Then Jesus…what they are doing*

c Or *the Christ*

d Other ancient authorities add *written in Greek and Latin and Hebrew* (that is, *Aramaic*)

e Or *blaspheming*

c Or *the Christ*

f Other ancient authorities read *in*

g Or *earth*

h Or *the sun was eclipsed.* Other ancient authorities read *the sun was darkened*

i Or *righteous*

a Gk *was dawning*

b Other ancient authorities add *of the Lord Jesus*

c Gk *They*

d Gk *but they*

e Other ancient authorities lack *He is not here, but has risen*

f Other ancient authorities lack verse 12

g Gk *sixty stadia;* other ancient authorities read *a hundred sixty stadia*

h Other ancient authorities read *walk along, looking sad?”*

i Other ancient authorities read *Jesus the Nazorean*

i Or *to set Israel free*

a Or *the Christ*

b Other ancient authorities lack *within us*

c Other ancient authorities lack *and said to them, “Peace be with you.”*

d Other ancient authorities lack verse 40

a Or *the Christ*

e Or *nations. Beginning from Jerusalem* [48] *you are witnesses*

a Other ancient authorities lack *and was carried up into heaven*

b Other ancient authorities lack *worshiped him, and*

c Other ancient authorities add *Amen*

a Or[3] *through him. And without him not one thing came into being that has come into being.* [4] *In him was life*

b Or *He was the true light that enlightens everyone coming into the world*

c Or *to his own home*

a Or *the Father's only Son*

b Other ancient authorities read *It is an only Son, God*, or *It is the only Son*

c Gk *bosom*

d Or *the Christ*

d Or *the Christ*

e Other ancient authorities read *is God's chosen one*

a Or *Christ*

b Gk *him*

c From the word for *rock* in Aramaic (*kepha*) and Greek (*petra*), respectively

d Both instances of the Greek word for *you* in this verse are plural

a Gk *him*

b Or *born anew*

a The same Greek word means both *wind* and *spirit*

b The Greek word for *you* here is plural

c Or *anew*

a The same Greek word means both *wind* and *spirit*

d The Greek word for *you* here and in verse 12 is plural

e Other ancient authorities add *who is in heaven*

f Some interpreters hold that the quotation concludes with verse 15

f Some interpreters hold that the quotation concludes with verse 15

a Other ancient authorities read *the Jews*

b Or *the Christ*

c Some interpreters hold that the quotation continues through verse 36

d Gk *set a seal to*

e Other ancient authorities read *the Lord*

f Other ancient authorities lack this sentence

a The Greek word for *you* here and in verses 21 and 22 is plural

b Gk *I am*

c Or *the Christ*

d Or 35 *…the fields are already ripe for harvesting.* 36 *The reaper is receiving*

a Both instances of the Greek word for *you* in this verse are plural

b That is, *Aramaic*

c Other ancient authorities read *Bethesda*, others *Bethsaida*

d Other ancient authorities add, wholly or in part, *waiting for the stirring of the water;* [4] *for an angel of the Lord went down at certain seasons into the pool, and stirred up the water; whoever stepped in first after the stirring of the water was made well from whatever disease that person had.*

a Or *had left because of*

b Gk *that one*

a Or *among*

b Gk *of Galilee of Tiberias*

c Gk *Two hundred denarii*; the denarius was the usual day's wage for a laborer

a Gk *the men*

b Gk *about twenty-five or thirty stadia*

c Gk *I am*

d Other ancient authorities lack *after the Lord had given thanks*

e Or *he who*

a Other ancient authorities read *the Christ, the Son of the living God*

b Other ancient authorities read *Judas Iscariot son of Simon;* others, *Judas son of Simon from Karyot* (Kerioth)

c Other ancient authorities read *was not at liberty*

d Or *Tabernacles*

e Other ancient authorities read *wants it*

f Other ancient authorities add *yet*

g Other ancient authorities lack *as it were*

h Or *this man know his letters*

a Or *the Christ*

a Or *the Christ*

a Or *the Christ*

b Other ancient authorities read *is doing*

c Or *come to me and drink.* *38* *The one who believes in me, as*

d Gk *out of his belly*

a Other ancient authorities read *for as yet the Spirit* (others, *Holy Spirit*) *had not been given*

b Or *the Christ*

b Or *the Christ*

b Or *the Christ*

c Gk *him*

d Other ancient authorities add *the sins of each of them*

e Or *Lord*

f The most ancient authorities lack 7.53—8.11; other authorities add the passage here or after 7.36 or after 21.25 or after Luke 21.38, with variations of text; some mark the passage as doubtful.

a Gk *according to the flesh*

b Other ancient authorities read *he*

c Gk *I am*

d Or *What I have told you from the beginning*

c Gk *I am*

a Other ancient authorities read *you do what you have heard from your father*

b Other ancient authorities read *If you are Abraham's children, then do*

c Other ancient authorities read *has Abraham seen you?*

a Other ancient authorities read *I*

b Other ancient authorities read *us*

c Gk *him*

d Or *the Christ*

a Other ancient authorities read *the Son of God*

b *Sir* and *Lord* translate the same Greek word

b *Sir* and *Lord* translate the same Greek word

a Other ancient authorities read *has taken*

b Or *the Christ*

c Other ancient authorities read *My Father who has given them to me is greater than all, and no one can snatch them out of the Father's hand*

d Other ancient authorities read *in the law*

e Other ancient authorities lack *and understand*; others read *and believe*

a Gk *him*

b Gk *he*

c Gk *Didymus*

b Gk *he*

d Gk *fifteen stadia*

a Other ancient authorities lack *and the life*

b Or *the Christ*

c Or *our temple*; Greek *our place*

a Gk *he*

b Gk *his feet*

c Three hundred denarii would be nearly a year’s wages for a laborer

d Gk lacks *She bought it*

a Other ancient authorities read *with him began to testify that he had called…from the dead*

b Other ancient authorities read *all things*

c Or *the Christ*

a Other ancient witnesses read *when*

b Gk *from supper*

a Other ancient authorities lack *except for the feet*

b The Greek word for *you* here is plural

c Gk *slaves*

d Other ancient authorities read *ate bread with me*

e Gk *I am*

f Gk *dipped it*

g Other ancient authorities read *Judas Iscariot son of Simon*; others, *Judas son of Simon from Karyot* (Kerioth)

h Gk *After the piece of bread*

i Other ancient authorities lack *If God has been glorified in him*

a Or *You believe*

b Or *If it were not so, I would have told you; for I go to prepare a place for you*

c Other ancient authorities read *Where I am going you know, and the way you know*

d Other ancient authorities read *If you had known me, you would have known*

e Other ancient authorities lack *me*

f Other ancient authorities read *me, keep*

g Or *Helper*

a Or *among*

b Or *Helper*

c The same Greek root refers to pruning and cleansing

c The same Greek root refers to pruning and cleansing

a Or *be*

b Gk *slaves*

c Gk *slave*

d Gk *were of the world*

e Gk *Slaves*

f Or *Helper*

a Or *Helper*

b Or *convict the world of*

c Or *will ask me no question*

d Other ancient authorities read *Father, he will give it to you in my name*

a Other ancient authorities read *the Father*

b Gk *flesh*

c Other ancient authorities read *protected in your name those whom*

d Gk *except the son of destruction*

a Or *among themselves*

b Or *from evil*

c Other ancient authorities read *be one in us*

d Gk *the Nazorean*

e Gk *I am*

f Gk *he*

f Gk *he*

g Gk *the Nazorean*

e Gk *I am*

a Gk *the praetorium*

a Gk *the praetorium*

a Gk *the praetorium*

a Gk *the praetorium*

a Or *seated him*

b That is, *Aramaic*

b That is, *Aramaic*

c Gk *the Nazorean*

b That is, *Aramaic*

a Or *there is one who knows*

a Gk lacks *to look*

b That is, *Aramaic*

c Gk *Didymus*

a Other ancient authorities read *may continue to believe*

b Or *the Christ*

c Gk *Didymus*

d Gk *two hundred cubits*

a Gk *among the brothers*

b Other ancient authorities lack *what is that to you*

a Or *eating*

b Or *by*

c Or *the brother of*

a Gk *brothers*

b Gk *Men, brothers*

c Or *swelling up*

d Other ancient authorities read *the share*

a Gk *Men, Israelites*

b Gk *the Nazorean*

c Gk *the pains of death*

d Gk *Men, brothers*

e Gk *he*

f Or *the Christ*

g Or *by*

h Or *Christ*

d Gk *Men, brothers*

a Gk *them*

b Or *from house to house*

c Or *sincere*

d Gk *the Nazorean*

e Gk *Men, Israelites*

f Or *child*

a Gk *him*

b Gk *brothers*

c Or *his Christ*

d Or *the Christ*

b Gk *brothers*

e Or *child*

f Gk *While they*

g Other ancient authorities read *Jonathan*

h Gk *them*

i Gk *the Nazorean*

i Gk *This*

a Or *keystone*

b Gk *their own*

c Or *child*

d Or *his Christ*

c Or *child*

e Gk *slaves*

c Or *child*

a Gk *to men*

b Meaning of Gk uncertain

a Other ancient authorities read *Did we not give you strict orders not to teach in this name?*

b Gk *than men*

c Gk *Men, Israelites*

d Or *from house to house*

e Or *the Christ*

a Or *keep accounts*

b Gk *brothers*

c Or *spirit*

d Gk *the Nazorean*

e Gk *Men, brothers*

a Gk *he*

b Gk *they*

c Gk *his brothers, the sons of Israel*

d Gk *him*

a Gk *your brothers*

b Gk *he*

c Other ancient authorities read *for the God of Jacob*

d Gk *with hands*

a Gk *him*

b Gk *fell asleep*

c Other ancient authorities read *a city*

d Or *the Christ*

a Gk *fallen*

b Gk *they*

c The Greek word for *you* and the verb *pray* are plural

d Gk *after they*

e Or *go at noon*

a Other ancient authorities add all or most of verse 37, *And Philip said, "If you believe with all your heart, you may." And he replied, "I believe that Jesus Christ is the Son of God."*

b Gk *he*

a Other ancient authorities lack *in a vision*

b Gk *him*

c Gk *that this*

d Or *the Christ*

e Gk *through the wall*

a Gk *brothers*

b Gk *all of them*

c The name Tabitha in Aramaic and the name Dorcas in Greek mean *a gazelle*

a One ancient authority reads *two*; others lack the word

b Gk *he*

c Gk *brothers*

a Gk *brothers*

b Gk lacks *believers*

c Or *not to hesitate*

d Other ancient authorities read *Greeks*

a Or *were guests of*

b Gk *brothers*

a Gk *He*

b Gk *brothers*

c Gk *he*

a Other ancient authorities read *from*

b Gk *tetrarch*

a Gk *Men, Israelites*

b Other ancient authorities read *cared for*

a Gk *untie the sandals*

b Other ancient authorities read *you*

c Gk *fell asleep*

d Gk *this*

e Gk *all*

f Gk *they*

g Other ancient authorities read *God*

a Gk *they*

a Gk *they*

b Gk *he*

c Or *The priest of Zeus-Outside-the-City*

d Gk *Men*

a Or *committed in the grace of God to the work*

b Gk *brothers*

a Gk *Men, brothers*

a Gk *Men, brothers*

b Other ancient authorities read *things.* [18] *Known to God from of old are all his works.'*

c Other ancient authorities lack *and from whatever has been strangled*

a Gk *from among them*

b Gk *brothers*

c Other ancient authorities add *saying, 'You must be circumcised and keep the law,'*

d Gk *men*

e Other ancient authorities lack *and from what is strangled*

f Gk *When they*

b Gk *brothers*

b Gk *brothers*

g Other ancient authorities add verse 34, *But it seemed good to Silas to remain there*

b Gk *brothers*

b Gk *brothers*

h Gk *He*

b Gk *brothers*

a Other authorities read *a city of the first district*

b Other ancient authorities read *to us*

a Gk *He*

b Other ancient authorities read *word of God*

c Gk *brothers*

d Gk *they*

e Or *the Christ*

a Or *the Christ*

b Gk *brothers*

c Gk *politarchs*

b Gk *brothers*

b Gk *brothers*

d Or *civic center*; Gk *agora*

a Gk *From one*; other ancient authorities read *From one blood*

b Other ancient authorities read *the Lord*

c Gk *he*

d Gk *He*

e Gk *with the word*

f Or *the Christ*

a Gk *reviled him, he shook out his clothes*

b Gk *left there*

c Other ancient authorities read *Titus*

d Other ancient authorities read *all the Greeks*

e Gk *brothers*

f Other ancient authorities read *I must at all costs keep the approaching festival in Jerusalem, but I*

g Gk *went up*

h Gk *the Galatian region*

a Gk *brothers*

b Or *the Christ*

c Other ancient authorities read *of a certain Tyrannus, from eleven o'clock in the morning to four in the afternoon*

a Gk *them*

b Gk *they*

c Gk *some of the Asiarchs*

a Meaning of Gk uncertain

b Other ancient authorities read *your*

c Other ancient authorities read *about other matters*

d Gk *given them*

a Other ancient authorities add *after remaining at Trogyllium*

b Or *And now, bound in the spirit*

c Other ancient authorities read *of the Lord*

d Or *with his own blood*; Gk *with the blood of his Own*

a Other ancient authorities add *and Myra*

b Or *continued*

c Gk *brothers*

d Gk *four daughters, virgins,*

a Other ancient authorities lack *and from what is strangled*

b Gk *he*

c Gk *He*

a That is, *Aramaic*

a That is, *Aramaic*

b Gk *the Nazorean*

c Gk *him*

a Or *up for the lashes*

b Gk *him*

c Gk *he*

d Gk *Men, brothers*

e Gk *concerning hope and resurrection*

a Other ancient authorities add *Farewell*

a Gk *praetorium*

b Gk *he*

c Gk lacks *Your Excellency*

d Gk *Nazoreans*

e Other ancient authorities add *and we would have judged him according to our law.* [7] *But the chief captain Lysias came and with great violence took him out of our hands,* [8] *commanding his accusers to come before you.*

f Other ancient authorities read *of the dead, both of*

a Gk *him*

a Other ancient authorities read *with anything*

b Gk *on them*

c Gk *O king*

a Gk *the Nazorean*

b Gk *O king*

c That is, *Aramaic*

d Other ancient authorities read *the things that you have seen*

e Or *the Christ*

f Or *Quickly you will persuade me to play the Christian*

a Gk *it*

b Other ancient authorities read *Clauda*

c Gk *helps*

a Other ancient authorities read *seventy-six*; others, *about seventy-six*

b Gk *place of two seas*

a Gk *brothers*

a Gk *brothers*

b Gk *they*

c Or *I have asked you to see me and speak with me*

a Other ancient authorities add verse 29, *And when he had said these words, the Jews departed, arguing vigorously among themselves*

b Or *in his own hired dwelling*

a Gk *slave*

b Or *Spirit*

c Gk *my spirit in the gospel*

d Gk *brothers*

e Or *The one who is righteous through faith will live*

a Or *God-hated*

b Gk lacks *You say*

a Gk *they*

b Gk *when you are being judged*

c Or *at any disadvantage?*

d Or *through the faith of Jesus Christ*

a Or *a place of atonement*

b Or *who has the faith of Jesus*

c Other ancient authorities read *say about*

a Other ancient authorities lack *already*

b Gk *Therefore it*

c Other ancient authorities read *let us*

d Other ancient authorities add *by faith*

e Or *let us*

f Gk *the wrath*

f Gk *the wrath*

a Or *righteousness*

a Or *weapons*

a Or *weapons*

b Gk *the weakness of your flesh*

c Gk *brothers*

c Gk *brothers*

a Gk *sold under sin*

a Or *spirit*

b Here the Greek word *you* is singular number; other ancient authorities read *me* or *us*

c Or *and as a sin offering*

a Or *spirit*

a Or *spirit*

a Or *spirit*

a Or *spirit*

a Or *spirit*

a Or *spirit*

d Other ancient authorities read *the Christ* or *Christ Jesus* or *Jesus Christ*

e Other ancient authorities read *on account of*

f Gk *brothers*

g Aramaic for *Father*

h Or *15 a spirit of adoption, by which we cry, “Abba! Father!” 16 The Spirit itself bears witness*

a Or *by*

b Other ancient authorities read *awaits*

c Other ancient authorities add *for us*

d Gk *the one*

e Gk *he* or *it*

f Gk *according to God*

g Other ancient authorities read *God makes all things work together for good*, or *in all things God works for good*

h Gk *among many brothers*

i Or *Is it Christ Jesus…for us?*

a Gk *my brothers*

b Or *the Christ*

c Or *Messiah, who is God over all, blessed forever*; or *Messiah. May he who is God over all be blessed forever*

a Other ancient authorities read *for he will finish his work and cut it short in righteousness, because the Lord will make the sentence shortened on the earth*

b Or *descendants*; Gk *seed*

c Or *trusts in it*

d Gk *Brothers*

e Or *namely, that*

a Or *gospel*

b Or *about Christ*; other ancient authorities read *of God*

c Other ancient authorities add *But if it is by works, it is no longer on the basis of grace, otherwise work would no longer be work*

a Gk *transgression*

b Gk *them*

a Gk *transgression*

c Gk *my flesh*

d Other ancient authorities read *the richness*

e Other ancient authorities read *neither will he spare you*

f Gk lacks *of Israel*

g Gk *brothers*

a Gk lacks *of God*

b Other ancient authorities lack *now*

c Gk *brothers*

d Or *reasonable*

e Gk *age*

f Or *what is the good and acceptable and perfect will of God*

g Other ancient authorities read *serve the opportune time*

a Or *give yourselves to humble tasks*

b Gk *the wrath*

c Gk *it*

a Or *conviction*

b Other ancient authorities read *for God*

c Gk *brother*

c Gk *brother*

d Other ancient authorities read *of Christ*

e Or *confess*

f Other ancient authorities lack *to God*

g Gk *of a brother*

c Gk *brother*

a Gk *brother*

b Other ancient authorities add *or be upset or be weakened*

c Or *conviction*

c Or *conviction*

d Other authorities, some ancient, add here 16.25-27

e Or *thank*

f Gk *brothers*

a Gk *speak of those things that Christ has not accomplished*

b Other ancient authorities read *of the Spirit* or *of the Holy Spirit*

c Or *gospel*

c Or *gospel*

d Gk *have sealed to them this fruit*

e Other ancient authorities add *of the gospel*

f Gk *brothers*

g Other ancient authorities read *my bringing of a gift*

h One ancient authority adds 16.25-27 here

i Or *minister*

a Gk *first fruits*

b Or *Junias*; other ancient authorities read *Julia*

c Or *compatriots*

d Or *compatriot*

e Gk *brothers*

e Gk *brothers*

f Gk *their own belly*

g Other ancient authorities lack this sentence

c Or *compatriots*

h Or *I Tertius, writing this letter in the Lord, greet you*

i Other ancient authorities add verse 24, *The grace of our Lord Jesus Christ be with all of you. Amen.*

i Gk *the one*

k Other ancient authorities lack *to whom*. The verse then reads, *to the only wise God be the glory through Jesus Christ forever. Amen.*

l Other ancient authorities lack 16.25-27 or include it after 14.23 or 15.33; others put verse 24 after verse 27

a Gk *theirs*

b Other ancient authorities lack *my*

c Or *to*

a Gk *brothers*

b Gk *my brothers*

c Other ancient authorities read *I am thankful*

a Gk *brothers*

d Gk *according to the flesh*

e Gk *no flesh*

f Or *of*

a Gk *brothers*

b Other ancient authorities read *testimony*

c Other ancient authorities read *the persuasiveness of wisdom*

d Or *interpreting spiritual things in spiritual language,* or *comparing spiritual things with spiritual*

e Or *natural*

a Gk *brothers*

a In verses 16 and 17 the Greek word for *you* is plural

a Gk *brothers*

b Or *Who makes you different from another?*

c Or *am sending*

d Or *on the man who has done such a thing in the name of the Lord Jesus*

a Other ancient authorities add *Jesus*

b Gk *brother*

b Gk *brother*

b Gk *brother*

b Gk *brother*

c Gk *brothers*

a The quotation may extend to the word *other*

b Or *sanctuary*

a Gk *brother*

b Other ancient authorities read *us*

c Or *avail yourself of the opportunity*

d Gk *brothers*

a Or *present*

b Gk *in the flesh*

c Gk *brothers*

d Gk *virgin*

d Gk *virgin*

d Gk *virgin*

e Gk *falls asleep*

a The quotation may extend to the end of the verse

b Gk *the weak brother…is destroyed*

c Gk *against the brothers*

d Gk *my brother's falling*

e Gk *cause my brother*

a Gk *a sister as wife*

a Gk *brothers*

b Other ancient authorities read *the Lord*

c Gk *my beloved*

d Gk *Israel according to the flesh*

a The same Greek word means *man* or *husband*

b Or *head of the woman*

c Or *glory*

c Or *glory*

d Gk lacks *a symbol of*

e Or *have freedom of choice regarding her head*

a Other ancient authorities read *is broken for*

a Other ancient authorities add *in an unworthy manner,*

b Other ancient authorities read *the Lord's body*

c Gk *fallen asleep*

d Or *When we are judged, we are being disciplined by the Lord*

e Gk *brothers*

f Or *spiritual persons*

e Gk *brothers*

a Other ancient authorities read *body to be burned*

b Gk *in a riddle*

c Gk *brothers*

a Gk *brothers*

a Gk *brothers*

a Other ancient authorities put verses 34-35 after verse 40

b Gk *my brothers*

c Gk *brothers*

d Or *gospel*

c Gk *brothers*

e Gk *fallen asleep*

a Gk *fallen asleep*

a Gk *fallen asleep*

b Or *Then come the rest*

c Gk *he*

d Gk *brothers*

a Other ancient authorities add *the Lord*

b Other ancient authorities read *let us*

c Gk *brothers*

d Gk *fall asleep*

e Gk *beloved brothers*

a Or *it was not at all God’s will for him*

b Gk *brothers*

b Gk *brothers*

c Gk *Marana tha*. These Aramaic words can also be read *Maran atha*, meaning *Our Lord has come*

d Other ancient authorities add *Amen*

a Gk *brothers*

a Other ancient authorities read *your*

b Other ancient authorities read *holiness*

c Other ancient authorities read *pleasure*

d Gk *according to the flesh*

a Other ancient authorities read *like the others*

a Other ancient authorities read *your*

b Gk *on stones*

c Gk *of what*

a Other ancient authorities read *put it on*

b Gk *according to the flesh*

b Gk *according to the flesh*

a Or *God was in Christ reconciling the world to himself*

b Gk *As we work together*

a Other ancient authorities read *you*

b Gk lacks *in your hearts*

a Gk *brothers*

b Gk *grace*

c Gk *this grace*

d Other ancient authorities read *your love for us*

c Gk *this grace*

e Gk *the grace*

f Or *the gospel*

c Gk *this grace*

g Other ancient authorities lack *himself*

a Gk *apostles*

b Other ancient authorities add *of boasting*

c Or *benevolence*

c Or *benevolence*

d Gk *according to the flesh*

e Gk *in the flesh*

d Gk *according to the flesh*

a Gk *fleshly*

b Or *the gospel*

b Or *the gospel*

c Other ancient authorities lack *and pure*

d Gk *the gospel of God*

a Gk *brothers*

b Gk *according to the flesh*

a Gk *brothers*

c Gk *ethnarch*

d Other ancient authorities read *and wanted to*

e Gk *through the wall*

a Other ancient authorities read *To keep*

b Other ancient authorities lack *to keep me from being too elated*

c Other ancient authorities read *my power*

a Other ancient authorities read *with him*

b Gk *brothers*

c Or *rejoice*

d Or *encourage one another*

e Or *and the sharing in*

a Gk *all the brothers*

b Or *a messenger*

c Gk *slave*

d Gk *brothers*

e Gk *in me*

a Gk *false brothers*

b Or *had been*

a Some interpreters hold that the quotation extends into the following paragraph

b Or *reckoned as righteous;* and so elsewhere

c Or *the faith of Jesus Christ*

d Or *the faith of Christ*

e Or *by the faith of the Son of God*

f Or *righteousness*

g Gk *he*

a Or *The one who is righteous through faith will live*

b Gk *does them*

c Gk *Brothers*

d Or *covenant* (as in verse 17)

e Gk *seed*

f Gk *seeds*

e Gk *seed*

e Gk *seed*

a Or *through the faith of Jesus Christ*

b Gk *seed*

c Or *the rudiments*

d Other ancient authorities read *your*

e Aramaic for *Father*

f Other ancient authorities read *an heir of God through Christ*

g Or *beggarly rudiments*

h Gk *Brothers*

a Other ancient authorities read *For Sinai is a mountain in Arabia*

b Other ancient authorities read *we*

c Gk *brothers*

c Gk *brothers*

d Or *made effective*

a Gk *brothers*

a Gk *brothers*

b Gk *the flesh*

c Other ancient authorities add *murder*

d Gk *Brothers*

e Other ancient authorities read *in this way fulfill*

a Or *through whom*

b Other ancient authorities add *in Christ Jesus*

c Gk *brothers*

a Other ancient authorities lack *in Ephesus*, reading *saints who are also faithful*

b Gk *in him*

a Or *been made a heritage*

b Other ancient authorities read *who*

c Other ancient authorities lack *and your love*

d Gk *He*

a Other ancient authorities read *in Christ*

b Gk *in the flesh*

c Or *reconcile both of us in one body for God*

d Or *in him*, or *in himself*

e Or *keystone*

f Gk *in the Spirit*

g Or *of*

a Gk *it*

b Other ancient authorities read *to bring to light*

c Or *by*

d Or *the faith of him*

e Or *I*

f Other ancient authorities add *of our Lord Jesus Christ*

g Gk *fatherhood*

a Other ancient authorities add *first*

a Other ancient authorities read *building up faith*

b Other ancient authorities read *us*

c Other ancient authorities read *you*

a Other ancient authorities add *of his flesh and of his bones*

b Other ancient authorities lack *in the Lord*

c Other ancient authorities read *your*

a Or *In all circumstances*

b Other ancient authorities lack *of the gospel*

c Gk *to the brothers*

d Other ancient authorities add *Amen*

a Gk *slaves*

b Or *overseers*

c Or *overseers and helpers*

d Or *because I hold you in my heart*

e Gk *in grace*

f Gk *brothers*

g Gk *whole praetorium*

f Gk *brothers*

a Other ancient authorities read *word of God*

a Or *that you have*

a Gk *his*

b Gk *apostle*

c Other ancient authorities read *longing to see*

d Other ancient authorities read *of the Lord*

e Gk *my brothers*

f Or *farewell*

g Gk *the mutilation*

h Other ancient authorities read *worship God in spirit*

a Or *through the faith of Christ*

b Gk *him*

c Or *have already been made perfect*

d Gk *Brothers*

e Other ancient authorities read *my own yet*

f Gk *upward*

d Gk *Brothers*

g Or *commonwealth*

h Or *our humble bodies*

i Or *his glorious body*

i Gk *my brothers*

k Or *loyal Syzygus*

I Or *Farewell*

I Or *Farewell*

m Gk *brothers*

n Gk *take account of*

o Gk *I rejoiced*

a Gk lacks *to show it*

b Gk *brothers*

c Other ancient authorities add *Amen*

a Gk *brothers*

b Gk *slave*

c Other ancient authorities read *our*

d Gk *his*

e Other ancient authorities read *called*

f Other ancient authorities read *us*

g Other ancient authorities add *through his blood*

h Or *by*

h Or *by*

a Other ancient authorities read *you have now been reconciled*

b Gk *in the body of his flesh*

a Other ancient authorities read *of the mystery of God, both of the Father and of Christ*

b Gk *to walk*

c Or *the rudiments of the world*

d Gk *a circumcision made without hands*

e Gk *he*

f Other ancient authorities read *made us*; others, *made*

g Or *divested himself of*

h Other ancient authorities read *not dwelling*

i Meaning of Gk uncertain

i Gk *by the mind of his flesh*

a Or *the rudiments of the world*

b Or *are of no value, serving only to indulge the flesh*

c Other authorities read *our*

d Other ancient authorities lack *on those who are disobedient* (Gk *the children of disobedience*)

e Or *living among such people*

f Or *filthy*

g Gk *its creator,*[11] *where*

h Other ancient authorities read *just as Christ*

i Other ancient authorities read *of God*, or *of the Lord*

i Other ancient authorities read *to the Lord*

a In Greek the same word is used for *master* and *Lord*

a In Greek the same word is used for *master* and *Lord*

b Gk *not for men*

c Or *you are slaves of*, or *be slaves of*

d Or *opportunity*

e Gk *slave*

f Other authorities read *that I may know how you are*

e Gk *slave*

g Gk *brothers*

h Other ancient authorities add *Amen*

a Gk *brothers*

b Gk *For they*

a Gk *brothers*

a Other ancient authorities read *infants*

b Gk *brothers*

b Gk *brothers*

c Other ancient authorities read *their own prophets*

d Or *completely* or *forever*

b Gk *brothers*

e Gk lacks *proclaiming*

b Gk *brothers*

a Gk *brothers*

b Or *how to take a wife for himself*

c Gk *brother*

a Gk *brothers*

a Gk *brothers*

a Gk *brothers*

a Gk *brothers*

d Gk *fallen asleep*

d Gk *fallen asleep*

a Gk *fallen asleep*

b Gk *brothers*

b Gk *brothers*

b Gk *brothers*

b Gk *brothers*

c Gk *despise prophecies*

d Or *complete*

e Gk *Brothers*

b Gk *brothers*

f Gk *to all the brothers*

g Other ancient authorities add *Amen*

a Other ancient authorities read *the*

a Other ancient authorities read *the*

b Gk *brothers*

b Gk *brothers*

c Gk *the man of lawlessness*; other ancient authorities read *the man of sin*

d Gk *the son of destruction*

a Other ancient authorities lack *Jesus*

b Other ancient authorities read *consume*

c Gk *brothers*

d Other ancient authorities read *from the beginning*

e Or *through our gospel*

c Gk *brothers*

c Gk *brothers*

f Or *from evil*

c Gk *brothers*

g Gk *from every brother who is*

h Other ancient authorities read *you*

a Gk *Brothers*

b Gk *a brother*

c Other ancient authorities add *Amen*

a Or *plan*

b Gk *to the ages of the ages*

a Other ancient authorities add *in Christ*

b Or *wife*

b Or *wife*

c Or *her husband*

d Some interpreters place these words at the end of the previous paragraph. Other ancient authorities read *The saying is commonly accepted*

e Or *overseer*

f Or *an overseer*

g Gk *the husband of one wife*

a Or *Their wives,* or *Women deacons*

b Gk *be husbands of one wife*

c Gk *Who*; other ancient authorities read *God*; others, *Which*

d Or *justified*

e Or *by the Spirit*

f Or *the last*

a Gk *brothers*

b Or *deacon*

c Other ancient authorities read *suffer reproach*

d Gk *to the reading*

e Gk *by the presbytery*

f Or *an elder*, or *a presbyter*

g Gk *she*

h Gk *the wife of one husband*

a Other ancient authorities read *believing man or woman*; others, *believing man*

b Or *compensation*

c Gk *Do not lay hands on*

d Gk *are brothers*

e Or *since they are believers and beloved, who devote themselves to good deeds*

f Other ancient authorities add *Withdraw yourself from such people*

g Other ancient authorities read *world—it is certain that*

a Gk *confessed*

b The Greek word for *you* here is plural; in other ancient authorities it is singular. Other ancient authorities add *Amen*

a Other ancient authorities add *of the Gentiles*

b Or *what has been entrusted to me*

c Or *promptly*

a Other ancient authorities read *the Lord*

b Gk *of these things*

c Gk *slave*

d Or *by him, to do his* (that is, God's) *will*

a Gk lacks *two men*

b Or *Every scripture inspired by God is also*

a Other ancient authorities read *Gaul*

b Gk *all the brothers*

c The Greek word for *you* here is plural. Other ancient authorities add *Amen*

a Gk *slave*

b Other ancient authorities read *Grace, mercy,*

c Gk *husband of one wife*

d Or *an overseer*

a Or *has appeared to all, bringing salvation*

b Or *of the great God and our Savior*

c Gk *commandment*

d Gk *washing*

a Other ancient authorities add *Amen*

a Gk *the brother*

b Gk *the sister*

c From verse 4 through verse 21, *you* is singular

d Other ancient authorities read *you* (plural)

e Or *as an ambassador of Christ Jesus, and now also his prisoner*

f The name Onesimus means *useful* or (compare verse 20) *beneficial*

a Here *you* is singular

b Other ancient authorities add *Amen*

a Or *the Son*

b Or *bears along*

a Or *God is your throne*

b Other ancient authorities read *his*

c Other ancient authorities lack *like clothing*

d Gk *all of them*

e Gk *he*

f Gk *What is man that you are mindful of him?*

g Gk *or the son of man that you care for him?* In the Hebrew of Psalm 8.4-6 both *man* and *son of man* refer to all humankind

h Or *them only a little lower*

i Other ancient authorities add *and set them over the works of your hands*

e Gk *he*

i Or *who was made a little lower*

k Other ancient authorities read *apart from God*

e Gk *he*

a Gk *are all of one*

b Gk *he*

c Gk *brothers*

c Gk *brothers*

c Gk *brothers*

c Gk *brothers*

d Other ancient authorities lack *all*

e Gk *his*

f Gk *this one*

e Gk *his*

e Gk *his*

g Other ancient authorities add *to the end*

a Gk *brothers*

b Other ancient authorities read *it did not meet with faith in those who listened*

c Gk *he*

c Gk *he*

a Or *tempted*

b Gk *he*

c Or *him*

a Or *toward maturity*

b Other ancient authorities read *let us do*

c Gk *for his name*

d Gk *he*

a Other ancient authorities lack *Even*

b Or *a tenth*

c Gk *brothers*

b Or *a tenth*

a Or *able to save completely*

b Gk lacks *other*

c Or *tabernacle*

c Or *tabernacle*

d Gk *he*

e Gk *He*

a Or *tabernacle*

b Gk *the presentation of the loaves*

a Or *tabernacle*

c Or *the place of atonement*

a Or *tabernacle*

a Or *tabernacle*

d Gk *parable*

e Other ancient authorities read *good things to come*

f Gk *more perfect*

a Or *tabernacle*

g Other ancient authorities read *Holy Spirit*

a Or *tabernacle*

b The Greek word used here means both *covenant* and *will*

b The Greek word used here means both *covenant* and *will*

b The Greek word used here means both *covenant* and *will*

c Other ancient authorities lack *and goats*

d Or *tabernacle*

e Other ancient authorities read *they*

f Gk *he*

a Other ancient authorities read *your*

a Meaning of Gk uncertain

b Gk *by that will*

c Gk *this one*

d Gk *on their minds and I will remember*

e Gk *Therefore, brothers*

a Gk *by this*

b Or *was not made out of visible things*

c Gk *greater*

d Gk *through it*

a Or *By faith Sarah herself, though barren, received power to conceive, even when she was too old, because she considered him faithful who had promised.*

b Gk *his bones*

c Other ancient authorities add *By faith Moses, when he was grown up, killed the Egyptian, because he observed the humiliation of his people* (Gk *brothers*)

d Or *the Messiah*

e Or *because*

f Gk *would not touch them*

a Or *unbelieving*

b Other ancient authorities add *they were tempted*

c Other ancient authorities read *sin that easily distracts*

d Or *who instead of*

e Other ancient authorities read *such hostility from sinners against themselves*

a Or *no chance to change his father's mind*

b Gk *it*

c Other ancient authorities read *a mountain*

d Or *angels, and to the festal gathering* [23] *and assembly*

e Gk *were in the body*

a Gk *not by foods*

b Or *tabernacle*

c Other ancient authorities read *you*

d Gk *brothers*

e Other ancient authorities add *Amen*

a Gk *slave*

b Gk *brothers*

c Gk *brother*

d Gk *he*; other ancient authorities read *God*

a Gk *my beloved brothers*

b Other ancient authorities read *variation due to a shadow of turning*

a Gk *my beloved brothers*

c Gk *at the face of his birth*

d Gk *My brothers*

e Or *hold the faith of our glorious Lord Jesus Christ without acts of favoritism*

f Gk *Sit under my footstool*

g Gk *brothers*

a Gk *brothers*

a Gk *brothers*

b Or *wheel of birth*

c Gk *Gehenna*

a Gk *My brothers*

b Gk *my brothers*

c Or *by*

d Or *you murder and you covet*

e Gk *He*

f Gk *brothers*

a Or *will eat your flesh, since you have stored up fire*

b Gk *brothers*

c Or *is at hand*

b Gk *brothers*

b Gk *brothers*

a Gk *My brothers*

b Gk *his*

a Or *Rejoice in this*

b Other ancient authorities read *known*

c Gk *gird up the loins of your mind*

a Other ancient authorities add *through the Spirit*

b Or *constantly*

c Other ancient authorities read *a pure heart*

d Or *through the word of the living and enduring God*

e Or *you yourselves are being built*

f Or *it*

g Gk *a people for his possession*

a Other ancient authorities add *through the Spirit*

b Or *every institution ordained for human beings*

c Gk *slaves*

d Gk *Love the brotherhood*

e Or *carried up our sins in his body to the tree*

f Gk *bruise*

g Gk *vessel*

a Gk *God on the day of visitation*

a Gk *their fear*

b Or *respect*

c Other ancient authorities read *died*

d Other ancient authorities read *us*

e Or *a pledge to God from*

f Other ancient authorities add *for us*; others, *for you*

a Gk *rest of the time in the flesh*

b Or *they malign you*

c Or *is at hand*

d Other ancient authorities add *and of power*

e Other ancient authorities add *On their part he is blasphemed, but on your part he is glorified*

a Other ancient authorities lack *exercising the oversight*

b Other ancient authorities lack *as God would have you do it*

c Or *of those who are older*

d Or *be vigilant*

e Gk *your brotherhood*

f Gk *She who is*

g Other ancient authorities add *Amen*

a Other ancient authorities read *Simon*

b Gk *slave*

c Or *of our God and the Savior Jesus Christ*

d Other ancient authorities read *through*

e Gk *brotherly*

e Gk *brotherly*

f Gk *brothers*

a Gk *tent*

b Gk *the putting off of my tent*

c Other ancient authorities read *my beloved Son*

d Other ancient authorities read *but moved by the Holy Spirit saints of God spoke*

e Gk *because of them*

f Gk *Tartaros*

g Other ancient authorities read *pits*

h Other ancient authorities lack *to extinction*

i Other ancient authorities read *an example to those who were to be ungodly*

i Or *angels*; Gk *glories*

k Other ancient authorities read *before the Lord*; others lack the phrase

a Gk *in their destruction*

b Other ancient authorities read *receiving*

c Other ancient authorities read *love-feasts*

d Other ancient authorities read *Beor*

e Other ancient authorities read *actually*

f Gk *our fathers fell asleep*

a Other ancient authorities read *on your account*

b Other ancient authorities read *will be burned up*

c Or *earnestly desiring*

d Other ancient authorities lack *Amen*

a Other ancient authorities read *your*

a Or *that*

b Gk *hating a brother*

c Gk *loves a brother*

d Or *in it*

e Gk *hates a brother*

a Or *the desire for it*

b Other ancient authorities read *you know all things*

c Or *the Messiah*

d Other ancient authorities read *you*

e Or *it*

e Or *it*

a Or *because the children of God abide in him*

b Gk *his brother*

c Gk *brothers*

b Gk *his brother*

d Gk *brother*

e Other ancient authorities read *does away with Jesus* (Gk *dissolves Jesus*)

a Other ancient authorities add *him*; others add *God*

b Gk *brothers*

c Gk *brother*

b Gk *brothers*

d Or *the Messiah*

e A few other authorities read (with variations)[7] *There are three that testify in heaven, the Father, the Word, and the Holy Spirit, and these three are one.* [8] *And there are three that testify on earth:*

b Other ancient authorities read *in the Son*

c Gk *your brother*

d Gk *he*

e Other ancient authorities read *know the true God*

f Other ancient authorities add *Amen*

a Other ancient authorities add *the Lord*

b Other ancient authorities read *you*

c Other ancient authorities add *Amen*

a Gk *brothers*

a Gk *brothers*

b Gk *for the sake of the name*

c Gk *the Gentiles*

a Gk *brothers*

d Gk lacks *for him*

a Gk *Judas*

b Gk *slave*

c Other ancient authorities read *sanctified*

d Or *by*

d Or *by*

e Or *the only Master and our Lord Jesus Christ*

f Other ancient authorities read *though you were once for all fully informed, that Jesus* (or *Joshua*) *who saved*

g Gk *went after other flesh*

h Or *angels*; Gk *glories*

i Or *condemnation for blasphemy*

i Or *reefs*

k Or *without fear. They are shepherds who care only for themselves*

a Gk *came*

b Gk *Christ to*

c Gk *by the flesh*. The Greek text of verses 22-23 is uncertain at several points

a Gk *slaves*

b Gk *and he made*

c Gk *slave*

d Other ancient authorities read *washed*

b Gk *and he made*

a Gk *priests to*

b Or *testimony to Jesus*

c Or *in the Spirit*

a Or *deny my faith*

b Gk *slaves*

a Or *to shepherd*

a Or *beginning*

b Or *in the Spirit*

a Or *written on the inside, and sealed on the back*

a Gk *ransomed for God from*

b Gk *priests to*

c Or *“Go!”*

c Or *“Go!”*

d Or *went*

c Or *“Go!”*

e Gk *a denarius*

e Gk *a denarius*

c Or *“Go!”*

a Gk *slaves*

b Gk *brothers*

a Gk *slaves*

a That is, *Destruction*

b That is, *Destroyer*

c Other ancient authorities lack *four*

d Gk *hyacinth*

a Gk *slaves*

b Or *allegorically*; Gk *spiritually*

a Or *the spirit*

b Other ancient authorities read *I*

c Gk *Christ*

d Gk *slaves*

a Or *to shepherd*

b Gk *Christ*

c Gk *brothers*

d Or *persecuted*

e Gk *Then he*; other ancient authorities read *Then I stood*

a Gk *the plague of its death*

b Other ancient authorities lack this sentence

c Or *written in the book of life of the Lamb that was slaughtered from the foundation of the world*

d Gk *whose plague of its death*

e Or *that had received the plague of the sword*

f Or *spirit*

g Other ancient authorities read *six hundred sixteen*

a Gk *sit*

b Or *to their faith in*

a Gk *one thousand six hundred stadia*

b Gk *slave*

c Other ancient authorities read *the ages*

d Or *tabernacle*

e Other ancient authorities read *stone*

a Gk *and keeps his robes*

b Gk *weighing about a talent*

c Or *in the Spirit*

a Other ancient authorities lack the words *a haunt of every foul beast* and attach the words *and hateful* to the previous line so as to read *a haunt of every foul and hateful bird*

b Other ancient authorities read *She has made all nations drink*

c Or *resources*

a Or *chariots, and human bodies and souls*

a Gk *her*

b Gk *slaves*

b Gk *slaves*

c Gk *he said*

d Gk *slave*

e Gk *brothers*

f Or *to Jesus*

f Or *to Jesus*

g Other ancient authorities read *sprinkled with*

h Or *will shepherd*

a Or *for the testimony of Jesus*

b Other ancient authorities read *from God*, *out of heaven*, or *out of heaven from God*

a Gk *the tabernacle*

b Gk *will tabernacle*

c Other ancient authorities read *people*

d Other ancient authorities add *and be their God*

e Or *the unbelieving*

f Or *in the Spirit*

a Gk *He*

b Gk *twelve thousand stadia*

c That is, almost seventy-five yards

d Gk *he*

e Or *the Lamb.* [2] *In the middle of the street of the city, and on either side of the river, is the tree of life*

f Gk *slaves*

f Gk *slaves*

g Gk *slave*

h Gk *brothers*

a Other ancient authorities read *do his commandments*

b Other ancient authorities lack *all*; others lack *the saints*; others lack *Amen*