

Disciples' Literal New Testament



Serving modern disciples
by more fully reflecting
the writing style
of the ancient disciples

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Michael Magill

Reyma Publishing

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Reyma is a phonetic spelling of the Greek word rendered ‘Word’ in Eph 6:17: *And take ... the sword of the Spirit, which is the Word of God*

May the blessing of the Father of Lights rest on all readers and expounders of his inspired Word, and move us all, in these proud and dangerous days, to yield up our high thoughts unto him who ‘of God is made unto us wisdom,’ and to determine, even as an inspired apostle determined amid the skeptical disputants of his own times, ‘not to know anything save Jesus Christ and Him crucified.’

—Charles Ellicott, September 1861,
England

Introduction

The goal of the *Disciples' Literal New Testament* is to help all Bible readers better understand the New Testament from the original writers' point of view. This is accomplished in two primary ways. First, the translation reflects the Greek forms, grammar, and sentence structure, rather than using elegant English like our standard translations. Second, the paragraphs are arranged to display the flow of thought in the Apostles' minds as revealed in their Greek writings, rather than the artificial 460 year old chapter and verse structure we are used to seeing. The New Testament is opened up to English readers in a depth formerly available only to those who carefully studied their Greek New Testament. Used together with your standard Bible version, you will now have the best of both languages.

This is the companion volume to the 1025 page *New Testament TransLine*, which presents this same translation in outline format. First published by Zondervan in 2002, it includes extensive notes on the meaning and usage of the words of the New Testament, notes that explain the meaning of a passage where needed, notes that list the different interpretations when the meaning is not clear, and notes on over 3000 textual variations in the Greek manuscripts that lie behind all English translations. Pastors and Bible students wanting more depth and detail will find it useful.

Features of the *Disciples' Literal New Testament.*

Outline. The first thing you see is the detailed outline of the book, which directly corresponds to the paragraphing and indentation of the translation that follows. The words of the outline are taken directly from the words of the book itself. This gives you a thorough overview of the book, a big picture view of what the writer intends to communicate.

Interpretive Headings. Next you will notice that each paragraph has a heading in *italics*. These are descriptive, interpretive headings intended to make the original writer's flow of thought more explicit to you by summarizing the main point of the paragraph in its context in the book. In fact, if you read through a book's paragraph headings first, you will get a solid picture of the flow of the book.

Intelligent Paragraphing. The arrangement of the text is broken into thought paragraphs reflecting the Apostle's flow of thought. The paragraphs are indented in a kind of outline grouping so that major thoughts and subordinate thoughts can easily be seen. This will help you follow the main points and see the tangents! Greek is so different from English that some mechanism like this is needed in order to clearly display the connections of thought contained in the

Greek. To help you see how far a paragraph has been indented so that you can connect the points, there is a grey baseline down the left side of the page.

Chapter And Verse Numbers. As you may know, after the invention of the printing press, the chapter and verse numbers were added to the New Testament in 1551 by Robert Stephanus. Unfortunately, as often pointed out from the pulpit, they are sometimes not at all helpful in following the thought contained in the Greek writings. They sometimes prevent you from easily seeing the flow of thought in the author's mind, and hinder you from even asking the right questions. This hurdle to our understanding has been eliminated in the *Disciples' Literal New Testament*. The verse numbers are still included for your reference, but the paragraphing and sentence structure reflects what was originally written.

Literal Translation. The *Disciples' Literal New Testament* is a literal reflection of writing style, ways of speaking, sentence and thought structures, and word patterns of the New Testament writers. It is not intended to be an elegant English translation like the NASB, NKJV, ESV, NRSV, or to recast itself in even more natural English like the NIV or NLT or *The Message*. But using the *Disciples' Literal New Testament* you will be able see more deeply into the minds of

the original writers, and understand their intent more clearly than ever. And you will be able to see how those translations transformed the Greek ways of speaking into pleasing and effective English ways of speaking.

Italics, Brackets, Bold Type, Hyphenated Words.

Italics are used for words not in the Greek, but implied by the grammar of the Greek word, phrase, or sentence structure, or required in normal English grammar. Don't skip over them; they are part of the literal translation. [Brackets] are used for words added to clarify the meaning of a word, phrase or sentence. Skip over these words if you like, and what remains will be the literal translation. **Bold** type is used for words actually emphasized in the Greek by the biblical writer. For example, sometimes a subject is emphasized, "But I say to you," or, "**they** will be comforted." Sometimes the Greek word order is arranged so as to place emphasis on a word. Hyphenated words are single Greek words translated by multiple English words. For example, "announced-as-good-news" represents a single Greek word. Such words are hyphenated when linked to notes and on some other occasions, but not on every occurrence.

Notes. Each page has some translation and interpretive notes at the bottom of the page. These will help you better understand the text, the meaning, and the Greek

ways of speaking. You can find much more detail on these matters in the *New Testament TransLine*.

What is a literal translation?

Translations such as the NASB, NKJV, ESV, RSV, mean by ‘literal’ that their translation reflects the *words and grammar* of the Greek as much as possible in an elegant English translation. They seek to strike the perfect balance between what was said in Greek and how we would say it in beautiful English. In technical terms, there is a significant degree of ‘formal equivalence’ between the Greek and the English. In layman’s terms, these are word-for-word translations, within the bounds of pleasing and proper English. We like these translations because we feel they are the most accurate.

Other versions seek to literally communicate the *meaning* intended by the original writers to an English speaking audience, using normal and pleasing English ways of speaking. In doing this, these translations rephrase sentences and clarify thoughts as needed so that the intended *meaning* in the Greek is conveyed to the English reader. This is done to various degrees depending on how far the focus is moved from the Greek to the English, and how much

‘interpretation’ is added to the ‘translation.’ At one extreme the translation remains close to the Greek, but enhances or clarifies the meaning in English. The NRSV is an example. At the other extreme the translation is a paraphrase completely rewritten into words and phrases chosen by the translator. *The Message* is an example. In technical terms, this method is called ‘dynamic equivalence.’ In layman’s terms, these are thought-for-thought translations. We like these translations because they feel so natural to us. They speak to us in a way we can more easily understand, or even in an exciting and thought-provoking manner.

How does the *Disciples’ Literal New Testament* compare to other translations?

Imagine a translation scale of zero to ten, where zero is the Greek New Testament and ten is an exciting paraphrase such as *The Message*. A one would be a Greek-English interlinear. A five would be a translation that seeks to perfectly balance the Greek and English. The NASB, NKJV, RSV and ESV would be examples of a five. The NRSV would be a six; the NIV a seven. There are many wonderful translations available between five and ten. The *Disciples’ Literal New Testament* would be a three, opening a new view into the New Testament for English readers.

Is the *Disciples' Literal New Testament* better than the other translations?

Better as your standard English translation? No. Since it more closely follows the Greek ways of speaking, it is of course more foreign-sounding, and therefore inferior as an *English* translation to all the versions mentioned above. But as a reflection of the Greek mind and thought processes and intent of the original writers, it is indeed a fuller display of the ancient writings. To get any closer to the mind of those writers, you would have to learn Greek! And as a basis from which to evaluate and understand the adjustments made to accommodate the English language by the translations in the five to ten range mentioned above, it is superior.

Every translation strives to accomplish a certain balance of translation goals, a balance of Greek accuracy and English expression. There can be no perfect translation. To illustrate, the NIV expresses the thoughts contained in the Greek using the full breadth and beauty of English, foregoing strict conformity to the Greek phraseology. The *Disciples' Literal New Testament* expresses much more of the breadth and beauty of the Greek phraseology, sacrificing normal English idiom. So 'better' is not really a proper question, because each translation serves its purpose. The *Disciples' Literal New Testament*, the NASB, the NIV, and *The Message*,

to use these four as examples, are each better at what they are trying to do than the others. Which is better for you depends on what you are trying to accomplish at the time.

Can a one-man translation be any good?

Many have been done, all along the scale above from five to ten. But a team of Greek and English scholars is certainly essential for an *authoritative* translation seeking to perfectly balance the Greek and English, or an *accurate* thought-for-thought translation like the NIV. But a translation such as the *Disciples' Literal New Testament* can indeed be done well by one person. Why? Consider how the translation process takes place. First you would make a straightforward translation that accurately reflects the Greek as your starting point. Then you would revise this initial translation from the English point of view, making the adjustments and adding the nuances that would transform it into a polished English translation. It is precisely at the stage of making these adjustments and nuances that a team of people is superior to a single individual. But the initial translation from the Greek could be made by any one of the team members. The *Disciples' Literal New Testament* is consistently and accurately and thoroughly done at that initial level of translation, deliberately stopping short of smoothing and

nuancing in English. That is its strength. It allows you to see the Greek ways of writing and expressing thoughts before the translation is adjusted into better English sentences. Those wanting more detail on the translation methods can find it in the Appendix.

Matthew

- A. The book of the genealogy of Jesus Christ, son of David, son of Abraham 1:1-17
- B. The birth of Jesus Christ was as follows— He was fathered in Mary by the Holy Spirit 1:18-25
- C. After His birth, magi worshiped Him, Herod tried to kill Him, God protected Him 2:1-23
- D. During those days John the Baptist comes, proclaiming, Repent, the kingdom is near 3:1-12
- E. Then Jesus comes from Galilee to the Jordan to John to be baptized by him 3:13-17
- F. Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil 4:1-11
- G. Jesus went back to Galilee. From then on, He proclaimed the kingdom in all Galilee 4:12-24
- H. Large crowds followed Him. And having seen them, He was teaching them, saying 4:25-5:2
 - 1. Blessed are the poor in spirit, mourners, gentle, hungry, merciful, and others 5:3-12
 - 2. You are the salt of the earth. You are the light of the world 5:13-16
 - 3. I came to fulfill the Law. Unless your righteousness abounds, you will not enter. Murder and anger, adultery and lust, divorce, oaths, eye for an eye, love and hate 5:17-48

4. But take heed not to do your righteousness before people— almsgiving, praying, fasting 6:1-18
 5. Do not treasure up treasures on earth, but seek His kingdom. You cannot serve both 6:19-34
 6. Do not judge others. With what judgment you judge, you will be judged. Pearls and pigs 7:1-6
 7. Ask and you will receive. Seek and you will find. Knock and it will be opened 7:7-11
 8. Therefore, everything you want others to be doing to you, you be doing to them 7:12
 9. Enter through the narrow gate on the narrow road leading to life 7:13-14
 10. Beware of the false prophets. You will know them by their fruits 7:15-20
 11. Not everyone saying “Lord, Lord” will enter the kingdom. Only the doer of God’s will 7:21-27
- I. When He finished these words, the crowds were astounded and followed Him 7:28-8:1
1. A leper said, If You are willing, You are able to cleanse me. I am willing. Be cleansed 8:2-4
 2. Having entered Capernaum, He healed a centurion’s paralyzed servant. Great faith 8:5-13
 3. He healed Peter’s mother-in-law. They brought Him many, and He healed them all 8:14-17
 4. They departed for the other side. On the sea, He calmed the storm 8:18-27
 5. At the other side of the sea, Jesus cast demons into a herd of pigs 8:28-34

6. He crossed back over the sea, and forgave and healed a paralytic. Which is easier? 9:1-8
 7. While eating at Matthew's house, the Pharisees objected. The ill need a physician 9:9-13
 8. John's disciples come and ask why Jesus' disciples are not fasting. New wine 9:14-17
 9. An official asked Him to raise his daughter. While going, He healed a woman 9:18-26
 10. Passing on from there, two blind men followed Him. Jesus healed them 9:27-31
 11. He healed a mute man. The crowds marveled, the Pharisees called it Satanic 9:32-34
- J. Jesus was going through all the villages teaching, proclaiming and curing. Having seen the crowds, He had deep feelings for them. Ask the Lord of the harvest to send out workers 9:35-38
1. Having summoned the twelve, Jesus gave them authority over demons and diseases 10:1-4
 2. Jesus sent out the twelve, after instruction, to proclaim the kingdom to Israel and heal 10:5-15
 - a. Jesus prewarns them about coming persecution. You will be hated and killed 10:16-31
 - b. I came to divide the world, not to bring peace. Take up your cross and follow Me 10:32-42
 3. When He finished giving directions to the twelve, He passed on to teach and proclaim 11:1

- K. John, having heard in prison of His works, sent his disciples to ask— Are you the One? Jesus said, Report to John what you are hearing and seeing 11:2-6

 1. While proceeding, Jesus spoke of John. If you will accept it, John is Elijah 11:7-19
 2. Then Jesus began to reproach the cities in which He did miracles for not repenting 11:20-24
 3. Jesus praised God for hiding these things from the wise. Come to Me, all 11:25-30
 4. The Pharisees objected to the disciples picking grain. I am Lord of the Sabbath 12:1-8
 5. In the synagogue, Jesus healed on the Sabbath. The Pharisees plotted against Him 12:9-21
 6. Jesus healed and the Pharisees said He did it by Beelzebub. It will not be forgiven 12:22-37
 7. Some scribes and Pharisees said, We want to see a sign. No sign will be given 12:38-45
 8. His family came. He said, My family is whoever does God's will 12:46-50
 9. On that day, from a boat, He spoke to the crowds in parables about the kingdom 13:1-35
 10. Then having left the crowds, He explained and spoke parables to the disciples 13:36-52
 11. When He finished these parables, He went to His hometown. They took offense 13:53-58
 12. At that time, Herod said Jesus is John the Baptist, risen from the dead 14:1-12
 13. Having heard of it, Jesus withdrew. Crowds followed. He fed 5000 14:13-21

14. He sent the disciples away in a boat. At night, He walked out to them on water 14:22-33
 15. Having crossed, He healed the sick. All who touched His garment were healed 14:34-36
 16. Pharisees objected to a lack of hand-washing. What comes out of the heart defiles 15:1-20
 17. Jesus withdrew to Tyre and Sidon. He healed the daughter of a Canaanite woman 15:21-28
 18. He went beside the Sea of Galilee, where He healed large crowds and fed 4000 15:29-38
 19. Having crossed to Magadan, the Pharisees asked for a sign from heaven 15:39-16:4
 20. Having crossed, Jesus said to the disciples, Beware of the leaven of the Pharisees 16:4-12
 21. Jesus asks, Who do you say I am? You are the Christ, the Son of God 16:13-20
- L. From that time on, Jesus began to show them He must suffer, die, and rise again. Having taken Him aside, Peter said, This shall never happen to You. Get behind Me, Satan 16:21-23
1. Jesus said to them, Deny yourself and follow Me. Some here will see My glory 16:24-28
 2. After six days, Jesus was transfigured before Peter, James and John 17:1-8
 3. Coming down from the mountain, Jesus said, Tell no one. They asked about Elijah 17:9-13
 4. Having come to the crowd, Jesus healed a person that the disciples could not heal 17:14-21

5. Being gathered in Galilee, Jesus said He would be killed, and raised the third day 17:22-23
6. Having come to Capernaum, Peter got their tax money from the mouth of a fish 17:24-27
7. The disciples asked, Who is greater in the kingdom? Jesus said, the childlike believer 18:1-4
 - a. Woe to whoever causes one of My children to fall 18:5-9
 - b. Do not look down on My little ones. It is not God's will that one be lost 18:10-14
 - c. But if your brother sins against you, expose the sin and seek to restore him 18:15-20
 - d. Always forgive one another from the heart, seventy times seven 18:21-35
- M. When He finished these words, He left Galilee for Judea. He healed large crowds there 19:1-2
 1. Pharisees came to Him, testing Him regarding divorce and the Law of Moses 19:3-12
 2. Then children were brought to Him, and He laid His hands upon them 19:13-15
 3. What should I do to have eternal life? It is hard for the rich to enter. As for you disciples, you will sit on twelve thrones. But many first will be last 19:16-20:16
 4. While going to Jerusalem, He said, I will be crucified, and raised on the third day 20:17-19

5. Then the mother of James and John asked that they sit on His right hand and left 20:20-28
 6. While leaving Jericho, Jesus healed two blind men 20:29-34
 7. Near Jerusalem, Jesus sent the disciples to get a donkey. He enters with hosannas 21:1-9
- N. And having entered Jerusalem, the whole city said,
Who is this? It is the prophet, Jesus 21:10-11
1. Jesus entered the temple and threw out those buying and selling. Priests objected 21:12-17
 2. In the morning, Jesus cursed a barren fig tree. It withered 21:18-22
 3. Having come into the temple, the priests asked, By what authority do you do this? Jesus said, Tell me first the source of John's baptism. They refused 21:23-27
 - a. Which son did the will of his father?
Those who repent from sin will enter 21:28-32
 - b. You are like tenant farmers who killed the owner's son. But the rejected stone became the cornerstone. The kingdom will be taken from you 21:33-44
 - c. The king will destroy those who refuse the invitation to his son's wedding 21:45-22:14
 4. The Pharisees tried to snare Him, saying, Is it lawful to pay a poll tax to Caesar? 22:15-22

5. On that day, the Sadducees asked, Whose wife will she be in the resurrection? 22:23-33
6. A Pharisee asked, Which is the great commandment in the Law? 22:34-40
7. Jesus asked, If the Christ is the son of David, why does David call him Lord? 22:41-46
8. Jesus rebuked the Pharisees. Woe to you. Your house is left to you desolate 23:1-39
9. Jesus prophesies the destruction of the temple. What is the sign of Your coming? 24:1-4
 - a. Many will come claiming to be the Messiah: Don't be deceived. There will be birthpains: Don't be alarmed. The good news will be proclaimed to the whole world, and then the end will come 24:4-14
 - b. When you see the abomination spoken of by Daniel the prophet, flee. For then there will be a great affliction. Don't be deceived by false Christs, for My coming will be as visible as lightning in the sky 24:15-28
 - c. After that affliction, Jesus will come on the clouds of heaven in great glory 24:29-31
 - d. The parable of the fig tree: When the leaves grow out, summer is near 24:32-35
 - e. No one knows the day or hour, so keep watch. It will be like the days of Noah 24:36-44
 - f. The faithful and wise slave is the one doing the master's will when he comes 24:45-51

- g. The wise bridesmaids are the ones prepared for the coming of the groom 25:1-13
 - h. The good slave works with his master's resources to produce a return for him 25:14-30
 - i. When Jesus comes, He will sit on His throne and send people to their destinies 25:31-46
- O. When Jesus finished all these words, He said, After two days, I will be crucified 26:1-2
- 1. Then the priests gathered to plot to seize and kill Jesus. But not during the Feast 26:3-5
 - 2. A woman anoints Jesus with costly perfume. She is preparing Me for burial 26:6-13
 - 3. Judas asks, What are you willing to give me to betray Jesus? Thirty silver coins 26:14-16
 - 4. They eat the Passover. One of you will betray Me. The bread and the cup 26:17-29
 - 5. On the Mount of Olives, Jesus said, You all will be caused to fall. Peter said, not me! 26:30-35
 - 6. At Gethsemane, Jesus prays, they sleep. Jesus is seized. The disciples flee 26:36-56
 - 7. The priests and elders condemn Him to death. Peter denies Him three times 26:57-75
 - 8. Having become morning, they led Him away bound, to Pilate 27:1-2
 - 9. Then Judas, having seen that He was condemned, regretted it. He hanged himself 27:3-10
 - 10. Pilate asked, Are You King of the Jews? Jesus or Barabbas? Crucify Him! 27:11-26

- 11. Then they mocked Him, crucified Him, blasphemed Him. Jesus let His spirit go 27:27-56
 - 12. Having become evening, Joseph asks for His body and places it in his new tomb 27:57-61
 - 13. On the next day, the priests ask Pilate to guard the tomb. They seal it 27:62-66
- P. On Sunday, an angel moved the stone and told the women Jesus arose. Tell His disciples 28:1-7
- 1. While running to report this, the women see the risen Jesus and worship Him 28:8-10
 - 2. The guards report to the chief priests, and are bought off 28:11-15
 - 3. Jesus commissions the eleven to make disciples of all nations 28:16-20

1:1 *The book of the genealogy^A of Jesus Christ, son of David, son of Abraham—*

2 Abraham fathered^B Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers, **3** and Judah fathered Perez and Zerah by Tamar, and Perez fathered Hezron, and Hezron fathered Ram, **4** and Ram fathered Aminadab, and Aminadab fathered Nahshon, and Nahshon fathered Salmon, **5** and Salmon fathered Boaz by Rahab, and Boaz fathered Obed by Ruth, and Obed fathered Jesse, **6** and Jesse fathered David the king.

And David fathered Solomon by the *one of Uriah*, **7** and Solomon fathered Rehoboam, and Rehoboam fathered Abijah, and Abijah fathered Asaph, **8** and Asaph fathered Jehoshaphat, and Jehoshaphat fathered Joram, and Joram fathered Uzziah, **9** and Uzziah fathered Jotham, and Jotham fathered Ahaz, and Ahaz fathered Hezekiah, **10** and Hezekiah fathered Manasseh, and Manasseh fathered Amos, and Amos fathered Josiah, **11** and Josiah fathered Jeconiah and his brothers at the time of the deportation of Babylon.

- A. Or, generation, account, taking this as a title for the whole book.
B. Or, caused to be born, became the father of, begat.

¹² And after the deportation *of* Babylon, Jeconiah fathered Shealtiel, and Shealtiel fathered Zerubbabel,
¹³ and Zerubbabel fathered Abihud, and Abihud fathered Eliakim, and Eliakim fathered Azor, ¹⁴ and Azor fathered Zadok, and Zadok fathered Achim, and Achim fathered Eliud, ¹⁵ and Eliud fathered Eleazar, and Eleazar fathered Matthan, and Matthan fathered Jacob, ¹⁶ and Jacob fathered Joseph the husband *of* Mary— by whom^A Jesus was born, the *One* being called Christ.

¹⁷ So all^B the generations from Abraham to David *are* fourteen generations, and from David to the deportation *of* Babylon *are* fourteen generations, and from the deportation *of* Babylon to the Christ *are* fourteen generations.

The Birth of The King:

Jesus Is Born To a Virgin In Fulfillment of Isaiah

¹⁸ Now the birth *of* Jesus Christ was as follows: His mother Mary having been promised-in-marriage^C to Joseph, before they came-together she was found having *a child* in the womb by the Holy Spirit. ¹⁹ And Joseph her husband^D, being

A. This word is feminine, referring to Mary. B. That is, all the ones Matthew names above. He limits his list to fourteen in each group. C. That is, by her parents, according to their custom. D. A man would be regarded as such even during the betrothal period.

righteous and not wanting to publicly-expose^A her, intended to send her away^B secretly^C. ²⁰ And he having pondered these *things*, behold— *an angel of the Lord* appeared to him in a dream saying “Joseph, son of David, do not fear to take Mary as your wife, for the *child* having been fathered^D in her is by the Holy Spirit. ²¹ And she will give-birth to a Son. And you shall call His name Jesus, for **He** will save His people from their sins. ²² And^E this entire *thing* has taken place in order that the *thing* might be fulfilled having been spoken by the Lord through the prophet saying ²³ ‘Behold— the virgin will have a *child in the womb*, and she will give-birth to a Son. And they will call His name “Immanuel” ’ ” [Isa 7:14], which being translated is “God with us”. ²⁴ And Joseph, having arisen from the sleep, did as the angel of the Lord commanded him and took *her as his wife*. ²⁵ And he was not knowing^F her until which *time* she gave-birth to a Son. And he called His name Jesus.

Magi Arrive Seeking The Newborn King.

King Herod Sends Them To Bethlehem

2:1 Now Jesus having been born in Bethlehem of Judea in

- A. Or, make a public example of, disgrace. B. That is, divorce, a term used in that culture even during the period of betrothal. C. Or, privately, quietly. D. Same word as in v 2-16. E. This may be Matthew's comment; or, still the angel's. F. That is, in a sexual sense.

*the days of Herod^A the king, behold— magi^B from the east arrived in Jerusalem,² saying “Where is the One having been born King of the Jews? For we saw His star in the east^C and came to pay-homage to Him”.³ And having heard it, King Herod was disturbed, and all Jerusalem with him.⁴ And having gathered-together all the chief priests and scribes of the people, he was inquiring from them *as to* where the Christ was [to be] born.⁵ And the ones said to him, “In Bethlehem of Judea. For thus it has been written through the prophet [in Mic 5:2]:⁶ ‘And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah. For One ruling^D will come out of you Who will shepherd My people Israel’ ”.⁷ Then Herod, having called the magi secretly, learned-accurately from them the time *of* the appearing *of* the star.⁸ And having sent them to Bethlehem, he said, “Having gone, search-out accurately^E concerning the Child. And when you find Him, report to me so that I also, having come, may pay-homage to Him”.*

A Star Leads Them To The Child, To Whom They Give Gifts

⁹ And the ones, having heard the king, proceeded. And

A. That is, Herod the Great, king of Israel from 37 to 4 b.c. **B.** That is, wise men/priests/seers/astrologers at least similar (their country is not given) to those in Daniel 2:48. Perhaps their knowledge came from Daniel's prophecies. **C.** That is, while they were in the east. **D.** Or, leading, governing. **E.** Or, carefully.

behold— the star which they saw in the east was going-ahead-of them, until having come, it stood^A over where the Child was. ¹⁰ And having seen the star, they rejoiced *an* extremely great rejoicing. ¹¹ And having come into the house^B, they saw the Child with Mary His mother. And having fallen-down, they paid homage to Him. And having opened their treasure-chests, they offered gifts to Him— gold and frankincense and myrrh. ¹² And having been warned in *a* dream not to return to Herod, they went back to their country by another way.

*An Angel Tells Joseph To Flee From Herod To Egypt,
Fulfilling Hosea*

¹³ And they having gone away, behold— *an angel of the Lord* appears to Joseph in *a* dream saying, “Having arisen, take the Child and His mother and flee into Egypt, and be there until I tell you. For Herod is about to seek-for the Child *that he might* destroy Him”. ¹⁴ And the *one*, having arisen, took the Child and His mother *by night* and withdrew into Egypt, ¹⁵ and was there until the end^C of Herod— in order that the *thing* might be fulfilled having been spoken by *the Lord* through the prophet saying “I called My Son out of Egypt” [Hos 11:1].

- A.** Or, stopped, stood still. **B.** Joseph would have moved his family from the stable (Lk 2:7) to a house as soon as possible. **C.** That is, the death.

*Herod Kills The Boys In Bethlehem,
Bringing Another Fulfillment of Jeremiah*

¹⁶ Then Herod, having seen that he was tricked^A by the magi, became very furious. And having sent-out *men*, he killed all^B the boys— the *ones* in Bethlehem and in all its districts from two years old and under— in accordance with the time which he learned-accurately from the magi. ¹⁷ Then the *thing* was fulfilled having been spoken through Jeremiah the prophet saying ¹⁸ “A voice was heard in Ramah^C, weeping and great mourning— Rachel weeping-for her children. And she was not willing to be comforted, because they are no *more*” [Jeremiah 31:15].

*After Herod Dies,
Joseph Returns To Israel And Settles In Nazareth*

¹⁹ And Herod having come-to-an-end^D, behold— *an angel of the Lord* appears to Joseph in a dream in Egypt ²⁰saying, “Having arisen, take the Child and His mother and proceed into the land of Israel. For the *ones* seeking the life of the Child are dead”. ²¹ And the *one*, having

- A. Or, made a fool, mocked. B. Some think this might have involved up to twenty infants. C. This town is about 6 miles or 9 kilometers north of Jerusalem. In Jeremiah 31:15, Rachel, representing the mother of the nation, weeps over the ten tribes killed or taken captive by the Assyrians. Matthew sees another fulfillment of this here when some of her children are again taken in violence. D. That is, having died.

arisen, took the Child and His mother and entered into the land of Israel. ²² But having heard that Archelaus^A was king of Judea in place of his father Herod, he feared to go there. And having been warned in a dream, he withdrew into the regions of Galilee. ²³ And having come, he dwelled in a city being called Nazareth— so that the thing having been spoken through the prophets might be fulfilled, because^B He will be called a Nazarene.

In Fulfillment of Isaiah,

John The Baptist Prepares The Nation For The Messiah

3:1 Now during those days John the Baptist comes^C, proclaiming in the wilderness of Judea ² and saying, “Repent, for the kingdom of the heavens has drawn-near”. ³ For this one is the one having been spoken of through Isaiah the prophet saying [in Isa 40:3], “A voice of one shouting in the wilderness: ‘Prepare the way of the Lord, be making His paths straight’ ”. ⁴ Now John himself was having^D his clothing [made] of camel’s hair, and a belt made-of-leather around his waist. And his food was locusts and wild honey. ⁵ At that time

- A.** This son of Herod the Great ruled part of his father’s kingdom from 4 B.C. until A.D. 6, when the Romans deposed him. **B.** Matthew may be referring to the prophets who say Messiah will be despised and lowly. He sees this as partially fulfilled in that Jesus is called a Nazarene. Or, ‘that’, if what follows is a summary quote to this effect. **C.** Or, arrives, appears publicly. **D.** That is, was habitually having.

Jerusalem and all Judea and all the surrounding-region of the Jordan was going out to him. ⁶ And they were being baptized in the Jordan River by him while confessing-out^A their sins.

*John Says To Produce Fruit Worthy of Repentance,
Because The Chaff Will Be Burned*

⁷ But having seen many of the Pharisees and Sadducees coming to^B his baptism, he said to them, “Brood of vipers— who showed^C you to flee from the coming wrath? ⁸ Therefore produce fruit worthy of repentance. ⁹ And do not think *that you may* say within^D yourselves, ‘We have Abraham *as our* father’. For I say to you that God is able to raise-up children *for* Abraham from these stones! ¹⁰ And the axe is **already** lying^E at the root of the trees. Therefore every tree not producing good fruit is cut down and thrown into *the* fire. ¹¹ I am baptizing you with^F water for repentance, but the *One* coming after me is more powerful *than* me, *of* Whom I am not fit to carry the sandals. **He** will baptize you with^G *the* Holy Spirit and fire^H— ¹² Whose winnowing-tool *is* in His hand, and He will cleanse-out His threshing floor and gather His wheat

A. Or, acknowledging, openly admitting. B. Or, upon, for. C. Or, indicated to, warned. D. Or, among. E. Or, being laid. F. Or, in. G. Or, in. H. This fire of judgment may be with regard to unbelievers, the chaff mentioned next, or with regard to the purifying work of the Spirit on believers.

into the barn. But He will burn up the chaff *with an inextinguishable fire*".

When Jesus Is Baptized, The Spirit Descends Upon Him And His Father Expresses His Pleasure

¹³ Then Jesus comes from Galilee to the Jordan to John *that He might* be baptized by him. ¹⁴ But John was preventing Him, saying, "I have *a* need to be baptized by You, and **You** are coming to me?" ¹⁵ But having responded, Jesus said to him, "Permit *it* at this time. For it is fitting^A for us to fulfill all righteousness in this manner". Then he permits Him. ¹⁶ And having been baptized, Jesus immediately ascended^B from^C the water. And behold— the heavens were opened *to* Him, and he^D saw the Spirit of God descending as-if^E *a* dove, and coming upon Him. ¹⁷ And behold— *a* voice from the heavens saying, "This is My beloved Son with Whom I was^F well-pleased".

- A.** That is, for Jesus as a devout son of Israel; or, for Jesus as an inauguration of His own ministry. **B.** Or, went up, came up. **C.** Or, away from. **D.** That is, John. **E.** Or, like. **F.** Or, I delighted, I took pleasure. This may have an eternal sense, 'I was well pleased' to choose and send Him for this task (as in Isa 42:1; Lk 9:35; Mt 12:18); or, a timeless sense, 'I am well pleased'; or, a historical sense, 'I have become well pleased' in His obedience.

*Satan Tempts The Son of God To Act Contrary
To His Father's Will*

4:1 Then Jesus was led-up into the wilderness by the Spirit to be tempted by the devil. **2** And having fasted *for* forty days and forty nights, afterward He was hungry. **3** And having come to *Him*, the *one* tempting said *to* Him, “If You are^A God’s **Son**, say that these stones should become loaves-of-bread”. **4** But the *One*, having responded, said, “It has been written [in Deut 8:3]: ‘Mankind^B shall live not on bread alone, but on every word proceeding-out through *the mouth of God*’ ” **5** Then the devil takes Him into the holy city. And he stood Him on the pinnacle of the temple. **6** And he says *to* Him, “If You are God’s **Son**, throw Yourself down. For it has been written: ‘Because^C He will command His angels concerning You, and they will lift You up on *their* hands that You may not ever strike Your foot against *a* stone’ ” [Ps 91:11-12]. **7** Jesus said *to* him, “Again^D, it has been written: ‘You shall not put *the* Lord your God to the test’ ” [Deut 6:16]. **8** Again, the devil takes Him to *a* very high mountain and shows Him all the kingdoms of the world and their glory. **9** And he said *to* Him, “I will give all these *things* to You if, having fallen-down, You give-worship *to* me”. **10** Then Jesus says *to* him, “Go-away,

A. That is, Assuming You are, as God said in 3:17. **B.** Or, Man, The person, The human, Humankind. **C.** This is part of the quote from Ps 91. Or, written that, ‘He will. **D.** That is, For the second time I say; or, On the other hand.

Satan! For it has been written: ‘You shall worship *the* Lord your God, and serve Him only’ ” [Deut 6:13]. ¹¹ Then the devil leaves Him. And behold— angels came to *Him* and were ministering to Him.

*Jesus Begins His Ministry In Capernaum of Galilee,
Fulfilling Isaiah*

¹² And having heard that John was handed-over^A [to prison], He went-back^B into Galilee. ¹³ And having left-behind Nazareth, having come, He dwelled in Capernaum, the *one* by-the-sea in the districts of Zebulun and Naphtali, ¹⁴ in order that the *thing* might be fulfilled having been spoken through Isaiah the prophet saying ¹⁵ “Land of Zebulun and land of Naphtali, *the way of the sea*, beyond the Jordan, Galilee of the Gentiles— ¹⁶ the people sitting in darkness saw a great Light. And *for the ones* sitting in *the* region and shadow of death, *a* Light rose *for them*” [Isa 9:1-2]. ¹⁷ From that time on Jesus began to proclaim and say, “Repent, for the kingdom of the heavens has drawn-near”.

*Jesus Calls Peter And Andrew And Then James And John
To Follow Him*

¹⁸ And while walking beside the Sea of Galilee He saw two brothers— Simon (the *one* being called Peter) and

A. That is, by Herod Antipas, Mt 14:3. B. Or, withdrew.

Andrew, his brother— throwing a casting-net into the sea, for they were fishermen. ¹⁹ And He says to them, “Come after Me and I will make you fishermen of people”. ²⁰ And immediately the ones, having left the nets, followed Him. ²¹ And having gone on from there He saw two other brothers— James (the son of Zebedee) and John, his brother— preparing^A their nets in the boat with Zebedee their father. And He called them. ²² And immediately the ones, having left the boat and their father, followed Him.

Jesus Goes Around All Galilee Teaching And Healing Every Disease

²³ And He was going around in all Galilee— teaching in their synagogues and proclaiming the good-news of the kingdom and curing every disease and every infirmity among the people. ²⁴ And the report^B of Him went into all Syria^C. And they brought to Him all the ones being ill, being gripped^D with various diseases and torments, and being demon-possessed, and having seizures^E, and paralytics. And He cured them.

A. Or, putting in order, restoring. B. Or, news. C. That is, the Roman province that included all the regions mentioned in v 25. D. Or, held by, ruled by, oppressed with. E. Or, being a lunatic (out of control of oneself).

*The Teachings of The King:**True Righteousness Expounded With Divine Authority*

25 And large crowds from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan followed Him. **5:1** And having seen the crowds, He went up on the mountain. And He having sat-down, His disciples^A came to Him. **2** And having opened His mouth He was teaching^B them^C, saying—

These Are The Ones God Considers Blessed

3 “Blessed^D are the poor *in spirit*, because the kingdom of the heavens is theirs. **4** Blessed are the ones mourning, because **they^E** will be comforted. **5** Blessed are the gentle ones, because **they** will inherit the earth. **6** Blessed are the ones hungering and thirsting *as to righteousness*, because **they** will be filled-to-satisfaction. **7** Blessed are the merciful ones, because **they** will be shown-mercy. **8** Blessed are the pure *in heart*, because **they** will see God. **9** Blessed are the peacemakers, because **they** will

A. That is, the twelve; or, the larger group from which the twelve were chosen, Lk 6:13, 17, 20. **B.** Chapters 5-7 may represent the attainable standard of righteousness necessary to enter the kingdom; or, the unattainable standard that drives us to Christ, the premier application of the Law; or, the standard of conduct for those who have entered the kingdom. **C.** That is, the crowds (note 7:28); or, the disciples. **D.** Or, Fortunate, Happy, from God's point of view. **E.** Or, they themselves (and in each case below). This word has the emphasis.

be called sons of God^A. **10** Blessed are the ones having been persecuted for the sake of righteousness, because the kingdom of the heavens is theirs. **11** You are blessed ones whenever they reproach you and persecute you and speak every [kind of] evil against you while lying, because-of ^B Me. **12** Be rejoicing and be overjoyed, because your reward is great in the heavens. For in this manner they persecuted the prophets before you.

You Are Salt And Light.

Salt Must Be Tasty. Light Must Shine

13 “**You** are the salt of the earth. But if the salt should become-tasteless, with what will it be salted^C? It no longer has strength for anything except, having been thrown outside, to be trampled-underfoot by people.

14 **You** are the light of the world. A city lying on a hill is not able to be hidden. **15** Nor do they burn a lamp and put it under the basket, but on the lampstand— and it shines on all the ones in the house. **16** In this manner, let your light shine in front of people so that they may see your good works and glorify your Father in the heavens.

- A.** That is, children characterized by the same trait as their Father. **B.** That is, from the persecutor's point of view. Or, for the sake of, from the believer's point of view. **C.** Or, seasoned.

I Came To Fulfill The Law. Your Righteousness Must Abound More Than The Pharisees

17 “Do not think that I came to abolish^A the Law or the Prophets. I did not come to abolish, but to fulfill^B. **18** For truly I say *to you*, until heaven and earth pass away, one iota^C or one stroke^D will by no means pass away from the Law until all *things* take-place^E. **19** Therefore, whoever breaks^F one *of* the least *of* these commandments and in this manner teaches people— he will be called least in the kingdom *of* the heavens. But whoever does and teaches *them*— this *one* will be called great in the kingdom *of* the heavens. **20** For I say *to you* that unless your righteousness abounds more^G *than* [that of] the scribes and Pharisees, you will by-no-means^H enter into the kingdom *of* the heavens!

- A.** Or, destroy, do away with, annul. **B.** Or, complete, finish. That is, to perfectly fulfill the Law's requirements; or, to fill out its true meaning and intent in His teaching; or, to bring it to its completion and conclusion in His death. **C.** That is, the smallest letter, like our i. **D.** That is, the single stoke that distinguishes one letter from another, like an E from an F, or a Q from an O. **E.** Or, happen, come about. **F.** That is, annuls the authority of, does away with, repeals. **G.** As seen in what follows, Jesus means it must not merely be an external righteousness. **H.** Or, never.

Some Say Do Not Murder. I Say Do Not Get Angry

21 “You heard that it was said *to^A* the ancient ones, ‘You shall not murder’, and ‘Whoever murders shall be liable^B to the judgment’. **22** But I say *to* you that everyone being angry *with* his brother shall be liable *to* judgment. And whoever says *to* his brother, ‘Raca’^C, shall be liable *to* the Sanhedrin. And whoever says, ‘Fool’^D, shall be liable to the Gehenna^E of^F fire. **23** Therefore if you are offering your gift at the altar, and there you remember that your brother has something against you, **24** leave your gift there in front of the altar, and go. First be reconciled *to* your brother, and then, having come, be offering your gift. **25** Be settling *with* your adversary quickly— until^G you are with him on the way [to court]— that *your* adversary might not perhaps hand you over *to* the judge, and the judge *to* the officer, and you be thrown into prison. **26** Truly I say

A. Or, *by*. **B.** Or, answerable, subject. **C.** That is, empty one; numbskull, blockhead. **D.** This may have the same meaning as Raca; or, Raca may insult the intellect, Fool the character. **E.** Or, hell. **F.** That is, characterized by fire; the fiery Gehenna. **G.** Lit, up to which *time*. Or, while, in which case ‘[to court]’ can be omitted.

to you, you will by no means come out from there until you pay the last quadrans^A.

Some Say Do Not Commit Adultery.

I Say Do Not Desire Another Woman

27 “You heard that it was said, ‘You shall not commit adultery’. **28** But I say to you that everyone looking *at a woman so-as to desire^B* her already committed-adultery-with her in his heart. **29** And if your right eye is causing you to fall, tear it out^C and throw *it* from you. For it is better^D *for* you that one *of* your body-parts perish and your whole body not be thrown into Gehenna. **30** And if your right hand is causing you to fall, cut it off and throw *it* from you. For it is better *for* you that one *of* your body-parts perish and your whole body not go into Gehenna.

- A.** This is the smallest Roman coin, 1/64th of a denarius (a day's wage). That is, once you enter the judicial system, this world's or God's, the full penalty must be paid. **B:** so as to desire. This expresses the purpose of the looking. **C.** Take whatever action is necessary to avoid sinning. **D.** The eternal consequences of sin are far worse than losing physical eyesight.

*Some Say Get a Legal Divorce.**I Say Divorcees Who Remarry Commit Adultery*

31 “And it was said, ‘Whoever sends-away^A his wife, let him give her *a* divorce^B *certificate*'. **32** But I say to you that everyone sending-away his wife except for *a* matter^C of sexual-immorality is causing her to commit-adultery^D. And whoever marries *a woman* having been sent-away [from her husband] is committing-adultery.

*Some Say Do Not Break Your Oath.**I Say Do Not Swear an Oath At All*

33 “Again, you heard that it was said *to* the ancient ones, ‘You shall not break-your-oath^E, but you shall pay your oaths *to* the Lord'. **34** But I say *to* you not to swear-with-an-oath^F at all— **35** neither by heaven, because it is *the* throne of God; nor by earth, because it is *a* footstool *of* His feet; nor with reference to Jerusalem, because it is *the* city of the great King; **36** nor may you swear-with-an-oath by

- A.** Or, dismisses. This refers to the physical separation aspect of divorce. The legal aspect is referred to next. **B.** This legal document was to protect the woman and make it possible for her to remarry. **C.** Or, word, account. **D.** Or, become-an-adulteress. That is, when she remarries. **E.** Or, swear-falsely, make-false-oaths. **F.** Or, affirm, confirm with an oath, such as saying ‘I swear by heaven...’.

your head, because you are not able to make one hair white or black. ³⁷ But let your statement be, 'Yes, yes', [or] 'No, no'. And the *thing* beyond these is from^A the evil one.

Some Say Avenge an Eye For an Eye.

I Say Do Not Retaliate, But Do The Opposite

³⁸ "You heard that it was said, 'An eye for^B an eye, and a tooth for a tooth'. ³⁹ But I say to you not to resist^C the evil person. But whoever slaps^D you on your right cheek, turn the other to him also. ⁴⁰ And to the one wanting to sue you and take your tunic^E, permit him also the cloak. ⁴¹ And whoever will press you into service^F for one mile, go with him two. ⁴² Give to the one asking you, and do not turn away from the one wanting to borrow from you.

- A.** Or, *of* evil; that is, of evil origin. **B.** That is, let your revenge be in proportion to the offense. **C.** Or, oppose, stand against. Leave vengeance to God. Do not return evil for evil, Rom 12:17. **D.** A slap is a personal affront. **E:** tunic... cloak. The Law did not permit Jews to take the outer cloak, but they could sue for the tunic, the undergarment. **F.** Soldiers would compel people to carry their things. Simon was pressed into service to carry the cross, Mt 27:32.

Some Say Hate Your Enemies.

I Say Love Them And Pray For Them

43 “You heard that it was said, ‘You shall love your neighbor and hate your enemy’. **44** But I say to you, be loving your enemies, and be praying for the *ones* persecuting you, **45** so that you may prove-to-be^A sons of your Father^B in *the* heavens— because He causes His sun to rise upon evil and good *ones*, and He sends rain upon righteous and unrighteous *ones*.

46 For if you love the *ones* loving you, what reward do you have? Are not even the tax-collectors doing the same? **47** And if you greet your brothers only, what extraordinary *thing* are you doing? Are not even the Gentiles^C doing the same?

Be Perfect Reflections of Your Heavenly Father

48 “Therefore **you** shall be perfect, as your heavenly Father is perfect.

*But Do Not Merely Put On a Show of Righteousness
For Others*

6:1 “But take-heed not to do your righteousness^D in-

A. Or, be, become. **B.** That is, children characterized by the same trait as your Father. **C.** That is, the non-believers. **D.** That is, your righteous deeds.

front-of people so-as to be seen^A by them. Otherwise indeed, you do not have a reward with your Father in the heavens.

Don't Give Money To Glorify Yourself.

Give Without Thinking of Yourself At All

² "So whenever you do almsgiving^B, do not trumpet it before you as-indeed the hypocrites do in the synagogues and in the lanes^C so that they may be glorified by people. Truly I say to you, they are receiving their reward^D in full. ³ But while **you are** doing almsgiving, do not let your left *hand* know what your right *hand* is doing, ⁴ so that your almsgiving may be in secret. And your Father, the *One* seeing in secret, will reward you.

Don't Pray To Impress Others.

Always Pray As If Alone With Your Heavenly Father

⁵ "And whenever you pray, do not be like the hypocrites. Because standing in the synagogues and on the corners of the wide-roads, they **love** to pray so that they may make-an-appearance^E to people. Truly I say to you, they are receiving their reward in

- A.** That is, for the purpose of being seen. **B.** That is, give to the poor as charity. **C.** Or, narrow streets, alleys. **D.** Their reward is glory from people. **E.** Or, are-visible.

full. ⁶ But whenever **you** pray, enter into your inner-room, and having shut your door, pray *to* your Father, the *One* in secret. And your Father, the *One* seeing in secret, will reward you.

Don't Babble On In Prayer.

Pray As a Child of God, Aligned With His Purposes

⁷ "And while praying, do not babble as-indeed the Gentiles *do*. For they are thinking that they will be heard by means of their many-words^A. ⁸ So do not be like them, for your Father knows *of the things* which you have *a* need before you ask Him. ⁹ Therefore, **you** be praying as follows, 'Our Father in the heavens: ¹⁰ let^B Your name be treated-as-holy. Let Your kingdom come. Let Your will be done^C— as in heaven, also on earth. ¹¹ Give us today our daily bread. ¹² And forgive us our debts, as **we** also forgave^D our debtors. ¹³ And do not bring us into *a* temptation^E, but deliver^F us from

A. Or, wordiness, much talking. **B.** That is, make it reality that your name is treated as holy (it does not mean 'let' in the sense of 'allow'). All six requests are in the form of a command (as usual), but the grammar changes with the fourth request. **C.** Or, take place, come about, happen, become *reality*. **D.** Forgiveness is assumed to be a characteristic part of a believer's life. **E.** That is, a situation in which we will be tempted by the evil one. Or, testing, trial. Compare Lk 22:40. **F.** Or, rescue, save.

the evil one^A. ¹⁴For if you forgive people their trespasses, your heavenly Father will also forgive you. ¹⁵But if you do not forgive people *their trespasses*, neither will your Father forgive your trespasses.

Don't Display Yourself As Fasting. Fast In Secret

¹⁶"And whenever you fast, do not be like the sad-faced hypocrites. For they disfigure^B their faces so that they may appear *to* people *as ones* fasting. Truly I say *to* you, they are receiving their reward in full. ¹⁷But while **you** are fasting, anoint your head and wash your face ¹⁸so that you may not appear *to* people *as one* fasting, but *to* your Father, the *One* in secret. And your Father, the *One* seeing in secret, will reward you.

*Build Your Storehouse of Treasure In Heaven,
Not On Earth*

¹⁹"Do not be treasuring-up treasures *for* yourselves on

- A.** Or, from evil. Some manuscripts add 'Because Yours is the kingdom and the power and the glory forever, amen'. **B.** These people blackened their faces with ashes so they would be seen by others as ones fasting.

earth, where moth and eating^A destroy, and where thieves break-in and steal. ²⁰ But be treasuring up treasures *for yourselves* in heaven, where neither moth nor eating destroys, and where thieves do not break in nor steal.

Your Heart Will Be Where Your Treasure Is.

You Cannot Serve God And Money

²¹ “For where your treasure is, there your heart also will be. ²² The lamp^B of the body is the eye. Therefore if your eye is single^C, your whole body will be full-of-light^D. ²³ But if your eye is bad^E, your whole body will be full-of-darkness. If then the light in you is darkness^F, how great *is* the darkness! ²⁴ No one can be serving^G two masters. For either he will hate the one and love the other, or he will be devoted-to

- A. That is, the consumption of all kinds of treasures by all kinds of natural processes, of which moth-eating is a specific example. Or, eating *by rust*, corroding (a meaning not found elsewhere in Greek), if Jesus specifically has in view here a different category of treasure than that eaten by moths, metal treasures. B. That is, the source of light. C. Or, sincere, simple. That is, single-focused on God; or, spiritually healthy. D. Or, illuminated. E. That is, double-focused on wealth and God; or, sick, spiritually diseased. F. That is, if the spiritual ‘light’ your eye allows in is in fact darkness. G. That is, be serving as slave to.

one and disregard^A the other. You cannot be serving God and wealth^B.

Don't Be Anxious About Your Earthly Life.

Seek God's Kingdom And Righteousness

²⁵ "For this reason I say *to you*— do not be anxious^C for your life *as to* what you may eat or what you may drink, nor for your body *as to* what you may put-on. Is not life more *than* food, and the body *more than* clothing? ²⁶ Look at the birds of the heaven— that they do not sow, nor reap, nor gather into barns. And your heavenly Father feeds them. Are **you** not worth more *than* they? ²⁷ And which of you while being anxious is able to add one cubit^D upon his life-span? ²⁸ And why are you anxious about clothing? Observe-closely the lilies of the field, how they grow— they do not labor nor spin. ²⁹ But I say *to you* that not even Solomon in all his glory clothed *himself* like one of these. ³⁰ But if God dresses in this manner the grass of the field existing today and

- A. The slave will internally hate or love one master over the other, or he will express this in action, devoting himself to serving one while disregarding the other. B. Or, property, money. C. Or, be worried *about*, be concerned *about*. The grammar implies, stop being anxious, or, do not be in the habit of being anxious. D. That is, add 18 inches, one step, to his life's path.

being thrown into *an* oven tomorrow, *will He not by* much more *care for* you— *ones of-little-faith?*

³¹Therefore, do not be anxious^A, saying, ‘What may we eat?’ or ‘What may we drink?’ or ‘What may we put-on?’ ³²For the Gentiles are seeking-after all these *things*. For your heavenly Father knows that you have need of all these *things*. ³³But be seeking first the kingdom of God and His righteousness, and all these *things* will be added to you. ³⁴Therefore do not be anxious for tomorrow, for tomorrow will be anxious *for* itself. Sufficient *for* the day *is* the trouble^B of it.

Don't Be Judgmental of Others.

But Use Discernment In Your Actions Toward Others

7:1 “Do not be judging^C, in order that you may not be judged. ²For with what judgment you judge, you will be judged; and with what measure you measure, it will be measured *to* you. ³And why do you look-*at* the speck in the eye *of* your brother, but do not consider^D the log in **your** eye? ⁴Or how will you say to your brother, ‘Permit me to take out the speck from your eye’, and behold—

- A. The grammar implies, do not become anxious, as also in v 34, addressing the issue as a whole. B. Or, misfortune, evil, badness. C. That is, in the sense of finding fault with, criticizing, passing judgment on.
- D. Or, notice, perceive.

the log *is* in your eye? ⁵Hypocrite! First take out the log from your eye, and then you will see-clearly to take out the speck from the eye *of* your brother. ⁶Do not give the holy *thing* to the dogs^A, nor throw your pearls in front of the pigs, so that they will not perhaps trample them with their feet, and having turned, tear you to pieces.

Keep Pursuing What You Need From God.

He Will Give You Good Things

⁷“Be asking, and it will be given *to* you; be seeking, and you will find; be knocking, and it will be opened *to* you.

⁸For everyone asking receives; and the *one* seeking finds; and *to* the *one* knocking, it will be opened. ⁹Or what person is there *from-among* you whom his son will ask-*for* bread— he will not give him *a* stone^B, *will he?*

¹⁰Or indeed he will ask-*for a* fish— he will not give him *a* snake^C, *will he?* ¹¹Therefore if **you**, being evil, know-*how* to give good gifts *to* your children, how much more will your Father in the heavens give good *things* to the *ones* asking Him!

- A.** That is, unholy persons, God-rejecters, as in Rev 22:15. This statement balances v 1 and 3, since this requires a proper kind of judging. **B.** That is, something useless. **C.** That is, something harmful.

Treat Others As You Yourself Want To Be Treated

¹² "Therefore, everything that you want^A people to be doing *to* you, thus also **you** be doing *to* them. For this is the Law and the Prophets.

*Enter God's Kingdom Through The Narrow Gate,
Which Is Found By Few*

¹³ "Enter through the narrow gate, because wide *is* the gate and broad^B *is* the road leading-away to destruction— and many are the *ones* entering through it. ¹⁴ How narrow *is* the gate and constricted^C *is* the road leading-away to life— and few are the *ones* finding it.

*Beware of False Prophets.**The Nature of What They Produce Will Reveal Them*

¹⁵ "Beware of the false-prophets— who come to you in *the* clothing of sheep, but inside are ravenous^D wolves.

¹⁶ You will know them by their fruits. They do not collect grapes from thorns, or figs from thistles, *do they?* ¹⁷ Thus, every good tree produces good fruit, but the bad tree

- A.** Or, wish, desire, intend. **B.** Or, spacious, roomy. **C.** Or, pressed in, compressed. **D.** Or, thieving, vicious.

produces bad^A fruit. ¹⁸ A good tree is not able to produce bad fruit, nor is a bad tree *able* to produce good^B fruit. ¹⁹ Every tree not producing good fruit is cut down and thrown into *the* fire. ²⁰ So indeed, you will know them by their fruits.

*Not Everyone Talking About God Knows Him.
Only Those Doing His Will Enter His Kingdom*

²¹ “Not everyone saying to Me, ‘Lord, Lord’, will enter into the kingdom of the heavens, but the *one* doing the will of My Father in the heavens. ²² Many will say to Me on that day, ‘Lord, Lord, did we not prophesy *in* Your name, and cast-out demons *in* Your name, and do many miracles^C *in* Your name?’ ²³ And then I will declare^D to them that ‘I never knew^E you. Depart from Me, *ones* working lawlessness’. ²⁴ Therefore everyone who hears

A: good ... good... bad... bad. Two different words are used for ‘good’ and ‘bad’ here. Jesus may mean every ‘beneficial’ type of tree (like a fruit tree) produces fruit ‘fit’ to eat, but every ‘unusable’ type of tree produces ‘useless’ fruit or none at all. Or, He may mean every ‘good’ fruit tree produces ‘healthy’ fruit, but the ‘rotten’ fruit tree produces ‘bad’ fruit or none at all. **B:** good... bad... bad... good. That is, the ‘beneficial’ type of tree cannot produce ‘useless’ fruit, nor the ‘unusable’ tree fruit ‘fit’ to eat; or, the ‘good’ fruit tree cannot produce ‘bad’ fruit, nor can the ‘rotten’ fruit tree produce ‘healthy’ fruit. **C.** Or, *works of power*. **D.** Or, confess. **E.** That is, as one of My family.

these words of Mine and is doing them will be-like *a wise^A* man who built his house upon the bed-rock. ²⁵ And the rain came down, and the rivers^B came, and the winds blew— and they fell against that house. And it did not fall, for it had been founded upon the bed-rock. ²⁶ And everyone hearing these words of Mine and not doing them will be like *a foolish* man who built his house upon the sand. ²⁷ And the rain came down, and the rivers came, and the winds blew— and they struck-against that house. And it fell, and the falling^C of it was great”.

The Works of The King: Divine Power In Action

²⁸ And it came about *that* when Jesus finished these words, the crowds were astounded^D at His teaching. ²⁹ For He was teaching them as *One* having authority, and not as their scribes. **8:1** And^E He having come down from the mountain, large crowds followed Him.

Because Jesus Is Willing And Able To Heal, He Heals a Man With Leprosy

² And behold— *a* leper having come to *Him* was prostrating-himself before Him, saying, “Master, if You

A. Or, prudent, sensible. **B.** That is, rivers of flood waters. **C.** Or, collapse, downfall. **D.** Or, overwhelmed, amazed, astonished. **E.** Matthew now turns to the miracles of the King, giving samples from various periods of Christ’s ministry.

are willing, You are able to cleanse me". ³ And having stretched-out *His* hand, He touched him, saying, "I am willing^A. Be cleansed". And immediately his leprosy was cleansed. ⁴ And Jesus says to him, "See that you tell no one. But go, show yourself to the priest, and offer the gift which Moses commanded, for a testimony to them".

Because of a Master's Faith,

Jesus Heals a Paralyzed Servant Who Is Not Even Present

⁵ And He having entered into Capernaum, a centurion^B came to Him, appealing-to Him ⁶ and saying, "Master, my servant has been put in the house paralyzed, being terribly tormented". ⁷ And He says to him, "Having come, I will^C cure him". ⁸ And having responded, the centurion said, "Master, I am not fit that You should come-in under my roof. But only speak *it in a word*^D and my servant will be healed. ⁹ For I also am a man under authority, having soldiers under myself. And I say to this *one*, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does *it*". ¹⁰ Now having heard, Jesus marveled, and said to the *ones* following, "Truly I say to you, with no one in Israel did I find so-great a faith!"

- A.** Jesus alone heals in His own name, without calling upon God. **B.** That is, a Roman commander of a hundred soldiers. **C:** Having come, I will cure him. Or, Shall I, having come, cure him? **D.** That is, a word of command.

¹¹ And I say to you that many will come from east and west, and will lie-back [to eat] with Abraham and Isaac and Jacob in the kingdom *of* the heavens. ¹² But the sons of ^A the kingdom will be thrown out into the outer darkness. In that place, there will be the weeping and the grinding *of teeth*". ¹³ And Jesus said to the centurion, "Go. Let it be done *for* you as you believed". And his servant was healed at that hour.

*The Healings Done By Jesus Fulfill
What Was Predicted of Him In Isaiah*

¹⁴ And Jesus, having come into the house of Peter, saw his mother-in-law having been put *in bed*, and being sick-with-fever. ¹⁵ And He touched her hand, and the fever left her. And she arose, and was serving Him. ¹⁶ And having become evening, they brought to Him many being demon-possessed. And He cast-out the spirits *with a* word and cured all the *ones* being ill, ¹⁷ so that the *thing* might be fulfilled having been spoken through Isaiah the prophet saying "**H**e took our weaknesses^B, and carried *our* diseases" [Isa 53:4].

- A. That is, those who appeared to be destined to inherit the kingdom; the Jews. B. Or, infirmities, sicknesses. Christ's physical healings point to His identity as the One in Isa 53. This prophecy is ultimately fulfilled in His healing of our spiritual disease.

Jesus Calls His Followers To Set Aside Earthly Goals And Limitations

¹⁸ Now Jesus, having seen *a* crowd around Him, gave-orders to depart to the other side. ¹⁹ And having come to *Him*, one scribe said to Him, “Teacher, I will follow You wherever You go”. ²⁰ And Jesus says to him, “The foxes have holes and the birds of the heaven have nests, but the Son of Man does not have^A *a place* where He may lay *His* head”. ²¹ And another of His disciples said to Him, “Master, permit me first to go and bury^B my father”. ²² But Jesus says to him, “Be following Me, and allow the dead to bury their own dead”.

Even The Winds And Sea Obey Jesus

²³ And He having gotten into the boat, His disciples followed Him. ²⁴ And behold— *a* great shaking took place in the sea, so that the boat was being covered by the waves. But **He** was sleeping. ²⁵ And having gone to *Him*, they woke Him, saying, “Master, save us. We are perishing”. ²⁶ And He says to them, “Why are you afraid, ones of-little-faith?” Then having arisen, He rebuked the winds and the sea. And there

- A.** That is, Jesus is not going to an earthly home or destiny to which this man can follow Him. **B.** This man’s father may have just died; or, he may mean ‘Let me fulfill my duty to my father. When he dies, I will follow You.’

was *a* great calm. ²⁷ And the men marveled, saying, “What kind of *man* is this *One*, that^A even^B the winds and the sea obey Him?”

*Demons Recognize Jesus As The Son of God,
And Submit To His Authority Over Them*

²⁸ And He having come to the other side, to the country of the Gadarenes, two *men* being demon-possessed met Him, coming out of the tombs. *They were* very violent^C, so that no one *was* strong-enough to pass through that way. ²⁹ And behold— they cried-out, saying, “What do we have to do with You^D, Son of God? Did You come here to torment us before *the time*? ” ³⁰ Now there was *a* herd of many pigs feeding far away from them. ³¹ And the demons were begging Him, saying, “If You are casting us out, send us out into the herd *of* pigs”. ³² And He said to them, “Go!” And the *ones*, having come out, went into the pigs. And behold— the whole herd rushed down the steep-bank into the sea and died in the waters. ³³ And the *ones* feeding^E *them* fled. And having gone into the city, they reported everything— even the *things about* the *ones* being demon-possessed. ³⁴ And behold— the

A. Or because. B. Or, both. C. Or, troublesome. D. Lit, What *is there for* us and *for* You? E. Or, tending, grazing, driving to pasture.

whole city came out to meet *with* Jesus. And having seen Him, they begged that He pass on from their districts.

Jesus Heals a Paralyzed Man

To Prove He Has The Authority To Forgive Sins

9:1 And having gotten into *a* boat, He crossed-over and came to *His* own city^A. **2** And behold— they were bringing to Him *a* paralytic having been put on *a* bed. And Jesus, having seen their faith, said *to* the paralytic, “Take-courage, child. Your sins are forgiven”. **3** And behold— some *of* the scribes said within themselves, “This *One* is blaspheming”. **4** And Jesus, having seen their thoughts, said “Why are you thinking evil *things* in your hearts? **5** For which is easier: to say ‘Your sins are forgiven’, or to say ‘Arise, and walk’? **6** But in order that you may know that the Son of Man has authority on earth to forgive sins”— then He says *to* the paralytic, “Having arisen, pick up your bed and go to your house”. **7** And having arisen, he went to his house. **8** And having seen *it*, the crowds were awed^B. And they glorified God, the *One* having given such authority *to* humans^C.

A. That is, Capernaum, 4:13. **B.** Or, afraid. **C.** Or, people, men, mankind.

*Jesus Calls Matthew The Tax Collector
And Eats With His Friends. I Came For Sinners*

⁹ And while Jesus was passing on from there, He saw a man sitting at the tax-office, being called Matthew. And He says to him, “Be following Me!” And having stood up, he followed Him. ¹⁰ And it came about while He was reclining-back [to eat] in the^A house that behold— many tax-collectors and sinners^B, having come, were reclining-back-with Jesus and His disciples. ¹¹ And having seen it, the Pharisees were saying to His disciples, “For what reason is your Teacher eating with the tax-collectors and sinners?” ¹² And the One, having heard it, said, “The ones being strong have no need of a physician, but the ones being ill. ¹³ But having gone, learn what it means [in Hos 6:6]: ‘I desire mercy, and not a sacrifice’. For I did not come to call righteous ones, but sinners”.

*Jesus Did Not Come To Patch Up The Old System,
But To Inaugurate a New One*

¹⁴ Then the disciples of John come to Him, saying “For what reason are we and the Pharisees fasting^C often, but Your disciples are not fasting?” ¹⁵ And Jesus said to them,

- A. That is, Matthew’s house, Lk 5:29. B. That is, irreligious people, living outside of God’s laws. C. John’s disciples may have been fasting regarding his imprisonment or their own repentance and preparation. Some Pharisees fasted twice a week, Lk 18:12.

"The sons of the wedding-hall^A cannot be mourning as long as the bridegroom is with them, *can they?* But days will come when the bridegroom is taken-away from them, and then they will fast. ¹⁶ And no one puts a patch of unshrunk cloth on *an* old garment. For the fullness of it takes^B from the garment and *a* worse tear takes place. ¹⁷ Nor do they put new wine into old wineskins. Otherwise indeed the wineskins are burst, and the wine spills out and the wineskins are ruined. But they put new wine into fresh^C wineskins, and both are preserved".

*Jesus Raises a Girl After a Public Request,
And Heals a Woman With a Secret Request*

¹⁸ While He was speaking these *things* to them, behold—one [synagogue] official, having come, was prostrating-himself before Him, saying that "My daughter just-now came-to-an-end^D. But having come, lay Your hand on her, and she will live". ¹⁹ And having arisen, Jesus followed him, and [so did] His disciples. ²⁰ And behold— *a* woman

- A.** That is, the groomsmen, the attendants of the groom, representing the disciples. **B.** During washing, the new patch 'takes' from the old garment, tearing it. Jesus is not a patch repairing the Jewish system. He is a new garment, so His disciples behave in a new way. **C.** Jesus, the new and fresh, cannot be contained within the old worn out Jewish system of that day. **D.** That is, died.

having-a-bloody-discharge^A for twelve years, having approached from behind, touched the tassel of His garment. ²¹ For she was saying within herself, “If I only touch His garment, I will be restored^B”. ²² But Jesus, having turned and having seen her, said, “Take-courage, daughter. Your faith has restored you”. And the woman was restored from that hour. ²³ And Jesus, having come into the house of the official, and having seen the flute-players and the crowd being thrown-into-a-commotion^C, ²⁴ was saying “Go away. For the little-girl did not die, but is sleeping”. And they were laughing-scornfully at Him. ²⁵ But when the crowd was put out, having gone in, He took-hold-of her hand and the little girl arose. ²⁶ And this news went out into that whole land.

Jesus Gives Sight To The Blind

²⁷ And while Jesus was passing on from there, two blind men followed Him, crying-out and saying, “Have-mercy-on us, Son of David!” ²⁸ And He having gone into the house, the blind men came to Him. And Jesus says to them, “Do you believe that I am able to do this?” They say to Him, “Yes, Master”. ²⁹ Then He touched their eyes, saying, “Let it be done to you according-to^D your faith”.

- A.** Or, hemorrhaging, suffering a loss of blood. **B.** Or, saved (from this disease). **C.** That is, Jesus saw the funeral crowd expressing itself in the customary way. **D.** Or, in agreement with, corresponding to, based on.

30 And their eyes were opened. And Jesus sternly-commanded^A them, saying, “See that no one knows it”.

31 But the ones, having gone forth, widely-spread [the news about] Him in that whole land.

Jesus Heals The Mute

32 And while they were going forth, behold— they brought to Him a mute man being demon-possessed.

33 And the demon having been cast-out, the mute man spoke. And the crowds marveled, saying, “It never was visible^B like this in Israel!” **34** But the Pharisees were saying, “He is casting out the demons by^C the ruler of the demons”.

The King Sends Out Messengers To The Nation: Divine Compassion Reaches Out To The People

35 And Jesus was going around all the cities and the villages, teaching in their synagogues, and proclaiming the good-news of the kingdom, and curing every disease and every infirmity.

36 And having seen the crowds, He felt-deep-feelings [of compassion] concerning them, because they had been troubled^D and thrown-forth^E like sheep not having a

A. Or, sternly-warned. Jesus commanded them with intense emotion.

B: was visible. Or, appeared. That is, nothing like this was done before.

C. Or, in union with. **D.** Or, harassed, bothered. **E.** That is, scattered. Or, thrown down, as wounded or helpless.

shepherd. ³⁷ Then He says to His disciples, “The harvest is great, but the workers are few! ³⁸ Therefore ask the Lord of the harvest that He send-out workers into His harvest”.

Jesus Grants The Twelve Power Over Demons And Every Disease

10:1 And having summoned His twelve disciples, He gave them authority over unclean spirits so as to be casting them out, and to be curing every disease and every infirmity. ² Now the names of the twelve apostles are these— first, Simon (the one being called Peter) and Andrew (his brother), and James (the son of Zebedee) and John (his brother), ³ Philip and Bartholomew, Thomas and Matthew (the tax-collector), James (the son of Alphaeus) and Thaddaeus, ⁴ Simon (the Cananaean^A) and Judas the Iscariot^B (the one also having handed Him over).

Jesus Instructs The Twelve On Where To Go, What To Say, What To Do, How To Live

⁵ Jesus sent out these twelve, having instructed^C them, saying— “Do not go into the path of Gentiles, and do not enter into a city of Samaritans. ⁶ But be proceeding

A. That is, the zealot. **B.** This may mean the one from Kerioth, a town in southern Judea or Moab. **C.** Or, commanded, ordered.

instead to the lost^A sheep of the house of Israel. ⁷ And while proceeding, be proclaiming, saying that ‘The kingdom of the heavens has drawn near’. ⁸ Be curing ones being sick, raising dead ones, cleansing lepers, casting out demons. You received freely— give freely. ⁹ Do not acquire^B gold nor silver nor copper [money] for your [money] belts— ¹⁰ not a [traveler’s] bag for the journey, nor two^C tunics, nor sandals, nor a staff. For the worker is worthy of his food. ¹¹ And into whatever city or village you enter, search-out^D who is worthy in it, and stay there until you go forth. ¹² And while entering into the house, greet^E it. ¹³ And if the house is worthy let your peace come upon it, but if it is not worthy let your peace return to you. ¹⁴ And whoever does not welcome you nor listen-to your words— shake-out the dust from your feet while going outside of that house or city. ¹⁵ Truly I say to you, it will be more-tolerable^F for the land of Sodom and Gomorrah on the day of judgment than for that city.

- A.** Lit, having gotten lost, having become lost. **B.** Or, get, obtain, procure.
C. That is, an extra undergarment, an extra pair of sandals, an extra staff (walking stick). Take no extra provisions, nor the means to buy or carry them. **D.** Or inquire into. **E.** That is, express good wishes and God’s blessing toward the house and the people in it. **F.** Or, more endurable, more bearable.

*Jesus Pre-Warns The Twelve**About The Persecution They Will Face In The Future*

16 “Behold— I am sending^A you out as sheep in *the* midst *of* wolves. Therefore be shrewd^B as the snakes, and innocent^C as the doves. **17** And beware of people. For they will hand you over to councils^D and whip you in their synagogues. **18** And you will even be brought before governors and kings for My sake— for *a* testimony to them^E and to the Gentiles.

19 But whenever they hand you over, do not be anxious-*about* how or what you should speak. For what you should speak will be given to you in that hour. **20** For **you** are not the *ones* speaking, but the Spirit *of* your Father *is* the *One* speaking in you.

21 And brother will hand-over brother to death, and *a* father *his* child. And children will rise-up-in-rebellion^F against parents and they will put them to death. **22** And you will be being hated by all because of My name. But the *one* having endured to *the* end^G, this *one* will be saved. **23** But whenever they persecute you in this city, flee to another. For truly I

- A.** This section is prophetic, looking beyond this mission to their life ministry and beyond. **B.** Or, wise, prudent. **C.** Or, pure. **D.** That is, local Jewish courts, local sanhedrins. **E.** That is, the Jews. **F.** Or, stand-up against. **G.** That is, the end of his life, or the second Coming, whichever comes first.

say to you— you will by no means finish the cities of Israel until the Son of Man comes^A.

*Proclaim The Truth Boldly;
Do Not Fear Them. God Will Watch Over You*

24 “A disciple^B is not above the teacher, nor is a slave above his master. **25** It is enough for the disciple that he become like his teacher, and the slave like his master. If they called the Household-Master^C Beelzebul^D, how much more His household-members! **26** So do not fear^E them. For nothing has been covered which will not be revealed, and is secret which will not be known. **27** What I am saying to you in the darkness, speak in the light. And what you are hearing in your ear, proclaim upon the housetops. **28** And do not be fearing^F anything from the ones killing the body but not being able to kill the soul. But be fearing instead the

- A.** That is, comes to you at the end of this preaching tour; or, comes as Messiah in Jerusalem in 21:9; or, the coming may refer to His transfiguration, or resurrection, or to the day of Pentecost, or to His coming to destroy Jerusalem in A.D. 70, or to His second Coming. **B.** Or, learner, pupil, student. **C.** That is, Jesus. **D.** That is, the devil. **E.** The grammar implies, Do not become fearful of them. **F.** The grammar implies, Stop fearing or, Do not be in the habit of fearing.

*One being able to destroy both soul and body in Gehenna^A. ²⁹Are not two sparrows sold for an assarion^B? And one of them will not fall on the ground apart from^C your Father. ³⁰But even the hairs of **your** head have all been numbered! ³¹So do not be fearing. **You** are more valuable than many sparrows.*

*Jesus Instructs Them About His Mission:
I Came To Divide The World Over Myself*

³²“Everyone therefore who will confess Me in front of people, I also will confess him in front of My Father in the heavens. ³³But whoever denies^D Me in front of people, I also will deny him in front of My Father in the heavens. ³⁴Do not suppose that I came to cast peace over the earth. I did not come to cast peace, but a sword. ³⁵For I came to cause-a-separation^E— a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. ³⁶And the enemies of the person will be his household-members. ³⁷The one loving father or mother above Me is not worthy of Me. And the one loving son or daughter above Me

- A.** That is, hell. **B.** This Roman coin was worth 1/16th of a denarius (a day's wage). **C.** That is, without His consent. **D.** Or, repudiates. **E.** Or, divide in two, separate, disunite.

is not worthy *of Me*. ³⁸ And he who is not taking his cross^A and following after Me is not worthy *of Me*. ³⁹ The *one* having found his life will lose it, and the *one* having lost his life for My sake will find it. ⁴⁰ The *one* welcoming^B you is welcoming Me. And the *one* welcoming Me is welcoming the *One* having sent Me forth. ⁴¹ The *one* welcoming *a prophet* in *the name*^C *of a prophet* will receive *the reward of a prophet*. And the *one* welcoming *a righteous one* in *the name of a righteous one* will receive *the reward of a righteous one*. ⁴² And whoever gives one of these little *ones* only *a cup of cold water* to drink in *the name of a disciple*— truly I say *to you* he will by no means lose his reward”.

*After Commissioning The Twelve,
Jesus Moves On To Teach In Other Cities*

11:1 And it came about *that* when Jesus finished giving-directions to His twelve disciples, He passed-on from there *that He might* teach and proclaim in their cities.

- A. That is, carrying the instrument of his death, his suffering loss for Him, his death to self for Him. In this context, rejection by family members is in view. Note that this is an ongoing, life-long matter.
- B. Or, accepting.
- C. That is, because he is a prophet.

*John The Baptist Asks, Are You The King?**Jesus Points Him To His Works*

² Now John^A, having in prison heard-of the works of the Christ, having sent through his disciples, ³ said to Him, “Are You the One coming^B, or should we be looking-for a different one?” ⁴ And having responded, Jesus said to them, “Having gone, report to John the things which you are hearing and seeing^C— ⁵ blind ones are seeing-again and lame ones are walking. Lepers are being cleansed and deaf ones are hearing. And dead ones are being raised and poor ones are having-good-news-announced^D to them. ⁶ And blessed is whoever does not take-offense^E in Me”.

*Jesus Says John The Baptist Is The Fulfillment
of The Prophecies of Malachi*

⁷ And while these ones were proceeding, Jesus began to speak to the crowds about John— “What^F did you go out

A. Matthew now uses John to ‘prepare the way’ again by asking the key question, Are You the One? What follows details how Jesus both hid and revealed the answer as He responded to opposition and continued His words of revelation, culminating in the response of Peter in 16:16. **B.** Or, the coming One. That is, the Messiah. **C.** As His answer, Jesus lists things Isaiah prophesied that Messiah would do. His works answer John’s question. **D.** Or, are being evangelized, are being told good news. **E.** Or, is not caused to fall by Me. **F.** Or, Why. In this case the three questions would be punctuated this way: Why did you go out into the wilderness? To look-at a reed...?

into the wilderness to look-at? A reed being shaken by the wind? ⁸ But what did you go out to see? A man having been dressed in soft *garments*? Behold— the *ones* wearing the soft *garments* are in the houses of kings! ⁹ But what did you go out to see? A prophet? Yes, I say to you, and more *than a* prophet. ¹⁰ This *one* is about whom it has been written [in Mal 3:1]: ‘Behold—I am sending-forth My messenger ahead of Your presence, who will make Your way ready in front of You’.

¹¹ Truly I say to you, *a greater^A one than* John the Baptist has not arisen among *ones* born of women. But the least^B *one* in the kingdom of the heavens is greater^C *than* he. ¹² But the kingdom of the heavens is being treated-violently^D from the days of John the Baptist until now, and violent *ones* are snatching it away. ¹³ For all the

- A.** That is, greater in character, in obedience to God; or, greater in what John would know and do with regard to the Messiah. **B.** Or, lesser. **C.** That is, in privilege, as adult family members, co-heirs with the King. John belongs to the OT period of childhood. **D:** treated violently... violent *ones* are snatching it away. That is, the kingdom is being attacked by enemies like Herod and the Pharisees, who are snatching away the people and the message of the kingdom; or, the kingdom is ‘forcefully advancing’ (or passively, is being forced, taken by storm), and the ‘forceful’ (in a positive sense, the spiritually bold) are ‘seizing hold’ of it; or, the kingdom is ‘suffering violence’, and the violent ones (like the Zealots) are trying to establish it by force.

prophets and the Law prophesied until John. ¹⁴ And if you are willing to accept *it*, he himself is Elijah— the *one* going-to^A come. ¹⁵ Let the *one* having ears hear^B.

*But This Generation Rejects Both The One Preparing
And The One Who Came*

¹⁶ “But to what will I liken this generation? It is like children sitting in the marketplaces who, calling to the others, ¹⁷ say ‘We played the flute *for* you and you did not dance. We lamented^C and you did not beat-your-breast^D'. ¹⁸ For John came neither eating nor drinking^E, and they say ‘He has *a* demon'. ¹⁹ The Son of Man came eating and drinking, and they say ‘Behold— *a* man *who is a* glutton and drunkard^F, a friend of tax-collectors and sinners'. And wisdom was vindicated^G by her works^H”.

- A.** That is, according to Mal 4:5-6. **B.** If John is Elijah, then Jesus is Messiah. **C.** Or, sang a funeral song. **D.** That is, in mourning. **E.** That is, John did not socialize with them. Jesus did the opposite, eating and drinking with all the people. The Jews rejected them both. **F.** Jesus associates with people who eat and drink too much, so He must be guilty of the same! Yet He was no more guilty of this than that John had a demon. **G.** Or, declared right. **H.** That is, the results it produced.

*Woe To You Cities Who Have Seen My Works
And Not Repented*

20 Then He began to reproach^A the cities in which most-of^B His miracles took place, because they did not repent.

21 “Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles having taken place in you had taken place in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** Nevertheless^C I say to you— it will be more tolerable *for* Tyre and Sidon on *the day of judgment* than *for* you. **23** And you, Capernaum, will you be exalted up to heaven? You will go-down as far as Hades. Because if the miracles having taken place in you had been done in Sodom, it would have remained until today. **24** Nevertheless I say to you that it will be more tolerable *for* the land of Sodom on *the day of judgment* than *for* you”.

*It Pleases God To Hide The Kingdom From The Wise
And Reveal It To The Childlike*

25 At that time, having responded, Jesus said, “I praise You, Father, Lord of heaven and earth, that^D You hid these *things* from wise *ones* and intelligent *ones*, and

A. Or, scold, reprimand. **B.** Or, His very great miracles. **C.** That is, in spite of the fact that they did not repent and were judged by God, I say to you by comparison. Or, But. But in contrast to what you may think about them, I say to you. **D.** Or, because.

You revealed them *to* children^A. ²⁶ Yes, Father, because^B in-this-manner it became well-pleasing in Your sight. ²⁷ All *things* were handed-over *to* Me by My Father. And no one knows^C the Son except the Father. Nor does anyone know the Father except the Son, and *anyone to whom*^D the Son wills^E to reveal *Him*. ²⁸ Come to Me, all the *ones* being weary and having been burdened^F, and I will give you rest. ²⁹ Take My yoke upon you and learn from Me, because I am gentle and humble *in* heart, and you will find rest *for* your souls. ³⁰ For My yoke *is* easy^G, and My burden^H is light”.

Regarding The Sabbath,

Jesus Makes Himself The Issue: I Am Lord of The Sabbath

12:1 At that time Jesus went through the grainfields *on* the Sabbath. And His disciples were hungry and began to pluck^I heads [of grain] and eat. ² And the Pharisees, having seen *it*, said to Him, “Behold— Your disciples are doing what is not lawful to be doing on *a* Sabbath”.

- A.** Or, childlike *ones*. **B.** Or, that; Yes, Father, *I praise you* that. **C.** Or, understands, fully-knows; knows as a family member. **D.** Or, *to* whomever. **E.** Or, wishes, wants, desires. **F.** That is, loaded down with burdens to carry, given a heavy yoke to pull. **G.** Lit, good, with the sense of what one carrying a load would consider good: easy, pleasant. **H.** Or, load, cargo. **I.** The Law permitted this, Deut 23:25.

³And the *One* said to them, “Did you not read [in 1 Sam 21:1-6] what David did when he was hungry, and the *ones* with him—⁴ how he entered into the house of God and they ate the Bread of Presentation^A which it was not lawful *for* him to eat, nor *for* the *ones* with him, but *for* the priests alone? ⁵Or did you not read in the Law that *on* the Sabbaths, the priests in the temple profane^B the Sabbath and are guiltless^C? ⁶But I say *to* you that *a greater-thing than* the temple is here. ⁷But if you had known what it means [in Hos 6:6]—‘I desire mercy, and not *a sacrifice*’— you would not have condemned the guiltless *ones*. ⁸For the Son of Man is **Lord of the Sabbath^D**”.

*Jesus Deliberately Heals a Man On The Sabbath,
Inflaming The Pharisees*

⁹And having passed-on from there, He went into their synagogue. ¹⁰And behold— *there was a man having a* withered hand. And they questioned Him, saying, ‘Is it lawful to cure *on* the Sabbath?’— in order that they might accuse Him. ¹¹And the *One* said *to* them, “What

- A.** That is, the bread ‘presented to’ or ‘set-before’ God, Lev 24:6-9. See Mk 2:26. **B.** That is, treat as common, as an ordinary work day. In other words, the temple ministry is more important than the Sabbath. And Jesus is more important than the temple. **C.** Or, innocent, without accusation. **D.** Compare Mk 2:27.

person will there be from-*among* you who will have one sheep, and if this *sheep* falls into a pit *on* the Sabbath, will not take hold of it and raise *it*? ¹² How much then is a person more-valuable *than a sheep*! So then, it is lawful to be acting commendably^A *on* the Sabbath". ¹³ Then He says to the man, "Stretch-out your hand". And he stretched *it* out, and it was restored, healthy like the other. ¹⁴ And having gone out, the Pharisees took counsel against Him, so that they might destroy Him.

Jesus Speaks By His Actions.

He Does Not Quarrel Or Shout, Fulfilling Isaiah

¹⁵ But Jesus, having known *it*, withdrew from there. And large crowds followed Him, and He cured them all. ¹⁶ And He warned them that they should not make Him known, ¹⁷ in order that the *thing* might be fulfilled having been spoken through Isaiah the prophet saying ¹⁸ "Behold My servant Whom I chose, My Beloved in Whom My soul was^B well-pleased: I will put My Spirit upon Him, and He will announce^C justice to the Gentiles. ¹⁹ He will not quarrel, nor shout, nor will anyone hear His voice in the wide-roads. ²⁰ He will not break a reed having

A. Or, rightly, appropriately, well. God did not forbid doing good on the Sabbath. Compare Mk 3:4. B. See 3:17. C. Or, declare, proclaim.

been bruised, and He will not quench *a* smoldering wick, until He leads-out^A justice^B to victory. ²¹ And *the Gentiles will put-hope in His name*" [Isa 42:1-4].

The Crowds Call Jesus The Messiah.

The Pharisees Attribute His Power To The Devil

²² Then *a* blind and mute *man* being demon-possessed was brought to Him. And He cured him, so that the mute *man was* speaking and seeing. ²³ And all the crowds were astonished, and were saying, "This *One* is not the Son of David, *is He?*" ²⁴ But the Pharisees, having heard *it*, said, "This *One* is not casting out the demons except by Beelzebul, *the ruler of the demons!*"

*Such Blasphemy Against The Spirit
Will Not Be Forgiven*

²⁵ And knowing their thoughts, He said *to them*— "Every kingdom having been divided against itself is desolated, and every city or house having been divided against itself will not stand; ²⁶ and if Satan is casting-out Satan, he was divided against himself. How then will his kingdom stand? ²⁷ And if I am casting out the demons by Beelzebul, by whom^C are

A. Or, brings out, sends out, takes out. **B.** Or, judgment. **C.** The reasoning required to prove that the Jews are not using the power of Satan to cast out demons will also prove it in the case of Jesus.

your sons casting *them* out? For this reason **they** will be your judges; ²⁸ but if I am casting out the demons by *the Spirit of God*, then the kingdom of God came^A upon you. ²⁹ Or how can anyone enter into the house of the strong *man* and snatch-away his things unless he first binds the strong *man*? And then he will plunder his house. ³⁰ The *one* not being with Me^B is against Me. And the *one* not gathering with Me is scattering. ³¹ For this reason I say to you— every sin and blasphemy will be forgiven *to* people. But the blasphemy *against* the Spirit will not be forgiven^C. ³² And whoever speaks *a* word against the Son of Man, it will be forgiven *to* him. But whoever speaks against the Holy Spirit, it will not be forgiven *to* him— neither in this age nor in the *one* coming. ³³ Either make the tree good and its fruit good, or make the tree bad and its fruit bad^D. For the tree is known by the fruit. ³⁴ Brood of vipers! How are you able to speak good *things*, being evil? For the mouth

A. Or arrived. **B.** That is, not standing with Me. **C.** To attribute the works and power of Jesus to Satan is to speak against the Spirit empowering Him. **D:** make the tree good... or... bad. That is, either make the tree (Jesus) good and the fruit (His works) good... or bad. You can't say that His miracles are good and He is from Satan. Or, either make the tree (you Pharisees) good and its fruit (repentance, believing Jesus) good... or bad. Make your choice about Me!

speaks out of the abundance of the heart—³⁵ the good person brings out good *things* from *his* good treasure^A, and the evil person brings out evil *things* from *his* evil treasure. ³⁶ And I say to you that every useless^B word which people will speak— they will render *an* account for it on *the* day of judgment. ³⁷ For by your words you will be declared-righteous, and by your words you will be condemned”.

Pharisees Ask Jesus For a Sign.

He Offers Only The Sign of Jonah: Three Days In a Grave

³⁸ Then some of the scribes and Pharisees responded to Him, saying “Teacher, we want to see *a* sign from You”. ³⁹ But the *One*, having responded, said to them— “An evil and adulterous^C generation is seeking-for *a* sign. And *a* sign will not be given *to* it, except the sign *of* Jonah the prophet. ⁴⁰ For just as Jonah was three days and three nights in the belly *of* the sea-creature^D, so the Son *of* Man will be three days and three nights^E in the heart *of* the earth.

A. Or, treasury, treasure house. **B.** Or, unproductive, idle, not working, and therefore, non-edifying, unprofitable, worthless. **C.** That is, spiritually unfaithful to God. **D.** Or, huge fish. This is a generic term used of large sea creatures. **E.** A day and a night is one day, as in Gen 1:5. This is another way of saying ‘three days’. It does not mean 72 hours.

*The Ninevites Will Condemn This Generation,
For They Repented At Jonah's Message*

41 "Ninevite men will rise-up at the judgment with this generation, and they will condemn it. Because they repented at the proclamation of Jonah, and behold— *a greater thing than Jonah is here.* **42** *The Queen of the South will be raised at the judgment with this generation, and she will condemn it. Because she came from the ends of the earth to hear the wisdom of Solomon, and behold— a greater thing than Solomon is here.*

*The Demons I Cast Out Now Will Return Later,
And You Will Be Worse Off*

43 "Now when the unclean spirit departs from the person, it goes through waterless places seeking rest^A, and does not find *it*. **44** Then it says, 'I will return to my house from where I came-out'. And having come, it finds *it* being unoccupied, having been swept and put-in-order^B. **45** Then it proceeds and takes along with itself seven other spirits more evil *than* itself. And having gone in, they dwell there, and the last^C state of that person

^A. Or, *a resting place.* ^B. Or, adorned, decorated. ^C. Lit, last *things*.

becomes worse than the first. So it will be^A also with this evil generation".

Jesus Says That Whoever Does The Will of God Is His Brother And Sister And Mother

46 While He was still speaking to the crowds, behold— His mother and brothers were standing outside, seeking to speak to Him. **47** And someone said to Him, “Behold— Your mother and Your brothers are standing outside, seeking to speak to You”. **48** But the One, having responded, said to the one speaking to Him, “Who is My mother and who are My brothers?” **49** And having stretched-out His hand toward His disciples, He said “Behold— My mother and My brothers! **50** For whoever does the will of My Father in the heavens— **he** is My brother and sister and mother”.

Jesus Teaches The Crowds Using Parables

13:1 On that day Jesus, having gone out of the house, sat beside the sea. **2** And large crowds were gathered-together with Him so that He, having gotten into a boat, sits-down [to teach]. And the whole crowd was standing

- A.** Jesus is casting out demons and putting Israel's house in order. But upon this evil generation's rejection of Him, the demons will return and Israel will be worse off.

on the shore. ³ And He spoke many *things* to them in parables, saying—

*The Sower's Seed Falls On Different Kinds of Soil.
Only The Good Soil Produces Fruit*

“Behold— the *one* sowing went out *that he might sow.* ⁴ And during his sowing, some *seeds* fell along the road. And having come, the birds ate them up. ⁵ And others fell on the rocky^A *places* where they were not having much soil. And immediately they sprang-up, because of not having *a depth of soil.* ⁶ But *the sun* having risen, they were scorched. And because of not having *a root*, they were dried-up. ⁷ And others fell on the thorns. And the thorns came up and choked^B them. ⁸ And others fell on the good soil and were giving fruit— one *a hundred*, and another *sixty*, and another *thirty.* ⁹ Let the *one* having ears, hear”.

*Jesus Tells His Disciples He Uses Parables
To Both Hide And Reveal The Truth*

¹⁰ And having come to *Him*, the disciples said to Him, “For what reason are You speaking *to them in parables?*” ¹¹ And the *One*, having

A. That is, bedrock or rocky outcroppings. B. Or, strangled, suffocated.

responded, said *to* them, “Because it has been given *to* you to know^A the mysteries^B of the kingdom *of* the heavens. But it has not been given *to* those *ones*. ¹²For whoever has— it will be given *to* him, and he will be caused to abound. But whoever does not have— even what he has will be taken-away from him. ¹³For this reason I am speaking *to* them in parables— because while seeing, they are not seeing; and while hearing, they are not hearing, nor understanding. ¹⁴And the prophecy *of* Isaiah is being fulfilled *in* them, the *one*^C saying [in Isa 6:9-10]: ‘*In* hearing, you will hear and by no means understand. And while seeing, you will see and by no means perceive. ¹⁵For the heart *of* this people became dull^D, and they hardly^E heard *with their* ears, and they closed their eyes that^F they might not ever see *with their* eyes, and hear *with their* ears, and understand

- A.** Or, understand. **B.** That is, the things formerly hidden, but now being revealed by Jesus. **C.** That is, the prophecy saying. **D.** Or, thick, fat, insensitive. **E.** That is, with difficulty. They are spiritually hard of hearing. **F.** This expresses the purpose of the people. They willfully closed their eyes to God that they might not ever see what they did not want to see, and never have to change their ways and return to God.

*in their heart and turn-back, and I shall heal^A them'. ¹⁶ But blessed^B are your eyes because they are seeing, and your ears, because they are hearing. ¹⁷ For truly I say to you that many prophets and righteous ones desired to experience^C *the things* which you are seeing, and they did not experience *them*, and to hear *the things* which you are hearing, and they did not hear *them*.*

*Jesus Explains The Parable of The Sower
To His Disciples*

¹⁸ "You therefore, hear the parable of the one having sown: ¹⁹ Anyone hearing the word^D of the kingdom and not understanding it— the evil one comes and snatches-away the *thing* having been sown in his heart. This person is the *one* having been sown *the seed* along the road. ²⁰ And the *one* having been sown *the seed* on the rocky *places*— this person is the *one* hearing the word and immediately receiving it with joy. ²¹ And he does not have a root in

- A. Or, would heal. This is what God would do if they saw, heard, understood, and turned back, but they refuse to take this path. B. Or, fortunate. C. Or, see, but not the same word as next. D. Or, message.

himself, but is temporary^A. And affliction or persecution having come about because of the word— immediately he is caused-to-fall. ²² And the *one* having been sown *the seed* into the thorns— this *person* is the *one* hearing the word, and the anxiety^B of *the age*^C and the deceitfulness^D of riches is choking the word, and it becomes unfruitful. ²³ And the *one* having been sown *the seed* on the good soil— this *person* is the *one* hearing the word and understanding^E *it*, who indeed^F is bearing-fruit^G and producing: one *a* hundred, and another sixty, and another thirty”.

*A Field Is Sown With Good And Bad Seed:
At Harvest The Weeds Will Be Burned*

²⁴ He put-before them another parable, saying, “The kingdom of the heavens became-like^H a man having sown good seed in his field. ²⁵ But during the men’s

A. Or, transitory. **B.** Or, concern, care. **C.** Or, world; that is, this life. **D.** Or, deception. **E.** This is in contrast with the first soil, v 19. **F.** Or, now, at this time; or, therefore. **G.** This is in contrast with the second two soils. **H.** Or, was like. Jesus may be speaking prophetically from the point of view of the end of the age; or, He may mean this in a timeless sense, ‘is like’.

sleeping, his enemy came and re-sowed^A darnel^B between the wheat, and went away. ²⁶ Now when the grass budded and produced fruit^C, then the darnel appeared also. ²⁷ And having come to *him*, the slaves of the house-master said to him, ‘Master, did you not sow good seed in your field? Then from where does it have *the* darnel?’ ²⁸ And the *one* said to them, ‘A hostile man did this’. And the slaves say to him, ‘Then do you want us, having gone, to collect them?’ ²⁹ But the *one* says, ‘No, that while collecting the darnel, you may not perhaps uproot the wheat together with them. ³⁰ Permit both to grow together until the harvest. And at *the* time of the harvest I will say to the harvesters, “Collect first the darnel, and bind them into bundles so-as to burn them up. But gather the wheat into my barn” ’ ’ .

The Mustard Seed: God’s Kingdom Will Start Very Small And Grow Very Large

³¹ He put-before them another parable, saying, “The kingdom of the heavens is like *a* seed of *a* mustard-plant, which having taken, *a* man sowed in his field— ³² which is smaller *than* all the seeds, but

- A. Or, over-sowed. B. This is a weed that is indistinguishable from wheat in its early stages. C. That is, heads of grain.

when it grows is larger *than* the garden-plants. And it becomes *a* tree^A, so that the birds of the heaven come and are nesting in its branches".

Like Leaven In Bread,

God's Kingdom Will Permeate The World

³³ He spoke another parable to them, "The kingdom of the heavens is like leaven, which having taken, *a* woman concealed^B into three measures^C of wheat-flour until which *time* the whole *thing* was leavened".

Jesus Spoke In Parables In Fulfillment of Psalm 78:2

³⁴ Jesus spoke all these *things* to the crowds in parables. And He was speaking nothing to them apart from *a* parable, ³⁵ so that the *thing* might be fulfilled having been spoken through the prophet saying "I will open My mouth in parables. I will utter *things* having been hidden since *the foundation of the world*" [Ps 78:2].

A. That is, in relative size. Compare Mk 4:32. **B.** Or, hid in. Normally, we would say 'mixed into', but this puts emphasis on the mixer and the mixing. Jesus is putting emphasis on the hiddenness of the leaven within the flour, and its transforming of the whole from within. **C.** Or seah, a Hebrew measure, amounting here to about six gallons or 25 liters, a batch size seen in Gen 18:6.

Jesus Teaches His Disciples Using Parables

³⁶ Then, having left the crowds, He went into the house. And His disciples came to Him, saying, “Make-clear to us the parable of the darnel of the field”. ³⁷ And the One, having responded, said—

Jesus Explains The Parable of The Good And Bad Seed Sown In The Field

“The one sowing the good seed is the Son of Man.

³⁸ And the field is the world. And the good seed—these are the sons of^A the kingdom. And the darnel are the sons of the evil one. ³⁹ And the enemy having sown them is the devil. And the harvest is the conclusion of the age. And the harvesters are angels.

⁴⁰ Therefore, just as the darnel is collected and burned up with fire, so it will be at the conclusion of the age. ⁴¹ The Son of Man will send out His angels, and they will collect out of His kingdom all the causes-of-falling and the ones doing lawlessness.

⁴² And they will throw them into the furnace of^B fire. In that place, there will be the weeping and the grinding of teeth. ⁴³ Then the righteous ones will shine-forth like the sun in the kingdom of their Father. Let the one having ears, hear.

A. That is, belonging to. B. That is, characterized by fire; the fiery furnace.

*God's Kingdom Is Like a Hidden Treasure
Worth Selling All You Have To Obtain*

44 “The kingdom of the heavens is like a treasure having been hidden in the field, which having found, a man hid. And from his joy^A, he goes and sells all that he has and buys that field. **45** Again, the kingdom of the heavens is like a man who is a merchant seeking fine pearls. **46** And having found one very-valuable pearl, having gone, he has sold all that he was having, and he bought it.

God's Kingdom Is Like a Net Catching Every Kind of Fish. The Bad Are Thrown Out

47 “Again, the kingdom of the heavens is like a drag-net^B having been cast into the sea and having gathered fish of every kind— **48** which, when it was filled, having pulled it up on the shore, and having sat-down, they collected the good ones into containers and threw the bad^C ones outside. **49** So it will be at the conclusion of the age. The angels will go forth and separate the evil ones out of the midst of the righteous ones. **50** And they will throw them into the furnace of fire. In that place, there will be the weeping and the grinding of teeth.

A. Or, from the joy of it. **B.** That is, a large fishing net deployed from a boat. **C:** good... bad. That is, the ‘fit’ to eat versus the ‘unusable’.

*Teachers in My Kingdom Will Exound
From a Treasure of Old And New Things*

51 “Did you understand all these *things*?” They say to Him, “Yes”. **52** And the *One* said to them, “For this reason^A, every scribe^B having become-a-disciple^C *in D* the kingdom of the heavens is like *a man who is a house-master*, who brings out new *things* and old^E *things* from his treasure”.

*The Hometown People Are Astounded At Jesus,
But Unbelieving*

53 And it came about that when Jesus finished these parables, He went-away from there. **54** And having come into His hometown^F, He was teaching them in their synagogue, so that they were astounded and saying “From where *did* this wisdom and the miracles *come to* this *One*? **55** Is not this *One* the son of the carpenter? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Jude^G? **56** And His sisters, are they not all with us? From where then *did* all these

- A.** That is, because the disciples now understand these new truths. **B.** That is, expert on the OT. **C.** Or, having been discipled, made a disciple. **D.** Or, *for*. **E.** His treasure now contains old truths and new (previously hidden) truths about the kingdom of Messiah. This scribe can now expound both. **F.** That is, Nazareth. **G.** Or, Judas, Judah.

things come to this One?" ⁵⁷ And they were taking-offense^A at Him. But Jesus said to them, "A prophet is not without-honor except in *his* hometown and in *his* house". ⁵⁸ And He did not do many^B miracles there because of their unbelief.

Herod Says The Miracles of Jesus Mean He Is John The Baptist Back From The Dead

14:1 At that time, Herod the tetrarch^C heard the report about Jesus ² and said to his servants, "This *One* is John the Baptist. He himself arose from the dead, and for this reason the *miraculous-powers*^D are at-work in him".

For Herod Had Beheaded John The Baptist

³ For^E Herod, having seized John, bound him and put him away in prison because of Herodias^F, the wife

A. Or, being caused to fall. **B.** Or, great. **C.** Or governor, appointed by Rome. That is, Herod Antipas, a son of Herod the Great (Mt 2:1). He was governor of Galilee and Perea from 4 B.C. to A.D. 39, when he was exiled. His capital was Tiberius, on the western shore of the Sea of Galilee. He divorced the daughter of Aretas (2 Cor 11:32) to marry Herodias, v 3.

D. Or, the Powers, the supernatural beings who were the source of these miracles in Herod's mind. **E.** Matthew now explains what happened to John at some time previous to this (see Mk 1:14), then continues in v 13. **F.** She was a grand-daughter of Herod the Great, daughter of Aristobulus, sister of Agrippa I (Act 12:1).

of Philip^A his brother. ⁴ For John was saying to him, “It is not lawful *for* you to have her”. ⁵ And while wanting to kill him, he feared the crowd, because they were holding him as *a* prophet. ⁶ But at Herod’s birthday-celebrations having come about, the daughter^B of Herodias danced in *their* midst. And she pleased Herod. ⁷ Hence, he declared with *an* oath to give her whatever she asked. ⁸ And the *one*, having been prompted^C by her mother, says, “Give me here on *a* platter the head *of* John the Baptist”. ⁹ And [although] having been grieved, the king ordered *that it* be given, because of the oaths and the *ones* reclining-back-with *him* [to eat]. ¹⁰ And having sent, he beheaded John in the prison. ¹¹ And his head was brought on *a* platter and given to the girl, and she brought *it to* her mother. ¹² And having come to *him*, his disciples took away the corpse and buried him. And having gone^D, they reported *it to* Jesus.

- A.** That is, Philip I, a private citizen in Rome. Antipas, Aristobulus, and Philip were sons of Herod the Great from three different wives.
B. Herodias had a daughter named Salome when she was married to Philip I. This may be the girl mentioned here. **C.** Or, put forward, coached, instructed. See Mk 6:22. **D.** Or, come.

*Jesus Creates More Than Enough Bread And Fish
To Feed 5000 Men*

¹³ And having heard-of it^A, Jesus withdrew from there privately in a boat to a desolate place. And having heard-of it, the crowds followed Him on foot from the cities.

¹⁴ And having gone-out^B, He saw a large crowd and felt-deep-feelings [of compassion] for them. And He cured their sick ones. ¹⁵ And having become evening^C, the disciples came to Him saying, "This place is desolate and the hour already passed. Send-away the crowds in order that having gone away into the villages, they may buy themselves food". ¹⁶ But Jesus said to them, "They have no need to go away— **you** give them *something* to eat".

¹⁷ But the *ones* say to Him, "We do not have *anything* here except five loaves and two fish!" ¹⁸ But the *One* said, "Bring them here to Me". ¹⁹ And having ordered the crowds to lie-back on the grass, having taken the five loaves and the two fish, having looked up to heaven, He blessed^D *them*. And having broken *them*, He gave the loaves to the disciples, and the disciples gave them to the crowds. ²⁰ And they all ate and were filled-to-

- A.** That is, heard that Herod said Jesus was John raised from the dead, v 1-2. Perhaps Jesus also heard of John's death at this time. Matthew does not tell us how long prior to v 1-2 John's death occurred. **B.** Or, come-out. **C.** That is, late in the day before sundown, between 3 and 6 P.M. **D.** That is, the loaves. Or, blessed God, spoke a blessing.

satisfaction. And they picked up the *amount* of the fragments being left over— twelve full baskets. ²¹ And the *ones* eating were about five-thousand men, apart from women and children.

*Jesus Walks Across The Raging Sea To His Disciples.
They Say, Truly You Are God's Son*

²² And immediately He compelled^A the disciples to get into the boat and to be going ahead of Him to the other side while^B He sent-away the crowds. ²³ And having sent-away the crowds, He went up on the mountain privately to pray. And having become evening^C, He was there alone. ²⁴ And the boat was already many stades^D distant from the land, being tormented by the waves. For the wind was contrary. ²⁵ And He came to them *in the* fourth watch^E of the night, walking across^F the sea. ²⁶ But the disciples, having seen Him walking on the sea, were frightened, saying that “It is *a* phantom^G”. And they cried-out from the fear. ²⁷ But immediately Jesus spoke to them, saying, “Take-courage, I am^H *the One*. Do not be afraid!”. ²⁸ But having responded to Him, Peter said, “Master, if **You** are^I *the One*, order me to come to You”.

A. Jn 6:15 explains why. **B.** Or, until which *time*. **C.** That is, later on since v 15, between 6 and 9 P.M. **D.** A stade is 607 feet or 185 meters. Compare Jn 6:19. **E.** That is, between 3 and 6 A.M. **F.** Or, over. **G.** Or, ghost. **H.** That is, It is Me. **I.** That is, Stop being afraid. **J.** That is, if it is You.

across the waters". ²⁹ And the *One* said, "Come". And having gone down from the boat, Peter walked across the waters and came^A to Jesus. ³⁰ But seeing the strong wind, he became afraid. And having begun to sink, he cried-out, saying, "Master, save me!" ³¹ And immediately Jesus, having stretched-out *His* hand, took-hold-of him. And He says to him, "*One* of-little-faith, for what *purpose*^B did you doubt?" ³² And they having gone-up^C into the boat, the wind stopped. ³³ And the *ones* in the boat gave-worship^D to Him, saying, "Truly^E You are God's Son".

In Gennesaret,

All Who Just Touch The Tassel of His Garment Are Healed

³⁴ And having crossed-over, they came on land in Gennesaret. ³⁵ And having recognized Him, the men of that place sent out into that whole surrounding-region. And they brought to Him all the *ones* being ill. ³⁶ And they were begging Him that they might only touch the tassel of His garment. And all-who touched *it* were restored.

- A. Or, went. B. Or, to what *end*. What was the point of doubting? C. Or, come up. D. Or, prostrated-*themselves before*. E. Or, Really, Actually.

*Jesus Condemns The Pharisees**For Obeying Their Traditions Instead of God's Commands*

15:1 Then Pharisees and scribes come to Jesus from Jerusalem, saying, ²“For what reason are Your disciples transgressing the tradition of the elders? For they are not washing^A their hands when they eat bread”. ³But the One, having responded, said to them, “For what reason indeed are **you** transgressing the commandment of God for the sake of your tradition? ⁴For God said [in Ex 20:12]: ‘Be honoring *your* father and *your* mother’, and [in Ex 21:17] ‘Let the *one* speaking-evil-of father or mother come-to-an-end^B by a death’. ⁵But **you** say, ‘Whoever says *to his* father or *his* mother: “Whatever you might be benefitted from me *is a gift*^C [to God]” ⁶shall by-no-means honor^D his father’. And you nullified^E the word *of* God for the sake of your tradition. ⁷Hypocrites! Isaiah prophesied rightly concerning you, saying [in Isa 29:13]: ⁸‘This people honors Me *with their lips*, but their heart is far distant from Me. ⁹But they are worshiping Me *in-vain*^F— teaching *as* teachings *the*

- A.** See Mark's explanation of this in Mk 7:3-4. **B.** That is, die. ‘Come to an end by a death’ imitates a Hebrew idiom meaning, ‘Let him surely die’. **C.** Or, offering. **D.** In other words, if you vow to give your estate to God when you die, then you must no longer honor the request of your parent to have some present benefit from it. **E.** Or, voided, invalidated, annulled. **F.** Or, to no end, pointlessly, futilely.

commandments of humans' ". ¹⁰ And having summoned the crowd, He said to them, "Listen and understand. ¹¹The *thing* entering into the mouth does **not** defile^A the person. But the *thing* proceeding out of the mouth—this defiles the person".

The Pharisees Focus On What Goes Into The Body Versus What Comes From The Heart

¹²Then having come to *Him*, the disciples say to Him, "Do You know that the Pharisees, having heard Your statement, took-offense^B? ¹³But the *One*, having responded, said, "Every plant which My heavenly Father did not plant will be uprooted. ¹⁴Leave them *alone*. They are blind guides of blind *ones*. And if a blind *one* guides a blind *one*, both will fall into a pit".

¹⁵And having responded, Peter said to Him, "Explain this parable to us". ¹⁶And the *One* said, "Are **you**^C even yet also without-understanding? ¹⁷Do you not perceive that everything proceeding into the mouth advances into the stomach and is expelled into a latrine? ¹⁸But the *things* proceeding out of the

- A. Or, make unclean or impure. It is disobedience to God's Law that defiles. Their rules about ritual defilement are not part of God's Law.
B. Or, were caused to fall, were offended. This is because v 3-11 are a direct attack on the Pharisees as teachers, and on their traditions. C. This is plural, addressing them all.

mouth come out of the heart. And those *things* defile the person. ¹⁹ For out of the heart come evil thoughts^A, murders, adulteries, sexual-immoralities, thefts, false-testimonies^B, blasphemies. ²⁰ These are the *things* defiling the person. But the eating *with* unwashed hands does not defile the person”.

*A Gentile Woman Begs For Crumbs From
The Master's Table*

²¹ And having gone out from there, Jesus withdrew into the regions of Tyre and Sidon. ²² And behold— a Canaanite woman having come out from those districts was crying out, saying, “Have mercy on me, Master, Son of David. My daughter is badly demon-possessed”. ²³ But the *One* did not respond *a word to her*. And having come to *Him*, His disciples were asking Him, saying, “Send her away, because she is crying-out after us”. ²⁴ But the *One*, having responded, said, “I was not sent-forth except for^c the lost^D sheep of the house of Israel”. ²⁵ But the *one*, having come, was prostrating-*herself before Him*, saying, “Master, help me”. ²⁶ And the *One*, having responded, said, “It is not good to take the bread of the children and

- A. Or, reasonings. B. Or, perjuries, if in a courtroom setting. C. Or, to. D. That is, having gotten lost.

throw it to the little-dogs^A”. ²⁷ But the one said, “Yes, Master. For indeed the little-dogs eat from the crumbs falling from the table of their masters!” ²⁸ Then, having responded, Jesus said to her, “O woman, your faith is great. Let it be done for you as you wish”. And her daughter was healed from that hour.

*Jesus Again Creates Bread And Fish
For a Group of 4000 Men*

²⁹ And having passed on from there, Jesus went beside the Sea of Galilee. And having gone up on the mountain, He was sitting there. ³⁰ And large crowds came to Him, having with them lame ones, blind ones, crippled ones, mute ones, and many others. And they threw^B them at His feet. And He cured them, ³¹ so that the crowd marveled— seeing mute ones speaking, crippled ones healthy, and lame ones walking, and blind ones seeing. And they glorified the God of Israel. ³² And Jesus, having summoned His disciples, said, “I feel-deep-feelings [of compassion] toward the crowd, because it is already three days they are remaining-with Me and they do not have anything they may eat. And I do not want to send

- A. Or, house dogs, lap dogs. Jesus answers her with a proverbial-type statement, and she responds in the same way. B. Or, hurled, flung, tossed. This indicates not violence, but haste and urgency.

them away hungry, so that they may not perhaps become-exhausted^A on the way". ³³ And the disciples say to Him, "From where *are there* so many loaves *for* us in a desolate place so as to fill-to-satisfaction so large *a* crowd?" ³⁴ And Jesus says to them, "How many loaves do you have?" And the *ones* said, "Seven, and *a* few small-fish". ³⁵ And having ordered the crowd to fall-back on the ground [to eat], ³⁶ He took the seven loaves and the fish. And having given-thanks, He broke *them* and was giving *them to* the disciples, and the disciples *to* the crowds. ³⁷ And they all ate and were filled-to-satisfaction. And they picked up the *amount of* the fragments being left-over—seven full large-baskets. ³⁸ And the *ones* eating were four-thousand men, apart from women and children.

The Pharisees Ask For a Sign From Heaven.

No Sign Will Be Given Except Jonah's

³⁹ And having sent away the crowds, He got into the boat and went to the districts *of* Magadan. **16:1** And having come to *Him*, the Pharisees and Sadducees— testing *Him*— asked Him to show them *a* sign out-of heaven. ² But the *One*, having responded, said to them, "Having become evening, you say, 'Fair weather!— for the heaven is red'; ³ and early-in-the-morning, 'Stormy-

A. Or, faint, give out.

weather today!— for the lowering^A heaven is red'. You know-how to discern the appearance of the heaven but cannot discern the signs of the times! ⁴ An evil and adulterous^C generation is seeking-for a sign. And a sign will not be given to it, except the sign of Jonah".

Jesus Warns His Disciples To Beware of The Leaven of The Pharisees: Their Teachings

And having left them behind, He went away. ⁵ And the disciples, having come to the other side, forgot to take bread. ⁶ And Jesus said to them, "Watch-out and beware of the leaven of the Pharisees and Sadducees". ⁷ And the ones were discussing among themselves, saying that^D "We did not take bread". ⁸ But having known it, Jesus said, "Why are you discussing among yourselves, ones of-little-faith, that you do not have bread? ⁹ Do you not yet perceive? Do you not-even^E remember the five loaves of the five-thousand, and how many baskets you received? ¹⁰ Not even the seven loaves of the four-thousand, and how many large-baskets you received? ¹¹ How is it you do not perceive that I did not speak to you concerning bread? But beware of the leaven of the

- A. Or, gloomy, overcast. B. Or, this may be a question, Do you know-how?
C. That is, spiritually unfaithful to God. D. Or, saying, "It is because we did not take bread". E. Or, perceive, nor remember.

Pharisees and Sadducees". ¹² Then they understood that He did not say to beware of the leaven *of* bread, but of the teaching *of* the Pharisees and Sadducees.

*Who Do You Say That I Am? Peter Says,
You Are The Messiah, The Son of The Living God*

¹³ And Jesus, having come into the regions *of* Philip's^A Caesarea, was asking His disciples, saying, "Who do people say *that* the Son of Man is?" ¹⁴ And the *ones* said, "Some, John the Baptist. And others, Elijah. And different *ones*, Jeremiah or one *of* the prophets". ¹⁵ He says *to* them, "But who do **you** say *that* I am?" ¹⁶ And having responded, Simon Peter said "**You** are the Christ, the Son *of* the living God". ¹⁷ And having responded, Jesus said to him, "You are blessed, Simon Bar-Jonah^B, because flesh and blood did not reveal *it to* you, but My Father in the heavens. ¹⁸ And **I** also^C say *to* you that **you** are *a* rock^D,

- A. That is, the Caesarea that was the capital city of Herod Philip II (see Lk 3:1), north of the Sea of Galilee. B. That is, son of Jonah. C. That is, I also reveal in addition to what the Father revealed; or, I also bless you, in addition to this blessing you have received from the Father. D. Or, Peter, as this is always rendered elsewhere. Jesus has both his name and the meaning of his name in view. 'A rock' shows the flow of thought, 'Peter' the connection to the apostle. Jesus had long ago given him this name, Jn 1:42.

and upon this bed-rock^A I will build My church— and *the gates^B of Hades* will not prevail-against^C it. ¹⁹I will give you the keys^D of the kingdom *of* the heavens. And whatever you^E bind^F on earth will have been bound^G in the heavens, and whatever you loose on earth will have been loosed in the heavens". ²⁰Then He gave-orders to the disciples that they should tell no one that **He** is the Christ^H.

- A.** That is, Peter himself, as the leader described in v 19; or, Peter's confession, the human confession of Christ as Son of God; or, the Father's revelation of Him to humans; or, Christ may be pointing to Himself. **B.** That is, the gates all humans pass through at death; death will not defeat the church. Or, the forces of evil coming through those gates to attack the church; they will not be victorious. **C.** Or, win the victory over. **D.** Keys are for opening and closing. Peter may be using these keys when he opens the kingdom to the Jews, Samaritans, and Gentiles, in Acts. **E.** This is singular. This power may have been held by Peter exclusively; or, by all the apostles; or, it may have passed on to other believers. Compare 18:18. **F:** bind... loose. Some think this means forbidding and permitting things, as the Rabbis used these terms; others, forgiving and retaining sins, Jn 20:23; others, the power of excommunication, Mt 18:18. **G:** will have been bound... loosed. Lit, will be having been bound... loosed. God does not second what Peter binds, but what Peter binds will correspond to what has been bound in heaven. In other words, Peter will speak with God's authority, with divine guidance. **H.** That is, Messiah. This term had political overtones Jesus did not want to fan at this time.

The King Begins To Predict His Death And Resurrection

²¹ From that time^A on, Jesus began to show His disciples that He must go to Jerusalem, and suffer many *things* from the elders and chief priests and scribes, and be killed, and be raised *on* the third day. ²² And having taken Him aside, Peter began to rebuke Him, saying, “God be merciful^B to You, Lord! This shall never happen to You”. ²³ But the *One*, having turned, said to Peter, “Get behind Me, Satan! You are a cause-of-falling to Me, because you are not thinking the *things of God*, but the *things of humans*”.

*Deny Yourself, Take Up Your Cross, And Follow Me.
Some Here Will See Me In My Kingdom*

²⁴ Then Jesus said to His disciples, “If anyone wants to come after Me, let him deny^C himself, and take up his cross^D, and be following Me. ²⁵ For whoever wants to save^E his life^F will lose it. But whoever loses his life for My sake will find it. ²⁶ For what will a person be profited

- A.** Matthew reaches a turning point. Jesus now speaks directly about His death and resurrection for the first time, and begins to prepare the disciples for that event and their life and mission after it. **B.** That is, May God mercifully spare You from this. **C.** That is, disown and refuse to follow the impulses of self. **D.** That is, the instrument of his or her death to self. **E.** That is, by avoiding his cross, and refusing to deny himself. **F.** That is, life in an earthly sense.

if he gains the whole world, but forfeits his life^A? Or what will a person give in-exchange-for his life? ²⁷ For the Son of Man is going to come in the glory of His Father with His angels. And then He will render to each one according to his practice^B. ²⁸ Truly I say to you that there are some of the ones standing here who will by no means taste death until^C they see the Son of Man coming in His kingdom".

*Three Disciples See Jesus Transformed,
And Hear God Tell Them To Listen To Jesus*

17:1 And after six days, Jesus takes-along Peter and James and John his brother, and brings them up on a high mountain privately. ² And He was transfigured^D in front of them. And His face shined like the sun, and His garments became white as the light. ³ And behold—Moses and Elijah appeared to them, talking with Him. ⁴ And having responded, Peter said to Jesus, "Lord, it is good that we are here. If You wish, I will make three

- A.** That is, life in an eternal sense. **B.** Or, doing, activity, course of action. **C.** Jesus may be referring to the three with Him at the transfiguration next, where they saw the King in His glory; or, to the eleven who saw Him after the resurrection or experienced the coming of the Spirit on Pentecost; or, to those who remained alive to see the destruction of Jerusalem in A.D. 70, the judgment of the King on Israel. **D.** Or, transformed.

dwellings^A here— one for You, and one for Moses, and one for Elijah". ⁵ While he was still speaking, behold— a bright^B cloud overshadowed^C them. And behold— a voice out of the cloud saying "This is My beloved Son, with Whom I was^D well-pleased. Be listening-to Him". ⁶ And having heard it, the disciples fell on their face and became extremely afraid. ⁷ And Jesus came to them, and having touched them, said, "Arise, and do not be afraid". ⁸ And having lifted up their eyes, they saw no one except Jesus Himself alone.

*Jesus Tells The Three Disciples
That John The Baptist Was Elijah*

⁹ And while they were coming down from the mountain, Jesus commanded them, saying, "Tell the sight^E to no one until which time the Son of Man is raised from the dead". ¹⁰ And the disciples questioned Him, saying, "Why^F then do the scribes say that Elijah must come first?" ¹¹ And the One, having responded, said, "Elijah is

- A. Or, tents, tabernacles. B. Or, full of light. C. Or, covered, hovered over.
D. Or, am well pleased. See 3:17. E. Or, vision, what was seen. F. That is, since you are the Messiah, where is Elijah, whom Mal 4:5 says comes before You?

coming^A and will restore all *things*— ¹² but I say to you that Elijah already came. And they did not recognize him, but did with^B him whatever they wanted. So also the Son of Man is going to suffer by them”. ¹³ Then the disciples understood that He spoke to them about John the Baptist.

*Jesus Heals a Boy His Disciples Could Not Heal
Because of Their Little Faith*

¹⁴ And they having come to the crowd, a man came to Him, kneeling-before Him, ¹⁵ and saying, “Master, have mercy on my son, because he has seizures and is suffering badly. For he often falls into the fire, and often into the water. ¹⁶ And I brought him to Your disciples and they were not able to cure him”. ¹⁷ But having responded, Jesus said, “O unbelieving^C and perverted generation! How long will I be with you? How long will I bear-with you? Bring him here to Me”. ¹⁸ And Jesus rebuked it, and the demon departed from him, and the boy was cured from that hour. ¹⁹ Then the disciples, having come to

A: coming... came. Jesus may mean Elijah is coming in the future, but already came in John the Baptist; there are two comings of Elijah, just as with the Messiah. Or, the scribes rightly teach that Elijah is coming, but in fact he has already come in John; just as Jesus was not what the Jews expected, so with Elijah. Compare Mk 9:12. **B.** Lit, in, in connection with, in his case. **C.** Or, faithless.

Jesus privately, said, “For what reason were **we** not able to cast it out?” ²⁰ And the *One* says to them, “Because of your little-faith. For truly I say *to you*, if you have faith like *a seed^A* of *a mustard-plant*, you will say *to this mountain*, ‘Pass from-here to-there’, and it will pass. And nothing will be impossible *for you*. ^{21B}

Jesus Again Predicts His Death And Resurrection

²² And while they *were* being gathered^c in Galilee, Jesus said *to them*, “The Son of Man is going to be handed-over into *the hands of men*. ²³ And they will kill Him. And He will be raised *on the third day*”. And they were extremely grieved.

Jesus Pays His Temple Tax With a Coin From a Fish He Sent Peter To Catch

²⁴ And they having come to Capernaum, the *ones^D* taking the double-drachmas^E came to Peter and said, “Does not

- A. That is, the tiniest amount, since it is God that does the work. But their ‘little faith’ did not issue in them using any at all on this occasion.
- B. Some manuscripts add as v 21, But this kind does not go out except by prayer and fasting. C. Or, gathering-*themselves*. D. These are Jews commissioned by the Temple, not the hated ‘tax collectors’. E. This was the yearly half-shekel (equivalent to two drachmas, the silver double-drachma coin) temple tax required of all male Jews 20 to 50 years old throughout the world. One Greek drachma was equivalent to one Roman denarius (one day’s wage).

your teacher pay the double-drachmas?" ²⁵ He says, "Yes". And *Peter* having come into the house, Jesus anticipated him, saying, "What seems *right* to you, Simon— from whom do the kings of the earth take taxes^A or a poll-tax^B, from their sons^C or from the strangers?" ²⁶ And *Peter* having said "From the strangers", Jesus said to him, "Then indeed, the sons^D are free! ²⁷ But in order that we may not offend^E them— having gone to *the sea*, cast *a hook*. And take the first fish having come up. And having opened its mouth, you will find *a stater*^F. Having taken that, give *it to* them for Me and you".

Who Is The Greatest In The Kingdom?

Whoever Will Humble Himself Like This Child

18:1 At that hour the disciples came to Jesus, saying, "Who then^G is greater^H in the kingdom of the heavens?" ² And having summoned *a child*, He stood him^I in *the middle of* them, ³ and said, "Truly I say to you, unless you

- A.** That is, local taxes. **B.** That is, a tax paid to the Emperor, based on a census. **C.** Does the king's family pay taxes, or the families of his subjects?
- D.** That is, the sons of the Father, Jesus and the disciples, are exempt from their Father's temple tax. **E.** Or, cause them to fall. **F.** This Greek silver coin was worth four drachmas, enough for both of them. **G.** That is, since You are Messiah, how will we rank in Your kingdom? **H.** Or, greatest. **I.** Or, her. Lit, it (the child).

are turned-around^A and become like children^B, you will never enter into the kingdom of the heavens.⁴ Therefore whoever will humble himself like this child, this one is the greater one in the kingdom of the heavens.

But Woe To Whoever Causes

One of My Children Believing In Me To Fall

⁵ “And whoever welcomes^C one such^D child on the basis of My name, welcomes Me.⁶ But whoever causes one of these little ones believing in Me to fall— it would be better^E for him that a donkey’s millstone^F be hung around his neck and he be sunk in the deep-part^G of the sea.

Woe To The World Because of Causes of Falling.

Better To Tear Out Your Eye

⁷ “Woe to the world because of the causes-of-falling. For it is a necessity that causes-of-falling

- A.** Or, changed, converted, turned (from your ways to God). **B.** That is, dependent and helpless before God, as this child is before adults and God. **C.** Having answered their question, Jesus goes on to draw another lesson from this child. **D.** That is, one such physical child like this one before them; or, one such spiritual child of any age who humbles himself in the way just mentioned. **E.** It is better to be killed (a one-time event) than to face the consequences of this (an eternal loss). **F.** That is, a large millstone which donkeys would turn. **G.** Lit, open-sea of the sea.

*should come; nevertheless, woe to the person through whom the cause-of-falling comes.*⁸ But if your hand or your foot is causing you to fall, cut it off and throw *it* from you. It is better *for* you to enter into life crippled or lame than to be thrown into the eternal fire having two hands or two feet.⁹ And if your eye is causing you to fall, tear it out and throw *it* from you. It is better *for* you to enter into life one-eyed than to be thrown into the Gehenna^A of fire having two eyes.

Don't Look Down On These Little Ones.

God Does Not Want One of Them Lost

¹⁰ "See that you do not look-down-upon^B one of these little *ones*. For I say to you that their angels in the heavens are continually seeing^C the face of My Father in the heavens. ¹¹ ^D ¹² What seems *right* to you? If a hundred sheep belong to any man and one of them went-astray, will he not leave the ninety nine on the mountains, and having gone, be seeking the *one* going astray?¹³ And if it comes about that

- A.** That is, fiery hell, equivalent to eternal fire in v 8. **B.** Or, despise, disregard, treat with contempt, because you think of yourself as greater than them. **C.** That is, they have continual access to God. **D.** Some manuscripts add as v 11, For the Son of Man came to save the lost.

he finds it, truly I say to you that he rejoices over it more than over the ninety nine not having gone astray. ¹⁴ So it is not *the will in-the-sight-of*^A your Father in *the heavens* that one *of* these little *ones* should be-lost.

If Your Brother Sins Against You, Seek To Restore Him

¹⁵ “But if your brother sins against you^B, go, expose^C him between you and him alone. If he listens-to you, you gained^D your brother. ¹⁶ But if he does not listen, take-along with you one or two more in order that every word may be established based-on *the mouth of* two or three witnesses. And if he refuses-to-listen-to them, tell *it to* the church. ¹⁷ And if he even refuses^E to listen to the church, let him be *to* you just like the Gentile^F and the tax-collector^G. ¹⁸ Truly I say *to* you, whatever you^H bind^I on earth will have been

- A. Or, in the presence of. This is a reverential way of saying it is not God's will. B. Now Jesus turns to the opposite case. What should be done when you are suffering an injury, not inflicting one. C. Or, convict, rebuke. D. That is, gained him for the kingdom. E. The church focuses the individual on the impact of his sin on his relationship with Christ and the Christian community. He must choose between his sin and Christ. F. That is, the non-believer. G. That is, the traitor to the community, the outcast. H. This is plural. Some think it refers to the church; others, to the apostles. Compare 16:19. I: bind... loose. See 16:19.

bound^A in heaven. And whatever you loose on earth will have been loosed in heaven. ¹⁹ Again^B, truly I say to you that if two of you on earth agree concerning any matter which they may ask, it will be done for them by My Father in *the* heavens. ²⁰ For^C where two or three have been gathered-together in^D My name, I am there in *the* midst of them".

*Always Forgive One Another From The Heart,
As God Has Forgiven You*

²¹ Then having come to *Him*, Peter said to Him, "Lord, how often^E will my brother sin against me and I will forgive him? Up to seven-times?" ²² Jesus says to him, "I do not say to you up to seven-times, but up to seventy-times^F [and]^G seven. ²³ For this reason, the kingdom of the heavens became-like^H a man

- A. Lit, will be having been bound. Likewise with 'loosed' next. Divine guidance is promised to the church. B. Some think v 19-20 are in regard to the disciplinary decisions just mentioned, even if the church is two or three. Others think this is a separate point regarding prayer in general, unrelated to what precedes. C. The promised divine guidance is now made explicit. D. Or, with reference to. E. Peter is responding to v 15, 'If he listens to you'. F. That is, seventy-occasions, as also with 'seven-times' in v 21. G. For a total of seventy-seven. Or, [times], making 490.

who was a king, who wished to settle the account with his slaves. ²⁴ And he having begun to settle *it*, one debtor *of ten-thousand talents*^A was brought to him. ²⁵ But he not having *the means* to pay, the master ordered *that* he be sold— and *his wife and his children* and all that he has— and *that it be paid*. ²⁶ Then the slave, having fallen, was prostrating *himself before* him, saying, ‘Be patient with me and I will pay everything *to you*’. ²⁷ And having felt-deep feelings [of compassion], the master *of that slave* released him and forgave him the loan. ²⁸ But having gone out, that slave found one of his fellow-slaves who owed him *a hundred denarii*. And having seized him, he was choking *him*, saying, ‘Pay *me*, since you are owing *me* something’. ²⁹ Then his fellow slave, having fallen, was begging him, saying, ‘Be patient with me and I will pay *it to you*’. ³⁰ And the *one* was not willing, but having gone, he threw him into prison until he should pay the *amount* being owed. ³¹ Then his fellow slaves, having seen the *things* having taken place, were extremely grieved. And having come, they made-clear to their master all the

A. Or, is like. Same grammar as in 13:24. I. A silver talent is 6000 denarii, 6000 days wages, the wages of 20 years for a laborer. Ten thousand talents is a huge amount of money, 600,000 times more than a hundred denarii in v 28. Such is our debt to God compared to anyone's debt to us.

things having taken place. ³² Then, having summoned him, his master says to him, ‘Evil slave! I forgave you all that debt because you begged me. ³³ Should not you also have had mercy on your fellow slave, as I also had mercy on you?’ ³⁴ And having become angry^A, his master handed him over to the tormenters^B until^C which *time* he should pay all the *amount* being owed. ³⁵ So also My heavenly Father will do to you if you do not forgive— each one his brother— from your hearts”.

The King Leaves Galilee For Judea.

Large Crowds Follow Him And He Heals Them

19:1 And it came about that when Jesus finished^D these words, He went-away from Galilee and came into the districts^E of Judea, beyond the Jordan. ² And large crowds followed Him, and He cured them there.

The Pharisees Test Jesus With a Question About Divorce.

Divorce Is Not God’s Will

3 And Pharisees came to Him— testing Him, and saying,

- A. Or, wrathful. B. Or, torturers. C. The man would never be able to repay it. D. This marks the end of the ministry of Jesus in Galilee. E. Or, boundaries.

"Is it lawful for a man^A to send-away^B his wife for any reason^C?" ⁴ And the One, having responded, said, "Did you not read [in Gen 1:27] that the One having created from the beginning^D 'made them male and female'?" ⁵ And He said [in Gen 2:24], 'For this reason^E a man will leave-behind his father and his mother and will be joined^F to his wife. And the two will be one flesh'. ⁶ So then, they are no longer two, but one flesh. Therefore what God paired-together^G, let a person^H not separate". ⁷ They say to Him, "Why then did Moses command us to give a certificate^I of divorce and send her away?" ⁸ He says to them that "Moses permitted^J you to send-away your wives because of your hardness-of-heart. But from the beginning it has not been so^K. ⁹ And I say to you that whoever sends-away his wife not

- A. This question is asked from the Jewish husband's perspective. Jesus refutes the Jewish man's commonly held view of divorce. B. That is, divorce. C. Or, for all grounds, for every cause. That is, for any fault the husband might find with her. D. That is, created, made them from the beginning. Or, created them at the beginning, made them. E. That is, because God made them to be a complementary pair. This is God's intent. F. Or, join-himself. G. Or, yoked together, joined as a pair. H. Or, man (generically speaking), a human. The broader sense is clear in Mk 10:9-12. Do not divorce your wives. I. This document was to protect the wife and make it possible for her to remarry. J. Jesus corrects the Pharisees. Deut 24:1 does not command divorce. K. That is, it has not been God's plan and intent that you divorce your wives.

based on sexual-immorality, and marries another, is committing-adultery”.

*The Disciples Conclude It Is Better Not To Marry.
Jesus Says This Is Right For Some*

¹⁰ His disciples say to Him, “If the case of the man with the wife is like this, it is not expedient^A to marry!” ¹¹ But the *One* said to them, “Not all give-way-to^B this statement, but [only] ones to whom it has been given. ¹² For there are eunuchs^C who were born thus from a mother’s womb. And there are eunuchs who were made-eunuchs by people. And there are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens. Let the one being able to give way, give way”.

A. Or, advantageous, profitable. This direct attack of Jesus upon male authority is shocking even to the disciples. **B.** Or, make room for, accept. Not all have the ability to live in an unmarried state. This is an understatement, since God made them to be a pair, v 4-5. But Jesus validates singleness as also a gift from God, in contradiction to the views of that day. **C.** That is, celibate or castrated males. Some are born with this disposition, some are forced into it, some choose to remain unmarried.

*Don't Forbid The Children To Come To Me.
Of Such Is The Kingdom of God*

¹³ Then children were brought to Him in order that He might lay *His* hands on them and pray. But the disciples rebuked them^A. ¹⁴ But Jesus said, "Permit^B the children, and do not be forbidding them to come to Me. For the kingdom of the heavens is *of*^C such ones". ¹⁵ And having laid *His* hands on them, He proceeded from there.

*A Rich Man Asks What To Do To Enter Heaven.
Jesus Says, Sell Everything And Follow Me*

¹⁶ And behold— one having come to Him said, "Teacher, what good *thing* should I do in order that I may have eternal life?" ¹⁷ And the *One* said to him, "Why do you ask Me about *what is* good? There is One *Who is* good. But if you wish to enter into life, keep the commandments". ¹⁸ He says to Him, "Which *ones*?" And Jesus said, "You shall not murder. You shall not commit adultery. You shall not steal. You shall not give-false-testimony. ¹⁹ Be honoring *your* father and *your* mother". And, "You shall love your neighbor as yourself". ²⁰ The young man says to Him, "I kept all these *things*. What am I still lacking?" ²¹ Jesus said to him, "If you wish to be

- A. That is, those who brought the children. B. Or, Leave the children alone. C. That is, made up of; or, belonging to.

perfect^A, go, sell your possessions and give *it to* the poor, and you will have treasure in *the* heavens. And come, be following Me". ²² But having heard the statement, the young man went away grieving. For he was having many properties.

It Is Hard For The Rich To Enter.

But All Who Leave Anything Will Inherit More

²³ And Jesus said to His disciples, "Truly I say to you that *a rich one* will enter with-difficulty into the kingdom of the heavens. ²⁴ And again I say to you, it is easier *that a camel go through a hole of a needle^B* than^C *that a rich one* enter into the kingdom of God". ²⁵ And having heard *it*, the disciples were extremely astounded, saying, "Who then can be saved?" ²⁶ And having looked at *them*, Jesus said to them, "With humans, this is impossible. But with God, all *things are* possible". ²⁷ Then Peter, having responded, said to Him, "Behold— **we** left everything and followed You. What then will there be *for us?*" ²⁸ And Jesus said to them, "Truly I say to you that you, the *ones* having followed Me— at the

- A.** That is, complete, so as not to 'lack' anything. **B.** Lit, bored-hole of a sewing-needle. **C.** In other words, it is impossible, as Jesus says next. This is another shocking statement. Wealth was considered a clear sign of God's blessing.

regeneration^A when the Son of Man sits on the throne^B of His glory, **you** also will sit on twelve thrones, judging^C the twelve tribes of Israel. ²⁹ And everyone who left houses or brothers or sisters or father or mother or children or fields for the sake of My name will receive *a* hundred-fold^D, and will inherit eternal life.

*The First In This World Will Be Last
And The Last Will Be First*

30 “But many first^E ones will be last, and last ones, first. **20:1** For the kingdom of the heavens is like a man *who is a* house-master, who went out together-with early-morning to hire workers into his vineyard. ² And having made-an-agreement with the workers

- A. Or, rebirth [of the world]. B. Or, His throne of glory; His glorious throne. C. That is, administering justice to. D. That is, a hundred times as much. Or this may be a hyperbole meaning ‘many times as much’, as in Lk 18:30. E. Or, foremost, chief. That is, first in time; or first in status. The parable that follows illustrates this point. In answer to Peter’s question in v 27, Jesus says God will reward based on His own will, not what we think we deserve; and based on completion of the work assigned to us, not based on comparison to the work done by others or in proportion to our part of the total work performed. Compare the parable at 25:14. Thus from the human viewpoint, some seeming to have done the least will seem to be rewarded the most; some who appear to deserve more will receive the same as others who appear to deserve less.

for *a* denarius^A *for* the day, he sent them out into his vineyard. ³ And having gone out around *the* third^B hour, he saw others standing idle in the marketplace. ⁴ And to those he said, ‘**You** also go into the vineyard, and I will give you whatever may be right’. ⁵ And the *ones* went. And again having gone out around *the* sixth and *the* ninth hour, he did similarly. ⁶ And having gone out around the eleventh^C *hour*, he found others standing *there*. And he says to them, ‘Why are you standing here idle the whole day?’ ⁷ They say to him, ‘Because no one hired us’. He says to them, ‘**You** also go into the vineyard’. ⁸ And having become evening, the master *of* the vineyard says to his manager^D, ‘Call the workers, and pay them the wages— beginning from the last *ones*, up to the first *ones*’. ⁹ And having come, the *ones* hired around the eleventh hour received *a* denarius apiece. ¹⁰ And having come, the first *ones* thought that they would receive more. And they also themselves received the denarius apiece. ¹¹ And having received *it*, they were grumbling against the house-master, ¹² saying, ‘These last *ones* did one hour, and you made them equal to us— the *ones*

A. A Roman silver coin. A day's wage for a laborer. **B.** That is, 9 A.M. **C.** That is, 5 P.M. They worked until 6 P.M. **D.** Or, foreman.

having borne the burden *of* the day and the burning-heat'. ¹³ But the *one*, having responded, said to one of them, 'Friend, I am not wronging you. Did you not make-an-agreement *with* me *for* a denarius? ¹⁴ Take what *is* yours and go. But I want to give *to* this last *one* as *I also gave to* you. ¹⁵ Or is it not lawful *for* me to do what I want with my *things*? Or is your eye^A evil because **I** am good?' ¹⁶ Thus the last *ones* will be first, and the first *ones*, last".

Jesus Predicts His Death And Resurrection For The Third Time

¹⁷ And while going up to Jerusalem, Jesus took aside the twelve disciples privately and said to them on the road, ¹⁸ "Behold— 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, ¹⁹ and will hand Him over *to* the Gentiles so that *they might* mock and whip and crucify *Him*. And He will be raised *on* the third day".

Two Disciples Jockey For Position In The Kingdom. Jesus Says, It Is Not Mine To Give

²⁰ Then the mother of the sons of Zebedee came to Him

- A. That is, are you envious.

with her sons^A, prostrating-*herself* and asking something from Him. ²¹ And the *One* said to her, “What do you want?” She says to Him, “Say that these two sons of mine may sit one on Your right *side* and one on Your left *side* in Your kingdom”. ²² But having responded, Jesus said, “You^B do not know what you are asking. Are you able to drink the cup which I am about to drink?” They say to Him, “We are able”. ²³ He says to them, “You will drink My cup— but the sitting on My right *side* and on the left *side*, this is not Mine to give, but it is for whom it has been prepared by My Father”.

*Whoever Wants To Be First Shall Be Your Slave.
Even I Came To Serve*

²⁴ And having heard-of *it*, the ten were indignant about the two brothers. ²⁵ But Jesus, having summoned them, said, “You know that the rulers of the Gentiles are lording-over^C them, and the great ones are exercising-authority-over^D them. ²⁶ It shall not be so among you. But whoever wants to become great among you shall be your servant, ²⁷ and whoever wants to be first among you shall be

- A. That is, James and John. B. This word is plural. Jesus answers all three. C. Or, domineering over. They reign as masters over their subjects. D. They lead and rule by authority.

your slave— ²⁸ just as the Son of Man did not come to be served, but to serve, and to give His life *as a ransom for many*".

*Two Blind Men Appeal To The Messiah For Their Sight,
And Are Healed*

²⁹ And while they were proceeding out from Jericho, a large crowd followed Him. ³⁰ And behold— two blind men sitting beside the road, having heard that Jesus was going by, cried-out saying, "Have-mercy-on us, Master, Son of David!" ³¹ But the crowd rebuked them in order that they might keep-silent. But the ones cried out louder, saying, "Have mercy on us, Master, Son of David!" ³² And having stopped, Jesus called them and said, "What do you want Me to do *for* you?" ³³ They say to Him, "Master— that our eyes might be opened!" ³⁴ And having felt-deep-feelings [of compassion], Jesus touched their eyes. And they immediately saw-again. And they followed Him.

*The King Rides Into Jerusalem On a Donkey,
As Predicted In Zechariah*

21:1 And when they drew-near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent forth two disciples, ² saying to them, "Proceed to the

village before you, and immediately you will find *a* donkey having been tied, and *a* colt with her. Having untied *them*, bring *them* to Me.³ And if someone says something *to* you, you shall say that ‘The Lord has need *of* them’, and immediately he will send them forth”.⁴ Now this has taken place in order that the *thing* might be fulfilled having been spoken through the prophet saying:⁵ “Say *to* the daughter of Zion, ‘Behold, your King is coming *to* you— gentle, and mounted upon *a* donkey, even upon *a* colt, *a* foal *of* a beast-of-burden’ ” [Zech 9:9].⁶ And the disciples— having proceeded, and having done just as Jesus directed them—⁷ brought the donkey and the colt. And they put *their* cloaks on them. And He sat on them^A.⁸ And most-of the crowd^B spread their cloaks in the road. And others were cutting branches from the trees and spreading *them* in the road.⁹ And the crowds going ahead of Him, and the *ones* following *Him*, were crying out, saying, “Hosanna^C to the Son of David. Blessed *is* the *One* coming in *the* name *of* the Lord. Hosanna in the highest [heavens]”.

A. That is, the garments. B. Or, the very-large crowd. C. This transliterated Hebrew word means ‘Save *us*, we pray’ or ‘Help *us*, we pray’, as in Ps 118:25. It was used as a shout of praise. They are calling out to Jesus as their Messiah.

The King Arrives In Jerusalem, And The Whole City Is Shaken

¹⁰ And He having entered into Jerusalem, the whole city was shaken^A, saying, “Who is this?” ¹¹ And the crowds were saying, “This is the prophet Jesus from Nazareth of Galilee”.

Jesus Cleanses The Temple And Accepts Praises From Boys. The Chief Priests Object

¹² And Jesus entered into the temple. And He threw-out all the *ones* selling and buying in the temple, and overturned the tables of the money-changers^B and the seats of the *ones* selling the doves^C. ¹³ And He says to them, “It has been written [in Isa 56:7]: ‘My house shall be called *a house of prayer*'. But **you** are making it *a den of robbers*^D”. ¹⁴ And blind *ones* and lame *ones* came to Him in the temple, and He cured them. ¹⁵ But the chief priests and the scribes— having seen the marvelous *things* which He did, and the boys^E crying-out in the temple and saying “Hosanna to the Son of David”— were indignant ¹⁶ and said to Him, “Do You hear what these *boys* are saying?” And Jesus says to them, “Yes— did you never read [in Ps 8:2] that ‘You prepared-*Yourself* praise

- A. Or, agitated, stirred up. B. They changed foreign currency into Jewish currency for use in the temple. C. That is, the doves used in the sacrifices commanded by God. D. Or, plunderers, bandits. E. Perhaps these were twelve-year-olds like Jesus in Lk 2:43.

out of *the mouth^A* of children and nursing ones?" ¹⁷ And having left them behind, He went outside of the city to Bethany and spent-the-night there.

Jesus Curses a Fruitless Fig Tree

¹⁸ Now early-in-the-morning while returning to the city, He was hungry. ¹⁹ And having seen one fig tree near the road, He went to it and found nothing on it except leaves only^B. And He says *to it*, "May fruit no longer come from you— forever". And the fig tree was dried-up at-once. ²⁰ And having seen *it*, the disciples marveled, saying, "How was the fig tree dried up at once?" ²¹ And having responded, Jesus said *to them*, "Truly I say *to you*— if you have faith and do not doubt, you will not only do the *thing of* the fig tree, but even if you say *to this mountain*, 'Be taken up and be thrown into the sea', it will be done. ²² And you will receive all that you ask in prayer, believing".

The Priests Ask, By What Authority Do You Do This?

²³ And He having come into the temple, the chief priests and the elders *of the people* came-to Him while *He was*

- A. If God accepts praise from the first words of the smallest children in Ps 8, why not these boys now? He will bring it from the stones, if necessary (Lk 19:40). B. This is a parable of Israel. They had the appearance of life, but no fruit. Jesus curses them.

teaching, saying, “By what-kind-of^A authority are You doing these *things*, and who gave You this authority?”

²⁴ And having responded, Jesus said to them, “I also will ask you one thing, which if you tell Me, I also will tell you by what-kind-of authority I am doing these *things*—

²⁵ From where was the baptism of John, from heaven or from humans?” And the *ones* were discussing among themselves, saying, “If we say, ‘From heaven’, He will say to us, ‘Then for what reason did you not believe him?’

²⁶ But if we say, ‘From humans’, we fear the crowd. For they all are holding John as a prophet”. ²⁷ And having responded to Jesus, they said, “We do not know”. **He** also said to them, “Nor am I telling you by what-kind-of authority I am doing these *things*.

One Son Feigns Obedience, One Disobeys But Repents. Which Did The Father's Will?

²⁸ “But what seems *right* to you?— A man had two children. And having gone to the first he said, ‘Child, go, work today in the vineyard’. ²⁹ And the *one*, having responded, said, ‘I will not’. But having regretted^B it later, he went. ³⁰ And having gone to the other, he spoke similarly. And the *one*, having

A. Or, what authority. That is, a prophet's authority? Messiah's? B. Or, changed *his* mind.

responded, said, ‘I will, sir’, and he did not go.
31 Which of the two did the will of the father?” They say, “The first”.

*You Priests Feign Obedience To God,
But Did Not Believe John, God’s Messenger*

Jesus says to them, “Truly I say to you that the tax-collectors and the prostitutes are going-ahead-of you into the kingdom of God. **32** For John came to you in^A *the way of* righteousness and you did not believe him. But the tax collectors and the prostitutes believed him. And **you**, having seen *it*, did not-even regret *it* later, *that you might* believe him.

*You Priests Are Like Farmers Who Killed The Owner’s
Messengers And Son*

33 “Listen-to another parable. There was *a man who was a house-master*, who planted *a vineyard* and put *a fence* around it and dug *a winepress* in it and built *a tower*. And he rented it *to farmers* and went-on-a-journey. **34** And when the time *of* the fruits drew-near, he sent forth his slaves to the farmers to receive his fruits. **35** And the farmers, having taken

A. That is, in connection with.

his slaves, beat one, and killed another, and stoned another. ³⁶ Again he sent-forth other slaves— more than the first. And they did similarly to them. ³⁷ But finally he sent forth his son to them, saying, ‘They will have-regard-for my son’. ³⁸ But the farmers, having seen the son, said among themselves, ‘This is the heir. Come, let us kill him and let us have his inheritance’. ³⁹ And having taken him, they threw him outside of the vineyard and killed him. ⁴⁰ Therefore when the owner of the vineyard comes, what will he do to those farmers?’ ⁴¹ They say to Him, “He will miserably destroy the miserable ones themselves! And he will rent the vineyard to other farmers who will give-back the fruits to him in their seasons”.

*The Kingdom Will Be Taken Away
Because You Rejected God's Cornerstone*

⁴² Jesus says to them, “Did you never read in the Scriptures, ‘The stone which the ones building rejected, this became the head^A of the corner. This came about from the Lord, and it is marvelous in our eyes’? [Ps 118:22-23].

- A. That is, the headstone belonging to the corner. This may mean the cornerstone of a foundation; or, the capstone in the arch.

⁴³ For this reason^A I say to you that the kingdom of God will be taken-away from you, and will be given to a nation^B producing its fruits. ⁴⁴ And the one having fallen upon this stone will be broken-to-pieces^C. And upon whomever it may fall, it will crush^D him".

When The Invited Refuse To Attend The Wedding of The King's Son, They Are Destroyed

⁴⁵ And having heard His parables, the chief priests and the Pharisees knew that He was speaking about them. ⁴⁶ And while seeking to seize Him, they feared the crowds, because they were holding Him for a prophet. **22:1** And having responded, Jesus again spoke in parables to them, saying, ² "The kingdom of the heavens became-like^E a man who was a king, who made wedding-celebrations for his son. ³ And he sent out his slaves to call the ones having been invited^F to the wedding-celebrations, and they were

A. That is, based on this Scripture. **B.** Or, people. It was given to a spiritual nation made up of Jews and Gentiles, 1 Pet 2:9; Eph 2:11-22. **C.** Or, crushed, shattered. **D.** Or, winnow him, scatter him like chaff. That is, whether they fall over Him in their rejection of Him or He falls on them in their ignorance of Him, the result will be the same; or, if they fall over Him they will be broken but can be healed, but if He falls on them they will be crushed. **E.** Or, is like. Same grammar as in 13:24. **F.** Or, called.

not willing to come. ⁴ Again he sent out other slaves saying, ‘Say to the *ones* having been invited, “Behold—I have prepared my luncheon^A, my bulls and fatted-cattle having been slaughtered, and everything *is* prepared. Come to the wedding-celebrations”’. ⁵ But the *ones*, having paid-no-concern^B, departed—one to *his* own field, and another on his business. ⁶ And the rest, having seized his slaves, mistreated *them* and killed *them*. ⁷ And the king became angry^C. And having sent his troops, he destroyed those murderers and set their city on fire. ⁸ Then he says to his slaves, ‘The wedding-celebration is prepared—but the *ones* having been invited were not worthy! ⁹ Therefore go to the outlets^D of the roads, and invite all—that you find to the wedding-celebrations’. ¹⁰ And having gone out into the roads, those slaves gathered-together all whom they found, both evil^E and good. And the wedding-hall was filled with *ones* reclining-back [to eat]. ¹¹ And the king, having come in to see^F

- A.** Or, meal, the main morning meal. With this meal the celebrations began, which often lasted a week. **B.** Or, having disregarded *him*, neglected *it*. **C.** Or, wrathful. **D.** That is, the points where the city streets meet the country roads. **E.** That is, ones like the tax collectors and prostitutes, and ones like Nicodemus and Joseph of Arimathea. **F.** That is, to visit, greet.

the *ones* reclining-back [to eat], saw there *a* person not having dressed-in^A *the* clothing of^B *a* wedding. ¹² And he says *to* him, ‘Friend, how did you come in here, not having *the* clothing of *a* wedding?’ But the *one* was silenced. ¹³ Then the king said *to* the servants, ‘Having bound his feet and hands, throw him out, into the outer darkness’. In that place, there will be the weeping and the grinding of teeth. ¹⁴ For many are called *ones*, but few are chosen *ones*”.

*The Pharisees Try To Snare Jesus:
Shall We Pay Taxes To Caesar?*

¹⁵ Then the Pharisees, having gone, took counsel so that they might snare Him in *a* statement. ¹⁶ And they send-forth their disciples *to* Him, with the Herodians^C, saying, “Teacher, we know that You are truthful, and You teach the way of God in truth. And You are not concerned about [pleasing] anyone, for You do not look at *the* face^D of people. ¹⁷ Tell us then, what seems *right* to You? Is it

- A. Or, not having been dressed-in. B. That is, characteristic of, belonging to. This scene pictures the separation at the end of the age. The clothing represents faith-righteousness. All are invited in, but those not properly dressed are separated out at the end. C. That is, those politically linked to Herod’s family. D. That is, You show no partiality toward anyone in Your teaching.

lawful to give *a poll-tax^A* to Caesar, or not?” ¹⁸ But having known their evilness^B, Jesus said, “Why are you testing Me, hypocrites? ¹⁹ Show Me the coin *for* the poll-tax”. And the *ones* brought to Him *a denarius^C*. ²⁰ And He says to them, “Whose *is* this image and inscription?” ²¹ They say to Him, “Caesar’s”. Then He says to them, “Then give-back^D the *things of Caesar to Caesar, and the things of God to God*”. ²² And having heard *it*, they marveled. And having left Him, they went away.

The Sadducees Try To Snare Jesus

On The Resurrection of a Wife With Seven Husbands

²³ On that day Sadducees came to Him— *ones* saying that there is not *a resurrection*. And they questioned Him, ²⁴ saying, “Teacher, Moses said [in Deut 25:5] ‘If someone dies not having children, his brother shall as-next-of-kin-marry^E his wife and raise-up *a seed^F* for his brother’.
²⁵ Now there were seven brothers with us. And the first, having married, came-to-an-end^G. And not having *a seed*, he left his wife *to* his brother. ²⁶ Likewise also the second, and the third, up to the seventh. ²⁷ And last of

- A.** That is, taxes based on a census and paid to the Emperor. Is it lawful to pay taxes to a foreign king? **B.** Or, maliciousness. **C.** This is a Roman silver coin. **D.** Or, render, pay. **E.** This marriage-as-next-of-kin is called ‘levirite’ marriage (from a Latin word meaning ‘brother-in-law’). **F.** That is, offspring; and thus, a posterity. **G.** That is, died.

all, the woman died. ²⁸In the resurrection, therefore, of which of the seven will she be *the wife*? For they all had her!" ²⁹But having responded, Jesus said to them, "You are mistaken^A, not knowing the Scriptures, nor the power of God. ³⁰For in the resurrection, they neither marry nor are given-in-marriage, but are like angels^B in heaven. ³¹And concerning the resurrection of the dead, did you not read the *thing* having been spoken to you by God^C, saying [in Ex 3:15] ³²'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of dead ones, but of living ones". ³³And having heard it, the crowds were astounded at His teaching.

A Scribe Tests Jesus: Which Is The Great Commandment?

³⁴And the Pharisees, having heard that He silenced the Sadducees, were gathered-together at the same *place*. ³⁵And one of them, a Law-expert, asked *Him*— testing Him— ³⁶"Teacher, which *is* the great^D commandment in the Law?" ³⁷And the *One* said to him: " 'You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind' [Deut 6:5]—

A. Or, deceived, going astray; or, deceiving-yourselves. **B.** That is, not subject to death (and so not needing to marry and procreate), and members of God's family, not separate families. See Lk 20:36. **C.** God spoke to you about the resurrection when He said 'I am the God of Abraham'. **D.** Or by implication, the greatest.

³⁸ this is the great and foremost^A commandment. ³⁹ And the second is like it, ‘You shall love your neighbor as yourself’ [Lev 19:18]. ⁴⁰ The whole Law and the Prophets hang^B on these two commandments”.

Jesus Asks The Pharisees, If David Calls The Messiah His Lord, How Can He Be His Son?

⁴¹ Now the Pharisees having^C been gathered-together, Jesus questioned them, ⁴² saying, “What seems right to you concerning the Christ— Whose son is He?” They say to Him, “David’s”. ⁴³ He says to them, “How then does David by^D the Spirit call Him ‘Lord’, saying [in Ps 110:1], ⁴⁴ ‘The Lord said to my Lord, “Be sitting on My right side, until I put Your enemies under Your feet”’? ⁴⁵ Therefore if David calls Him ‘Lord’, how^E is He his son?” ⁴⁶ And no one was able to answer Him a word, nor did anyone dare from that day to question Him any more.

Jesus Tells The Crowds:

Do Not Act Like The Scribes And Pharisees

23:1 Then Jesus spoke to the crowds and to His disciples,

- A.** Or, first. **B.** That is, like a door on its hinges. **C.** That is, since the Pharisees had gathered-together (in v 34). **D.** Or, in. That is, under the inspiration of the Spirit. **E.** If Messiah is David’s own Lord, how can He be his distant physical descendant? Jesus is God’s Son (David’s Lord) and Mary’s son (David’s descendant).

² saying— “The scribes and the Pharisees sat-down^A on the seat of Moses. ³ Therefore, do and be keeping all that they tell you. But do not be acting^B in accordance with their works. For they say *things* and do not do *them*. ⁴ And they bind-up heavy and hard-to-bear burdens^C and lay them on the shoulders of people. But **they** are not willing to move^D them *with* their finger. ⁵ And they do all their works so-as to be seen *by* people. For they widen their phylacteries^E and lengthen *their* tassels^F. ⁶ And they love the place-of-honor^G at the banquets, and the seats-of-honor^H in the synagogues, ⁷ and the greetings in the marketplaces, and to be called ‘Rabbi’^I by people. ⁸ But you— do not be called^J ‘Rabbi’. For One is your Teacher,

- A.** That is, they took their seat as teachers of the Law. **B.** Lit, doing. That is, Do what they teach you from the Law, but do not be doing what they do. **C.** Jesus is referring to their traditions, their man-made rules of conduct. **D.** That is, to help those carrying them; or, to carry them themselves. **E.** That is, the small leather boxes worn on the forehead and arm, containing Ex 13:1-10, 11-16; Deut 6:4-9; 11:13-21. This symbolized guarding oneself to keep the commandments, in literal obedience to Ex 13:9, 16; Deut 6:8; 11:18. But the Pharisees made them bigger for show. **F.** That is, the tassels the Jews wore on the four corners of their garments in obedience to Num 15:38-41. Jesus Himself wore them, Mt 9:20; 14:36. But they lengthened them for show. **G.** Lit, the first reclining place (they reclined to eat); the foremost place to eat. **H.** Lit, first seats, foremost seats. **I.** Or, Teacher. **J.** Do not accept the title of ‘teacher’, elevating you above your brothers and sisters. God is your teacher.

and **you** are all brothers. ⁹ And do not call^A *one* on earth your father. For One is your Father— the heavenly *One*. ¹⁰ Nor be called master-teachers^B, because your master-teacher is One— the Christ. ¹¹ But the greater^C of you shall be your servant. ¹² And whoever will exalt himself will be humbled, and whoever will humble himself will be exalted.

Woe To You, Scribes And Pharisees.

You Are Blind Guides. How Will You Escape Hell?

¹³ “But woe to you, scribes and Pharisees, hypocrites, because you are shutting the kingdom of the heavens in-front-of^D people. For **you** are not entering, nor are you permitting the *ones* entering to enter. ¹⁴ E ¹⁵ Woe to you, scribes and Pharisees, hypocrites, because you go-around the sea and the dry *land* to make one proselyte. And when he becomes *one*, you make him a son of Gehenna^F

- A.** Do not give out such honor to others by calling them ‘father’. **B.** That is, the honored teaching expert who leads the way in a thing. **C.** Or, greatest. **D.** You pull the door shut from the outside before they can enter. **E.** Some manuscripts have here, ‘And woe to you scribes and Pharisees, hypocrites, because you devour the houses of the widows, and are praying long for a pretense. Because of this, you will receive a greater condemnation’. **F.** That is, hell. You make converts to Phariseeism, not to God.

double-more *than* you. ¹⁶ Woe to you, blind guides—the *ones* saying, ‘Whoever swears-an-oath by the temple, it is nothing. But whoever swears-an-oath by the gold *of* the temple, he is obligated’. ¹⁷ Foolish and blind *ones*! For which is greater, the gold, or the temple having sanctified^A the gold? ¹⁸ And, ‘Whoever swears-an-oath by the altar, it is nothing. But whoever swears-an-oath by the gift^B on it, he is obligated’. ¹⁹ Blind *ones*! For which is greater, the gift, or the altar sanctifying the gift? ²⁰ Therefore, the *one* having sworn by the altar is swearing by it and by all the *things* on it. ²¹ And the *one* having sworn by the temple is swearing by it and by the *One* dwelling-in^C it. ²² And the *one* having sworn by heaven is swearing by the throne *of* God and by the *One* sitting on it. ²³ Woe to you, scribes and Pharisees, hypocrites, because you are giving-a-tenth-of the mint and the dill and the cummin, and you neglected^D the weightier *things of* the Law—the justice, and the mercy, and the faithfulness^E. But you

A. Or, consecrated, made holy. B. That is, the sacrificial offering. C. Or, inhabiting. God dwelled in this temple in the same way as in all the earth, not in a local sense, as said in Act 7:48; 17:24. Yet He also dwelled in it as the place where He chose to be worshiped by His people Israel in accordance with the Law He gave them. D. Or, let go, left behind. E. That is, fidelity, being trustworthy. Or, faith.

ought-to-have done these *things*, and not be neglecting those *things*. ²⁴ Blind guides— the *ones* straining-out^A the gnat, but swallowing^B the camel! ²⁵ Woe to you, scribes and Pharisees, hypocrites, because you cleanse the outside *of* the cup and the dish, but inside they are full from^C [your] plundering and self-indulgence. ²⁶ Blind Pharisee— first cleanse the inside *of* the cup, in order that the outside *of* it may also become clean! ²⁷ Woe to you, scribes and Pharisees, hypocrites, because you are similar *to* burial-places having been whitewashed^D, which outside appear beautiful, but inside are full of bones of dead *ones* and all impurity! ²⁸ So also you outside appear righteous *to* people— but inside you are full of hypocrisy and lawlessness! ²⁹ Woe to you, scribes and Pharisees, hypocrites, because you build the burial-places *of* the prophets and adorn^E the tombs

A. Or, filtering. B. Gnats and camels were both unclean under the Law of Moses. Jesus does not fault the Pharisees for their over-attention to micro-matters (they actually filtered the gnats out of their drinks), but for their under-attention to the big issues (they figuratively swallowed camels). C. Or, of. The cup is full with the things resulting from your greedy and self-indulgent actions. D. A month before Passover, burial places were whitewashed to prevent pilgrims from accidentally coming in contact with them and becoming ceremonially unclean. E. Or, decorate, put in order.

of the righteous ones,³⁰ and say, ‘If we had been in the days of our fathers, we would not have been their partners in the blood of the prophets’. ³¹ So then, you are testifying *concerning* yourselves that you are sons^A of the ones having murdered the prophets. ³² And **you**— fill-up^B the measure of your fathers! ³³ Snakes, brood of vipers, how may you escape from the condemnation of^C Gehenna?

God Will Avenge The Blood of All The Righteous On You. Your House Is Left Desolate

34 “For this reason behold, I am sending-forth prophets and wise ones and scribes^D to you— *some* of them you will kill and crucify, and *some* of them you will whip in your synagogues and persecute from city to city— ³⁵ so that all *the* righteous blood being shed on the earth^E may come upon you^F: from the blood of Abel^G the righteous *one*, up to the

- A.** That is, you share the traits of your fathers who murdered the prophets. Compare Lk 11:48. **B.** This is a command. Do what is in your hearts! Do what your fathers did! **C.** That is, consisting of. The sentence consisting of hell. **D.** Jesus is referring to the apostles and others whom He will send after His death. **E.** Or, land. **F.** That is, so that the bloodguilt of your fathers may be avenged upon you as you repeat their crimes on those I send. **G:** Abel to Zechariah. That is, from the first recorded murder in the OT to the last (in the Hebrew order of books).

blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. ³⁶ Truly I say to you, all these *things* will come upon this generation. ³⁷ Jerusalem, Jerusalem, the *one* killing the prophets and stoning the *ones* having been sent-forth to her. How often I wanted to gather together your children the way *a* hen gathers together her chicks under *her* wings, and you did not want *it*. ³⁸ Behold— your house is being left to you desolate^A. ³⁹ For I say to you, you will by no means see Me^B from now *on* until you say, ‘Blessed is the *One* coming in the name of the Lord’ ”.

*Jesus Tells His Disciples That The Temple Will Be Destroyed.
They Ask, When?*

24:1 And having departed from the temple, Jesus was proceeding. And His disciples came to *Him* to show Him the buildings *of* the temple. ² But the *One*, having responded, said to them, “Do you see all these *things*? Truly I say to you— *a* stone upon *a* stone will by no means be left here which will not be torn-down^C”. ³ And while He was sitting on the Mount of Olives, the disciples

- A.** Or, deserted, empty. **B.** That is, as Messiah, son of God. These words represent the end of the public ministry of Jesus to Israel. **C.** Or, destroyed, demolished, done away with.

came to Him privately, saying, “Tell us— when will these^A *things* happen? And what *will be* the sign of Your coming and *the conclusion^B* of the age?” ⁴And having responded, Jesus said *to them*—

There Will Be Birthpangs, But The Gospel Will Reach The Whole World Before The End

“Be watching out *that* no one may deceive you.

⁵For^C many will come on the basis of My name, saying, ‘I am the Christ’. And they will deceive many.

⁶And you will-certainly^D hear-of wars and rumors of wars. See^E *that* you are not alarmed! For *they* must take place, but it is not yet the end. ⁷For nation will arise against nation, and kingdom against kingdom. And there will be famines and earthquakes in various places. ⁸But all these *things are*^F a beginning

- A. That is, the tearing down of the temple (24:3), the things coming upon this generation (23:34-36), the house being left desolate (23:38). B. Or, consummation, completion, finish, end. C. Some think v 5-14 refer to events prior to the destruction of Jerusalem in A.D. 70; others, to birth-pains that started in the apostles' day and continue until the end, which begins in v 14b; others, that Jesus intended a double meaning, one for the apostles' day and one for the end-time when these birth-pains will precede the end. D. Or, must hear, **will** hear. E. Or, Watch out! Do not be alarmed! F. Or, *will be*.

of birth-pains. ⁹ Then^A they will hand you over to affliction, and they will kill you. And you will be being hated by all the nations because of My name. ¹⁰ And then^B many will be caused-to-fall, and will hand one another over, and will hate one another. ¹¹ And many false-prophets will arise and deceive many. ¹² And the love of the majority will grow cold because of lawlessness being multiplied. ¹³ But the *one* having endured to *the end*^C— this *one* will be saved. ¹⁴ And this good-news of the kingdom will be proclaimed in the whole world for *a testimony to all the nations*. And then the end^D will come.

When You See Daniel's Abomination, Flee.

For There Will Be a Great Affliction

¹⁵ "Therefore when you see^E the abomination of

- A. That is, next in time (some amount of time after v 6-8); or, next in sequence without reference to time (Next, as the birth-pains continue). Or, At that time (at the time of the birth-pains). The meaning can be affected by which rendering is chosen. This word is also in 24:10, 14, 16, 21, 23, 30, 40; 25:1, 7, 31, 34, 37, 41, 44, 45. B. Or, at that time.
- C. That is, the end of his life, or the coming of Christ, whichever comes first. D. That is, the coming of Christ; or, the beginning of the end time.
- E. Some think that this is the sign of the destruction of Jerusalem, as in Lk 21:20-24; others, that it is the sign of the beginning of the end time, as in 2 Thes 2:3-4; others, both.

desolation^A— the *thing* having been spoken through Daniel the prophet— standing in *the holy place*^B (let the *one* reading understand), ¹⁶ then let the *ones* in Judea be fleeing to the mountains. ¹⁷ Let the *one* upon the housetop not go down to take the *things* out of his house. ¹⁸ And let the *one* in the field not turn behind to take his cloak. ¹⁹ And woe to the *ones* having *a child* in *the womb*, and to the *ones* nursing in those days. ²⁰ And be praying that your flight may not take place *in* winter, nor *on a* Sabbath. ²¹ For then^C there will be *a great affliction*^D such as has not taken place since *the beginning of the world* until now, nor ever will take place. ²² And if those days had not been shortened^E, no^F flesh would have been saved. But those days will be shortened for the sake of the chosen *ones*.

- A.** That is, an act of sacrilege *characterized by* or *consisting of* or *resulting in* desolation. The term comes from Dan 9:27; 11:31; 12:11. **B.** This could refer to the A.D. 70 temple or an end-time temple of God, or to Jerusalem, or to Judea. **C.** Or, at that time. **D.** Or, distress, trouble, tribulation. **E.** Or, curtailed, cut short. **F.** Lit, all flesh would not have. Some think all flesh means all humanity; others, all those in Judea, v 16.

Do Not Be Deceived.

My Coming Will Be As Visible To All As Lightning

²³ Then^A if someone says to you, ‘Behold— here is the Christ,’ or ‘Here’, do not believe it. ²⁴ For false-christs and false-prophets will arise and give great signs and wonders, so as to deceive, if possible, even the chosen ones. ²⁵ Behold—I have told you beforehand. ²⁶ Therefore, if they say to you, ‘Behold— He is in the wilderness’, do not go out; ‘Behold— He is in the inner-rooms’, do not believe it. ²⁷ For just as the lightning comes out from the east and is visible^B as far as the west, so will the coming of the Son of Man be. ²⁸ Wherever the corpse^C may be, there the vultures will be gathered.

After That Affliction, The Powers Will Be Shaken.

I Will Come On The Clouds In Glory

²⁹ “And immediately after the affliction of those

A. Or, At that time. **B.** Or, shines. **C.** The corpses may be those killed at the return of Christ; both His coming and its aftermath will be unmistakable. Or, linking this with v 24, the false prophets (the vultures) will gather upon the spiritually dead (the corpses). Or, linking this with v 15-26, Jerusalem (the corpse) will attract the Roman ‘eagles’ (as ‘vultures’ can also be rendered). Or, this may be a general rule: As corpses attract vultures, so the spiritually dead will attract judgment.

days, the sun^A will be darkened, and the moon will not give its glow, and the stars will fall from the heaven, and the powers of the heavens will be shaken. ³⁰ And then^B the sign of the Son of Man will appear in *the* heaven. And at-that-time all the tribes of the earth will beat-their-breasts. And they will see the Son of man coming on the clouds of heaven with power and great glory. ³¹ And He will send-out His angels with *a* loud trumpet. And they will gather together His chosen *ones* from the four winds, from *the ends^C* of *the* heavens to their [other] ends.

The Parable of The Fig Tree:

When You See These Things, You Know I Am Near

³² “Now learn the parable from the fig-tree^D: when its branch already becomes tender and grows-out *its* leaves, you know that the summer *is* near. ³³ So also you— when you see all^E these *things*, you

A: sun... moon... stars... powers. Some take these as literal end-time events; others, as symbolic of the fall of political rulers. **B.** Or, at that time. **C.** Or, extremities. That is, from horizon to horizon; or, from all earth (the four winds) and all heaven. **D.** Some think that this has reference to Israel; others, that it is simply an illustration for which any fruit tree would have worked, as in Lk 21:29. **E.** When you see all of v 5-29 or 15-29, you are seeing the tree leafed out.

know^A that He^B is near, at *the* doors. ³⁴ Truly I say to you that this^C generation will by no means pass away until all these *things* take place. ³⁵ Heaven and earth will pass away, but My words will by-no-means pass away.

*But No One Knows The Day And Hour,
So Keep Watching And Be Prepared Always*

³⁶ “But no one knows about that day and hour—not even the angels of the heavens, nor the Son—except the Father alone. ³⁷ For just as the days of Noah were, so will the coming of the Son of Man be. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving-in-marriage, until which day Noah entered into the ark, ³⁹ and did not know until the flood came and took-away everyone, so also^D will the coming of the Son

A. Or, know that (a command). B. Or, it, Christ's coming. C. Some think Jesus means the apostles' generation, which would see all these things (v 5 or 15 to v 28 or 29) fulfilled in the destruction of Jerusalem (compare 23:36). Since that day, He is at the door. Others think He means the generation alive to see all these things in the end-time. Others think 'this generation' refers to unbelieving Israel (as often in the Gospels). Such persons will continue until He returns. D. That is, life was going on as normal, and God suddenly and unexpectedly intervened into human history.

of Man be. ⁴⁰ At-that-time there will be two *men* in the field— one is taken, and one is left; ⁴¹ two *women* grinding at the mill— one is taken^A, and one is left. ⁴² Therefore keep-watching, because you do not know *on* which day your Lord is coming. ⁴³ And you know^B that *saying*, that if the house-master had known *on* which watch^C the thief was coming, he would have kept-watch^D and would not have allowed his house to be broken-into. ⁴⁴ For this reason **you** also be prepared *ones*— because the Son of Man is coming *at an hour* which you do not expect.

Wise Servants Found Working When The Master Returns Will Be Put In Charge of More

⁴⁵ “Who then^E is the faithful and wise slave whom

- A. Or, taken along... left behind. Some think believers are taken, referring either to protection on earth (as with Noah) or in heaven (through the rapture); unbelievers are left for judgment. Others think unbelievers are taken in judgment, believers are left on earth (like Noah). B. Or, know that (a command to understand). C. That is, watch of the night. The night was divided into four watches. D. That is, he would have been prepared for the thief when he came. Since he does not know when the thief is coming, he must be prepared at all times. E. In view of the sudden nature of Christ's return, who is the wise slave among those left to lead when the master left? The wise one is the one doing his will when he returns.

his master put-in-charge^A over his body-of-servants^B that he might give them their food at the proper-time? ⁴⁶ Blessed is that slave whom his master, having come, will find so doing. ⁴⁷ Truly I say to you that he will put him in charge over all his possessions. ⁴⁸ But if that bad slave says in his heart, ‘My master is delaying’, ⁴⁹ and begins to strike his fellow-slaves, and is eating and drinking with the ones being drunk— ⁵⁰ the master of that slave will come on a day which he does not expect, and at an hour which he does not know. ⁵¹ And he will cut him in two, and assign him his part^C with the hypocrites. In that place, there will be the weeping and the grinding of teeth.

Wise Bridesmaids Will Keep Watch And Stay Prepared For The Coming of The Groom

25:1 “At-that-time^D, the kingdom of the heavens will be-like ten virgins, who, having taken their lamps^E, went out to meet the bridegroom. ² Now five of them were foolish, and five were wise. ³ For the foolish ones, having taken their lamps, did not take oil with them. ⁴ But the wise ones took oil in jars

- A.** Or, appointed, set. **B.** That is, the master’s group of servants which he left to do whatever tasks he had assigned to them. **C.** Or, share, place. **D.** That is, when Jesus comes unexpectedly. **E.** Or, torches.

with their lamps. ⁵ And while the bridegroom was delaying, they all became drowsy and were sleeping. ⁶ And *in the middle of the night*, a shout has come— ‘Behold, the bridegroom! Come out to meet him!’ ⁷ Then all those virgins arose and put their lamps in-order. ⁸ And the foolish *ones* said to the wise *ones*, ‘Give us from your oil, because our lamps are going-out^A’. ⁹ But the wise *ones* responded, saying, ‘There will not by any means ever^B be enough *for us* and *for you*. Go instead to the *ones* selling and buy *for yourselves*’. ¹⁰ And while they *were* going away to buy, the bridegroom came. And the prepared *ones* entered with him into the wedding-celebrations. And the door was shut. ¹¹ And later, the other virgins also come, saying, ‘Sir, sir, open *for us*’. ¹² But the *one*, having responded, said, ‘Truly I say *to you*, I do not know^C you’. ¹³ Therefore, keep-watching, because you do not know the day nor the hour.

- A. Or, being quenched. B: There will not by any means ever be enough. Or, No! There will by no means be enough. C. Thus they were also foolish because they thought of themselves as friends of the bridegroom, yet he did not even know them.

Wise Servants Will Put Their Talents To Work For The Master While He Is Gone

14 "For it^A is just like a man going-on-a-journey—he called *his* own slaves and handed over his possessions to them. **15** And he gave five talents^B to one, and two to another, and one to another—to each according to *his* own ability. And he went on *his* journey. **16** Immediately^C having gone, the *one* having received the five talents worked with them and gained another five. **17** Similarly, the *one having received* the two talents gained another two. **18** But the *one* having received the one talent, having gone, dug [a hole in] the ground and hid his master's silver talent. **19** Now after much time, the master of those slaves comes and settles the account with them. **20** And having come to him, the *one* having received the five talents brought another five talents, saying, 'Master, you handed-over five talents to me. Look, I gained another five talents'. **21** His master said to him, 'Well^D done, good and faithful slave. You were faithful over a few things. I will put you in charge

- A.** That is, the kingdom of the heavens, v 1. Or, For *He*, the Son of Man.
- B.** One silver talent was equivalent to 6000 denarii, 6000 days wages for a laborer. This large sum of money represents our individual gifts and abilities, spiritual and natural. **C:** journey. Immediately having gone. Or, journey immediately. Having gone. **D.** Or, *It is good; or, Excellent!*

over many *things*. Enter into the joy of your master'. ²² And also having come to *him*, the *one having received* the two talents said, 'Master, you handed over two talents to me. Look, I gained another two talents'. ²³ His master said to him, 'Well *done*, good and faithful slave. You were faithful over a few *things*. I will put you in charge over many *things*. Enter into the joy of your master'. ²⁴ And also having come to *him*, the *one having received^A* the one talent said, 'Master, I knew you— that you are a hard man, reaping where you did not sow and gathering from where you did not scatter^B [threshings]. ²⁵ And having become afraid, having gone, I hid your talent in the ground. Look, you have what *is yours*'. ²⁶ But having responded, his master said to him, 'Evil and lazy slave! You knew that I reap where I did not sow and gather from where I did not scatter^C! ²⁷ Therefore you should have put my money *with* the bankers. And having come, I would have received-back what *was mine* with interest.'

- A.** This is a different tense of this word, implying here 'having received and still having'. **B.** Or, winnow. Or, scatter [seed], repeating the previous statement. This one did nothing with what he was given, and seeks to excuse himself by blaming it on the master— Because you are they way you are, I did not invest what you gave me. **C:** scatter! Therefore. Or, scatter? Then.

28 Therefore take the talent away from him, and give it to the one having the ten talents. **29** For to everyone having, it will be given, and he will be caused-to-abound. But from the one not having, even what he has will be taken away from him. **30** And throw-out the unprofitable^A slave into the outer darkness'. In that place, there will be the weeping and the grinding of teeth.

*When The King Comes In Glory,
Mankind Will Be Sent To Their Eternal Destinies*

31 "Now when^B the Son of Man comes in His glory, and all the angels with Him, at-that-time He will sit on the throne^C of His glory, **32** and all the nations will be gathered in front of Him. And He will separate them^D from one another, just as the shepherd separates the sheep from the goats. **33** And He will make the sheep stand^E on His right side, and the goats on the left side. **34** Then the King will say to the ones on His right side, 'Come, the ones having been blessed of^F My Father— inherit the kingdom having

A. Or, worthless, useless, good-for-nothing. He brought no gain to the master. **B.** Jesus returns to where He left off in 24:31. **C.** Or, His throne of glory; or, His glorious throne. **D.** Grammatically this does not refer to 'nations', but to the people in the nations, who are referred to next as sheep and goats. **E.** Or, put the sheep, set the sheep. **F.** That is, by.

been prepared *for* you since *the* foundation *of the* world. ³⁵ For I was hungry, and you gave Me *something* to eat. I thirsted, and you gave-a-drink-to Me. I was *a* stranger, and you brought^A Me in; ³⁶ naked^B, and you clothed Me. I was sick, and you looked-after Me. I was in prison, and you came to Me'. ³⁷ Then the righteous *ones* will respond to Him, saying, 'Lord, when did we see You hungering and we fed *You*, or thirsting and we gave-a-drink? ³⁸ And when did we see You *a* stranger and we brought *You* in, or naked and we clothed *You*? ³⁹ And when did we see You being sick or in prison and we came to You?' ⁴⁰ And having responded, the King will say *to* them, 'Truly I say *to* you, in-as-much-as^C you did *it* to one of the least *of* these My brothers^D, you did *it* to Me'. ⁴¹ Then He will also say *to* the *ones* on *the* left *side*, 'Depart from Me, the *ones* having been cursed, into the eternal fire having been prepared *for* the devil and his angels. ⁴² For I was hungry, and you did not give Me *something* to eat. I thirsted, and you did not give-a-drink-to Me. ⁴³ I was *a* stranger, and you did not bring Me in; naked, and you did not

A. Or, took Me with *you*; that is, into your house or with you on your way. Or, gathered Me in with *yourself*; that is, to help Me. **B.** That is, without adequate clothing. **C.** Or, to the extent that, in so far as. **D.** That is, family-members.

clothe Me; sick, and in prison, and you did not look after Me'. ⁴⁴ Then **they** also will respond, saying, 'Lord, when did we see You hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and we did not serve You?' ⁴⁵ Then He will respond to them, saying, 'Truly I say to you, in as much as you did not do *it to one of the least of these*, neither did you do *it to Me*'. ⁴⁶ And these will go to eternal punishment, but the righteous *ones* to eternal life".

The King Is Put To Death

26:1 And it came about *that* when Jesus finished all^A these words, He said to His disciples, ² "You know that after two days the Passover [Feast] comes^B, and the Son of Man is handed-over so as to be crucified".

The Priests Plot To Seize And Kill Jesus

3 Then the chief priests and the elders of the people were gathered together in the courtyard^C of the high priest, the *one* being called Caiaphas. ⁴ And they plotted in order that they might seize Jesus by deceit^D and kill *Him*.
5 But they were saying, "Not during the Feast, in order that no uproar may take place among the people".

- A.** That is, all the words spoken in chapters 24-25; or, that day (21:23-25:46); or, in the public ministry (4:17-25:46). **B.** Or, takes place. **C.** Or, palace. **D.** Or, treachery, cunning.

Jesus Is Anointed With Oil In Preparation For His Burial

⁶ Now Jesus having come-to-be in Bethany at the house of Simon the leper, ⁷ a woman came to Him having an alabaster-jar of very-expensive perfume^A. And she poured it down upon His head while He was reclining-back [to eat]. ⁸ But having seen it, the disciples were indignant, saying, “For what purpose is this waste? ⁹ For this could have been sold for much and given to poor ones”. ¹⁰ But having known it, Jesus said to them, “Why are you causing troubles for the woman? For she worked a good work^B for^C Me. ¹¹ For you always have the poor with you, but you do not always have Me. ¹² For this one having put this perfume on My body did it so as to^D prepare Me for burial. ¹³ Truly I say to you, wherever this good-news is proclaimed in the whole world, what this one did will also be spoken for a memorial of her”.

Jesus Is Betrayed By One of The Twelve

¹⁴ Then one of the twelve, the one being called Judas Iscariot, having gone to the chief priests, ¹⁵ said, “What are you willing to give me, and I will hand Him over to

- A. Or, fragrant oil. B. Or, did a good deed. C. Or, to, with reference to. D. Jesus may mean that she knowingly did it for this purpose; or, that she did so without realizing it.

you?" And the *ones* set^A thirty silver-coins for him. ¹⁶ And from that time *on*, he was seeking *a* favorable-opportunity in order that he might hand Him over.

Jesus Celebrates Passover With The Twelve

¹⁷ Now *on* the first day of the *Feast of Unleavened-Bread*, the disciples came to Jesus, saying, "Where do You want us to prepare *for* You to eat the Passover [meal]?" ¹⁸ And the *One* said, "Go into the city to so-and-so^B, and say to him, 'The Teacher says, "My time is near. I am doing^C the Passover [meal] with you, along-with My disciples'" "" ¹⁹ And the disciples did as Jesus directed them. And they prepared the Passover [meal]. ²⁰ And having become evening, He was reclining back [to eat] with the twelve.

The Betrayer Is Exposed

²¹ And while they *were* eating, He said, "Truly I say *to* you that one of you will hand Me over". ²² And while being extremely grieved, each one began to say *to* Him, "I am not *the one*, am *I*, Lord?" ²³ And the *One*, having responded, said, "The *one* having

A. This may mean 'set on a scale', and thus, weighed out, paid; Or, set as the price, intending to pay upon delivery. **B.** Some think Jesus did not name the person so that Judas would not know in advance; others think Matthew did not name the person to protect him from the Jews. **C.** That is, observing, performing.

dipped *his* hand with^A Me in the bowl— this *one* will hand Me over. ²⁴The Son of Man is going just as it has been written about Him— but woe *to* that man by whom the Son of Man is being handed-over! It *would have* been better *for* him if that man had not been born". ²⁵And having responded, Judas, the *one* handing Him over, said, "I am not^B *the one*, am I, Rabbi?" He says *to* him, "**You** said^C *it*".

The Bread And The Wine Are Given a New Meaning

²⁶And while they *were* eating, having taken bread and having blessed *it*^D, Jesus broke *it*. And having given *it to* the disciples, He said, "Take, eat. This is My body". ²⁷And having taken *a* cup and given-thanks, He gave *it to* them, saying, "Drink from *it*, everyone. ²⁸For this is My blood *of*^E the covenant— the *blood* being poured-out for many for forgiveness of sins. ²⁹And I say *to* you, I will by-no-means drink of this fruit *of* the grapevine from now *on* until that

- A.** That is, It is one of the ones eating with Me. **B.** When his turn arrives, Judas asks the same question, which expects a 'No' answer. **C.** This may simply mean 'Yes'; or, it may be intentionally ambiguous, leaving the hearers to take it one way ('You said it *rightly*; you are not the one'), but meaning the opposite ('You said it *falsely*; you are the one'). The eleven thought Jesus meant the former; Jesus and Judas knew He meant the latter. **D.** Or, blessed God. **E.** That is, inaugurating the new covenant.

day when I drink it new with you in the kingdom of My Father".

You Will All Be Scattered In Fulfillment of Zechariah.

Peter's Denial Is Predicted

30 And having sung-a-hymn, they went out to the Mount of Olives. **31** Then Jesus says to them, "**You** all will be caused-to-fall in-connection-with Me^A during this night.

For it has been written [in Zech 13:7]: 'I will strike the Shepherd, and the sheep of the flock will be scattered'.

32 But after I am raised, I will go ahead of you to Galilee".

33 But having responded, Peter said to Him, "If all^B will be caused-to-fall in connection with You, I will never be caused to fall". **34** Jesus said to him, "Truly I say to you that during this night, before a rooster crows, you will deny Me three-times".

35 Peter says to Him, "Even if I have-to die with You, I will never deny You". All the disciples also spoke likewise.

Jesus Waits And Prays In The Garden of Gethsemane

36 Then Jesus comes with them to a place being called Gethsemane. And He says to the disciples, "Sit here while^C I pray, having gone there". **37** And having taken-along

- A. That is, in connection with what is going to happen to Me tonight.
- B. The grammar means 'Assuming that all'. C. Or, as long as. Or, until (until I pray and return).

Peter and the two sons^A of Zebedee, He began to be grieved and distressed. ³⁸ Then He says to them, "My soul is deeply-grieved, to the point of death. Stay here and keep-watching with Me". ³⁹ And having gone ahead *a* little, He fell on His face while praying and saying, "My Father, if it is possible, let this cup pass from Me. Yet not as I want^B, but as You want". ⁴⁰ And He comes to the disciples and finds them sleeping. And He says to Peter, "So were you^C [three] not strong-enough^D to keep watch with Me *for* one hour? ⁴¹ Keep watching, and be praying that^E you may not enter into temptation^F. The spirit *is* willing^G, but the flesh *is* weak". ⁴² Again having gone away for *a second time*, He prayed, saying, "My Father, if this cannot pass unless I drink it, let Your will be done". ⁴³ And having come, He again found them sleeping. For their eyes had been weighed-down. ⁴⁴ And having left them again, having gone away, He prayed for *a third time*,

A. That is, James and John. **B.** Or, wish, will. **C.** This word is plural. **D.** Or, did you not have strength, were you not able. **E.** Or, Keep watching and praying, in order that. **F.** Jesus may mean the temptation to deny Him as He predicted; or, to sleep. **G.** Or, *is* eager, ready. This willingness may refer to their promise in v 35. Their weak flesh needs spiritual strength if they are to stand firm. Pray for strength so that the upcoming trial does not become a cause of falling for you. Or, Jesus may mean that they want to stay awake, but their body is tired.

having spoken the same thing^A again. ⁴⁵ Then He comes to the disciples and says to them, “Are you sleeping and resting^B from-now-on^C? Behold— the hour has drawn-near, and the Son of Man is being handed-over into *the hands of sinners*. ⁴⁶ Arise, let us be going. Behold— the *one handing Me over* has drawn near”.

Jesus Is Betrayed With a Kiss And Arrested

⁴⁷ And while He was still speaking, behold— Judas, one of the twelve, came. And with him was a large crowd from the chief priests and elders of the people with swords and clubs. ⁴⁸ Now the *one handing Him over* gave them a sign, saying, “Whomever I kiss is He. Seize Him”. ⁴⁹ And immediately having gone to Jesus, he said, “Greetings, Rabbi”, and kissed Him. ⁵⁰ And Jesus said to him, “Friend, it is for what^D you are here”. Then, having come to *Him*, they put *their* hands on Jesus and seized Him. ⁵¹ And behold— one of the ones

A. Or, statement, word of prayer. This word is singular. That is, the same request. B. Or, Sleep and rest (a command). C. Or, henceforth, for the remaining time. That is, are you going to sleep away all the remaining time? This sentence may be viewed as a reproach, or as fatherly sympathy. D. Or, This is for what you are here (just as it has been written, v 24, 56). Or, Is this for what you are here?; or, Do that for which you are here.

with Jesus, having stretched-out *his* hand, withdrew his sword. And having struck the slave *of* the high priest, he took-off his ear. ⁵² Then Jesus says to him, “Return your sword into its place. For all the *ones* having taken *the* sword will perish by *the* sword. ⁵³ Or do you think^A that I am not able to appeal-to My Father, and He will provide^B Me right-now more than twelve legions^C of angels? ⁵⁴ How then would the Scriptures *saying* that it must take place in this manner be fulfilled?” ⁵⁵ At that hour, Jesus said to the crowds, “Did you come out to arrest Me with swords and clubs as-if against a robber? Daily I was sitting in the temple teaching, and you did not seize Me. ⁵⁶ But this entire *thing* has taken place in order that the Scriptures *of* the prophets might be fulfilled”. Then all the disciples, having left^D Him, fled.

*Jesus Is Led Before The High Priest And The Sanhedrin.
Peter Follows*

⁵⁷ Now the *ones* having seized Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were gathered together. ⁵⁸ And Peter was following

- A. Or, suppose, imagine, presume. B. Or, put at My disposal, place beside Me. C. A Roman legion had about 6000 soldiers, plus horsemen and auxiliaries. Rather than a literal number of angels, Jesus may simply mean ‘a huge, overwhelming force’. D. Or, abandoned.

Him at *a* distance, as far as the courtyard *of* the high priest. And having entered inside, he was sitting with the officers^A to see the outcome.

Jesus Swears Under Oath

That He Is The Messiah, The Son of God

⁵⁹ Now the chief priests and the whole Sanhedrin were seeking false-testimony against Jesus, so that they might put Him to death. ⁶⁰ And they did not find *it*, many false-witnesses having come-forward. But finally, two having come-forward ⁶¹ said, “This *One* said, ‘I am able to tear-down the temple *of* God, and to build *it* in three days’ ”. ⁶² And having stood up, the high priest said *to* Him, “Are You answering nothing? What *is it* these^B *ones* are testifying against You?” ⁶³ But Jesus was being silent. And the high priest said *to* Him, “I am putting You under oath^C by the living God that You tell us if **You** are the Christ,

- A.** That is, the temple guards. **B.** Or, Are You answering nothing *as to* what these. **C.** Or, causing You to swear. That is, Tell us under oath.

the Son of God". ⁶⁴ Jesus says to him, "You said^A it. Nevertheless, I say to you— from-now-on^B you will see the Son of Man sitting on *the right side of the Power*^C, and coming on the clouds^D of heaven".

⁶⁵ Then the high priest tore his garments, saying, "He blasphemed! What further need do we have of witnesses? See— now you heard the blasphemy.

⁶⁶ What seems *right to you?*" And the *ones*, having responded, said, "He is subject-to^E death!" ⁶⁷ Then they spat in His face and beat Him. And the^F *ones* slapped *Him*, ⁶⁸ saying, "Prophesy to us, Christ— who is the *one* having hit You?"

A. Jesus answers them as He did Judas in v 25. Some think it simply means 'Yes'. Others think its meaning depends on the context. In any case, Jesus does not leave His meaning at all unclear, because He goes on to say 'Nevertheless'. No matter what you think, I say to you. Then He directly and unequivocally states that He is exactly the Messiah coming in power and glory to carry out judgment that they were expecting. Mk 14:62 says 'I am', giving the intent of what is said here.

B: from now on. Or, henceforth. After today, this is how you will next see Me. **C.** That is, of God. Or, of power; that is, of God's power. **D:** sitting on *the right side...* and coming on the clouds. Jesus is claiming to be the fulfillment of Ps 110:1 and Dan 7:13. **E.** Or, liable to, deserving of.

F. Matthew may mean 'And others', another group besides the priests and elders in the previous sentence; or, 'And some' of the ones in the previous sentence.

Peter Denies That He Even Knows Jesus

69 Now Peter was sitting outside in the courtyard. And one servant-girl came to him, saying, “**You** also were with Jesus the Galilean”. **70** But the *one* denied *it* in front of everyone, saying, “I do not know what you are saying”. **71** And *he* having gone out to the gate^A, another saw him. And she says to the *ones* there, “This *one* was with Jesus the Nazarene”. **72** And again he denied *it* with *an* oath that “I do not know the man”. **73** And having come to *him* after a little *while*, the *ones* standing *there* said to Peter, “Truly **you** also are *one* of them, for even your speaking^B makes you evident”. **74** Then he began to curse^C, and to swear-with-an-oath^D that “I do not know the man”. And immediately *a* rooster crowed. **75** And Peter remembered the word Jesus *had* spoken^E— that “Before *a* rooster crows, you will deny Me three-times”. And having gone outside, he wept bitterly.

Jesus Is Led Before The Roman Governor, Pilate

27:1 Now having become early-morning, all the chief

- A. That is, the gate from the street into the courtyard. B. That is, your Galilean accent or manner of speaking. C. That is, to put under a curse, such as, May I be cursed if I know Him. D. For example, By the heavens, I do not know Him. E. Or, the word of Jesus, *who had* said that.

priests and the elders *of* the people took counsel against Jesus so as to put Him to death. ² And having bound Him, they led *Him* away and handed *Him* over to Pilate the governor.

The Betrayer Kills Himself

³ Then Judas (the *one* handing Him over)— having seen that He was condemned, having regretted *it*— returned the thirty silver-coins *to* the chief priests and elders, ⁴ saying, “I sinned, having handed-over innocent blood!” But the *ones* said, “What *is it* to us? **You** shall see *to it*”. ⁵ And having thrown the silver-coins into^A the temple, he departed. And having gone away, he hanged *himself*. ⁶ But the chief priests, having taken the silver-coins, said, “It is not lawful to put them into the temple-treasury, since it is *the price of blood*”. ⁷ And having taken counsel, they bought the field *of* the potter with^B them, for *a* burial-place *for* strangers. ⁸ For this reason^C, that field was called *the Field of Blood* up to today. ⁹ Then the *thing* was fulfilled having been spoken through Jeremiah^D the prophet saying “And they took the thirty silver-coins—

A. Or, in the temple. Matthew may mean into the holy place; or, in the temple area. **B.** Lit, for them, for [the value of] them. **C.** That is, because it was bought with blood money. **D.** The paraphrase that follows comes from Jeremiah and Zechariah. Matthew attributes it to the better known prophet.

the price of the *One* having been priced^A, Whom they from *the sons of Israel* priced— ¹⁰ and they gave them for the field of the potter, just as *the Lord directed me*".

*The Roman Governor Offers To Free Jesus,
But The Crowd Demands He Be Crucified*

¹¹ Now Jesus was stood^B in front of the governor. And the governor questioned Him, saying, "Are **You** the King of the Jews?" And Jesus said, "**You** are saying^C it". ¹² And during His being accused by the chief priests and elders, He answered nothing. ¹³ Then Pilate says to Him, "Do You not hear how many *things* they are testifying against You?" ¹⁴ And He did not answer him with-regard-to even one charge^D, so that the governor was marveling greatly. ¹⁵ Now at *the Feast*, the governor was accustomed to release *for* the crowd one prisoner whom they were wanting. ¹⁶ And at that time they were holding *a* notorious prisoner being called Jesus^E

- A.** That is, the price of the One having had a price set for Him by these sons of Israel. **B.** Or, was made to stand. **C.** Some think this simply means 'Yes'. Others think it is deliberately understated. Though Jesus means 'you are saying it correctly', He leaves Pilate to supply this intent, which he does based on the Jewish accusers. Jesus may have answered this way because 'King of the Jews' meant something different to Pilate than to Jesus. **D.** Or, up-to even one word. **E.** Some manuscripts omit this word here and in v 17.

Barabbas. ¹⁷ So they^A having been gathered together, Pilate said to them, “Whom do you want me to release for you? Jesus Barabbas, or Jesus, the *One* being called Christ?” ¹⁸ For he knew that they^B handed Him over because of envy. ¹⁹ And while he was sitting on the judgment-seat, his wife sent out a message to him, saying, “Have nothing to do with that righteous^C *One*. For I suffered greatly today in a dream because of Him”. ²⁰ But the chief priests and the elders persuaded the crowds that they should ask-for Barabbas and destroy Jesus. ²¹ Now having responded, the governor said to them, “Which of the two do you want me to release for you?” And the ones said, “Barabbas”. ²² Pilate says to them, “Then what should I do as to Jesus, the *One* being called Christ?” They all say, “Let Him be crucified!” ²³ But the one said, “What indeed^D did He do wrong?” But the ones were crying out even more, saying, “Let Him be crucified!” ²⁴ And Pilate— having seen that he^E is profiting nothing, but rather an uproar is taking place— having taken water, washed-off his hands in front of the crowd, saying, “I am innocent of the blood^F of this *One*. You shall see to it. ²⁵ And having responded, all the

- A. That is, the crowd, v 15, 20. B. That is, the chief priests and elders, v 12, 20. C. Lit, Let there be nothing for you and for that righteous *One*. D. Or, Why? What evil did He do? Pilate is incredulous. E. Or, it. F. Or, of this blood.

people said, “His blood *be* upon us and upon our children”. ²⁶ Then he released Barabbas to them. But having flogged^A Jesus, he handed *Him* over in order that He might be crucified.

*The King of The Jews Is Mocked, Spit On,
Beaten And Crucified*

²⁷ Then the soldiers of the governor, having taken Jesus into the Praetorium^B, gathered the whole [Roman] cohort^C to^D Him. ²⁸ And having stripped Him, they put a scarlet cloak^E on Him. ²⁹ And having woven a crown out of thorns, they put *it* on His head, and *they put a staff*^F in His right *hand*. And having knelt in front of Him, they mocked Him, saying, “Hail^G, King of the Jews!” ³⁰ And having spat on Him, they took the staff and were striking *Him* on His head. ³¹ And when they mocked Him, they stripped the cloak off Him and put His garments on Him. And they led Him away so as to crucify *Him*. ³² And while

- A.** Or, scourged. That is, whipped with a whip. This was the common Roman practice before a crucifixion. **B.** That is, governor's palace, fortress, headquarters. **C.** This word was used of a Roman battalion (one tenth of a legion, about 600 soldiers), and of a 'tactical unit' or 'detachment' of soldiers. The portion of the cohort then on duty came to watch. **D.** Or, against. **E.** This refers to a short cloak worn by soldiers, officers, and officials. **F.** Or, stick, walking stick, in imitation of a kingly scepter. **G.** Or, Greetings, Farewell. This was a common greeting. **H.** That is, from the city of Cyrene on the coast of Africa.

going forth, they found a Cyrenian^H man, Simon by name. They pressed this *one* into service in order that he might take-up His cross. ³³ And having come to a place being called Golgotha^A (which is meaning “*The Place of a Skull*”), ³⁴ they gave Him wine having been mixed with gall^B to drink. And having tasted *it*, He did not want to drink. ³⁵ And having crucified Him, they divided His garments among *themselves*, casting a lot. ³⁶ And sitting-down, they were guarding Him there. ³⁷ And above His head they put on His charge, having been written, “This is Jesus, the King of the Jews”. ³⁸ Then two robbers^C are crucified with Him, one on *the right side* and one on *the left side*.

The King of Israel Is Mocked While Hanging On The Cross

³⁹ And the *ones* passing by were blaspheming Him while shaking their heads ⁴⁰ and saying, “The *One* tearing-down the temple and building *it* in three days, save Yourself— if ^D You are God’s **Son**— and

- A.** This is a transliterated Hebrew word meaning ‘skull’. In Latin, ‘Skull’ is calvariae, from which we get ‘Calvary’. **B.** The soldiers may have added gall to make it taste bitter, another insult; or, this is the drink noble Jewish women provided to victims of crucifixion to dull the senses. In any case, Jesus refused to drink it. **C.** Or, insurrectionists. **D.** That is, assuming that, since, spoken in a mocking way.

come down from the cross".⁴¹ Likewise also the chief priests, mocking *Him* with the scribes and elders, were saying, ⁴²"He saved others— Himself He is not able to save! He is King of Israel— let Him come down now from the cross and we will put faith upon Him!⁴³ He trusts in God— let Him deliver *Him* now, if He wants^A Him. For He said that ‘I am **God’s Son’**".⁴⁴ And even^B the robbers, the *ones* having been crucified with Him, were reproaching Him the same.

Jesus Dies

⁴⁵ And from *the* sixth hour, *a* darkness came over all the land^C until *the* ninth^D hour.⁴⁶ And around the ninth hour Jesus shouted-out *with a* loud voice, saying, “Eli, Eli, lema sabachthani?”, that is, “My God, My God, why^E did you forsake^F Me?”⁴⁷ And some *of the ones* standing there, having heard, were saying that “This *One* is calling Elijah”.

- A.** Or, delights *in* Him, if they are quoting Ps 22:8, where this same word is used in the Septuagint. Matthew may intend his readers to recognize this reference here. Both renderings make good sense. **B.** Or, the robbers also. **C.** Or, earth. Or, the whole land. **D.** That is, from noon to 3 P.M. **E.** Or, for what purpose; in order that what might happen. **F.** Or, abandon, desert. Jesus is quoting Ps 22:1.

48 And immediately one of them— having run, and having taken *a* sponge, and having filled *it* with sour-wine^A, and having put *it* on *a* stick^B— was giving-a-drink-to Him. **49** But the others were saying, “Leave *Him* alone. Let us see if Elijah comes to save Him”. **50** And Jesus, again having cried-out^C with *a* loud voice, let *His* spirit go^D.

The Temple Curtain Is Torn. The Earth Quakes. Tombs Are Opened, Bodies Raised

51 And behold— the curtain of the temple was torn^E in two from top to bottom. And the earth was shaken and the rocks were split. **52** And the tombs were opened. And many bodies of the saints having fallen-asleep were raised. **53** And having come out from the tombs after^F His resurrection, they entered into the holy city and appeared to many.

- A.** Or, wine-vinegar (watered down). This was a favorite beverage of the soldiers and common people. **B.** Or, rod, staff. **C.** The words Jesus cried out are recorded in Lk 23:46 and Jn 19:30. **D.** Or, sent away *His* spirit. **E.** Or, split, divided. This may symbolize that the way into God’s presence is now open; and/or, that God has abandoned the Jewish temple. **F.** Matthew may mean the dead ones arose when Jesus died on Friday, but came out on Sunday; or, that the tombs were opened on Friday and the dead were raised and came out on Sunday. This is indicative of the fact that Jesus conquered death for all believers.

⁵⁴ And the centurion and the *ones* with him guarding Jesus— having seen the earthquake and the *things* having taken place— became extremely afraid, saying, “Truly this *One* was God’s^A Son!”

Many Women Followers of Jesus Watch At a Distance

⁵⁵ And many women were there watching at a distance, who followed Jesus from Galilee while serving Him, ⁵⁶ among whom was Mary the Magdalene^B, and Mary the mother of James and Joseph, and the mother^C of the sons of Zebedee.

Jesus Is Laid In a Rich Man’s Tomb

⁵⁷ Now having become evening^D, a rich man from Arimathea came, Joseph *as to* the-name, who also himself became-a-disciple to Jesus. ⁵⁸ This *one*, having gone to Pilate, asked-for the body of Jesus. Then Pilate ordered *that it* be given-back. ⁵⁹ And having taken the body, Joseph wrapped it in clean linen-cloth ⁶⁰ and laid it in his new tomb which he hewed in the rock. And having

- A. The centurion could mean ‘a divine person’, or be expressing genuine faith. The words do not make explicit what was in his heart. B. That is, the one from Magdala, on the Sea of Galilee. C. If Mark 15:40 is referring to the same person, her name was Salome. D. That is, between 3 and 6 P.M., before the Sabbath began at dark.

rolled a large stone to the door of the tomb, he departed. ⁶¹ And Mary the Magdalene was there, and the other^A Mary, sitting in front of the burial-place.

The Tomb Is Secured And Roman Guards Posted

⁶² Now on the next-day^B which is after the Preparation^C day, the chief priests and the Pharisees were gathered together with Pilate, ⁶³ saying, "Sir, we remembered that that deceiver said while still alive, 'I am arising after three days'. ⁶⁴ Therefore, give-orders that the burial-place be made-secure until the third day, so that His disciples, having come, might not at any time steal Him and say to the people, 'He arose from the dead', and the last deception will be worse than the first". ⁶⁵ Pilate said to them, "Have^D a guard^E. Go, make it secure as you know-how". ⁶⁶ And the ones, having gone, made the burial-place secure, having sealed the stone along-with^F the guard.

- A.** That is, the other one mentioned in v 56. **B.** That is, Saturday. **C.** That is, Friday. **D.** Or, You have. This could be a command or a statement. Pilate grants their request. **E.** This is a transliterated Latin word referring to a detachment of Roman soldiers. It is only used here in v 65-66, and in 28:11. **F.** Or, by-means-of. Matthew may mean that the priests sealed the stone "together-with" the Romans, making the site secure; or, that the priests sealed the stone "by-means-of" the Roman detachment, making the site secure; or, that the priests made the site secure by sealing the stone "along-with" placing the Roman detachment.

The King Rises From The Dead. An Angel Moves the Stone And Announces, He Is Risen.

28:1 Now after *the Sabbath^A*, *in* the dawning toward *the first day of the week*, Mary the Magdalene and the other Mary went to see the burial-place. **2** And behold— *a great earthquake took place. For an angel of the Lord— having come down from heaven, and having gone to it— rolled away the stone and was sitting on it.* **3** And his appearance was like lightning, and his clothing *was* white as snow. **4** And the *ones* guarding were shaken from the fear *of him*, and became like dead *men*. **5** And having responded^B, the angel said *to* the women, “Don’t **you^C** be fearing, for I know that you are seeking **Jesus**, the *One* having been crucified. **6** He is not here, for He arose, just as He said. Come, see the place where He was lying. **7** And having gone quickly, tell His disciples that ‘He arose from the dead. And behold— He is going-ahead-of you to Galilee. You will see Him there’. Behold— I told you”.

A. That is, Sunday morning near sunrise they went to see the burial-place. Or, late *on* *the Sabbath*, *in* the dawning. That is, late in the day on Saturday, just before the beginning of the new Jewish day at sundown, they went to ‘see’ the grave. After sundown, they went to buy spices (Mk 16:1). Then they returned to the grave Sunday morning to anoint the body (Mk 16:2), where Matthew continues next. **B.** That is, to the arrival of the women. **C.** The emphasis may mean ‘you’ in contrast to the guards; or, ‘you’ of all people, you who love Him.

*While Running To Report This To The Disciples,
The Women See The Risen Jesus*

⁸ And having quickly departed from the tomb with fear and great joy, they ran to report *it* to His disciples. ⁹ And behold— Jesus met them, saying “Greetings”. And the ones, having gone to *Him*, took-hold-of His feet and gave-worship to Him. ¹⁰ Then Jesus says to them, “Do not be fearing. Go, report to My brothers that^A they should go to Galilee. And there they will see Me”.

*The Roman Guards Are Bought Off,
And The Priests Plot Out Their Story*

¹¹ And while they *were* going, behold— some *of* the guard^B, having come into the city, reported all the *things* having taken place *to* the chief priests. ¹² And having been gathered together with the elders, and having taken counsel, they gave sufficient^C money *to* the soldiers^D, ¹³ saying, “Say that ‘His disciples, having come by night, stole Him while we *were* sleeping’. ¹⁴ And if this should be heard^E before the governor, **we** will persuade

A. Or, report *it* to My brothers so that they will go. **B.** That is, the Roman detachment. **C.** Or, considerable. **D.** That is, Roman soldiers, as this word is always used in the Gospels and Acts. **E.** That is, in a judicial sense. If you are put on trial for losing the body, we will persuade Pilate to spare you (perhaps with a bribe).

him. And we will make **you** free-from-concern". ¹⁵ And the *ones*, having taken the money, did as they were instructed. And this statement was spread-widely among Jews, until this very day^A.

*Jesus Commissions The Eleven
To Make Disciples of All Nations*

¹⁶ And the eleven disciples proceeded to Galilee, to the mountain where Jesus ordered them. ¹⁷ And having seen Him, they worshiped *Him*. But the^B *ones* doubted^C. ¹⁸ And having come to *them*, Jesus spoke to them, saying, "All authority in heaven and on earth was given to Me. ¹⁹ Therefore having gone, make-disciples-of ^D all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to keep all that I commanded you. And behold—I am with you all the days until the conclusion of the age".

- A.** Lit, the today day. **B.** As in 26:67, this could mean 'others doubted'; or, 'some of the eleven doubted'. Some think this is the appearance to 500 people mentioned in 1 Cor 15:6. **C.** Or, hesitated. Perhaps Matthew means they were unsure it was really Jesus, until He came to them, v 18. **D.** This is the command. Included in the carrying out of this command is the going, the baptizing, and the teaching.

Mark

The beginning of the good news of Jesus Christ, the Son of God 1:1

- A. As Isaiah wrote, John came— making ready the way,
proclaiming a baptism of repentance 1:2-8
 - B. In those days Jesus came and was baptized by John. Then
He was tempted in the wilderness 1:9-13
 - C. After John was handed over, Jesus went to Galilee
proclaiming the good news of God 1:14-15
-
- 1. While passing beside the Sea of Galilee, He called
Simon, Andrew, James, John 1:16-20
 - 2. They go into Capernaum. He teaches and heals.
Peter's mother-in-law 1:21-38
 - 3. He went proclaiming in their synagogues in all
Galilee. He heals a leper 1:39-45
 - 4. In Capernaum Jesus forgave and healed a paralytic
on the Sabbath. Some objected 2:1-12
 - 5. He went out by the sea and taught. He called Levi
and ate at his house. Some objected 2:13-17
 - 6. Why are Your disciples not fasting? The bridegroom
is here. New wine and wineskins 2:18-22
 - 7. The disciples picked grain on the Sabbath. Some
objected. I am Lord of the Sabbath 2:23-28
 - 8. He healed a man on the Sabbath. Pharisees and
Herodians plotted to destroy Him 3:1-6

9. Jesus withdrew to the sea. A great multitude followed. He cured many 3:7-12
10. He goes up into the mountain and appoints twelve to be with Him and to proclaim 3:13-19
11. He goes into a house. Some say He cast out demons by Satan. His family comes 3:20-35
12. He was teaching in parables. The sower. The lamp. The mustard seed. He explains 4:1-34
13. That evening, they left in a boat, and He calmed the sea. They said, Who is this One? 4:35-41
14. At the other side, He cast demons into a herd of pigs, and sent the man to proclaim it 5:1-20
15. He crossed back over and healed a woman and raised Jairus's daughter from the dead 5:21-6:1
16. He comes to His hometown and teaches in the synagogue. They took offense at Him 6:1-6
17. He was going around the villages, teaching. And He sent out the twelve, two by two 6:6-13
18. King Herod heard of Him and said He was John the Baptist risen from the dead 6:14-29
19. The apostles gather and report all that they did. They go to rest. Jesus feeds 5000 6:30-44
20. He sends the disciples away in a boat. Later, He comes to them walking on the sea 6:45-52
21. Having crossed over to Gennesaret, He healed people wherever He went 6:53-56
22. Pharisees accuse His disciples. He says, It is what comes out of the heart that defiles 7:1-23
23. Jesus departed to Tyre, and healed a Gentile's daughter— crumbs from the table 7:24-30

24. He went to the Sea of Galilee in Decapolis and healed a deaf mute 7:31-37
25. In those days, there again being large crowd, Jesus fed about 4000 8:1-9
26. He left for Dalmanutha. The Pharisees asked for a sign. None will be given 8:10-12
27. He left for the other side. They forgot bread. Jesus said, Do you not yet understand? 8:13-21
28. They come to Bethsaida. Jesus heals a blind man in two steps 8:22-26
29. On the way to Caesarea, Jesus asked, Who do you say I am? You are the Christ 8:27-30
- D. And He began to teach His disciples that He must suffer, be rejected, be killed, and rise up. Peter rebuked Him. Jesus said, You are not thinking the things of God, but of humans 8:31-33
1. Jesus said, If any want to follow Me, let him deny himself and take up his cross 8:34-9:1
2. After six days, Jesus takes Peter, James, and John up a mountain, and is transfigured 9:2-8
3. While coming down from the mountain, they asked about Elijah 9:9-13
4. Having come back to the disciples, Jesus healed one the disciples could not 9:14-29
5. Passing through Galilee, Jesus was teaching them that He must be killed, and arise 9:30-32
6. At Capernaum they were discussing who was greater. Jesus said, the servant, the child 9:33-50

- E. He went from there into the districts of Judea.
Crowds gathered and He was teaching them 10:1
1. Pharisees asked, Is lawful for a man to divorce a wife— testing Him 10:2-12
 2. They were bringing children to Him. You must welcome the kingdom like a child 10:13-16
 3. What should I do to inherit eternal life? Sell, follow me. It is not easy for the rich 10:17-31
 4. Jesus took aside the twelve and said He will be killed, and will rise again 10:32-34
 5. James and John ask to sit next to Him in the kingdom. It is not mine to give 10:35-45
 6. At Jericho, Jesus healed Bartimaeus, a blind beggar 10:46-52
 7. At Bethany Jesus sent two disciples to get a colt. He road it, and they cried out Hosanna! 11:1-10
- F. Jesus entered into Jerusalem, into the temple. He looked around, and went out to Bethany 11:11
1. On the next day, He cursed a fig tree 11:12-14
 2. He entered the temple and drove out those buying and selling. The priests plotted 11:15-19
 3. Passing by the next day, they saw the fig tree withered. Be having faith in God 11:20-26
 4. By what authority are you doing these things?
The parable of the vineyard 11:27-12:12
 5. Pharisees try to trap Him. Is it lawful to give a poll-tax to Caesar? 12:13-17

6. Sadducees come questioning Him about the resurrection. Whose wife is she? 12:18-27
7. A scribe asked, What is the foremost commandment? Love God. Love your neighbor 12:28-34
8. Jesus asked them, David calls the Christ "Lord". In what way is He his son? 12:34-37
9. In His teaching, He was saying, Beware of the scribes seeking honor and money 12:37-40
10. He was observing those giving to the temple, and praised a widow who gave all 12:41-44
11. Jesus prophesies the destruction of the temple.
What is the sign of Your coming? 13:1-5
 - a. Many will come claiming to be the Messiah:
Don't be deceived. There will be birthpains:
Do not be alarmed. Watch yourselves, you
will be persecuted. The good news will be
proclaimed to all the nations 13:5-13
 - b. When you see the abomination of
desolation, flee. For then there will be a
great affliction. False Christs will arise: do
not believe them 13:14-23
 - c. After that affliction, Jesus will come on the
clouds in great glory 13:24-27
 - d. The parable of the fig tree: When the leaves
grow out, summer is near 13:28-31
 - e. No one knows the day or hour, so keep
watch 13:32-37

- G. Now the Passover was two days away and the priests planned how to seize and kill Him 14:1-2
1. At Bethany a woman poured perfume on Jesus. He said, She has anointed Me for burial 14:3-9
 2. Judas went to the priests in order that He might hand Him over to them 14:10-11
 3. They ate the Passover meal. One will betray Me. This is My body, My blood 14:12-25
 4. They went to the Mount of Olives. Jesus said they would fall away. Peter said, Not me 14:26-31
 5. They come to Gethsemane. Jesus prayed, they slept. Judas comes, Jesus is taken 14:32-52
 6. Jesus is led to the high priest, and condemned for blasphemy. Peter denies Him 14:53-72
 7. The Jews lead Him to Pilate. Pilate offers to free Jesus or Barabbas. Crucify Him! 15:1-15
 8. The soldiers mock Him, and crucify Him. The Jews blaspheme Him. He expires 15:16-41
 9. Joseph of Arimathea asked Pilate for the body, and placed it in a tomb 15:42-47
- H. After the Sabbath, three women bought spices. Jesus arose. Go tell His disciples 16:1-8
1. Jesus appears to His disciples 16:9-14
 2. He commissions them to proclaim the gospel to all creation 16:15-18
 3. Jesus is taken up into heaven 16:19-20

1:1 *The^A beginning of the good-news of^B Jesus Christ,
God's Son*

As Predicted By Isaiah,

John The Baptist Came To Prepare The Way For The Messiah

2 Just as it has been written in Isaiah^C the prophet— “Behold, I am sending-forth My messenger ahead of Your presence^D, who will make Your way ready: **3** A voice of one shouting in the wilderness, ‘Prepare the way of the Lord; be making His paths straight’ ”— **4** John came^E, the one baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. **5** And the whole Judean country^F was going out to him, and all the people-of-Jerusalem. And they were being baptized by him in the Jordan River while confessing-out^G their sins. **6** And John was dressed-in camel’s hair and a belt made-of-leather around his waist, and was eating locusts and wild honey. **7** And he was proclaiming, saying “The One more powerful than me is coming after me— of Whom I am not fit, having stooped, to untie the strap of His sandals. **8** I baptized you with^H water, but He will baptize you with^I the Holy Spirit”.

- A.** This may be the title for the whole book; or, for v 2-8; or, for v 2-13.
- B.** That is, *about*; or, *proclaimed by*. **C.** A quote from Mal 3:1 is joined to one from Isa 40:3. Mark only names the better known prophet. **D.** Or, face.
- E.** The main sentence is ‘Just as it has been written... John came’. **F.** Or, countryside. **G.** Or, openly-admitting, acknowledging. **H.** Or, *in*. **I.** Or, *in*.

Jesus Is Baptized By John. God Expresses His Pleasure.

Jesus Is Tempted By Satan

⁹ And it came about during those days *that* Jesus came from Nazareth of Galilee and was baptized in the Jordan by John.

¹⁰ And immediately while ascending^A out-of the water, He saw the heavens being divided^B and the Spirit like a dove descending to^C Him. ¹¹ And a voice came from the heavens—“**You** are My beloved Son. With You I was^D well-pleased”.

¹² And immediately the Spirit sends Him out^E into the wilderness. ¹³ And He was in the wilderness forty days being tempted by Satan. And He was with the wild-beasts. And the angels were ministering^F to Him.

After John Is Arrested,

Jesus Comes To Galilee Proclaiming The Good News of God

¹⁴ Now after John was handed-over^G [to prison], Jesus came to Galilee proclaiming the good-news of^H God ¹⁵ and saying that “The time has been fulfilled, and the kingdom of God has drawn-near. Repent, and put-faith in the good-news”.

Jesus Calls The First Disciples

¹⁶ And while passing-by beside the Sea of Galilee, He saw Simon and Andrew (the brother of Simon), casting-a-net

A. Or, going up, coming up. **B.** Or, split. **C.** Or, on. **D.** Or, am well-pleased. See Mt 3:17. **E.** Or, puts Him out, drives Him out. **F.** Or, serving. **G.** That is, by Herod Antipas, 6:17. **H.** That is, *from; or, about*.

in the sea. For they were fishermen. ¹⁷ And Jesus said to them, “Come after Me, and I will make you become fishermen of people”. ¹⁸ And immediately, having left the nets, they followed Him. ¹⁹ And having gone on a little, He saw James (the son of Zebedee) and John (his brother)— they also in *their* boat, preparing^A the nets. ²⁰ And immediately He called them. And having left their father Zebedee in the boat with the hired *ones*, they went after Him.

*Jesus Casts Out a Demon. They Are All Astonished.
The News of Him Spreads*

²¹ And they proceed into Capernaum. And immediately, having entered into the synagogue *on* the Sabbath, He was teaching. ²² And they were astounded^B at His teaching, for He was teaching them as *one* having authority, and not as the scribes. ²³ And immediately there was a man in their synagogue with^C *an* unclean spirit. And he cried-out, ²⁴ saying “What^D do we have to do with You, Jesus from-Nazareth? Did You come to destroy us? I know You, Who You are— the Holy *One of God!*” ²⁵ And Jesus rebuked him, saying “Be silenced and come out of him”. ²⁶ And the unclean spirit, having

A. Or, putting in order, restoring. B. Or, overwhelmed, amazed, astonished. C. Or, in; that is, in the sphere of, in the power of. D. Lit, What is there for us and for You?

convulsed^A him and called-out *with a* loud voice, came out of him. ²⁷ And they were all astonished, so that^B *they were* discussing with themselves, saying “What is this? A new teaching based-on authority^C! He commands even the unclean spirits and they obey Him!” ²⁸ And the report *about* Him immediately went out everywhere into the whole surrounding-region of Galilee.

That Evening The Whole City of Capernaum Brings Their Sick To Him For Healing

²⁹ And immediately, having gone out of the synagogue, they came into the house of Simon and Andrew, with James and John. ³⁰ Now the mother-in-law of Simon was lying-down, being sick-with-fever. And immediately they speak to Him concerning her. ³¹ And having gone to *her*, He raised her, having taken-hold-of *her* hand. And the fever left her and she was serving them. ³² And having become evening, when the sun set^D, they were bringing to Him all the *ones* being ill and the *ones* being demon-possessed. ³³ And the whole city was gathered-together at the door. ³⁴ And He cured many being ill *with* various diseases. And He cast-

- A. Or, thrown him into convulsions. B. That is, with the result that. C. Or, A new teaching! With authority He commands. D. That is, after the Sabbath (v 21) was over.

out many demons, and was not permitting the demons to speak, because they knew Him.³⁵ And having arisen early-in-the-morning^A, very late at-night, He went out and went away to a desolate^B place, and was praying there.³⁶ And Simon and the ones with him hunted-for Him,³⁷ and found Him. And they say to Him that “Everyone is seeking You”.³⁸ And He says to them, “Let us be going elsewhere, into the next towns, in order that I may proclaim there also. For I came-forth for this purpose”.

Jesus Heals a Leper, Who Spreads The Word of Him. People Come From All Directions

³⁹ And He went proclaiming in their synagogues in all Galilee and casting out the demons.⁴⁰ And a leper comes to Him, appealing-to Him and kneeling, and saying to Him that “If You are willing, You are able to cleanse me”.⁴¹ And having felt-deep-feelings [of compassion], having stretched-out His hand, He touched him. And He says to him, “I am willing^C. Be cleansed”.⁴² And immediately the leprosy departed from him and he was cleansed.⁴³ And having sternly-commanded^D him, He immediately sent

- A. This word refers to the time between 3 and 6 A.M. B. Or, deserted, solitary, lonely. C. Jesus alone heals in His own name, without calling on God. D. Or, sternly-warned. That is, commanded him with intense emotion. Mark next tells us what Jesus said.

him out. ⁴⁴ And He says to him, “See that you tell no one anything. But go, show yourself to the priest^A, and offer for your cleansing *the things* which Moses commanded, for *a testimony to them*”. ⁴⁵ But the *one*, having gone forth, began to proclaim greatly and widely-spread the word, so that He was no longer able to enter openly into *a city*, but was outside at desolate places. And they were coming to Him from-all-directions.

Jesus Heals a Paralytic

To Prove He Has Authority To Forgive Sins

2:1 And having entered again into Capernaum after *some* days, it was heard that He was at home^B. ² And many were gathered together, so that *the house* was no longer having-room, not even the *places* at the door. And He was speaking the word *to them*. ³ And they come bringing to Him *a paralytic* being picked-up by *four men*. ⁴ And not being able to bring *him* to Him because of the crowd, they unroofed the roof where He was. And having dug out *an opening*, they lower the cot on-which the paralytic was lying-down. ⁵ And Jesus, having seen their faith, says *to the paralytic*, “Child, your sins are forgiven”. ⁶ Now some *of the scribes* were sitting there

A. That is, in Jerusalem at the temple. **B.** Or, in *the house*.

and reasoning in their hearts, ⁷“Why is this *One* speaking in this manner? He is blaspheming. Who is able to forgive sins except One— God?” ⁸ And immediately Jesus, having known^A in His spirit that they were reasoning in this manner within themselves, says to them “Why are you reasoning these *things* in your hearts? ⁹ Which is easier— to say to the paralytic ‘Your sins are forgiven’, or to say ‘Arise, and pick-up your cot and walk’? ¹⁰ But in order that you may know that the Son of Man has authority to forgive sins on earth”— He says to the paralytic, ¹¹“I say to you, arise, pick up your cot and go to your house”. ¹² And he arose, and immediately having picked-up the cot, went out in front of everyone, so that everyone was astonished^B and glorifying God, saying that “We never saw anything like this”.

Jesus Calls Levi The Tax Collector

And Eats With His Friends: I Came For Sinners

¹³ And He went out again beside the sea. And all the multitude^C was coming to Him. And He was teaching them. ¹⁴ And while passing on He saw Levi, the son of Alphaeus, sitting at the tax-office^D. And He says to him

A. Or, recognized, understood. B. Or, beside-themselves. C. Or, the whole crowd. D. Or, tax-booth. Levi (Matthew) was on the job, collecting taxes for Herod Antipas.

"Be following Me!" And having stood-up, he followed Him. ¹⁵ And it comes about *that He was* reclining [to eat] in his^A house. And many tax-collectors and sinners were reclining-back-with Jesus and His disciples. For there were many, and they were following Him. ¹⁶ And the scribes of the Pharisees, having seen that He was eating with the sinners and tax collectors, were saying to His disciples "*Why is it that^B* He is eating with the tax collectors and sinners?" ¹⁷ And having heard, Jesus says to them that "*The ones* being strong have no need *of a* physician, but the *ones* being ill. I did not come to call righteous *ones*, but sinners".

*Why Do Your Disciples Not Fast? The Bridegroom Is Here.
New Wine Needs New Wineskins*

¹⁸ And the disciples of John and the Pharisees^C were fasting. And they come and say to Him, "For what reason are the disciples of John and the disciples of the Pharisees fasting, but **Your** disciples are not fasting?" ¹⁹ And Jesus said to them, "The sons of the wedding-hall^D cannot **be fasting** while the bridegroom is with them, *can they?* As long *a* time as they have the bridegroom with them, they cannot be fasting. ²⁰ But days will come

- A. That is, Levi's house, Lk 5:29. B. Or, disciples that "He is... sinners!" C. On why these two groups may have been fasting, see Mt 9:14. D. That is, the attendants of the groom, referring to the disciples.

when the bridegroom is taken-away from them, and then they will fast in that day. ²¹ No one sews *a* patch of unshrunk cloth on *an* old garment. Otherwise the fullness [of the patch] takes from it— the new *from* the old— and *a* worse tear^A takes place. ²² And no one puts new wine into old wineskins. Otherwise the wine will burst the wineskins, and the wine is lost, and the wineskins. But *one* puts new wine into fresh^B wineskins".

The Disciples Pluck Grain On The Sabbath.

I Am Lord of The Sabbath

²³ And it came about that He was passing through the grainfields on the Sabbath, and His disciples began to make *their* way while plucking^C the heads [of grain]. ²⁴ And the Pharisees were saying to Him, "Look! Why are they doing *on* the Sabbath what is not lawful?" ²⁵ And He says to them, "Did you never read [in 1 Sam 21:1-6] what David did when he had *a* need and was hungry, he and the *ones* with him— ²⁶ how he entered into the house of

- A.** In other words, Jesus is not a patch on the old Jewish system, sewn on to make repairs. He is a new garment, so His disciples act in a new way. **B.** Jesus cannot be contained within the worn-out Jewish system. A new system is needed. **C.** This was permitted under the Law, Deut 23:25. The Pharisees object because it was the Sabbath.

God in the time^A of Abiathar *the* high-priest and ate the Bread of Presentation^B which is not lawful *for anyone* to eat but the priests, and he gave *it* also *to* the *ones* being with him?" ²⁷ And He was saying to them, "The Sabbath was made^C for the sake of mankind, and not mankind for the sake of the Sabbath. ²⁸ So then^D, the Son of Man is Lord even^E of the Sabbath".

Is It Lawful To Heal On The Sabbath?

Jesus Heals a Man, Inflaming The Pharisees

3:1 And He entered again into the synagogue. And there was *a* man there having *his* hand having become-withered. ² And they were closely-watching Him *to see* if He would cure him *on* the Sabbath, in order that they might accuse Him. ³ And He says *to* the man having the withered hand, "Arise into the middle". ⁴ And He says *to*

- A.** This event indeed took place in the time of this pivotal high priest in the life of David. But Abiathar's father Ahimelech was actually still high priest when David ate this bread. **B.** That is, the bread 'set before' God, 'presented' to God, consecrated to God; the twelve loaves of showbread, Lev 24:6-9. **C.** Or, came into being, came about. Mankind was not created for the purpose of keeping the Sabbath. Rather, that day was created for the benefit of mankind. In David's case, the more urgent benefit he needed came at the expense of the normal Sabbath rules. **D.** Because Jesus is the Lord of mankind, He is the Lord of mankind's Sabbath. **E.** Or, also.

them, “Is it lawful *on* the Sabbath to do good or to do harm^A, to save *a* life or to kill?” But the *ones* were being silent. ⁵ And having looked-around-*at* them with anger, while being deeply-grieved at the hardness *of* their heart, He says *to* the man, “Stretch out the hand”. And he stretched *it* out, and his hand was restored. ⁶ And having gone out, the Pharisees immediately were giving counsel against Him with the Herodians^B so that they might destroy Him.

A Great Multitude Comes To Jesus To Be Healed

⁷ And Jesus withdrew^C to the sea with His disciples, and *a* great multitude from Galilee followed. And from Judea, ⁸ and from Jerusalem, and from Idumea and beyond the Jordan and around Tyre and Sidon, *a* great multitude hearing all that He was doing came to Him. ⁹ And He said *to* His disciples that *a* small-boat should be standing-ready-for Him because of the crowd—in order that they might not be pressing^D Him. ¹⁰ For He cured many, so that *they were* falling-upon Him in order that

- A.** The answer is that the day makes no difference. It is good to do good and wrong to do harm on all seven days. The Sabbath is a day of rest from one's work, not from doing good. **B.** That is, those politically linked to Herod's family. As a false prophet, being a Sabbath-breaker, Jesus is a religious and political problem for these leaders. **C.** Or, went-back. **D.** Or, crowding, squeezing.

all who were having scourges^A might touch Him. ¹¹ And the unclean spirits, whenever they were seeing Him, were falling-before Him and crying-out, saying that “**You** are the Son of God”. ¹² And He was sternly rebuking them in order that they might not make Him known.

The Twelve Are Appointed

¹³ And He goes up on the mountain and summons whom **He** was wanting. And they went to Him. ¹⁴ And He appointed twelve, whom He also named apostles, in order that they might be with Him, and in order that He might send them out to proclaim ¹⁵ and to have authority to cast out the demons. ¹⁶ And He appointed the twelve, even Peter (He put *the* name on Simon), ¹⁷ and James, the *son of* Zebedee, and John, the brother *of* James (and He put on them *the* name Boanerges, which means “sons of thunder”), ¹⁸ and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the *son of* Alphaeus, and Thaddaeus, and Simon, the Cananaean^B, ¹⁹ and Judas Iscariot, who also handed Him over.

- A.** That is, ailments perceived as a scourge from God. **B.** That is, the zealot.

Scribes Say Jesus Uses Satan's Power.

Such Blasphemy of The Spirit Will Not Be Forgiven

20 And He goes into *a house*^A. And the crowd comes-together again, so that they *were* not even able to eat bread. **21** And having heard-of *it*, the *ones*^B from Him went-forth to take-hold-of^C Him. For they were saying^D that "He lost-*His-senses*". **22** And the scribes having come down from Jerusalem were saying that "He has Beelzebul", and that "He is casting-out the demons by^E the ruler *of the demons*". **23** And having summoned them, He was speaking *to* them in parables: "How is Satan able to be casting-out Satan? **24** And if *a kingdom* is divided against itself, that kingdom is not able to stand; **25** and if *a house* is divided against itself, that house will not be able to stand. **26** And if Satan stood-up against himself and was divided, he is not able to stand, but he has *an end*^F. **27** But no one, having entered into the house

A. Mark may mean '*His house*', connecting this with the coming of His family in v 31. **B.** That is, the relatives of Jesus, who arrive in v 31; or, the friends or associates of Jesus. These people heard of the problem and went forth to solve it. **C.** Or, take charge of, seize, take custody of. **D.** This could be the statement of a well-intentioned mother or disciple who felt the need to rescue Jesus (Have some sense! Come and eat!); or, the misinformed statement of brothers who did not understand His mission or believe in Him (Jn 7:5); or, an impersonal statement meaning 'people were saying'. **E.** Or, in union with. **F.** That is, he is finished; he is defeated.

of the strong *man*, can plunder his things unless he first binds the strong *man*. And then he will plunder^A his house. ²⁸ Truly I say to you that all sins and blasphemies will be forgiven to the sons of humans^B, whatever they may blaspheme. ²⁹ But whoever blasphemes against the Holy Spirit does not have forgiveness forever, but is guilty of *an eternal sin*"— ³⁰ because^C they were saying "He has *an unclean spirit*".

Whoever Does The Will of God Is My Family

³¹ And His mother and His brothers come. And while standing outside, they sent-forth *a message* to Him, calling Him. ³² And *a crowd* was sitting around Him. And they say to Him, "Behold— Your mother and Your brothers and Your sisters are outside seeking You". ³³ And having responded to them, He says "Who is My mother and My brothers?" ³⁴ And having looked-around-at the *ones* sitting *in a circle* around Him, He says "Look— My mother and My

- A.** Jesus is binding Satan by casting out demons, and will plunder his house. **B.** That is, the human race. **C.** This is Mark's explanation of why Jesus said this, and what Jesus meant by it. If Jesus does a miracle which you fully acknowledge but attribute to Satan, what more can be done? You have called the Spirit of God Satan. You have cut yourself off from God.

brothers! ³⁵ For whoever does the will of God— this one is My brother and sister and mother”.

Jesus Teaches The Multitudes In Parables

4:1 And again He began to teach beside the sea. And a very large crowd is gathered-together with Him so that He, having gotten into a boat, sits-down in the sea [to teach]. And all the multitude were near^A the sea on the land. ² And He was teaching them many things in parables.

The Sower's Seed Falls On Different Kinds of Soil.

Only The Good Soil Produces Fruit

And He was saying to them in His teaching, ³ “Listen! Behold— the one sowing went out to sow. ⁴ And it came about during the sowing that some seed fell along the road. And the birds came and ate it up. ⁵ And other^B seed fell on the rocky^C place where it was not having much soil. And immediately it sprang-up because of not having a depth of soil. ⁶ And when the sun rose, it was scorched. And because of not having a root, it was dried-up. ⁷ And other seed fell into the thorns. And the thorns

A. Or, [facing] toward; at, before. B. That is, another portion of seed, viewed as a group. C. That is, bedrock, or a rocky outcropping.

came-up and choked it, and it did not give fruit.
⁸And others^A fell into the good soil, and were giving fruit while coming up and growing. And they were bearing thirty fold^B and sixty fold and a hundred fold".⁹ And He was saying, "He who has ears to hear, let him hear".

Jesus Tells The Disciples The Purpose of Parables

¹⁰ And when He came-to-be alone, the *ones* around Him with the twelve were questioning Him *as to* the parables. ¹¹ And He was saying *to* them, "The mystery^C of the kingdom of God has been given to you. But all *things* come in parables *to* those outside ¹² in order that^D while seeing, they may be seeing and not perceive, and while hearing, they may be hearing and not understanding, that they may not ever turn-back and it be forgiven them".

Jesus Explains The Parable of The Sower

¹³ And He says *to* them, "Do you not know this

- A.** That is, other seeds viewed as individuals. **B.** Or, one, thirty; and one, sixty; and one, a hundred. Likewise in v 20. **C.** That is, the hidden truth about the kingdom of God now being revealed by Jesus. **D.** Jesus here gives the purpose of His speaking in parables. It was in order that the people might remain spiritually blind. In Mt 13:13 it is because the people willfully choose to be blind.

parable? And how will you understand all the parables? ¹⁴ The *one* sowing sows the word^A. ¹⁵ Now these *people* are the *ones* along the road, where the word is sown. And when they hear, immediately Satan comes and takes away the word having been sown into them. ¹⁶ And these *people* are the *ones* being sown *the seed* on the rocky *places*— who, when they hear the word, immediately are receiving it with joy. ¹⁷ And they do not have *a* root in themselves, but are temporary^B. Then affliction or persecution having come about because of the word, immediately they are caused-to-fall. ¹⁸ And other *people* are the *ones* being sown *the seed* into the thorns. These are the *ones* having heard the word— ¹⁹ and coming-in, the anxieties^C of the age^D and the deceitfulness^E of riches and the desires with respect to the other *things* are choking the word, and it becomes unfruitful^F. ²⁰ And those *people* are the *ones*

- A. Or, message. B. Or, transitory. C. Or, worries, cares, concerns. D. Or, world. E. Or, deception. F. Fruitbearing is the evidence of life.

having been sown^A *the seed* on the good soil, who are hearing^B the word and accepting *it* and bearing-fruit— thirty fold and sixty fold and a hundred fold”.

The Lamp Comes To Shine, Not To Be Hidden

²¹ And He was saying to them, “The lamp does not come in order that it may be put under the basket or under the bed, *does it?* Is it not in order that it may be put on the lampstand? ²² For it is not hidden, except in order that it may be made-visible^C. Nor did it become hidden-away, but in order that it may come into visibility. ²³ If anyone has ears to hear, let him hear”.

- A.** That is, who have been sown the seed. Note the change in tense. The second two soils are ‘being sown’; they are in the process of being sown in hopes that a fruitful crop can be grown. This soil has been sown and is bearing fruit. **B.** That is, listening to, in the sense of ‘obeying’. Note the change of tense that stresses continuous action here (are hearing), in contrast to the first three soils. **C.** Or, revealed. One would only hide a lamp for the purpose of shining it at the proper time. The lamp may be Jesus, who came to light the world, but is hidden from Israel until the proper time; or, the truth Jesus brings, which is now hidden in parables in order that it may come into visibility at the proper time. Or, the lamp may refer to the word of God which believers hide in their hearts in order that it may shine at the opportune time.

*With The Measure You Use
It Will Be Measured To You*

24 And He was saying *to them*, “Be watching what you listen-to^A. With what measure you measure^B, it will be measured *to you*— and it will be added *to you*. **25** For he who has— it will be given *to him*. And he who does not have— even what he has will be taken-away from him”.

The Kingdom of God Is Like Seed That Grows From Within Itself To Maturity

26 And He was saying, “The kingdom of God is like this: as-if *a* person would throw the seed upon the soil, **27** and would be sleeping and arising night and day, and the seed would be budding and growing-long— how, **he** does not^C know. **28** The soil bears-fruit by-itself^D— first grass, then *a* head, then *a* full grain in the head. **29** And whenever the fruit

- A.** Or, hear. That is, in the sense of ‘obey’. **B.** The measure you use reflects your spiritual capacity, and your ability to receive. If you listen to the traditions of the Pharisees, it will limit your ability to receive spiritual truth. **C.** The seed has life in it, and grows without the assistance or understanding of the sower. The sower sows. God causes the growth in ways the sower does not understand. Then the person harvests the fruit. **D.** Or, on-its-own.

permits^A, immediately he^B sends-forth the sickle because the harvest has come^C".

*The Kingdom of God Is Like a Mustard Seed.
It Starts Small And Grows Large*

³⁰ And He was saying, "How should we liken the kingdom of God, or with what parable may we present it?— ³¹ as a seed of a mustard-plant, which when it is sown upon the soil is being smaller than all^D the seeds upon the soil. ³² And when it is sown, it goes-up and becomes larger than all the garden-plants. And it makes large branches so that the birds of the heaven are able to be nesting under the shade of it".

*Jesus Spoke To The Crowd In Parables
And Explained Everything To His Disciples*

³³ And with many such parables He was speaking the word to them, as they were able to hear it. ³⁴ And He was not speaking to them apart from a parable. But He was explaining^E everything privately to His own disciples.

A. Lit, hands-itself-over. That is, when it has ripened itself. **B.** That is, the person who sowed the seed. **C.** Or, is here. **D.** That is, all the seed people in that day sowed in their gardens. The point is that it has a small and insignificant beginning, but grows larger than all. **E.** Or, interpreting.

*Jesus Calms The Wind And Sea.**The Disciples Say, Who Is This Man?*

³⁵ And on that day, having become evening, He says to them, “Let us go to the other side”. ³⁶ And having left the crowd, they take Him along as He was^A, in the boat. And other boats were with Him. ³⁷ And a great storm of wind takes place. And the waves were throwing-over into the boat so that the boat was already being filled. ³⁸ And He was in the stern on the cushion, sleeping. And they wake Him and say to Him, “Teacher, do You not care^B that we are perishing?” ³⁹ And having awakened, He rebuked the wind, and said to the sea “Be still, be silenced^C”. And the wind stopped. And there was a great calm. ⁴⁰ And He said to them, “Why are you afraid^D? Do you not yet have faith?” ⁴¹ And they feared a great fear^E. And they were saying to one another, “Who then is this One, that^F even^G the wind and the sea obey Him?”

*Jesus Casts Demons Out of a Man Into a Herd of Pigs.**The Locals Beg Him To Leave*

5:1 And they came to the other side of the sea, to the

- A.** This may be describing the condition of Jesus— straight from His speaking without any rest, explaining why He slept; or, His location— still in the boat (v 1). **B.** Lit, is it not a concern to You? **C.** The tense is unusual for a command. It implies, be silenced and stay silent. **D.** Or, cowardly, fearful. **E.** That is, they were extremely afraid. **F.** Or, because. **G.** Or, both.

country of the Gerasenes. ² And He having gone out of the boat, immediately *a man with^A an unclean spirit met Him, out of the tombs—* ³ who was having *his dwelling-place in the tombs.* And no one was able to bind him any-more, not even *with a chain,* ⁴ because he often *had been bound with shackles^B and chains and the chains had been torn-apart by him, and the shackles broken.* And no one was strong-enough to subdue him. ⁵ And continually, *by night and by day, in the tombs and in the mountains, he was crying-out and cutting himself with stones.* ⁶ And having seen Jesus from *a distance, he ran and prostrated-himself before Him.* ⁷ And having cried-out *with a loud voice, he says “What^C do I have to do with You, Jesus, Son of the Most-High God? I make You swear^D by God, do not torment me”.* ⁸ For He was saying to him, *“Come out of the man, unclean spirit”.* ⁹ And He was asking him, *“What is the name for you?”* And he says to Him, *“The name for me is Legion^E, because we are many”.* ¹⁰ And he was begging Him greatly that He not send them outside of the country. ¹¹ Now there was *a large herd of pigs feeding there at the mountain.* ¹² And they begged Him, saying *“Send us to the pigs, in order*

A. Or, in. See 1:23. **B.** That is, bindings for the feet. **C.** Lit, What *is there for me and for You.* **D.** Or, I put You on oath. **E.** A Roman legion had about 6000 soldiers, plus horsemen and auxiliaries.

that we may enter into them". ¹³ And He permitted them. And the unclean spirits, having come out, entered into the pigs. And the herd, about two-thousand, rushed down the steep-bank into the sea. And they were drowning in the sea. ¹⁴ And the *ones* feeding^A them fled and reported *it* in the city and in the fields. And they came to see what the *thing* having happened was. ¹⁵ And they come to Jesus, and see the *one* being demon-possessed sitting, having been clothed and being sound-minded— the *one* having had the "legion". And they became afraid. ¹⁶ And the *ones* having seen *it* related to them how it happened to the *one* being demon-possessed, and about the pigs. ¹⁷ And they began to beg Him to depart^B from their districts. ¹⁸ And while He was getting into the boat, the *one* having been demon-possessed was begging Him that he might be with Him. ¹⁹ And He did not permit him, but says to him, "Go to your house, to your *people*, and report to them all—that the Lord has done for you, and that He had mercy on you". ²⁰ And he departed and began to proclaim in Decapolis^C all—that Jesus did for him. And they all were marveling.

- A. Or, tending, grazing, driving to pasture. B. The people accept what happened as an 'act of God', but they do not want anything more to happen to them, so they ask Jesus to leave. C. That is, the region of 'ten cities' east of Galilee and the Jordan River.

A Synagogue Official Comes To Jesus About His Dying Daughter. Jesus Goes With Him

²¹ And Jesus having crossed-over again in the boat to the other side, *a* large crowd was gathered to Him. And He was beside the sea. ²² And one of the synagogue-officials comes, Jairus by name. And having seen Him, he falls at His feet ²³ and begs Him greatly, saying that “My little-daughter is at the point of death. *I beg* that having come, You lay *Your* hands on her in order that she may be restored^A and live”. ²⁴ And He departed with him. And *a* large crowd was following Him, and they were pressing-upon Him.

On The Way, a Woman Touches His Garment And Is Healed Because of Her Faith

²⁵ And *a* woman^B— being in *a* flow of blood for twelve years, ²⁶ and having suffered many *things* by many physicians, and having spent everything of hers^C and not having been benefitted at all, but rather having come to the worse, ²⁷ having heard about Jesus, having come in the crowd from behind— touched His garment. ²⁸ For she was saying

A. Or, saved (from this illness). B: And *a* woman... touched His garment. The two halves of the main sentence are separated by all the phrases in between, which set the circumstances. C. Lit, all the *things* from her; that is, all her resources.

that “If I touch even His garments, I will be restored”. ²⁹ And immediately the fountain^A of her blood was dried-up, and she knew *in her* body that she had been healed from the scourge. ³⁰ And immediately Jesus— having known in Himself the power^B having gone forth from Him, having turned around in the crowd— was saying “Who touched My garments?” ³¹ And His disciples were saying to Him, “You see the crowd pressing-upon You and You say ‘Who touched Me?’ ” ³² And He was looking around to see the *one* having done this. ³³ And the woman— having become afraid, and while trembling, knowing what had happened *to her*— came and fell-before Him and told Him the whole truth. ³⁴ And the *One* said to her, “Daughter, your faith has restored you. Go in peace and be^C healthy from your scourge”.

The Daughter Dies Before Jesus Arrives.

He Raises Her From The Dead

³⁵ While He *is* still speaking, they come from [the house of] the synagogue-official, saying that “Your daughter died. Why are you troubling^D the Teacher

- A.** Or, spring. The source of her blood. **B.** Or, miracle. **C.** That is, continue to be. **D.** Or, bothering, annoying.

further?" ³⁶ But Jesus, having ignored^A the statement being spoken, says to the synagogue-official, "Do not be fearing, only be believing^B". ³⁷ And He did not permit anyone to follow with Him except Peter and James and John (the brother of James). ³⁸ And they come to the house of the synagogue official, and He sees a commotion^C and ones weeping and wailing loudly. ³⁹ And having gone in, He says to them, "Why are you being thrown-into-a-commotion, and weeping? The child did not die, but is sleeping". ⁴⁰ And they were laughing-scornfully at Him. But He, having put everyone out, takes along the father of the child and the mother and the ones with Him, and proceeds in where the child was. ⁴¹ And having taken hold of the hand of the child, He says to her, "Talitha koum" (which being translated is "Little-girl, I say to you, arise"). ⁴² And immediately the little girl stood-up and was walking around (for she was twelve years old). And immediately they were astonished with great astonishment. ⁴³ And He gave-orders to them strictly that no one should know this. And He said that something should be given to her to eat. **6:1** And He went out from there.

- A.** Or, overheard. **B.** That is, continue believing. **C.** That is, the funeral crowd expressing itself in the customary way.

*Jesus Teaches In His Hometown Synagogue.**They Are Astounded But Unbelieving*

And He comes into His hometown^A. And His disciples are following Him. ² And having become Sabbath, He began to teach in the synagogue. And while listening, many were astounded, saying “From where *did* these *things come to this One?* And what *is* the wisdom having been given *to* this *One*? And such miracles taking place by His hands! ³ Is this *One* not the carpenter, the son *of* Mary, and brother *of* James and Joses and Jude^B and Simon? And are not His sisters here with us?” And they were taking-offense^C at Him. ⁴ And Jesus was saying to them that “A prophet is not without-honor except in his hometown and among his relatives and in his house”. ⁵ And He was not able to do any miracle there— except, having laid *His* hands on *a few sick ones*, He cured *them*. ⁶ And He was marveling because of their unbelief.

*The Twelve Are Sent Out Two By Two**To Proclaim Repentance And Heal The Sick*

And He was going-around the villages *in a circle*, teaching. ⁷ And He summons the twelve, and began to send them out two *by* two. And He was giving them authority over the unclean spirits. ⁸ And He instructed

A. That is, Nazareth. B. Or, Judas, Judah. C. Or, being caused to fall.

them that they should be taking nothing for *the* journey except *a* staff^A only— no bread, no [traveler's] bag, no money^B for the [money] belt— ⁹but *should go* having [merely] tied-on sandals. “And do not put on two tunics^C”. ¹⁰And He was saying *to* them, “Wherever you enter into *a* house, be staying there until you go forth from-that-place^D. ¹¹And whatever place does not welcome you, nor do they listen-to you— while proceeding out from-that-place, shake-out the dirt under your feet for *a* testimony *against* them”. ¹²And having gone forth, they proclaimed that they should repent. ¹³And they were casting out many demons. And they were anointing^E many sick *ones* with oil and curing *them*.

Herod Hears of Jesus

And Thinks John The Baptist Arose From The Dead

¹⁴ And King Herod^F heard [of Him], for His name became known. And they^G were saying that “John, the *one*

- A.** Or, walking stick. **B.** Or, copper [money], as in Mt 10:9. Take no change in your pocket. **C.** That is, an extra undershirt. Take no supplies for the journey, nor the means to carry or acquire them. Just get up and go with what you have on. **D.** That is, from that city. **E.** Or, putting on oil, rubbing on oil. The purpose of the oil may be symbolic of God's Spirit or power, or it may be medicinal as in Lk 10:34. **F.** That is, Herod Antipas. See Mt 14:1. **G.** That is, the ones making Jesus known, or the ones repeating it to Herod.

baptizing, has arisen from *the* dead. And for this reason the *miraculous-powers^A* are at-work in Him". ¹⁵ And others were saying that "He is Elijah". And others were saying that "*He is a* prophet like one of the [former] prophets". ¹⁶ But having heard, Herod was saying, "John whom I beheaded— this *one* arose".

For Herod Had Beheaded John The Baptist

¹⁷ For Herod himself, having sent out *men*, seized John and bound^B him in prison because of Herodias^C, the wife of Philip his brother— because he married her. ¹⁸ For John was saying to Herod that "It is not lawful *for* you to have the wife of your brother". ¹⁹ And Herodias was hostile^D to him and wanting to kill him, and was not being able. ²⁰ For Herod was fearing John, knowing *that* he was a righteous and holy man. And he was protecting him. And having heard him, he was greatly perplexed, and-yet he was listening-to him with-pleasure. ²¹ And *an opportune^E* day having come about when Herod, *for* his birthday-celebrations, made *a* banquet for

A. Or, the Powers; that is, the supernatural beings who were the source of these miracles in Herod's mind. **B.** This took place in Mk 1:14. **C.** See Mt 14:3 on Herodias and Philip. **D.** Lit, was having *it in* for him. She was holding in her anger and retaliation until she could destroy John. **E.** That is, for Herodias.

his princes^A and the commanders^B and the leading^C ones of Galilee, ²² and his^D daughter Herodias^E having come in and danced— she pleased Herod, and the ones reclining-back-with *him* [to eat]. The king said to the girl^F, “Ask me whatever you wish and I will give *it to you*”. ²³ And he swore-with-an-oath to her solemnly, “Whatever thing you ask me, I will give *it to you*— up to half of my kingdom”. ²⁴ And having gone out, she said to her mother, “What should I ask-for?” And the one said, “The head of John, the one baptizing”. ²⁵ And having immediately gone in with haste to the king, she asked, saying “I want you to give me at-once on a platter the head of John the Baptist”. ²⁶ And the king, having become deeply-grieved, did not want to reject her because of the oaths and the ones reclining-back [to eat]. ²⁷ And immediately having sent-out an executioner^G, the king commanded *him* to bring his head. And having gone, he beheaded him in the prison.

- A.** That is, Herod's government officials. **B.** That is, the Roman officers. **C.** That is, prominent local citizens and dignitaries. **D.** That is, by virtue of his marriage to Herodias. Philip was her physical father. **E.** Josephus calls her Salome, but she may have also been known as Herodias. This family dynasty took on the name Herod almost like a title. Some manuscripts say ‘the daughter of Herodias herself’. **F.** Or, maiden, young-woman (of marriageable age). She was about 13-15 years old. **G.** Or, courier, bodyguard.

²⁸And he brought his head on *a* platter and gave it to the girl. And the girl gave it to her mother. ²⁹And his disciples, having heard-of *it*, came and took away his corpse and laid it in *a* tomb.

*Jesus Multiplies Five Loaves And Two Fish
To Feed 5000 Men*

³⁰And the apostles are gathered-together with Jesus. And they reported to Him all that they did and that they taught. ³¹And He says to them, “Come, you yourselves privately, to *a* desolate^A place, and rest *a* little”. For the ones coming and the ones going were many, and they were not even finding-an-opportunity^B to eat. ³²And they went away privately in the boat to *a* desolate place. ³³And they^C saw them going, and many knew^D where. And they ran there together on foot from all the cities. And they came-ahead-of^E them. ³⁴And having gone^F out, He saw *a* large crowd and felt-deep-feelings [of compassion] toward them because they were like sheep

A. Or, deserted, lonely. **B.** Or, having-a-favorable-time. **C:** they saw... and many knew. Or, many saw... and knew. **D.** Or, learned where, found-out where; or, recognized them. **E.** That is, the people arrived at the boat landing before the boat; or, the people who knew them ‘went before, went ahead of’ the people from the cities, leading them to Jesus. **F.** Or, come out. That is, from the boat; or, from the private place to which they had gone.

not having *a* shepherd. And He began to teach them many *things*. ³⁵ And already having become *a* late hour, having come to Him, His disciples were saying that “*This* place is desolate, and *it is* already *a* late hour. ³⁶ Send them away in order that having gone away into the surrounding farms and villages, they may buy themselves what they may eat”. ³⁷ But the *One*, having responded, said *to* them, “**You** give them *something* to eat”. And they say *to* Him, “Should we, having gone away, buy loaves *worth* two-hundred denarii^A and give them *something* to eat?” ³⁸ And the *One* says *to* them, “How many loaves do you have? Go, see!” And having come-to-know, they say “Five, and two fish”. ³⁹ And He commanded them to make everyone lie-back party *by* party on the green^B grass. ⁴⁰ And they fell-back grouping *by* grouping, by hundreds and by fifties. ⁴¹ And having taken the five loaves and the two fish, having looked up to heaven, He blessed *them*^C, and broke the loaves in pieces, and was giving *them to* His disciples in order that they might be setting *it* before them. And He divided the two fish *to* everyone. ⁴² And they all ate and were filled-to-satisfaction. ⁴³ And they picked up fragments— *the*

- A. One denarius was a day's wage for a laborer. B. This was a springtime event, near Passover, Jn 6:4. C. That is, the bread and fish. Or, blessed God.

fillings of twelve baskets, and from the fish. ⁴⁴ And the ones having eaten the loaves were five-thousand men^A.

Jesus Walks Across The Raging Sea

⁴⁵ And immediately, He compelled^B His disciples to get into the boat, and to be going ahead to the other side, toward^C Bethsaida, while **He** sends-away the crowd. ⁴⁶ And having said-good-bye to them^D, He went away on the mountain to pray. ⁴⁷ And having become evening, the boat was in *the middle of* the sea and He *was* alone on the land. ⁴⁸ And having seen them being tormented^E in the rowing— for the wind was contrary to them— He comes to them around *the fourth watch*^F of the night, walking on the sea. And He was intending^G to pass-by them. ⁴⁹ But the *ones*, having seen Him walking on the sea, thought that “It is *a phantom*^H”, and cried-out. ⁵⁰ For they all saw Him and were frightened. But immediately the *One* spoke with them. And He says to them, “Take-courage, I am^I *the One*. Do not be afraid”^J. ⁵¹ And He went up with them in the boat. And the wind stopped. And they were very exceedingly astonished in themselves.

- A. This word means males. B. Jn 6:15 explains why. C. Or, to. D. That is, the crowd. E. Or, being harassed, tortured. Or, tormenting *themselves* at the rowing. F. That is, between 3 and 6 A.M. G. Or, wishing, wanting. H. Or, ghost. I: I am *the One*. That is, It is I. J. That is, Stop being afraid.

52 For they did not understand^A on the basis of the loaves-of-bread, but their heart had been hardened.

In Gennesaret The People Recognize Him And Bring All Their Sick To Him For Healing

53 And having crossed-over, they came on land in Gennesaret and moored. **54** And they having gone out of the boat— immediately having recognized Him, **55** *the people* ran around that whole region. And they began to carry around the *ones* being ill on *their* cots to-where they were hearing that He was. **56** And wherever He was entering— into villages, or into cities, or into fields— they were laying the *ones* being sick in the marketplaces, and were begging Him that they might touch even^B the tassel of His garment. And all who touched it were being restored^C.

*Pharisees Object To Eating With Unwashed Hands.
Jesus Condemns Their Traditions*

7:1 And the Pharisees and some of the scribes are gathered-together with Him, having come from Jerusalem. **2** And having seen some of His disciples, that

- A.** They did not understand who Jesus was based on the feeding of the 5000. They thought He was just a prophet. Now they understand He is God's Son, Mt 14:33. **B.** Or, at least. **C.** Or, saved (from their disease).

they are eating *their bread with defiled^A* hands, that is, unwashed^B— ³for the Pharisees and all the Jews do not eat unless they wash *their hands with a fist^C*, holding-on-to the tradition *of* the elders. ⁴And they do not eat [when they return]^D from *the marketplace* unless they cleanse^E [themselves]. And there are many other *traditions* which they received to hold-on-to— *the cleansing of cups and pitchers and copper-pots and couches^F*. ⁵And the Pharisees and the scribes ask Him, “For what reason are Your disciples not walking according to the tradition *of* the elders, but are eating *their bread with defiled hands?*” ⁶And the *One* said to them, “Isaiah prophesied rightly concerning you hypocrites, as it has been written [in Isa 29:13], that ‘This people honors Me with *their lips*, but their heart is far distant from Me. ⁷But they are worshiping Me in-vain^G,

- A.** Or, unclean; that is, not ritually purified from contact with unclean things or people, according to their traditions. **B.** Mark breaks off his sentence here and explains this to his readers, then begins again in v 5. **C.** There are different opinions about the exact procedure in view here. In any case it is a ceremonial washing for which the water is seen in Jn 2:6. Some manuscripts have a different word meaning ‘often’ or ‘thoroughly’. **D:** [when they return]...cleanse [themselves]. Or, [food]...cleanse [it]. **E.** This refers to a ritual cleansing, as does the related word in the next verse. **F.** That is, the dining couches on which people of that day reclined to eat. **G.** Or, to no end, pointlessly, futilely.

teaching *as* teachings^A *the commandments of humans*'.

⁸ Having neglected the commandment of God, you are holding on to the tradition of humans!" ⁹ And He was saying to them, "You are nicely^B setting-aside^C the commandment of God in order that you may establish^D your tradition! ¹⁰ For Moses said [in Ex 20:12], 'Be honoring your father and your mother', and [in Ex 21:17], 'Let the *one* speaking-evil-of father or mother come-to-an-end^E by a death'. ¹¹ But **you** say if a person says *to his* father or mother, 'Whatever you might be benefitted from me *is* Corban (which means "Gift")', ¹² you no longer permit him to do anything^F *for his* father or mother— ¹³ nullifying^G the word of God by your tradition which you handed-down. And you are doing many similar such *things*". ¹⁴ And having summoned the crowd again, He was saying to them, "Everyone listen-to Me and understand— ¹⁵ there is nothing outside of the person proceeding into him which is able to defile him.

- A.** Or, doctrines. **B.** Or, splendidly, beautifully (used sarcastically). **C.** Or, rejecting. **D.** Or, make your tradition stand. Some manuscripts say 'keep your tradition'. **E.** That is, die. On this phrase, see Mt 15:4. **F.** In other words, if you vow to give your estate as an offering to God when you die, you must no longer honor any request from your parents to benefit from it. **G.** Or, voiding, annulling, invalidating.

But the *things* proceeding out of the person are the *things* defiling the person. ^{16A}

*What Goes Into The Body Does Not Defile,
But What Comes Out of The Heart*

¹⁷ And when He entered into a house away-from the crowd, His disciples were questioning Him as to the parable. ¹⁸ And He says to them, “So are even **you** without-understanding? Do you not perceive that everything outside proceeding into the person is not able to defile^B him ¹⁹ because it does not proceed into his heart, but into *his* stomach, and it proceeds out into the latrine?” (*He was* making all foods clean^C.) ²⁰ And He was saying that “The *thing* proceeding out of the person— that defiles the person. ²¹ For from within, out of the heart of people, proceed the evil thoughts, sexual-immoralities, thefts, murders, ²² adulteries, greeds,

- A. Some manuscripts add here ‘If anyone has ears to hear, let him hear’.
- B. Or, make him unclean or impure. It is disobedience to God’s Law that defiles a person. Their traditions are not God’s laws. C: making... clean. Or, declaring... clean, treating... clean. These words may be Mark’s comment, as in 3:30; 7:3-4. If these are still the words of Jesus, punctuate this ‘latrine, cleansing all foods’ (the latrine proves they are clean because they pass through the body without affecting the heart); or, ‘latrine, purging all foods’ (simply completing the physical description).

evils, deceit, sensuality, *an evil eye*^A, blasphemy, arrogance, foolishness. ²³ All these evil *things* proceed-out from within, and defile the person".

A Gentile Woman Begs For Crumbs From The Master's Table

²⁴ And having arisen, He went from there to the districts of Tyre. And having entered into *a* house, He was wanting^B no one to know^C *it*. And-yet He was not able to escape-notice. ²⁵ But immediately, *a* woman having heard about Him— *of whom* her little daughter was having *an* unclean spirit— having come, fell at His feet. ²⁶ Now the woman was *a* Greek^D, *a* Syro-Phoenician^E by nationality. And she was asking Him that He cast out the demon from her daughter. ²⁷ And He was saying to her, "First allow the children to be filled-to-satisfaction. For it is not good to take the bread of the children and throw *it to* the little-dogs^F". ²⁸ But the *one* responded and says to Him, "Master, even the little dogs under the table eat from the crumbs *of* the children!" ²⁹ And He said to her, "Because of this statement, go— the demon has gone

- A. This refers to envy in Mt 20:15. B. Or, intending, wishing. C. Or, learn. D. That is, a Gentile. E. That is, from Phoenicia, a region of the Roman province of Syria, in which Tyre was one city. F. Or, lap-dogs, house-dogs. Jesus answers with a proverbial-type statement, then she responds with the same type of statement.

out of your daughter". ³⁰ And having gone to her house, she found the child having been put^A on the bed, and the demon having gone out.

Jesus Heals a Deaf-Mute

³¹ And again having gone out of the districts of Tyre, He went through Sidon to the Sea of Galilee in the midst of the districts of Decapolis. ³² And they bring to Him a deaf and speech-impaired one, and are begging Him that He lay *His* hand on him. ³³ And having taken him away from the crowd privately, He put His fingers into his^B ears. And having spit^C, He touched his^D tongue. ³⁴ And having looked up to heaven, He sighed. And He says to him "Ephphatha", which means "Be opened". ³⁵ And immediately his ears were opened and the binding^E of his tongue was released and he was speaking correctly. ³⁶ And He gave-orders to them that they should be telling no one. But as much as He was giving orders to them, **they** even more abundantly were proclaiming it. ³⁷ And they were being super-abundantly astounded, saying

A: having been put. And therefore, lying. **B.** Or, His. The significance of this action is not clear. Some think it was a kind of sign language by which Jesus was telling the man or the onlookers what He was going to heal. **C.** Mark does not tell us where Jesus spit. **D.** Or, His. **E.** That is, the binding which held the man's tongue and impeded his speaking.

"He has done all *things* well. He even makes the deaf to hear and the mute to speak".

Jesus Again Multiplies Loaves And Fish To Feed 4000

8:1 In those days, *there* again being *a* large crowd, and *they* not having anything they might eat— having summoned the disciples, He says to them ²"I feel-deep-feelings [of compassion] toward the crowd because *it is* already three days they are remaining-with Me, and they do not have anything they may eat. ³And if I send them away to their house hungry, they will become-exhausted^A on the way. And some of them have come from *a* distance". ⁴And His disciples responded to Him that "From where will anyone be able to fill these *ones* to satisfaction *with* bread here in *a* desolate-place?" ⁵And He was asking them, "How many loaves do you have?" And the *ones* said "Seven". ⁶And He orders the crowd to fall-back on the ground [to eat]. And having taken the seven loaves, having given-thanks, He broke *them*, and was giving *them* to His disciples in order that they might be setting *them* before *them*. And they set *them* before the crowd. ⁷And they had *a* few small-fish. And having blessed them, He said to be setting these also before *them*. ⁸And they ate and were filled-to-

A. Or, faint, give out.

satisfaction. And they picked up *the* leftovers of fragments— seven large-baskets.⁹ And there were about four-thousand *men*. And He sent them away.

The Pharisees Ask For a Sign.

No Sign Will Be Given To This Generation

¹⁰ And immediately, having gotten into the boat with His disciples, He went to the regions of Dalmanutha. ¹¹ And the Pharisees came out and began to debate^A with Him, seeking from Him *a* sign from heaven, testing Him. ¹² And having sighed-deeply in His spirit, He says “Why is this generation seeking *a* sign? Truly I say to you, *a* sign will never^B be given to this generation”.

Jesus Warns The Disciples

To Beware of The Leaven of The Pharisees

¹³ And having left them, having again gotten *into the boat*, He went to the other side. ¹⁴ And they forgot to take bread. And except one loaf, they were not having *any* with them in the boat. ¹⁵ And He was giving orders to them, saying “Watch out! Beware of the leaven of the Pharisees, and the leaven of Herod”. ¹⁶ And they were

A. Or, discuss, dispute, argue. B: *a* sign will never be given. Lit, if *a* sign will be given. This is the conclusion of a Hebrew oath, such as ‘May [?] happen to Me if a sign will be given’.

discussing with one another that they did not have bread. ¹⁷ And having known *it*, He says to them “Why are you discussing that you do not have bread? Do you not yet perceive nor understand? Do you have your heart hardened? ¹⁸ Having eyes, are you not seeing? And having ears, are you not hearing? And do you not remember?— ¹⁹ When I broke the five loaves for the five-thousand, how many full baskets *of* fragments did you pick up?” They say to Him, “Twelve”. ²⁰ “When I broke the seven *loaves* for the four-thousand, *the* fillings *of* how many large-baskets *of* fragments did you pick up?” And they say to Him, “Seven”. ²¹ And He was saying to them, “Do you not yet understand?”

Jesus Heals a Blind Man In Two Stages

²² And they come to Bethsaida. And they bring Him a blind *man*, and are begging Him that He touch him. ²³ And having taken-hold-of the hand *of* the blind *man*, He brought him outside of the village. And having spit in his eyes, having laid *His* hands on him, He was asking him “Do you see anything?” ²⁴ And having looked-up, he was saying “I am seeing people, because I am looking-at *something* like trees walking around”. ²⁵ Then again He laid *His* hands on his eyes, and looked-intently, and

restored^A *them*. And he was seeing everything clearly.
²⁶ And He sent him away to his house, saying “Do not even enter into the village”.

Who Do You Disciples Say That I Am?

Peter Says, You Are The Messiah

²⁷ And Jesus and His disciples went forth into the villages of Philip's^B Caesarea. And on the way, He was questioning His disciples, saying to them “Who do people say *that I am?*” ²⁸ And the ones spoke to Him, saying “That You are John the Baptist. And others, Elijah. But others, that You are one of the prophets”. ²⁹ And He was questioning them, “But who do **you** say *that I am?*” Having responded, Peter says to Him “**You** are the Christ”. ³⁰ And He warned them that they should be telling no one about Him.

Jesus Began To Teach Them That He Must Die And Be Raised.

Peter Rebukes Him

³¹ And He began to teach them that the Son of Man must

A. Since ‘*them*’ is not expressed in the Greek, some take this verb to mean simply ‘he restored’; that is, ‘he changed back’, ‘he recovered’. In this case, these verbs refer to the man instead of Jesus, ‘on his eyes. And he looked-intently and recovered, and was seeing everything clearly’. B. That is, the capital city of Herod Philip II (see Lk 3:1), north of the Sea of Galilee (as opposed to the Caesarea on the coast).

suffer many *things*, and be rejected by the elders and the chief priests and the scribes, and be killed, and rise-up after three days. ³² And He was stating the matter *with openness*. And Peter, having taken Him aside, began to rebuke Him. ³³ But the *One*, having turned around, and having looked-at^A His disciples, rebuked Peter. And He says “Get behind Me, Satan— because you are not thinking the *things of God*, but the *things of humans*”.

*Deny Yourself, Take Up Your Cross, And Follow Me.
Some Here Will See My Kingdom*

³⁴ And having summoned the crowd with His disciples, He said *to them*, “If anyone wants to be following after Me, let him deny himself^B and take up his cross^C, and be following Me. ³⁵ For whoever wants to save^D his life^E will lose it. But whoever will lose his life for the sake of Me and the good-news will save it. ³⁶ For what does it profit a person to gain the whole world, and forfeit^F his life^G? ³⁷ For what might a person give in-exchange-for his life? ³⁸ For whoever *is* ashamed-of Me and My words in this adulterous^H and sinful generation, the Son of Man will

A. Or, having seen. B. That is, disown and refuse to follow the impulses of self. C. That is, the instrument of his or her death to self. D. That is, by avoiding his or her cross; refusing to deny himself for Christ. E. That is, life in an earthly sense. F. Or, suffer loss of. G. That is, life in an eternal sense. H. That is, spiritually unfaithful to God.

also be ashamed of him when He comes in the glory of His Father with the holy angels". **9:1** And^A He was saying to them, "Truly I say to you that there are some of the ones standing here who will by-no-means taste death until^B they see the kingdom of God having come in power".

*Three Disciples See Jesus Transformed,
And Hear God Tell Them To Listen To Jesus*

2 And after six days, Jesus takes along Peter and James and John, and brings them up on a high mountain privately, alone. And He was transfigured^C in front of them. **3** And His garments became shining^D, very white, such as a bleacher^E on earth is not able to make so white. **4** And Elijah appeared to them, with Moses. And they were talking-with Jesus. **5** And having responded, Peter says to Jesus, "Rabbi, it is good that we are here. And let us make three dwellings^F— one for You and one for Moses and one for Elijah". **6** For he did not know what he should respond, for they became terrified. **7** And there came-to-be a cloud overshadowing^G them. And a voice came out of the cloud: "This is My beloved Son.

- A.** In contrast to the shame of His death, which led to the words of v 33-38, Jesus now speaks of His power. **B.** See Mt 16:28. **C.** Or, transformed. **D.** Or, glistening, gleaming, radiant. **E.** Or, fuller, cloth refiner. **F.** Or, tents. **G.** Or, covering, hovering over.

Be listening-to Him". ⁸ And suddenly, having looked around, they no longer saw anyone with themselves but Jesus alone.

The Disciples Ask,

Wasn't Elijah Supposed To Come Before The Messiah?

⁹ And while they were coming down from the mountain, He gave orders to them that they should relate to no one *the things* which they saw, except when the Son of Man rises-up from *the dead*. ¹⁰ And they held^A the matter to themselves, discussing what the 'rising-up from *the dead*' meant. ¹¹ And they were questioning Him, saying "Why is it that the scribes say that Elijah must come first^B?" ¹² And the One said to them, "Elijah, having come first, restores all *things*— and-yet how has it been written for^C the Son of Man that He would suffer many *things* and be treated-with-contempt^D?" ¹³ But I say to you

A: they held the matter to themselves discussing what. Or, they seized the statement, discussing with themselves what. **B.** Since You are the Messiah, where is Elijah. Mal 4:5 says he comes before You. **C.** That is, as destined to occur to. **D.** Or, despised. If Elijah restores all *things* and Messiah comes in glory, how can this be true also?

that Elijah indeed has come^A, and they did to him whatever they were wanting, just as it has been written for him".

*A Father Pleads With Jesus To Heal His Son Whom
The Disciples Could Not Heal*

¹⁴ And having come to the disciples, they saw a large crowd around them, and scribes debating^B with them.

¹⁵ And immediately all the multitude, having seen Him, were struck-with-wonder. And running-up, they were greeting Him. ¹⁶ And He asked them, "What are you debating with them?" ¹⁷ And one from the crowd answered Him, "Teacher, I brought my son having a mute spirit to You. ¹⁸ And wherever it overcomes^C him, it throws-him-to-the-ground, and he foams-at-the-mouth and grinds his teeth and becomes-stiff. And I spoke^D to Your disciples in order that they might cast it out, and they were not strong-enough^E". ¹⁹ And the One, having responded to them, says "O unbelieving^F generation,

- A. Jesus may mean Elijah is coming in the future, but already came in John the Baptist; there are two comings of Elijah, just as with the Messiah. Or, He may mean Elijah is coming as the scribes correctly teach, but in fact has already come in John; Elijah came in an unexpected manner, just as the Messiah did. Compare Mt 17:11. B. Or, arguing, discussing. C. Or, seizes. D: spoke... cast. Or, told Your disciples to cast. E. Or, able. F. Or, faithless.

how long will I be with you? How long will I bear-with you? Bring him to Me". ²⁰ And they brought him to Him. And having seen Him, the spirit immediately convulsed him. And having fallen on the ground, he was rolling-*himself* while foaming-at-the-mouth. ²¹ And He asked his father, "How long is it since this has happened *to* him?" And the *one* said, "From childhood. ²² And it often threw him even into fire and into waters in order that it might destroy him. But if You are able *to do* anything, help^A us, having felt-deep-feelings [of pity] toward us". ²³ And Jesus said *to* him, " 'If You are able?' All *things are* possible for the *one* believing". ²⁴ Immediately, having cried-out, the father *of* the child was saying, "I believe. Help my unbelief ". ²⁵ And Jesus, having seen that *a* crowd is running-together-upon *them*, rebuked the unclean spirit, saying *to* it "Mute and deaf spirit, I command you— come out of him and enter into him no longer". ²⁶ And having cried-out, and having convulsed *him* greatly, it came out. And he became as if dead, so that the majority *were* saying that "He died". ²⁷ But Jesus, having taken hold of his hand, raised him. And he stood-up. ²⁸ And He having entered into *a* house, His disciples were questioning Him privately, "Why is it that **we** were

not able to cast it out?" ²⁹ And He said to them, "This kind can come out by nothing except by prayer".

*Jesus Again Teaches His Disciples
That He Must Die And Be Raised*

³⁰ And having gone forth from there, they were passing through Galilee. And He was not wanting anyone to know *it*. ³¹ For He was teaching His disciples, and saying to them that "The Son of Man is being handed-over into the hands of men. And they will kill Him. And having been killed, He will rise-up after three days". ³² But the ones were not-understanding the statement, and they were fearing to question Him.

*The Disciples Argue About Who Is The Greatest.
Jesus Says, To Be First You Must Be Last*

³³ And they came to Capernaum. And having come-to-be in the house, He was questioning them, "What were you discussing on the way?" ³⁴ But the ones were being silent. For on the way they argued with one another who *was* greater^A. ³⁵ And having sat-down, He called the twelve. And He says to them, "If anyone wants to be first, he shall^B be last of all, and servant of all".

A. Or, greatest. B. That is, must be, a kind of command. Or, will be, a statement of fact.

Whoever Welcomes a Child In My Name Welcomes Me

36 And having taken *a* child, He stood him^A in *the* middle of them. And having taken him in *His* arms, He said to them, **37** “Whoever welcomes one such-as-these children^B on the basis of My name, welcomes Me. And whoever welcomes Me does not [merely] welcome Me, but the *One* having sent Me forth”.

John Recalls an Instance When The Disciples Did Not Welcome Someone

38 John said to Him, “Teacher, we saw someone casting-out demons in Your name. And we were forbidding him because he was not following us”. **39** But Jesus said, “Do not be forbidding him. For there is no one who will do *a* miracle on the basis of My name, and soon be able to speak-evil-of Me. **40** For he who is not against^C us is for us. **41** For whoever gives you *a* cup of water to drink in *the* name that you are Christ’s— truly I say to you that he will by no means lose his reward.

- A.** Or, her. Lit, it (the child). **B.** See Mt 18:5. **C.** That is, actively opposing us.

*Whoever Causes One of These Little Ones To Fall
Would Be Better Off Dead*

42 “And whoever causes one *of* these little *ones* believing in Me to fall— it *would* be better *for* him if instead *a* donkey’s millstone^A were lying around his neck, and he had^B been thrown into the sea.

*Better To Remove Whatever Causes You To Fall
Than To Go Into Hell*

43 And if your hand should be causing you to fall, cut^C it off. It is better *that* you enter into life crippled than go into Gehenna^D having two hands— into the inextinguishable^E fire. **44 F**

45 And if your foot should be causing you to fall, cut it off. It is better *that* you enter into life lame than be thrown into Gehenna having two feet.

46 F **47** And if your eye should be causing you to fall, throw it out. It is better *that* you enter into the kingdom of God one-eyed than be thrown

A. That is, a large millstone turned by a donkey. **B.** That is, he would be better off to have been violently killed before committing this sin than to face the consequences of it. **C.** That is, take whatever measures are necessary to eliminate causes of falling in your life. **D.** That is, hell. **E.** Or, unquenchable. **F.** 9:44 and 46 are added by some manuscripts, “where their worm does not come to an end and the fire is not quenched”, as in v 48.

into Gehenna having two eyes—⁴⁸ where their worm^A does not come-to-an-end, and the fire is not quenched. ⁴⁹ For everyone will be salted with fire.

Have Salt In Yourselves, And Live In Peace

⁵⁰ “Salt is good. But if the salt should become unsalty, with what will you season it? Be having salt^B in yourselves, and be living-in-peace with one another”.

Jesus Goes Into Judea.

The Crowds Come To Him And He Teaches Them

10:1 And having arisen, He goes from there into the districts^C of Judea and beyond the Jordan. And crowds again are coming-together to Him. And as He was accustomed, He again was teaching them.

Pharisees Test Jesus With a Question About Divorce.

Divorce Is Not God's Plan

² And Pharisees having come to *Him* were asking Him if it is lawful for a husband to send-away^D a wife— testing

- A. That is, the maggots eating their flesh never die. Jesus is quoting Is 66:24. B. Returning to the main point, be salt to those around you by being servants of all. Don't lose your saltiness by focusing on who is greater. C. Or, boundaries. D. That is, divorce.

Him. ³ And the *One*, having responded, said to them, “What did Moses command you?” ⁴ And the *ones* said, “Moses permitted *us* to write *a* certificate^A of divorce and send *her* away”. ⁵ But Jesus said to them, “He wrote this commandment *to* you because-of your hardness-of-heart. ⁶ But from *the* beginning *of* creation, ‘He made them male and female’ [Gen 1:27]. ⁷ ‘For this^B reason, *a* man will leave-behind his father and mother and will be joined^C to his wife. ⁸ And the two will be one flesh’ [Gen 2:24]. So then, they are no longer two, but one flesh. ⁹ Therefore what God paired-together^D, let *a* person^E not separate”. ¹⁰ And the disciples were questioning Him again about this in the house, ¹¹ and He says *to* them, “Whoever sends-away his wife and marries another is committing-adultery against her. ¹² And if she, having sent-away her husband, marries another, she is committing-adultery”.

Jesus Blesses The Children.

Of Such Is The Kingdom of God

¹³ And they were bringing children to Him in order that

- A. This certificate was to protect the woman and allow her to remarry.
- B. That is, because God made them to be a complimentary pair.
- C. Or, united, adhered, glued.
- D. Or, yoked-together, joined as a pair.
- E. Or, *a* human, man (generically speaking). The wife is included in v 12.

He might touch them. But the disciples rebuked them^A. ¹⁴ But Jesus, having seen *it*, was indignant and said to them, “Permit the children to be coming to Me. Do not be forbidding them. For the kingdom of God is *of*^B such ones. ¹⁵ Truly I say *to* you, whoever does not receive the kingdom of God like *a* child will never^C enter into it”. ¹⁶ And having taken them in *His* arms, He was blessing^D *them*, while laying *His* hands on them.

*A Rich Man Asks What To Do To Enter Heaven.
Sell Everything And Follow Me*

¹⁷ And while He was proceeding out on *the road*^E, one having run up and knelt-before Him was asking Him, “Good Teacher, what should I do in order that I may inherit eternal life?” ¹⁸ And Jesus said *to* him, “Why do you call Me good? No one *is* good except One— God. ¹⁹ You know the commandments: ‘Do not murder, do not commit-adultery, do not steal, do not give-false-testimony, do not defraud, be honoring your father and mother’ ” ²⁰ And the *one* said *to* Him, “Teacher, I kept these all from my youth”. ²¹ And Jesus, having looked at him, loved him. And He said *to* him, “One *thing* is lacking *as to* you: Go, sell all—that you have and give *it to* the

- A.** That is, the ones bringing the children. **B.** That is, made up of. **C.** Or, by no means. **D.** Or, calling-down-blessing-on. **E.** Or, journey.

poor, and you will have treasure in heaven. And come, be following Me". ²² But the *one*, having become downcast at *His* word, went away grieving. For he was having many properties.

It Is Hard For The Rich To Enter.

But All Who Leave Anything Will Inherit More

²³ And having looked around, Jesus says to His disciples, "How difficultly the *ones* having wealth^A will enter into the kingdom of God". ²⁴ And the disciples were astonished at His words. But Jesus, having responded again, says to them, "Children, how difficult it is to enter into the kingdom of God.

²⁵ It is easier *that a camel go through the hole of the needle^B than^C that a rich one enter into the kingdom of God". ²⁶ And the *ones* were even more astounded, saying to themselves, "Who indeed can be saved?"*

²⁷ Having looked at them, Jesus says, "With humans *it is* impossible, but not with God. For all *things are* possible with God". ²⁸ Peter began to say to Him, "Behold— **we** left everything, and have followed You". ²⁹ Jesus said, "Truly I say to you, there is no one

- A. Or, money. This was a shocking statement, since wealth was often viewed as a sign of God's blessing. B. Lit, perforation of the sewing-needle. C. In other words, it is impossible, as Jesus says next. Another shocking statement.

who left house or brothers or sisters or mother or father or children or fields for the sake *of* Me and for the sake *of* the good-news ³⁰ except he receive^A a hundred-fold now in this time— houses and brothers and sisters and mothers and children and fields, along-with persecutions— and in the coming age, eternal life. ³¹ But many first *ones* will be last, and the last *ones*, first”.

Jesus Predicts His Death And Resurrection For The Third Time

³² And they were on the road going up to Jerusalem, and Jesus was going-ahead-of them. And they were astonished. And the *ones* following were fearing. And having again taken aside the twelve, He began to tell them the *things* going-to happen *to* Him, ³³ that “Behold— 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, and will hand Him over *to* the Gentiles. ³⁴ And they will mock Him and spit-on Him and whip Him and kill *Him*. And after three days, He will rise-up”.

- A. That is, who will not receive.

*Two Disciples Jockey For Position In The Kingdom.
He Says, It Is Not Mine To Give*

³⁵ And James and John, the sons of Zebedee, approach Him, saying to Him, “Teacher, we want You to do *for* us whatever we ask You”. ³⁶ And the *One* said to them, “What do you want Me to do *for* you?” ³⁷ And the *ones* said to Him, “Grant *to* us that we may sit one on Your right *side* and one on *the left side* in Your glory”. ³⁸ But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup which I drink, or to be baptized the baptism which I am baptized?” ³⁹ And the *ones* said to Him, “We are able”. And Jesus said to them, “You will drink the cup which I drink. And you will be baptized the baptism which I am baptized. ⁴⁰ But the sitting on My right *side* or on *the left side* is not Mine to give, but *it is for* whom it has been prepared”.

*Whoever Wants To Be First Shall Be Your Slave.
Even I Came To Serve*

⁴¹ And having heard-of *it*, the ten began to be indignant about James and John. ⁴² And having summoned them, Jesus says to them, “You know that the *ones* having-the-reputation-of^A being rulers

of the Gentiles are lording-over^A them, and their great *ones* are exercising-authority-over^B them.

⁴³But it is not so among you. But whoever wants to become great among you shall be your servant,

⁴⁴and whoever wants to be first among you shall be slave of all. ⁴⁵For even the Son of Man did not come to be served, but to serve, and to give His life *as a ransom for many*".

Blind Bartimaeus Calls Upon The Messiah To Heal Him

⁴⁶And they come to Jericho. And while He and His disciples and a considerable crowd are proceeding-out from Jericho, Bartimaeus, the son of Timaeus, a blind beggar, was sitting beside the road. ⁴⁷And having heard that it was Jesus from-Nazareth, he began to cry-out and say, "Son of David, Jesus, have-mercy-on me". ⁴⁸And many were rebuking him in order that he might keep-silent. But the *one* was crying-out by much more, "Son of David, have mercy on me". ⁴⁹And having stopped, Jesus said, "Call him". And they call the blind *one*, saying to him, "Take-courage, arise, He is calling you!" ⁵⁰And the *one*, having thrown-off his cloak, having jumped-up, came to Jesus. ⁵¹And having responded to him, Jesus

- A. Or, domineering-over, ruling as masters over. B. That is, they lead by authority.

said, "What do you want Me to do *for* you?" And the blind *one* said to Him, "Rabboni^A— that I may see-again!" ⁵² And Jesus said to him, "Go. Your faith has restored^B you". And immediately he saw-again. And he was following Him on the road.

*Jesus Rides Into Jerusalem On a Donkey
To Shouts of Hosanna*

11:1 And when they draw-near to Jerusalem— to Bethphage and Bethany, near the Mount of Olives— He sends-forth two *of* His disciples, ² and says *to* them, "Go to the village before you. And immediately while proceeding into it, you will find *a* colt having been tied, on which none *of* mankind^C yet sat. Untie it, and be bringing *it*. ³ And if someone says *to* you, 'Why are you doing this?', say, 'The Lord has need *of* it, and^D immediately He sends^E it back here^F'. ⁴ And they went and found *a* colt having been tied at *a* door, outside on the street. And they untie it. ⁵ And some *of* the *ones* standing there were saying *to* them, "What are you doing untying the colt?" ⁶ But the *ones* spoke *to* them just as Jesus spoke, and they permitted them. And they

- A.** That is, my rabbi, my teacher. **B.** Or, saved (from this ailment). **C.** That is, no human. **D.** Or, say 'The Lord has need *of* it', and immediately he sends it back here" (that is, to Jesus where He is). **E.** That is, is going to send. **F.** That is, to where the donkey is tied.

bring the colt to Jesus. ⁷ And they throw their cloaks on it, and He sat on it. ⁸ And many spread their cloaks on the road. And others *spread* leafy-branches, having cut *them* from the fields. ⁹ And the *ones* going ahead and the *ones* following were crying-out “Hosanna! Blessed *is* the One coming in *the name of the Lord*. ¹⁰ Blessed *is* the coming kingdom *of* our father David. Hosanna in the highest [heavens]!”

Jesus Enters Jerusalem

¹¹ And He entered into Jerusalem, into the temple. And having looked-around-at everything, the hour being already late, He went out to Bethany with the twelve.

Jesus Curses a Fruitless Fig Tree

¹² And *on* the next day, they having departed from Bethany, He was hungry. ¹³ And having seen from *a* distance *a* fig-tree having leaves, He went *to see* if perhaps He would find anything on it. And having come to it, He found nothing except leaves^A— for it was not the season *for* figs. ¹⁴ And having responded, He said *to* it, “May no one eat fruit from you any longer— forever!” And His disciples were listening.

- A. This is a parable of Israel. They had the appearance of life, but no fruit. They are not ready, not ripe, not in season. Jesus curses them.

*Jesus Cleanses The Temple of Merchandisers.
The Priests Seek To Destroy Him*

15 And they come into Jerusalem. And having entered into the temple, He began to throw-out the *ones* selling and the *ones* buying in the temple. And He overturned the tables of the money-changers^A, and the seats of the *ones* selling doves^B. **16** And He was not permitting that anyone carry *an* object^C through the temple. **17** And He was teaching and saying *to* them, “Has it not been written [in Isa 56:7] that ‘My house will be called *a* house of prayer for all the nations’? But **you** have made it *a* den of robbers^D”. **18** And the chief priests and the scribes heard *it*. And they were seeking how they might destroy Him. For they were fearing Him, for the whole crowd was astounded at His teaching. **19** And when it became evening, they were going outside *of* the city.

Lessons From The Fig Tree

20 And while passing by early-in-the-morning, they saw the fig tree having dried-up from *the* roots. **21** And having remembered, Peter says *to* Him, “Rabbi, look! The fig tree which You cursed has dried-up”. **22** And having

- A.** They changed foreign currency into Jewish currency for use in the temple. **B.** That is, doves used in the sacrifices commanded by God. **C.** Or, vessel, dish, merchandise. **D.** Or, bandits, plunderers.

responded, Jesus says to them, “Be having faith *in* God. ²³ Truly I say to you that whoever says to this mountain, ‘Be taken up and be thrown into the sea’, and does not doubt in his heart, but is believing that what he is speaking is coming-about, it will happen *for* him. ²⁴ For this reason I say to you, be believing that you received all that you are praying and asking, and it will happen *for* you. ²⁵ And whenever you stand praying, forgive— if you have anything against anyone— in order that your Father in the heavens also may forgive you your trespasses”. ^{26A}

*Priests Ask, By What Authority Do You Do This?
From Where Was John’s Authority?*

²⁷ And they come again into Jerusalem. And while He is walking around in the temple, the chief priests and the scribes and the elders come to Him. ²⁸ And they were saying to Him, “By what-kind-of^B authority are You doing these *things*, or who gave You this authority that you may be doing these *things*? ” ²⁹ And Jesus said to them, “I will ask you one thing, and you answer Me, and I will tell you by what kind of authority I am doing these *things*: ³⁰ Was the baptism of John from heaven or from

- A. Some manuscripts add, ‘But if you do not forgive, neither will your Father in the heavens forgive your trespasses’. B. Or, what authority. That is, a prophet’s authority? Messiah’s?

humans? Answer Me!” ³¹ And they were discussing *it* with themselves, saying, “If we say ‘From heaven’, He will say ‘Then for what reason did you not believe him?’ ³² But should we say ‘From humans?’” They were fearing the crowd, for they all were holding *as to* John that he **really** was *a* prophet. ³³ And having responded to Jesus, they say “We do not know”. And Jesus says *to* them, “Nor am I telling you by what kind of authority I am doing these *things*”.

You Priests Are Like Farmers Who Killed The Owner's Messengers And His Son

12:1 And He began to speak *to* them in parables: “A man planted *a* vineyard and put *a* fence around *it* and dug *a* pit [for a wine press] and built *a* tower. And he rented it *to* farmers and went-on-a-journey. ² And he sent forth *a* slave to the farmers *at* the *harvest* time in order that he might receive from the fruits of the vineyard from the farmers. ³ And having taken him, they beat *him*, and sent *him* away empty-handed.⁴ And again he sent-forth another slave to them. And that *one* they struck-on-the-head, and dishonored. ⁵ And he sent forth another— and that *one* they killed— and many others, *they* beating some and killing others. ⁶ He was still having one to

send: a beloved son. He sent him forth to them last, saying that ‘They will have-regard-for my son’. ⁷ But those farmers said to themselves that ‘This *one* is the heir. Come, let us kill him, and the inheritance will be ours’. ⁸ And having taken *him*, they killed him and threw him outside of the vineyard. ⁹ Therefore what will the owner *of* the vineyard do? He will come and destroy the farmers, and give the vineyard to others.

But As The Psalm Says, The Stone The Builders Rejected Became The Cornerstone

¹⁰ Did you not even read this Scripture [in Ps 118:22-23]: ‘*The stone which the ones building rejected, this became the head of the corner*^A.

¹¹ This came about from *the Lord*, and it is marvelous in our eyes?’” ¹² And they were seeking to seize Him. And^B they feared the crowd. For they^C knew that He spoke the parable against them. And having left Him, they went away.

- A.** That is, the cornerstone of the foundation; or, the capstone of the arch. **B:** seize Him. And. Or, seize Him, and-yet. **C:** crowd. For they knew. That is, for the chief priests and elders knew. Or, crowd, for they knew. That is, the crowd knew.

*The Pharisees Try To Snare Jesus:
Shall We Pay Taxes To Caesar?*

¹³ And they send forth some *of* the Pharisees and the Herodians^A to Him in order that they might catch Him *in a* statement. ¹⁴ And having come, they say *to* Him, “Teacher, we know that You are truthful. And You are not concerned about [pleasing] anyone^B, for You do not look^C at *the* face *of* people, but You teach the way *of* God in accordance with truth. Is it lawful to give *a* poll-tax^D to Caesar, or not? Should we give *it*, or should we not give *it*? ” ¹⁵ But the *One*, knowing their hypocrisy, said *to* them, “Why are you testing Me? Bring Me *a* denarius^E in order that I may see *it*”. ¹⁶ And the *ones* brought *it*. And He says *to* them, “Whose *is* this image^F and inscription?” And the *ones* said *to* Him, “Caesar’s”. ¹⁷ And Jesus said *to* them, “Give back^G the *things of*^H Caesar to Caesar, and the *things of* God to God”. And they were marveling-greatly at Him.

- A. That is, ones politically linked to Herod's family. B. That is, any constituency or individual. C. That is, You do not show partiality to anyone. D. That is, a tax based on a census and paid to Rome. Is it lawful to pay taxes to a foreign king? E. This Roman silver coin was a day's wage for a laborer. F. Or, likeness. G. Or, Render, Pay. H. That is, belonging to.

Sadducees Question Jesus About The Resurrection of a Wife With Seven Husbands

18 And Sadducees come to Him, who say *that* there is not *a* resurrection. And they were questioning Him, saying

19 "Teacher, Moses wrote to us [in Deut 25:5] that if *a* brother *of* someone dies and leaves-behind *a* wife and does not leave *a* child, that his brother should take the wife, and raise-up-from *her* *a* seed^A for his brother.

20 There were seven brothers. And the first took *a* wife, and dying, did not leave *a* seed. **21** And the second took her, and died, not having left-behind *a* seed. And the third similarly. **22** And the seven did not leave *a* seed. Last *of* all, the woman also died. **23** In the resurrection when they rise up, *of which of them* will she be *the* wife? For the seven had her *as* wife". **24** Jesus said to them, "Are you not mistaken^B because of this— not knowing the Scriptures, nor the power *of* God? **25** For when they rise up from *the* dead, they neither marry nor are they given-in-marriage, but they are like angels^C in the heavens.

26 And concerning the dead, that they are raised, did you not read in the book *of* Moses at the [place about the burning] bush, how God spoke to him, saying [in Ex 3:15]

- A.** That is, offspring, and thus, a posterity. **B.** Or, deceived, going astray; deceiving yourselves. **C.** That is, not subject to death (and so not needing to marry and procreate), and members of God's family, not separate families. See Lk 20:36.

'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? ²⁷ He is not God of dead *ones*, but of living *ones*. You are greatly mistaken".

A Scribe Asks, Which Is The Foremost Commandment?

²⁸ And having come to Him, one of the scribes— having heard them debating, having seen that He answered them well— asked Him, "Which is *the* foremost^A commandment of all?" ²⁹ Jesus answered that "Foremost is: 'Hear, Israel. *The Lord* our God is one Lord. ³⁰ And you shall love *the Lord* your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength' [Deut 6:4-5]. ³¹ Second is this: 'You shall love your neighbor as yourself' [Lev 19:18]. There is not another commandment greater *than* these".

³² And the scribe said to Him, "Well *said*, Teacher! In accordance with [God's] truth, You said^B that He is one. And there is not another except Him. ³³ And the *statement* 'to love Him from the whole heart, and from the whole understanding, and from the whole strength', and the *statement* 'to love the neighbor as himself', are more [important] *than* all the whole-burnt-offerings and sacrifices". ³⁴ And Jesus, having looked-at him because

A. Or, first. B: truth, You said that. Or, truth You spoke, because.

he responded thoughtfully, said to him, “You are not far from the kingdom of God”.

Jesus Asks How The Messiah Can Be The Son of David Since David Calls Him His Lord

And no one was daring to question Him any more. ³⁵ And having responded, Jesus was saying while teaching in the temple, “How is it that the scribes say that the Christ is the son of David? ³⁶ David himself said by the Holy Spirit [in Ps 110:1], ‘The Lord said to my Lord, “Be sitting on My right side until I put Your enemies under Your feet”’. ³⁷ David himself calls Him ‘Lord’. And in what^A way is He his son?”

Jesus Warns The Crowds To Beware of The Scribes

And the large crowd was listening-to Him with-pleasure. ³⁸ And in His teaching He was saying, “Beware of the scribes— the ones delighting to walk around in robes, and to receive greetings in the marketplaces, ³⁹ and seats-of-honor in the synagogues, and places-of-honor at the banquets. ⁴⁰ They are the ones devouring^B the houses of the widows, and praying long for a pretense^C. These ones will receive greater condemnation”.

- A.** If Messiah is David’s own Lord, how can He be his distant physical descendant? **B.** That is, taking financial advantage based on spiritual pretexts. **C.** That is, a falsely alleged motive.

Jesus Uses The Widow's Offering To Illustrate True Giving

⁴¹ And having sat-down opposite the treasury^A, He was observing how the crowd throws money into the treasury. And many rich *ones* were throwing much *money*. ⁴² And one poor widow having come threw two leptos^B, which is *a quadrans*^C. ⁴³ And having summoned His disciples, He said *to* them, “Truly I say *to* you that this poor widow threw more *than* all the *ones* throwing into the treasury. ⁴⁴ For they all threw out of the *money* abounding^D *to* them. But this *one*, out of her need^E, threw all that she was having— her whole living^F”.

*Jesus Tells The Disciples That The Temple Will Be Destroyed.
They Ask, When?*

13:1 And while He *is* proceeding out of the temple, one of His disciples says *to* Him, “Teacher, look! What stones and what buildings!” ² And Jesus said *to* him, “Do you see these great buildings? A stone upon *a* stone will by no means be left here which will by-any-means not be torn-

- A.** That is, the temple treasury in general; or, specifically the trumpet shaped receptacles in which the offerings were placed. **B.** That is, copper Jewish coins. This is the smallest denomination of Jewish coin, 1/128th of a denarius. **C.** This is the smallest denomination of Roman coin. **D.** Or, overflowing, being left over. They gave out of their excess. **E.** Or, lack, want. She gave out of what was already not enough. **F.** That is, means of living.

down^A". ³ And while He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately, ⁴ "Tell us—when will these^B *things* happen? And what *will be* the sign when all these *things* are about to be accomplished^C?" ⁵ And Jesus began to say to them:

There Will Be Birthpangs, So Watch Out.

The Gospel Must First Reach All The Nations

"Be watching out *that* no one may deceive you.

⁶ Many will come on the basis of My name, saying that '*I am^D the One*'. And they will deceive many.

⁷ And whenever you hear-of wars and rumors of wars, do not be alarmed. *They* must take place, but *it is* not yet the end. ⁸ For nation will arise against nation, and kingdom against kingdom. There will be earthquakes in various places. There will be famines. These *things are^E* a beginning of birth-pains. ⁹ But you— be watching yourselves. They will

A. Or, destroyed, demolished, done-away-with. B: these *things* happen... all these *things* are about to be accomplished. That is, when will this prophecy in v 2 happen... and all the events surrounding that event be accomplished. Or, when will this prophecy in v 2 happen... and all these buildings be brought-to-an-end. C. Or, carried out, fulfilled, completed, finished, concluded, brought to an end. D: I am *the One*. Or, I am *He*. That is, the Christ. E. Or, *will be*. See Mt 24:5.

hand you over to councils^A. And you will be beaten in synagogues. And you will be stood before governors and kings for My sake, for *a* testimony *to* them. ¹⁰ And the good-news must first be proclaimed to all the nations. ¹¹ And whenever they lead you while handing *you* over, do not be anxious-beforehand *as to* what you should speak. But whatever is given *to* you in that hour, speak this. For **you** are not the *ones* speaking, but the Holy Spirit. ¹² And brother will hand-over brother to death, and *a* father *his* child. And children will rise-up-in-rebellion^B against parents, and they will put them to death. ¹³ And you will be being hated by all because of My name. But the *one* having endured to *the* end^C— this *one* will be saved.

*When You See The Abomination of Desolation, Flee.
For a Great Affliction Will Occur*

¹⁴ “But when you see the abomination^D of desolation standing where *he*^E should not (let the *one* reading understand), then^F let the *ones* in Judea be fleeing to the mountains. ¹⁵ And let the *one* upon the

- A. That is, local Jewish courts, as in Mt 10:17. B. Or, stand-up-against.
- C. That is, the end of his life or the coming of Christ, whichever comes first.
- D. See Mt 24:15. E. Or, *it*. F. Or, at that time. See Mt 29:9 on this word.

housetop not go down nor go in to take anything out of his house. ¹⁶ And let the *one* in the field not turn-back to the *things* behind to take his cloak. ¹⁷ And woe to the *ones* having a *child* in the womb, and to the *ones* nursing in those days. ¹⁸ And be praying that it may not take place *in* winter. ¹⁹ For those days will be *an* affliction^A such-as has not taken place such-as-this since *the beginning of the creation* which God created until now, and never will take place [again]. ²⁰ And if the Lord had not shortened^B the days, no flesh^C would have been saved. But He shortened the days for the sake of the chosen *ones* whom He chose. ²¹ And then^D if someone says to you, 'Look— here *is* the Christ', 'Look— there *He is*', do not be believing *it*. ²² For false-christs and false-prophets will arise, and will give signs and wonders so-as to be leading-astray^E, if possible, the chosen *ones*. ²³ But **you** be watching out. I have told you everything beforehand.

- A. Or, distress, trouble, tribulation. B. Or, curtailed, cut short. C: no flesh would have. Lit, all flesh would not have. Some think all flesh means all humanity; others, all those in Judea, v 14. D. Or, at that time, as in v 14. E. Or, misleading.

*After That Affliction, The Powers Will Be Shaken.
Then I Will Come In Glory*

24 "But in those days after that affliction, the sun^A will be darkened, and the moon will not give its glow, **25** and the stars will be falling from the heaven, and the powers in the heavens will be shaken. **26** And then they will see the Son of Man coming in *the* clouds with great power and glory. **27** And at that time He will send out the angels, and He will gather together His chosen *ones* from the four winds, from *the end of the* earth to *the end of the* heaven.

The Parable of The Fig Tree:

When You See These Things, You Know I Am Near

28 "Now learn the parable from the fig^B tree: when its branch already becomes tender and grows-out *its* leaves, you know that the summer is near. **29** So also you— when you see these^C *things* taking place, you know^D that He^E is near, at *the* doors. **30** Truly I say to you that this generation^F will by no means pass away until which *time* these *things* all take place. **31** Heaven and earth will pass away, but My words will by-no-means pass away.

A: sun... moon... stars...powers. See Mt 24:29. **B.** See Mt 24:32. **C.** That is, v 5 or 14 to v 23 or 25. **D.** Or, know that (a command). **E.** Or, it; Christ's coming. **F.** See Mt 24:34.

*But No One Knows The Day Or Hour,
So Keep Watching*

32 “But no one knows about that day or the hour—not even the angels in heaven, nor the Son— except the Father. **33** Be watching out, be keeping-alert, for you do not know when the time is. **34** *It is like a man away-on-a-journey. Having left his house and having given authority to his slaves— to each^A as to his work— he also commanded the doorkeeper that he should be keeping-watch.* **35** Therefore, keep watching— for you do not know when the master of the house is coming, whether evening^B or midnight or rooster-crowing or early-morning— **36** *that having come suddenly, he may not find you sleeping.* **37** And what I say to you I say to everyone: ‘Keep watching’ ”.

The Priests Plot To Seize And Kill Jesus

14:1 Now the Passover [Feast] and the *Feast of Unleavened-Bread* was after two days. And the chief priests and the scribes were seeking how, having seized Him by deceit^C, they

A. Or, [and] to each *one* his work. **B:** evening... early-morning. These are the names of the four three-hour watches of the night, from 6 P.M. to 6 A.M. **C.** Or, treachery, cunning.

might kill *Him*. ² For they were saying, “Not during the Feast, so that there will not perhaps be *an* uproar *of* the people”.

Jesus Is Anointed With Oil In Preparation For His Burial

³ And He being in Bethany at the house of Simon the leper, while He *is* reclining [to eat], *a* woman came having *an* alabaster-jar of very-precious genuine^A nard^B perfume^C. Having broken the alabaster-jar, she poured *it* down over His head. ⁴ But some were being indignant to themselves— “For what *purpose* has this waste *of* perfume taken place? ⁵ For this perfume could have been sold *for* over three-hundred^D denarii and given *to* the poor”. And they were sternly-scolding her. ⁶ But Jesus said, “Leave her *alone*. Why are you causing troubles *for* her? She worked *a* good work^E in^F Me. ⁷ For you **always** have the poor with you. And whenever you want, you are able to do good *for* them. But you do not always have **Me**. ⁸ She did what she had^G. She anticipated to perfume My body for *its* preparation-for-burial. ⁹ And truly I say *to* you, wherever the good-news is proclaimed in the whole world, what this *one* did will also be spoken for *a* memorial *of* her”.

- A.** Or, pure. **B.** Or, spikenard. **C.** Or, fragrant oil. **D.** That is, nearly a year’s wages for a laborer. Some think this was a family heirloom. **E.** Or, did a good deed. **F.** That is, in connection with Me; or, in My case. **G.** That is, she took action with what was available to her.

Judas Betrays Jesus To The Priests

¹⁰ And Judas Iscariot, the one from the twelve, went to the chief priests in order that he might hand Him over to them. ¹¹ And the ones, having heard, rejoiced and promised to give him money. And he was seeking how he might conveniently^A hand Him over.

Jesus Celebrates Passover With The Twelve

¹² And on the first day of the Feast of Unleavened-Bread, when they were^B sacrificing the Passover [lamb], His disciples say to Him, “Where do You want us, having gone, to prepare in order that You may eat the Passover [meal]?” ¹³ And He sends-forth two of His disciples. And He says to them, “Go into the city, and a man will meet you carrying a jar^C of water. Follow him. ¹⁴ And wherever he enters, say to the house-master that ‘The Teacher says, “Where is My guest-room where I may eat the Passover [meal] with My disciples?”’ ¹⁵ And he will show you a large upstairs room having been spread [with furnishings], prepared. And prepare for us there”. ¹⁶ And the disciples went forth and came to the city, and found it just as He told them. And they prepared the

- A. Or, opportunely. B. That is, were actually sacrificing (placing this after 3 P.M.); or, were customarily sacrificing (placing this any time on that day). C. These were normally carried by women, so this is unusual.

Passover [meal]. ¹⁷ And having become evening, He comes with the twelve.

Judas Is Exposed

¹⁸ And while they *were* reclining-back and eating, Jesus said, “Truly I say *to* you that one of you will hand Me over— the *one* eating^A with Me!” ¹⁹ They began to be grieved, and to say *to* Him one by one, “*It is not I, is it?*” ²⁰ And the *One* said *to* them, “*It is one of the twelve, the one dipping with Me into the bowl.* ²¹ Because the Son of Man is going just as it has been written about Him— but woe *to* that man by whom the Son of Man is being handed-over! *It would have been better for him if that man had not been born*”.

The Bread And The Wine Are Given a New Meaning

²² And while they *were* eating, having taken bread, having blessed *it*^B, He broke *it* and gave *it* to them and said, “Take *it*. This is My body”. ²³ And having taken *a* cup, having given-thanks, He gave *it to* them. And they all drank from it. ²⁴ And He said *to* them, “This is My blood *of*^C the covenant— the

- A.** That is, one of the very ones eating with Me! **B.** Or, blessed God. **C.** That is, inaugurating the new covenant.

blood being poured-out for many. ²⁵ Truly I say to you that I will no longer by any means drink of the fruit of the grapevine until that day when I drink it new in the kingdom of God".

*You Will All Be Scattered In Fulfillment of Zechariah.
Peter's Denial Is Predicted*

²⁶ And having sung-a-hymn, they went out to the Mount of Olives. ²⁷ And Jesus says to them that "You will all be caused-to-fall, because it has been written [in Zech 13:7]: 'I will strike the Shepherd and the sheep will be scattered'. ²⁸ But after I am raised, I will go ahead of you to Galilee". ²⁹ But Peter said to Him, "Even^A though all will be caused to fall, nevertheless, I will not". ³⁰ And Jesus says to him, "Truly I say to you, that you, today, on this night, before a rooster crows twice— you will deny Me three-times". ³¹ But the one was saying emphatically^B, "If I have-to die-with You, I will never deny You". And they all were also speaking similarly.

Jesus Waits And Prays In The Garden of Gethsemane

³² And they come to a place of which the name is Gethsemane. And He says to His disciples, "Sit here while^C I pray". ³³ And He takes along Peter and James and

A. That is, assuming that even all. B. Or, insistently. C. Or, until.

John with Him. And He began to be alarmed^A and distressed. ³⁴ And He says to them, "My soul is deeply-grieved, to the point of death. Stay here and keep-watching". ³⁵ And having gone ahead *a* little, He was falling on the ground, and praying that if it is possible, the hour might pass from Him. ³⁶ And He was saying, "Abba^B! Father! All *things* are possible *for* You. Remove this cup from Me. But not what I want^C, but what You want". ³⁷ And He comes and finds them sleeping. And He says to Peter, "Simon, are you sleeping? Were you^D not strong-enough^E to keep watch *for* one hour? ³⁸ Keep watching, and be praying that^F you may not come into temptation^G. The spirit *is* willing^H, but the flesh *is* weak". ³⁹ And having gone away again, He prayed, having spoken the same thing^I. ⁴⁰ And again having come, He found them sleeping. For their eyes were being very-weighed-down. And they did not know what they should answer Him. ⁴¹ And He comes the third-time, and says to them, "Are you sleeping^J and resting from now on? It is enough. The hour came. Behold— the Son of Man is being

- A.** Or, anxious, troubled. **B.** This is a transliterated Aramaic word whose meaning Mark gives next. **C.** Or, wish, will. **D.** This word is singular. **E.** Or, able. **F:** Keep watching, and be praying that. Or, Keep watching and praying, in order that. **G.** That is, the temptation to deny Jesus as He predicted; or, to sleep. **H.** See Mt 26:41. **I.** Or, statement, word *of* prayer. That is, the same request. **J.** On this response, see Mt 26:45.

handed-over into the hands of the sinners. ⁴² Arise, let us be going. Behold— the *one* handing Me over has drawn-near".

Jesus Is Betrayed With a Kiss And Arrested

⁴³ And immediately, while He *is* still speaking, Judas, one *of* the twelve, arrives. And with him *is* a crowd from the chief priests and the scribes and the elders with swords and clubs. ⁴⁴ Now the *one* handing Him over had given *a* signal *to* them, saying, "Whomever I kiss is He. Seize Him, and lead *Him* away securely^A".

⁴⁵ And having come, having immediately gone to Him, he says "Rabbi". And he kissed Him. ⁴⁶ And the *ones* put *their* hands on Him and seized Him. ⁴⁷ And *a* certain one *of* the *ones* standing near, having drawn *his* sword, hit the slave *of* the high priest and took-off his ear. ⁴⁸ And having responded, Jesus said *to* them, "Did you come out to arrest Me with swords and clubs as-if against *a* robber? ⁴⁹ Daily I was with you in the temple teaching, and you did not seize Me. But *this is* in order that the Scriptures might be fulfilled". ⁵⁰ And having left^B Him, they all fled. ⁵¹ And *a* certain young-man^C was following Him, having put-on *a* linen-cloth over *his* naked *body*.

A. Or, safely. B. Or, abandoned. C. Mark may be referring to himself.

And they seize him. ⁵² But the *one*, having left-behind the linen-cloth, fled naked.

*Jesus Is Led Before The High Priest And The Sanhedrin.
Peter Follows*

⁵³ And they led Jesus away to the high priest. And all the chief priests and the elders and the scribes come together. ⁵⁴ And Peter followed Him at a distance, as far as inside in the courtyard of the high priest. And he was sitting-together with the officers^A, and warming *himself* toward the light [of the fire].

*Jesus Says, I Am The Son of God.
They Condemn Him To Death*

⁵⁵ Now the chief priests and the whole Sanhedrin were seeking testimony against Jesus, so that *they might* put Him to death. And they were not finding it. ⁵⁶ For many were giving-false-testimony against Him. And the testimonies were not identical. ⁵⁷ And some, having stood up, were giving false testimony against Him, saying ⁵⁸ that “**We** heard Him saying that ‘I will tear down this temple made-by-human-hands, and in three days I will build another not-

A. That is, temple guards.

made-by-human-hands' ". ⁵⁹ And not even thus^A was their testimony identical. ⁶⁰ And the high priest, having stood up into *the middle*, questioned Jesus, saying "Are You not answering anything? What^B is it these *ones* are testifying against You?" ⁶¹ But the *One* was being silent. And He did not answer anything. Again the high priest was questioning Him. And he says to Him, "Are **You** the Christ, the Son of the Blessed *One*?" ⁶² And Jesus said, "I am^C. And you will see the Son of Man sitting on *the right side of* the Power^D, and coming with the clouds of heaven". ⁶³ And the high priest, having torn his clothes, says "What further need do we have of witnesses? ⁶⁴ You heard the blasphemy. What appears *right to* you?" And the *ones* all condemned Him to be subject-to^E death. ⁶⁵ And some began to spit-on Him, and to cover His face and beat Him and say to Him, "Prophesy!" And the officers received Him with slaps.

Peter Denies Jesus Three Times

⁶⁶ And Peter being below in the courtyard, one of the

- A. Or, in this manner. That is, with such testimony as this. **B:** anything? What *is it* these. Or, anything *as to* what these. **C.** Compare Mt 26:64.
- D.** That is, God. Or, *of* power; God's power. Jesus is claiming to be the fulfillment of Ps 110:1 and Dan 7:13. **E.** Or, liable to, deserving of.

servant-girls of the high priest comes.⁶⁷ And having seen Peter warming *himself*, having looked at him, she says “**You** also were with the *One* from-Nazareth, Jesus”.⁶⁸ But the *one* denied *it*, saying “I neither know nor understand what **you** are saying”. And he went outside to the entryway^A. And a rooster crowed.⁶⁹ And the^B servant-girl having seen him began again^C to say to the *ones* standing near that “This *one* is *one* of them”.⁷⁰ But the *one* was again denying *it*. And after a little *while*, again the *ones* standing near were saying to Peter, “Truly you are *one* of them, for you also are a Galilean”.⁷¹ But the *one* began to curse^D, and to swear-with-an-oath^E that “I do not know this man Whom you are saying”.⁷² And immediately a rooster crowed for a second-time. And Peter remembered the word, how Jesus said to him that “Before a rooster crows twice, you will deny Me three-times”. And having put *his mind* upon^F *it*, he was weeping.

- A. Or, gateway, forecourt. B. That is, the one there; or, the one previously mentioned. C. That is, for a second time, as in v 70 it means for a third time. D. That is, to bind himself under a curse, such as, May I be cursed if I know Him. E. For example, By heaven, I do not know Him. F. Or, having put *his hands* on *his face*; having thrown *himself* over. The exact nuance of this phrase is not certain.

*Jesus Is Led Before Pilate,
Who Orders Him Crucified To Please The Crowd*

15:1 And immediately, early-in-the-morning, the chief priests (with the elders and scribes) and the whole Sanhedrin having made *a consultation^A*, having bound Jesus, took *Him* away and handed *Him* over to Pilate. **2** And Pilate questioned Him, “Are **You** the King of the Jews?” And the *One*, having responded to him, says “**You** are saying^B *it*”. **3** And the chief priests were accusing Him *as to many things*. **4** And Pilate again was questioning Him, saying “Are You not answering anything? Look how many *things* they are accusing You”. **5** But Jesus no longer answered anything, so that Pilate *was* marveling. **6** Now at *the Feast*, he was [in the habit of] releasing *for* them one prisoner whom they were requesting. **7** And the *one* being called Barabbas had been bound with the rebels^C who had committed murder in the rebellion^D. **8** And having come up, the crowd began to ask *him to do* as he was [in the habit of] doing *for* them. **9** And Pilate responded to them, saying “Do you want me to release the King of the Jews *for* you?” **10** For he knew that the chief priests had handed Him over because of envy^E.

- A.** Or, plan. That is, having held a council meeting; or, having passed a resolution at such a meeting. **B.** See Mt 27:11. **C.** Or, revolutionaries, insurrectionists, rioters. **D.** Or, insurrection, revolt, riot, uprising. **E.** Or, jealousy.

¹¹ But the chief priests stirred-up the crowd in order that he might release Barabbas *for* them instead. ¹² And Pilate, again having responded, was saying *to* them “Then what do you want me to do *as to the One* whom you call the King of the Jews?” ¹³ And the *ones* cried-out again^A, “Crucify Him!” ¹⁴ But Pilate was saying *to* them, “What indeed^B did He do wrong?” But the *ones* cried out even more, “Crucify Him!” ¹⁵ And Pilate, wanting to do enough^C *for* the crowd, released Barabbas *for* them, and handed-over Jesus, having flogged^D *Him*, in order that He might be crucified.

Jesus Is Mocked, Beaten, Spit On, And Crucified

¹⁶ And the soldiers led Him away inside the palace (that is, *the Praetorium*^E). And they call together the whole [Roman] cohort^F. ¹⁷ And they dress Him in *a* purple^G cloak. And having woven *a* crown made-of-thorns, they set *it* on Him. ¹⁸ And they began to greet Him, “Hail^H, King of the Jews!” ¹⁹ And they were striking His head *with a* staff, and spitting-on Him. And while putting-down their

- A. This means the first cry is implied in v 11. Or, cried back. B. Or, Why? What did He do wrong? Pilate is incredulous. C. That is, to do what is sufficient to placate the crowd. D. Or, scourged. That is, whipped with a whip. This was common Roman practice before a crucifixion. E. See Mt 27:27. F. See Mt 27:27. G. That is, a Roman soldier’s cloak. H. Or, Greetings, Farewell. This was a common greeting.

knees, they were paying-homage to Him. ²⁰ And when they mocked Him, they stripped the purple cloak off Him and put His garments on Him. And they lead Him out in order that they might crucify Him. ²¹ And they press-into-service a certain one passing by, coming from the country— Simon, a Cyrenian^A, the father of Alexander and Rufus— in order that he might take up His cross. ²² And they bring Him to the Golgotha^B place, which being translated is “The Place of a Skull”. ²³ And they were giving wine^C having been mixed-with-myrrh to Him, but the One did not take it. ²⁴ And they crucify Him, and divide His garments among themselves, casting a lot for them to decide who should take what. ²⁵ And it was the third^D hour, and they crucified Him. ²⁶ And the inscription of His charge had been inscribed “The King of the Jews”. ²⁷ And they crucify two robbers^E with Him— one on the right side and one on His left side. ²⁸ ^F

The King of Israel Is Mocked While Hanging On The Cross

²⁹ And the ones passing by were blaspheming Him

- A. That is, from the city of Cyrene west of Egypt on the coast of Africa.
- B. See Mt 27:33. C: wine... -with-myrrh. This was to dull the senses.
- D. That is, 9 A.M. E. Or, insurrectionists. F. Some manuscripts add here, And the Scripture saying ‘And He was counted with the lawless ones’ was fulfilled.

while shaking their heads and saying, “Ha! The *One* tearing-down the temple and building *it* in three days—³⁰ save Yourself, having come down from the cross”.³¹ Likewise also the chief priests, mocking *Him* to one another with the scribes, were saying, “He saved others— Himself He is not able to save! ³² Let the Christ, the King of Israel, come down now from the cross that we may see and believe”. And the *ones* having been crucified with Him were reproaching Him.

Jesus Dies

³³ And having become *the* sixth hour, *a* darkness came over the whole land^A until *the* ninth hour.
³⁴ And *at* the ninth hour Jesus shouted *with a* loud voice, “Eloi, Eloi, lema sabachthani?”, which being translated is “My God, My God, for what *purpose* did You forsake^B Me?”³⁵ And some *of the ones* standing near, having heard, were saying “Look— He is calling Elijah”.³⁶ And someone— having run, and having filled *a* sponge of sour-wine^C, having put *it* on *a* stick^D— was giving-a-drink to Him, saying

A. Or, earth. **B.** Or, abandon, desert. Jesus is quoting Ps 22:1. **C.** Or, wine-vinegar (watered down). This was a favorite beverage of the soldiers and common people. **D.** Or, rod, staff, reed, branch.

"Leave *Him* alone. Let us see if Elijah comes to take *Him* down". ³⁷ And Jesus, having let-go *a* loud shout^A, expired^B.

The Curtain of The Temple Is Torn In Two

³⁸ And the curtain of the temple was torn^C in two from top to bottom. ³⁹ And the centurion standing-by from opposite Him, having seen that He expired in this manner, said "Truly this man was God's Son^D!"

Many Women Followers Watch At a Distance

⁴⁰ And women were also watching at *a* distance, among whom were both Mary the Magdalene^E and Mary the mother of James the little^F and Joses, and Salome^G— ⁴¹ who, when He was in Galilee, were following Him and serving Him— and many other women having come up with Him to Jerusalem.

- A.** The words Jesus shouted are recorded in Lk 23:46 and Jn 19:30. **B.** Or, breathed-out *His last*. **C.** See Mt 27:51. **D.** See Mt 27:54. **E.** That is, the one from Magdala, on the Sea of Galilee. **F.** That is, small; or, young. **G.** This may be the mother of James and John. See Mt 27:56.

*Joseph of Arimathea Lays Jesus In a Rock Tomb,
With The Women Watching*

⁴² And having already become evening^A, because it was Preparation^B day (that is, the-day-before-the-Sabbath), ⁴³ Joseph from Arimathea having come (*a* prominent council-member^C who also himself was waiting-for the kingdom of God), having become daring^D, went in to Pilate and asked-for the body of Jesus. ⁴⁴ But Pilate wondered whether He was dead by-this-time. And having summoned the centurion, he asked him whether He died already. ⁴⁵ And having come-to-know *it* from the centurion, he granted the corpse to Joseph. ⁴⁶ And having bought linen-cloth, having taken Him down, he wrapped *Him* in the linen cloth, and laid Him in *a* tomb which had been hewn out of rock. And he rolled *a* stone against^E the door of the tomb. ⁴⁷ And Mary the Magdalene and Mary the mother of Joses were observing where He had been laid.

Jesus Rises From The Dead. The Women Find The Tomb Empty
16:1 And the Sabbath having passed^F, Mary the Magdalene, and Mary the mother of James, and Salome bought spices in

- A.** That is, between 3 and 6 P.M., before the Sabbath began at dark. **B.** That is, Friday. **C.** That is, member of the Sanhedrin. **D.** Or, courageous, bold. **E.** Or, to, over, across, upon. **F.** That is, after sunset on Saturday night (as we call it).

order that having come, they might anoint Him. ² And very early-in-the-morning *on* the first *day of* the week, they come to the tomb— the sun having risen. ³ And they were saying to themselves, “Who will roll-away the stone from the door *of* the tomb *for us?*” ⁴ And having looked-up, they see that the stone has been rolled-away. For it was extremely large. ⁵ And having entered into the tomb, they saw *a* young-man sitting at the right, having been clothed-with *a* white robe. And they were alarmed. ⁶ But the *one* says to them, “Do not be alarmed. You are seeking Jesus from-Nazareth, the *One* having been crucified. He arose, He is not here. Look— the place where they laid Him! ⁷ But go, tell His disciples and Peter that ‘He is going-ahead-of you to Galilee. You will see Him there, just as He told you’ ”. ⁸ And having gone out, they fled from the tomb. For trembling and astonishment was holding them. And they said nothing *to* anyone, for they were fearing.

[Most Greek manuscripts have this “Long^A Ending” after verse 8, but two of the oldest omit it].

*Jesus Appears To Mary, Then To Two In The Country,
Then To The Eleven*

⁹ And [Jesus] having risen-up early-in-the-morning *on the first day of the week*, He appeared first to Mary the Magdalene, from whom He had cast-out seven demons.

¹⁰ That *one*, having gone, reported *it to the ones* having been with Him, while *they were* mourning and weeping.

¹¹ And-those-*ones*, having heard that He was alive and was seen by her, did not-believe^B *her*. ¹² And after these *things*, He appeared in *a different form* to two of them walking, while *they were* proceeding into *the country*.

¹³ And those *ones*, having gone, reported *it to* the rest. They did not even believe those *ones*. ¹⁴ And later He appeared to the eleven themselves while *they were* reclining-back [to eat]. And He reproached^C their unbelief and hardness-of-heart because they did not believe the *ones* having seen Him arisen.

- A. Some think Mark wrote this ending; others think another wrote it, perhaps at Mark's direction, after the last page of the manuscript was lost. B. Or, refused to believe. C. Or, reprimanded.

*Jesus Commissions His Followers**To Proclaim The Gospel To All Creation*

¹⁵ And He said *to* them, “Having gone into all the world, proclaim the good-news ^{to^A} all creation. ¹⁶ The *one* having believed and having been baptized will be saved. But the *one* having not-believed will be condemned.

¹⁷ And these signs will accompany^B the *ones* having believed: in My name they will cast-out demons, they will speak *in^C* new tongues^D, ¹⁸ and they will pick up snakes^E with *their* hands. And if they drink any deadly *thing*, it will by-no-means^F hurt^G them. They will lay hands on sick *ones*, and they will be well”.

Jesus Is Taken Up Into Heaven

¹⁹ So indeed the Lord Jesus, after *He* spoke *to* them, was taken-up into heaven and sat-down on *the* right side of God. ²⁰ And those *ones*, having gone-forth, proclaimed *it* everywhere, the Lord working-with *them* and confirming^H the word by the signs following-after^I *them*.

- A. Or, *in*. B. Or, closely follow, follow beside. C. Or, *with*. D. Or, languages. E. Compare Lk 10:19, Acts 28:3-6. F. Or, never. G. Or, harm, injure. H. Or, establishing, strengthening, making firm. I. Or, authenticating, confirming.

[A few Greek manuscripts have this “Short^A Ending” after verse 8, followed by the “long ending” above]

And they promptly reported all the *things* having been commanded *them* to the *ones* around Peter. And after these *things*, Jesus Himself also sent-forth the sacred and imperishable proclamation of eternal salvation through them, from *the* east and as-far-as *the* west. Amen.

- A. None consider this an original part of Mark’s gospel.

Luke

Introduction		1:1-4
A.	In the days of Herod, king of Judea, there was a priest, Zechariah, and his wife, Elizabeth	1:5
1.	Zechariah was told by an angel that Elizabeth would bear a son— John	1:5-25
2.	Mary was told by an angel that she would bear a Son by the Holy Spirit— Jesus	1:26-38
3.	Mary went to Elizabeth and stayed three months. They both praised God	1:39-56
4.	Elizabeth gave birth. Zechariah praised God. John lived in the desolate places	1:57-80
5.	Mary gave birth in Bethlehem. Shepherds rejoiced. Jesus was circumcised	2:1-21
6.	They brought Jesus to Jerusalem. Simeon and Anna praised God. They returned to Nazareth. The Child was growing and becoming strong. God's grace was upon Him	2:22-40
B.	When He was twelve, they found Jesus in His Father's temple, listening and questioning	2:41-52
C.	In the fifteenth year of Tiberius, John began to preach and baptize. Jesus was baptized	3:1-22
D.	Jesus was about thirty when He began His ministry. His genealogy and temptation	3:23-4:13

- E. Jesus returned to Galilee in the power of the Spirit and began teaching in their synagogues 4:14-15
1. At Nazareth, He read Isaiah and said, Today this Scripture is fulfilled, enraging them 4:16-30
 2. Jesus went to Capernaum and cast out a demon. At Simon's house, He healed many 4:31-43
 3. At the lake of Gennesaret, He taught from a boat, and led Simon to a great catch 4:44-5:11
 4. In one of the cities, Jesus healed a leper. News spread more. Large crowds came 5:12-16
 5. On one day He healed and forgave a paralytic. Pharisees objected. Which is easier? 5:17-26
 6. Jesus called Levi, a tax collector, and ate at his house. Pharisees objected. New wine 5:27-39
 7. Passing through grainfields, His disciples violated a Sabbath rule of the Pharisees 6:1-5
 8. On a Sabbath, He healed a man. Pharisees were enraged, and discussed what to do 6:6-11
 9. Jesus spent the night in prayer, then chose the twelve, healed and taught 6:12-49
 10. After He finished, He entered Capernaum and healed a centurion's slave 7:1-10
 11. Afterward, He proceeded to Nain and raised a widow's son from his coffin 7:11-17
 12. John the Baptist asked, Are You the One? Tell him what you see. Jesus spoke of John 7:18-35
 13. While eating with some Pharisees, a sinful woman anointed Him. They objected 7:36-50

14. Then He traveled from city to city. He spoke of the sower. His mother and brother 8:1-21
 15. Crossing the sea, Jesus calmed the winds and the water 8:22-25
 16. In the country of the Gerasenes, Jesus cast demons into a herd of pigs 8:26-39
 17. Returning, Jesus raised Jairus's daughter, healing a woman along the way 8:40-56
 18. He empowered and sent out the twelve. Herod hears. On their return, He fed 5000 9:1-17
 19. Who do the crowds say I am? Who do you say? Take up your cross and follow Me 9:18-27
 20. Eight days later, on a mountain with Peter, John, and James, He was transfigured 9:28-36
 21. On the next day, Jesus cast out a demon the disciples could not 9:37-43
 22. Jesus said to His disciples that He must be killed and raised. They did not understand 9:43-45
 23. His disciples argued over who was greatest. He said, the one who is least among you 9:46-50
- F. While the days were being fulfilled for His ascension, Jesus set His face to go to Jerusalem 9:51
1. Jesus sent ahead messengers, who were not welcomed by a village in Samaria 9:52-56
 2. While they were proceeding, Jesus responded to some wanting to follow Him 9:57-62

3. The Lord appoints and sends out 72 others, two by two 10:1
 - a. First Jesus empowers and instructs them 10:2-16
 - b. The 72 return rejoicing in their power. Jesus says, rejoice in your salvation instead 10:17-20
 - c. Jesus thanks God for revealing these things to children. Jesus reveals the Father 10:21-24
4. A Law-expert said, What must I do to inherit eternal life? The good Samaritan parable 10:25-37
5. Jesus stayed with Martha. Mary preferred to sit and listen, the good part 10:38-42
6. After He prayed, the disciples asked Jesus how to pray. He instructed them 11:1-13
7. Some said He cast out demons by Beelzebul. Others asked for a sign. He responds 11:14-36
8. At lunch, Jesus did not wash. They objected. He rebuked the Pharisees and lawyers 11:37-52
9. They plotted against Jesus, and myriads flocked to Him, in which circumstances 11:53-12:1
 - a. He taught His disciples. Beware of the Pharisees. Do not fear them. Confess Me 12:1-12
 - b. One said to settle a dispute. Who made Me your judge? Be rich toward God 12:13-21
 - c. Do not be anxious about life. Seek God's kingdom. Be ready 12:22-53
 - d. He said to the crowds, Judge the right thing for yourselves. Repent or perish 12:54-13:9

10. Jesus healed a woman on the Sabbath.
The official objected. Jesus rebuked him 13:10-21
11. One asked, Are there few being saved?
He said, Strive to enter by the narrow door 13:22-30
12. Some Pharisees said, Herod wants to kill You.
Jesus mourned the fate of Jerusalem 13:31-35
13. Jesus healed a man on the Sabbath at a Pharisee's house 14:1-6
 - a. Jesus says to the invited, Humble yourselves, and wait on the one who invited you 14:7-11
 - b. Jesus says to the host, Serve those who cannot repay 14:12-14
 - c. When the invited refuse to attend God's banquet, the outcasts are welcomed 14:15-24
14. Jesus said to the crowds, Whoever does not carry his own cross cannot be My disciple 14:25-35
15. Tax collectors and sinners drew near to hear, and Pharisees grumbled about them 15:1-2
 - a. Jesus told them of the lost sheep and coin. God seeks the lost, rejoices in repentance 15:3-10
 - b. The parable of the two sons— the wild living son and his unloving brother 15:11-32
 - c. Jesus spoke to the disciples about money. Invest it in your eternal dwellings 16:1-13
 - d. The Pharisees sneered at all this. Jesus told them the parable of Lazarus 16:14-31

- e. Jesus warned about causes of falling.
Rebuke and forgive your brother 17:1-4
 - f. The apostles ask for more faith. Jesus said the
smallest amount is enough 17:5-10
16. While proceeding, Jesus healed ten lepers. One
came back to thank Him 17:11-19
17. Jesus is asked when the kingdom of God is coming.
The kingdom is within you 17:20-21
- a. You will desire to see that day, and you will
not. It will come like lightning 17:22-25
 - b. It will be like the days of Noah and Lot: life
will be going on as usual 17:26-37
 - c. So pray and do not lose heart. God will
avenge His people 18:1-8
18. Jesus told a parable for ones trusting in
themselves— the Pharisee and the tax collector 18:9-14
19. They also were bringing Him babies. You must
receive the kingdom like a child 18:15-17
20. A rich ruler said, What shall I do to inherit
eternal life? Sell all, be following Me 18:18-30
21. Jesus said to the twelve, I will be killed and raised
again. They did not understand 18:31-34
22. Drawing near to Jericho, Jesus healed a blind man 18:35-43
23. Jesus stayed in Jericho with Zacchaeus. Because
they supposed the kingdom would come
immediately, He told a parable about servants
investing the master's resources 19:1-27

- G. Having said these things, Jesus was proceeding ahead, going up to Jerusalem 19:28
1. The disciples get Jesus a colt. The crowds said, Blessed is the King. The Pharisees objected. Jesus wept over Jerusalem. You did not recognize your time of visitation 19:29-44
 2. Jesus entered the temple and drove out the sellers. And He was teaching daily 19:45-48
 3. On one day, the priests asked, By what authority do you do these things? The parable of the vine-growers who killed the owner's son. The vineyard will be taken away 20:1-19
 4. They sent spies to try to trap Him. Is it lawful to pay tributes to Caesar? 20:20-26
 5. Some Sadducees questioned Him. In the resurrection, whose wife is she? 20:27-40
 6. Jesus said to them, How is it that they say the Christ is David's son? 20:41-44
 7. While all were listening, Jesus warned His disciples to beware of the scribes 20:45-47
 8. Jesus saw a widow giving her offering. She gave more than all 21:1-4
 9. Jesus says the temple will be destroyed. When will it happen? And what will be the sign? 21:5-7
 - a. Don't be deceived by false Christs or frightened by disturbances 21:8-9
 - b. Then He said, There will be wars and disasters, and great signs from heaven 21:10-11

- c. But before all this, you will be persecuted for My name 21:12-19
 - d. When You see Jerusalem surrounded, flee. These are days of vengeance 21:20-24
 - e. There will be signs in heaven and on earth. Then I will come in great glory 21:25-28
 - f. The parable of the fig tree: When it puts forth leaves, summer is near 21:29-33
 - g. It will come suddenly. Keep alert, and pray that you may be able to escape 21:34-36
10. Jesus taught during the day, but would go out at night to the Mount of Olives 21:37-38
- H. Now Passover was drawing near. And the priests sought how to kill Him 22:1-2
- 1. Satan entered Judas, and he plotted with the priests to betray Jesus 22:3-6
 - 2. Jesus sends Peter and John to find the place where they will eat the Passover 22:7-13
 - a. During the Passover meal, Jesus gives the bread and cup a new meaning 22:14-23
 - b. The disciples argue over who is greater. Jesus predicts Peter's denial 22:24-34
 - c. Jesus tells the disciples to prepare for changed circumstances 22:35-38

3. They went to the Mount of Olives. Jesus prayed.
Judas kissed Him. He is arrested 22:39-53
 4. They led Him to the house of the high priest.
Peter followed, and denied Him 22:54-65
 5. When it became day, the elders assembled and condemned Him 22:66-71
 6. They all led Him before Pilate, who found no guilt in Him. He sent Him to Herod 23:1-7
 7. Herod questioned Him, but He did not answer.
He mocked Him and returned Him 22:8-12
 8. Pilate tried to release Him three times, and then handed Him over to their will 22:13-25
 9. They led Him away and crucified Him. They mocked Him. Jesus expired 23:26-49
 10. Joseph of Arimathea asked for the body, and placed it in a tomb 23:50-54
- I. Having closely followed, the women looked at the tomb and how His body was laid. And they rested on the Sabbath, but then went to the tomb. Angels said He was raised 23:55-24:8
1. They reported these things to the eleven. They did not believe. Peter ran to see 24:9-12
 2. That day, two were on the road to Emmaus. Jesus spoke with them and revealed Himself 24:13-32
 3. That night, the two returned to the eleven in Jerusalem. The Lord appeared to them all 24:33-45

4. Jesus said, You are witnesses. Wait in Jerusalem for power 24:46-49
5. Jesus led them outside near Bethany. He blessed them, and went up into heaven 24:50-53

1:1 In-as-much-as many undertook^A to compile *a* narrative about the things having been fulfilled^B among us, ²just as the eyewitnesses from *the first*^C and *ones* having become servants of the word handed-down to us, ³it seemed *good* to me also, having closely-followed^D everything carefully from-the-beginning^E, to write *it for* you in-order, most-excellent Theophilus, ⁴in order that you may fully-know the certainty of *the* things about which you were instructed.

The Birth of John And Jesus

5 In the days of Herod^F, king of Judea:

*There Was a Priest Named Zechariah
Whose Wife Elizabeth Was Barren*

There was *a* certain priest— Zechariah *by name*, from *the division of Abijah*— and *a wife for him* from the daughters of Aaron. And her name *was* Elizabeth. ⁶And they were both righteous *ones* in the sight of God, walking in all the commandments and regulations of the Lord *as blameless*^G *ones*. ⁷And there was not *a child for* them, because Elizabeth was barren. And they were both advanced in their days.

- A.** Or, set-*their-hand*. **B.** Or, accomplished. **C.** That is, the beginning of Christ's ministry. **D.** Or, accurately-traced. **E.** That is, from before John's birth. **F.** See Mt 2:1. **G.** Or, faultless.

*During His Temple Service,
an Angel Tells Him Elizabeth Will Bear a Son*

⁸ And it came about during his serving-as-priest before God in the order of his division, ⁹ that according to the custom^A of the priestly-office, he obtained-by-lot *that he might offer-incense^B*, [after] having entered into the temple of the Lord. ¹⁰ And the whole assembly of the people was praying outside at the hour of the offering of incense. ¹¹ And an angel of the Lord appeared to him, standing on the right side of the altar of incense. ¹² And having seen him, Zechariah was frightened, and fear fell upon him. ¹³ But the angel said to him, “Do not be fearing, Zechariah, because your prayer was heard. And your wife Elizabeth will bear you a son, and you shall call his name John. ¹⁴ And there will be joy and gladness for you. And many will rejoice over his birth. ¹⁵ For he will be great in the sight of the Lord, and he will never drink wine and fermented-drink^C, and he will be filled with the Holy Spirit while still of^D his mother’s womb, ¹⁶ and he will turn-back

- A. That is, the custom of casting lots to see who would perform this duty.
B. That is, offer it inside the Holy Place, a once in a lifetime event for a priest. C. That is, alcoholic beverages made from things other than grapes. D. Or, from. That is, still in the womb; or, still a newborn baby.

many of the sons of Israel to the Lord their God.

17 And he will go-ahead before Him in the spirit and power of Elijah to turn-back^A the hearts of fathers to their children, and to turn back disobedient ones with^B the understanding^C of righteous ones, to prepare a people having been made-ready for the Lord". **18** And Zechariah said to the angel, "Based-on what shall I know this? For I am an old-man, and my wife is advanced in her days". **19** And having responded, the angel said to him, "I am Gabriel, the one standing in the presence of God. And I was sent forth to speak to you, and to announce these things as-good-news to you. **20** And behold— you shall be silent and not able to speak until which day these things take place, because you did not believe my words, which will be fulfilled in their proper-time".

21 And the people were waiting for Zechariah. And they were wondering during his delaying in the temple. **22** And having come out, he was not able to speak to them. And they realized that he had seen a vision in the temple. And he was motioning to them and continuing to be mute.

A: turn back the hearts... children. See Mal 4:5-6. **B.** Or, by means of.
C. Or, way-of-thinking.

Elizabeth Conceives And Hides It For Five Months

²³ And it came about that when the days of his service were fulfilled, he went to his house. ²⁴ And after these days, Elizabeth his wife conceived. And she was concealing herself *for* five months, saying ²⁵that “Thus *the* Lord has done *for* me in *the* days *in* which He looked-upon *me* to take-away my reproach among people”.

*In The Sixth Month, an Angel Appears To Mary,
a Virgin Promised In Marriage To Joseph*

²⁶ Now in the sixth month, the angel Gabriel was sent-forth from God to *a city of Galilee* for which *the name was Nazareth*, ²⁷to *a virgin* having been promised-in-marriage^A to *a man* for whom *the name was Joseph*, from *the house of David*. And the name *of the virgin was Mary*. ²⁸ And having come-in to^B her, he said, “Greetings, favored *one!* The Lord *is* with you”. ²⁹ But the *one* was very-troubled at the statement, and was pondering what-kind-of greeting this might be.

*The Angel Tells Mary She Will Give Birth To a Son—
Jesus, The Son of God*

³⁰ And the angel said to her, “Do not be fearing,

- A. That is, by her parents, according to the custom of that day. B. That is, come into her house.

Mary. For you found favor^A with God. ³¹ And behold— you will conceive in *your* womb and give-birth to *a* son. And you shall call His name Jesus. ³²This *One* will be great, and will be called ‘Son of the Most-High’. And *the* Lord God will give Him the throne of David, His father. ³³And He will reign^B over the house of Jacob forever. And there will not be *an* end of His kingdom”. ³⁴And Mary said to the angel, “How will this happen, since I am not knowing^C *a* man?” ³⁵And having responded, the angel said to her, “*The* Holy Spirit will come upon you, and *the* power of the Most-High will overshadow you. For this reason^D also the Holy *Child* being born will be called God’s Son. ³⁶And behold— Elizabeth your relative also herself has conceived *a* son in her old age. And this is *the* sixth month *for* her, the *one* being called barren, ³⁷because no word^E from God will be impossible”. ³⁸And Mary said, “Behold the slave of *the* Lord. May it be done to me according to your word”. And the angel departed from her.

Mary Goes To See Elizabeth

³⁹And having arisen during these days, Mary proceeded

A. Or, grace. **B.** Or, be king. **C.** That is, having sexual relations with. **D.** That is, because God will be the child’s father. **E.** Or, no thing.

to the hill country with haste, to a city of Judah, ⁴⁰ and entered into the house of Zechariah, and greeted Elizabeth. ⁴¹ And it came about that when Elizabeth heard the greeting of Mary, the baby leaped^A in her womb.

*Elizabeth Recognizes Mary
As The Mother of Her Lord*

And Elizabeth was filled^B with the Holy Spirit, ⁴² and exclaimed with a loud shout and said, “You are blessed^C among women, and blessed is the fruit of your womb. ⁴³ And why^D has this happened to me—that the mother of my Lord should come to me? ⁴⁴ For behold— when the sound of your greeting came-to-be in my ears, the baby leaped with gladness in my womb. ⁴⁵ And blessed^E is she having believed that^F there will be a fulfillment to the things having been spoken to her from the Lord”.

Mary Rejoices Over God Her Savior

⁴⁶ And Mary said, “My soul magnifies^G the Lord,

- A. Or, leaped-for-joy. B. This is how Elizabeth knew the things she says next. C. That is, blessed by God. D. Or, from where, how. E. Or, fortunate, happy. F. Or, because. G. In Latin, this word is *Magnificat*, which has become a name for this ‘magnification’ of God by Mary.

⁴⁷ and my spirit rejoiced-greatly over God my Savior.
⁴⁸ Because He looked-upon^A the lowliness^B of His slave, for behold— from now *on*, all generations will consider me blessed^C, ⁴⁹ because the Powerful One did great *things for* me. And His name *is* holy. ⁵⁰ And His mercy to generations and generations *is on* the *ones* fearing Him. ⁵¹ He did *a* mighty-deed^D with His arm. He scattered *ones* proud^E *in the thought^F* of their heart. ⁵² He brought-down rulers from *their* thrones, and lifted-up lowly *ones*. ⁵³ He filled *ones* being hungry with good *things*, and sent *ones* being rich away empty. ⁵⁴ He helped Israel His servant so *that He might remember^G* mercy, ⁵⁵ just as He spoke to our fathers— *to Abraham, and to his seed forever*". ⁵⁶ And Mary stayed with her about three months, and returned to her house.

*Elizabeth Bears a Son, Who Is Named John.
People Wonder What This Child Will Be*

⁵⁷ Now *for* Elizabeth, the time was fulfilled *that she might give-birth*, and she bore *a son*. ⁵⁸ And the neighbors and her relatives heard that *the Lord magnified His mercy*

- A.** That is, with favor. **B.** That is, humble status. **C.** Or, fortunate. That is, a most fortunate recipient of God's favor. **D.** Or, showed strength, defined by what follows. **E.** Or, arrogant, haughty. **F.** Or, way of thinking. **G.** Or, keep-in-mind.

with her, and they were rejoicing-with her. ⁵⁹ And it came about *that* on the eighth day they came to circumcise the child. And they^A were calling^B him Zechariah, on the basis of the name of his father. ⁶⁰ And having responded, his mother said, “No! Instead he will be called John”. ⁶¹ And they said to her that “There is no one from your relatives who is called *by* this name”. ⁶² And they were motioning *to* his father *as to* what he would wish him to be called. ⁶³ And having asked-for a tablet, he wrote, saying “John is his name”. And they all marveled. ⁶⁴ And at-once his mouth **was opened**, and his tongue *loosed*. And he was speaking, blessing God. ⁶⁵ And awe came over all the *ones* living around them. And all these things were being talked-over in the whole hill country of Judea. ⁶⁶ And all the *ones* having heard *it* put *these matters* in their heart, saying, “What then will this child be?” For^C indeed, *the hand of the Lord* was with him.

Zechariah Prophesies

That John Will Prepare The Way For The Messiah

⁶⁷ And Zechariah, his father, was filled *with* the Holy Spirit and prophesied, saying ⁶⁸ “Blessed be the Lord God^D of Israel, because He visited *us* and

- A. That is, the people at the ceremony. B. Or, were *going to* call. C. This may be part of the quote, and refer to the circumstances of John’s birth. Or, this may be Luke’s comment. D. Or, *the* Lord, the God of Israel.

accomplished^A redemption *for* His people, ⁶⁹ and raised-up *a horn of salvation for us in the house of David* His servant (⁷⁰ just as He spoke through *the mouth of His holy prophets from the past age^B*), ⁷¹ a salvation from our enemies and from *the hand of all the ones hating us*, ⁷² *so as to show mercy to^C* our fathers and remember^D His holy covenant (⁷³ *the oath which He swore to Abraham our father*)— *that He might grant to us that* ⁷⁴ having been delivered from *the hand of our enemies, we might be serving^E* Him **fearlessly** ⁷⁵ in holiness and righteousness before Him *for all our days.* ⁷⁶ And indeed **you**, child, will be called *a prophet of the Most-High.* For you will go before *the Lord so as to prepare His ways^F*, ⁷⁷ *that you might give^G* His people *the knowledge of salvation by the forgiveness of their sins* ⁷⁸ because of *the deep-feelings-of mercy of our God, with which^H the rising^I Sun from on-high will visit us* ⁷⁹ *so as*

- A.** Or, brought about. Zechariah is speaking prophetically. **B.** Or, from long-ago, from *of old*. **C.** That is, by at last carrying out His promises to them. **D.** That is, be mindful of the covenant He swore to them. In Gen 22:16-18 God swore that all nations of the earth would be blessed in Abraham. **E.** Or, worshiping. **F.** Or, paths. **G.** That is, through the One coming after you. **H.** This is plural, referring either to deep-feelings of mercy, or to salvation, forgiveness, and deep-feelings of mercy. **I.** Or, *the rising Star; or, the Dawn.* That is, the Messiah, alluding to Mal 4:2.

to shine-upon the *ones* sitting in darkness and a shadow of death, *that He might direct^A* our feet into the way of peace".

John Remains In Seclusion

Until His Public Appearance To Israel

80 And the child was growing and becoming-strong in spirit. And he was in the desolate places until the day of his public-appearance^B to Israel.

Mary Gives Birth In Bethlehem, Where She And Joseph Went Because of The Roman Census

2:1 Now it came about during those days *that a decree went out from Caesar Augustus^C that all the world should be registered^D.* **2** This first^E registration took place while Quirinius was being-governor of Syria. **3** And they were all going to register-themselves^F— each one to his own city^G. **4** And Joseph also went up from Galilee, out of the city of Nazareth, to Judea, to the city of David, which is called Bethlehem— because of his being from the

A. Or, lead, guide. **B.** Or, manifestation. **C.** This Roman emperor, also known as Octavian, ruled from 27 B.C to A.D. 14. **D.** Or, enrolled, listed on a census roll. **E.** Or, This was the first registration while. This was in about 4 B.C. A second, or a finishing of this first one, took place in A.D. 6, and is mentioned in Act 5:37. **F.** Or, be registered. **G.** This indicates Herod was conducting the census according to Jewish customs.

house and family of David—⁵ so as to register *himself* with Mary, the *one* having been promised-in-marriage to him, being pregnant. ⁶ And it came about during their being there *that* the days were fulfilled *that* she *might* give-birth. ⁷ And she gave birth to her firstborn son. And she wrapped Him in swaddling-cloths^A, and laid Him in a manger^B, because there was not a place for them in the inn.

*Angels Announce The Birth of The Savior
To Shepherds In The Field*

⁸ And shepherds were in the same region, living-in-the-fields and watching over their flock for watches of the night. ⁹ And an angel of the Lord stood near them, and the glory of the Lord shined around them, and they feared a great fear. ¹⁰ And the angel said to them, “Do not be fearing. For behold— I am announcing-as-good-news to you a great joy which will be for all the people, ¹¹ because^C a Savior was born for you today in the city of David, Who is Christ the Lord. ¹² And this will be the sign for you: you will find a baby having been wrapped in swaddling cloths and lying in a manger”. ¹³ And suddenly a

- A. That is, bands of cloth. B. That is, an animal feeding trough in a stall or stable, as in 13:15. C. Or, that.

multitude of the heavenly host was with the angel, praising God and saying, ¹⁴ “Glory to God in the highest [heavens]. And peace on earth among people of ^A [His] good-will^B”. ¹⁵ And it came about that when the angels departed from them into heaven, the shepherds were saying to one another, “Let us go now to Bethlehem and see this thing having taken place which the Lord made-known to us”. ¹⁶ And they came, having hurried, and found both Mary and Joseph, and the baby lying in the manger. ¹⁷ And having seen Him, they made-known about the thing having been spoken to them about this Child. ¹⁸ And all the ones having heard it marveled about the things having been spoken to them by the shepherds. ¹⁹ But Mary was preserving^C all these things, pondering them in her heart. ²⁰ And the shepherds returned, glorifying and praising God for everything which they heard and saw, just as it was spoken to them.

His Name Is Called Jesus

²¹ And when eight days were fulfilled that they might

- A. That is, people who are recipients or objects of His good-will, people with whom He is pleased; or, people characterized by good-will toward God. Some manuscripts say ‘earth, good-will among people’. B. Or, good-pleasure, favor. C. Or, treasuring-up, holding in memory.

circumcise Him, His name was indeed called Jesus—the *name* having been named by the angel before^A He was conceived in the womb.

*The Parents Bring Jesus To The Temple
To Redeem Him Before The Lord*

²² And when the days of their purification according to the Law of Moses were fulfilled^B, they brought Him up to Jerusalem so as to present *Him* to the Lord ²³ just as it has been written in *the Law of the Lord* [in Ex 13:2], that “every male opening *the womb* shall be called holy to the Lord”; ²⁴ and *that she might* give a sacrifice in accordance with the *thing* having been said in the Law of the Lord [in Lev 12:8]: “*a pair of turtledoves or two young ones of pigeons*”.

*Simeon Recognizes The Child As The Messiah,
But a Sword Will Pierce Mary's Soul*

²⁵ And behold— a man was in Jerusalem for whom *the name was* Simeon. And this man *was* righteous and reverent^C, waiting-for *the consolation of Israel*. And *the Holy Spirit was upon him*. ²⁶ And it had been revealed to him by the Holy Spirit *that he would not*

A. In other words, the Child’s Father chose His name. **B.** That is, after 33 more days, Lev 12:1-8. **C.** Or, God-fearing, devout.

see death before he would see the Christ *of the Lord*. ²⁷ And he came in the Spirit into the temple. And at the parents bringing-in the child Jesus *that they might do for Him according to the thing^A* having become-a-custom *from the Law*, ²⁸ **he** also took Him into *his* arms. And he blessed God, and said, ²⁹ “Now You are releasing Your slave in peace in accordance with Your word, Master, ³⁰ because my eyes saw Your salvation ³¹ which You prepared in the presence *of* all the peoples— ³² *the* light for *the* revelation *of* the Gentiles, and *the* glory of Your people Israel”. ³³ And His father and mother were marveling at the *things* being spoken about Him. ³⁴ And Simeon blessed them, and said to Mary His mother, “Behold— this *One* is appointed^B for^C *the* falling and rising *of* many in Israel, and for^D *a* sign being spoken-against^E— ³⁵ and indeed *a* sword will pierce the soul *of* you yourself— so that *the* thoughts of many hearts may be revealed”.

Anna The Prophet Thanks God For the Child

³⁶ And there was Anna— *a* prophet, *a* daughter of Phanuel, from *the* tribe *of* Asher. This *one* was

- A.** Luke is referring to the practice in v 23. **B.** Or, destined. **C.** That is, for the purpose of causing a fall. **D.** That is, for the purpose of becoming a sign. **E.** Or, opposed, contradicted.

advanced in *her* many days, having lived with a husband seven years from her virginity,³⁷ and herself *being a widow* up-to^A eighty four years, who was not departing *from* the temple, serving^B night and day *with* fastings and prayers.³⁸ And having come-upon *them* at the very hour, she was returning-thanks to God, and was speaking about Him *to* all the *ones* waiting for *the* redemption of Jerusalem.

The Family Returns To Nazareth In Galilee

³⁹ And when they finished all the *things* according to the Law of the Lord, they returned to Galilee— to their *own* city, Nazareth. ⁴⁰ And the Child was growing and becoming strong, while being filled *with* wisdom. And *the* grace of God was upon Him.

In Jerusalem At Age Twelve,

Jesus Stays Behind When His Parents Leave For Home

⁴¹ And His parents were going to Jerusalem yearly *for* the Feast of the Passover. ⁴² And when He became twelve years *old*— they going up in accordance with the custom of the Feast, ⁴³ and having completed the days— during their

A. Or, until. That is, until her 84th year; or, for 84 years after becoming a widow. B. Or, worshiping.

returning, the boy Jesus stayed-behind in Jerusalem. And His parents did not know *it*, ⁴⁴ but having thought *that* He was in the caravan^A, they went *a* day's journey. And they were searching-for Him among the relatives and the acquaintances. ⁴⁵ And not having found *Him*, they returned to Jerusalem, searching-for Him.

Jesus Is Found In The Temple

Listening To And Questioning The Teachers

⁴⁶ And it came about after three days *that* they found Him in the temple, sitting in *the* midst of the teachers, both listening-to them and questioning them. ⁴⁷ And all the *ones* listening-to Him were astonished at *His* understanding and His answers. ⁴⁸ And having seen Him, they were astounded. And His mother said to Him, "Child, why did you do^B us like this? Behold— Your father and I were looking-for You, while suffering-pain". ⁴⁹ And He said to them, "Why *is it* that you were looking-for Me? Did you not know that I must be in^C the *things* of My^D Father? ⁵⁰ And **they** did not understand the thing which He spoke to them. ⁵¹ And He went down with

- A. Or, travel-group. B. Or, act toward us. C. That is, engaged in the interests or business of My Father (answering the stated 'Why' question); or, located in the possessions or house of My Father (answering the implied 'Where' question). D. Note the contrast with 'your father' in v 48.

them, and came to Nazareth, and was being subject to them. And His mother was keeping all *these* things in her heart. ⁵² And Jesus was advancing in wisdom and stature, and *in* favor with God and people.

In The Fifteenth Year of Tiberius, John Is Sent Out By God

3:1 Now in the fifteenth^A year of the government of Tiberius^B Caesar— Pontius Pilate^C being-governor of Judea, and Herod^D being-tetrarch^E of Galilee, and Philip^F his brother being tetrarch of the region of Ituraea and Trachonitis, and Lysanias being tetrarch of Abilene, ² in-the-time-of the high priest Annas and Caiaphas— *the word of God came to^G John, the son of Zechariah, in the wilderness.*

*John Proclaims a Baptism of Repentance,
In Fulfillment of Isaiah*

³ And he went into all the surrounding-region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, ⁴ as it has been written in the book

- A.** This points to a year between A.D. 26 and 29. **B.** He was the Roman emperor from A.D. 14 to 37. **C.** He was the fifth Roman prefect (a military officer put in charge of a district to maintain order) of Judea, serving from A.D. 26 to 36. **D.** That is, Herod Antipas. See Mt 14:1. **E.** That is, being-governor, appointed by Rome. **F.** This Philip II was a half-brother of Herod Antipas. His capital was Philip's Caesarea (seen in Mt 16:13). He reigned from 4 B.C. to A.D. 34. **G.** Or, upon.

of the words of Isaiah the prophet [in Isa 40:3-5], “A voice of one shouting in the wilderness: ‘Prepare the way of the Lord; be making His paths straight. ⁵ Every valley will be filled and every mountain and hill will be made-low. And the crooked paths will become straight, and the rough will become smooth paths. ⁶ And all flesh will see the salvation of God’”. ⁷ Therefore he was saying to the crowds coming out to be baptized by him, “Brood of vipers— who showed^A you to flee from the coming wrath? ⁸ Therefore produce fruits worthy of repentance. And do not begin to say within^B yourselves, ‘We have Abraham as our father’. For I say to you that God is able to raise-up children for Abraham from these stones! ⁹ And indeed the axe is already lying^C at the root of the trees. Therefore every tree not producing good fruit is cut down and thrown into the fire”.

The People Ask John What They Should Do To Produce Fruit Worthy of Repentance

¹⁰ And the crowds were questioning him, saying, “What then should we do?” ¹¹ And having responded, he was saying to them, “Let the one having two tunics^D give to the one not having, and

A. Or, indicated to, warned. **B.** Or, among. **C.** Or, being laid. **D.** That is, undergarments.

let the *one* having food be doing likewise". ¹² And tax collectors also came to be baptized. And they said to him, "Teacher, what should we do?" ¹³ And the *one* said to them, "Be collecting nothing more than the *amount* having been commanded". ¹⁴ And *ones* serving-as-soldiers also were questioning him, saying, "And us, what should we do?" And he said to them, "Do not violently-extort^A anyone, nor extort-with-false-charges. And be content *with* your wages^B".

*John Says One More Powerful Is Coming,
Who Will Baptize With The Spirit And Fire*

¹⁵ And while the populace *was* waiting-in-expectation and all *were* pondering in their hearts about John— if perhaps **he** might be the Christ— ¹⁶ John responded, saying *to* everyone, "I am baptizing you *with*^C water, but the *One* more powerful *than* me is coming, *of* Whom I am not fit to untie the strap *of* His sandals. **He** will baptize you *with*^D *the* Holy Spirit and fire^E— ¹⁷ Whose winnowing-tool *is* in His hand *so as* to clean-out^F His threshing floor and gather the wheat into His barn; but He will burn up the chaff *with an* inextinguishable fire".

- A.** That is, threaten or use violence to get money from citizens. **B.** Or, rations. **C.** Or, *in*. **D.** Or, *in*. **E.** See Mt 3:11. **F.** That is, by separating the threshings into wheat and chaff, and taking each to their destinations.

¹⁸ So indeed, while also exhorting many other *things*, he was announcing-good-news-to the people.

Herod Locked Up John In Prison

¹⁹ But Herod the tetrarch— while being rebuked^A by him concerning Herodias^B, the wife of his brother, and concerning all *the evil things* which Herod did—

²⁰ also added this to everything: he also locked-up John in prison.

Jesus Was Baptized When All The People Were Baptized

²¹ And it came about when^C all the people were baptized, Jesus also having been baptized and praying, *that* the heaven was opened ²² and the Holy Spirit descended upon Him *in a* bodily form like^D a dove, and *a* voice came from heaven: “**You** are My beloved Son. With You I was^E well-pleased”.

At About Age Thirty, Jesus Begins His Ministry

²³ And Jesus Himself was, [when] beginning *His ministry*, about thirty years *old*, being *a* son, as it was being supposed, *of Joseph, the son of Heli,* ²⁴ *the son of Matthat, the son of*

A. Or, exposed. **B.** See Mt 14:3. **C.** That is, at the period of time when all the people were baptized. **D.** That is, having a body with an outward appearance similar to a dove. **E.** Or, am well pleased. See Mt 3:17.

Levi, the *son of* Melchi, the *son of* Jannai, the *son of* Joseph,
²⁵ the *son of* Mattathias, the *son of* Amos, the *son of* Nahum,
the *son of* Hesli, the *son of* Naggai, ²⁶ the *son of* Maath, the
son of Mattathias, the *son of* Semein, the *son of* Josech, the
son of Joda, ²⁷ the *son of* Joanan, the *son of* Rhesa, the *son of*
Zerubbabel, the *son of* Shealtiel, the *son of* Neri, ²⁸ the *son of*
Melchi, the *son of* Addi, the *son of* Cosam, the *son of*
Elmadam, the *son of* Er, ²⁹ the *son of* Joshua, the *son of* Eliezer,
the *son of* Jorim, the *son of* Matthat, the *son of* Levi, ³⁰ the
son of Simeon, the *son of* Judah, the *son of* Joseph, the *son of*
Jonam, the *son of* Eliakim, ³¹ the *son of* Melea, the *son of*
Menna, the *son of* Mattatha, the *son of* Nathan, the *son of*
David, ³² the *son of* Jesse, the *son of* Obed, the *son of* Boaz,
the *son of* Sala, the *son of* Nahshon, ³³ the *son of* Aminadab,
the *son of* Admin, the *son of* Arni, the *son of* Hezron, the *son of*
Perez, the *son of* Judah, ³⁴ the *son of* Jacob, the *son of* Isaac,
the *son of* Abraham, the *son of* Terah, the *son of* Nahor, ³⁵ the
son of Serug, the *son of* Reu, the *son of* Peleg, the *son of*
Heber, the *son of* Shelah, ³⁶ the *son of* Cainan, the *son of*
Arphaxad, the *son of* Shem, the *son of* Noah, the *son of*
Lamech, ³⁷ the *son of* Methuselah, the *son of* Enoch, the *son of*
Jared, the *son of* Mahalaleel, the *son of* Cainan, ³⁸ the *son of*
Enosh, the *son of* Seth, the *son of* Adam, the *son of* God.

*In The Wilderness, Jesus Is Tempted By Satan
To Act Contrary To His Father's Will*

4:1 And Jesus, full of the Holy Spirit, returned from the Jordan. And He was being led in the Spirit in the wilderness ²for forty days while being tempted by the devil. And He did not eat anything during those days. And they having been completed, He was hungry. ³And the devil said to Him, “If You are^A God’s **Son**, say^B to this stone that it should become bread”. ⁴And Jesus responded to him, “It has been written [in Deut 8:3] that ‘Mankind^C shall not live on bread alone’ ”. ⁵And having led Him up, he showed Him all the kingdoms of the world in a moment of time. ⁶And the devil said to Him, “I will give You all this authority and their glory, because it has been handed-over to me, and I give it to whomever I wish. ⁷Therefore if **You** worship before me, it will all be Yours”. ⁸And having responded, Jesus said to him “It has been written [in Deut 6:13], ‘You shall worship the Lord your God, and serve Him only’ ”. ⁹And he led Him into Jerusalem and stood *Him* on the pinnacle of the temple. And he said to Him, “If You are God’s **Son**, throw Yourself down from here. ¹⁰For it has been written [in Ps 91:11] that ‘He will command His angels

- A.** That is, Assuming You are, as God said in 3:22. **B.** That is, prove it by exercising Your creative power. **C.** Or, The man, The person, Man, Humankind.

concerning You *that they might* protect You', ¹¹ and [in Ps 91:12] that 'They will lift You up on *their* hands that You may not ever strike Your foot against *a* stone' ". ¹² And having responded, Jesus said *to* him that "It has been said [in Deut 6:16], 'You shall not put *the* Lord your God to the test' ". ¹³ And having completed every temptation, the devil departed from Him until *an* opportune-time.

Jesus Returns To Galilee

And Begins Teaching In Their Synagogues

¹⁴ And Jesus returned to Galilee in the power *of* the Spirit. And news about Him went out throughout the whole surrounding-region. ¹⁵ And **He** was teaching in their synagogues, while being glorified by all.

Jesus Comes To Nazareth

And Reads Isaiah 61:1-2 In The Synagogue

¹⁶ And He came to Nazareth, where He had been brought-up. And in accordance with the *thing* having become-a-custom *with* him, He entered into the synagogue on the day *of* the Sabbath, and stood up to read. ¹⁷ And *the* scroll of the prophet Isaiah was given to Him. And having unrolled the scroll, He found the place where it had been written [in Isa 61:1-2]: ¹⁸ "*The Spirit of the Lord is upon Me, because of which He anointed Me*

to announce-good-news *to poor ones*. He has sent me out to proclaim *a release to captives and recovery-of-sight to blind ones*, to send-out with *a release ones having been broken^A*, ¹⁹ to proclaim *the acceptable^B year of the Lord*". ²⁰ And having rolled up the scroll, having given *it* back *to* the attendant, He sat-down^C. And the eyes *of* everyone in the synagogue were looking-intently *at* Him.

Jesus Says: Today This Scripture Is Fulfilled In Your Ears. They Drive Him Out

²¹ And He began to say *to* them that "Today this Scripture has been fulfilled in your ears". ²² And they all were^D testifying *concerning* Him, and marveling at the words *of^E* grace proceeding from His mouth. And they were saying, "Is not this *One* Joseph's son?" ²³ And He said to them, "You will surely speak this proverb *to* Me: 'Physician, cure yourself'. Do also here in your hometown all-that we heard having taken place in Capernaum". ²⁴ But He said, "Truly I say *to* you that no prophet is acceptable^F in

A. Or, shattered, whether in spirit or body; and thus, oppressed. **B.** Or, favorable, welcome. It is the Lord's favored year at last! **C.** That is, sat down facing them from the front. In that day, teachers stood to read and sat to teach. **D.** That is, up until this speech. **E.** That is, characterized by grace; gracious words. **F.** Or, welcome.

his hometown. ²⁵ And I say to you in accordance with [God's] truth— there were many widows in Israel in the days of Elijah when the heaven was shut for three years and six months, when a great famine took place over all the land. ²⁶ And Elijah was sent to none^A of them, except to [the village of] Zarephath of-Sidon, to a widow woman. ²⁷ And there were many lepers in Israel in the time of Elisha the prophet. And none of them was cleansed, except Naaman the Syrian". ²⁸ And they were all filled with fury in the synagogue while hearing these things. ²⁹ And having arisen, they drove Him outside of the city, and led Him up to the brow of the hill on which their city had been built so as to throw Him down the cliff. ³⁰ But He, having gone through the middle of them, was proceeding.

Jesus Goes To Capernaum And Teaches.

They Are Astounded At His Authority

³¹ And He went down to Capernaum, a city of Galilee. And He was teaching them on the Sabbath. ³² And they were astounded at His teaching, because His message was with authority.

- A. Elijah and Elisha did not do the miracle for Israel. Jesus is putting His hometown people in the same class as unbelieving Israel in the days of Elijah and Elisha.

*Jesus Orders a Demon To Leave a Man.**They Are Astonished At His Power*

³³ And in the synagogue there was a man having a spirit of an unclean demon. And he cried-out with a loud voice, ³⁴ “Let-us-alone^A! What^B do we have to do with You, Jesus from-Nazareth? Did You come to destroy us? I know You, Who You are: the Holy One of God!” ³⁵ And Jesus rebuked him, saying, “Be silenced and come out from him”. And the demon, having thrown him down into their midst, came out from him, not having hurt him at all. ³⁶ And astonishment came over everyone. And they were talking-with one another, saying, “What is this message? Because He commands the unclean spirits with authority and power, and they come out!” ³⁷ And the news about Him was going out into every place of the surrounding-region.

In Simon's Home That Night, Many Are Healed

³⁸ And having arisen from the synagogue, He entered into the house of Simon. Now the mother-in-law of Simon was being gripped^C with a high fever. And they asked Him concerning her.

A. Or, Ah! (a scream). B. Lit, What [is there] for us and for You? C. Or, held; and thus, afflicted.

39 And having stood over her, He rebuked the fever, and it left her. And having stood up at-once, she was serving them. **40** And while the sun *was* setting^A, all who were having *ones* being sick *with* various diseases brought them to Him. And the *One*, laying *His* hands on each one *of* them, was curing them. **41** And demons also were coming out from many, shouting, and saying that “**You** are the Son of God!” And rebuking *them*, He was not allowing them to speak, because they knew *that* He was the Christ.

Jesus Proceeds On

To Announce The Kingdom of God To Other Cities

42 And having become day, having gone out, He went to *a* desolate^B place. And the crowds were seeking-for Him. And they came to Him and were holding^C Him back *that He might* not proceed from them. **43** And the *One* said to them that “I must **also** announce the kingdom of God as good news *to* the other cities, because I was sent-forth for this *purpose*”.

- A. That is, after the sun went down, ending the Sabbath, but before dark.
B. Or, deserted, solitary, lonely. C. Or, detaining Him.

While Jesus Teaches The Crowds By The Lake of Gennesaret, He Uses Simon's Boat

4 And He was proclaiming in the synagogues of Judea.
5:1 And it came about during the crowd's pressing-upon Him and listening-to the word of God that **He** was standing beside the lake of Gennesaret^A. **2** And He saw two boats standing beside the lake. And the fishermen, having gotten-out of them, were washing *their* nets.
3 And having gotten into one of the boats, which was Simon's, He asked him to put-out *a* little from the land. And having sat-down, He was teaching the crowds from the boat.

Jesus Brings Simon a Great Catch of Fish.

Now You Will Be Catching People

4 And when He ceased speaking, He said to Simon, "Put-out into the deep [water] and lower^B your nets for *a* catch". **5** And having responded, Simon said, "Master, having labored through *the* whole night, we took nothing. But at^C Your word, I will lower the nets. **6** And having done this, they enclosed *a* large number of fish. And their nets were being torn. **7** And they signaled to *their* companions in the other boat

A. That is, the Sea of Galilee. **B.** This command is plural, referring to Simon and his crew. **C.** Or, upon.

that having come, they might help them. And they came. And they filled both the boats so that they were sinking. ⁸ And having seen it, Simon Peter fell at the knees of Jesus, saying, “Depart from me, because I am a sinful man, Master”. ⁹ For astonishment at the catch of fish which they took seized him, and all the ones with him. ¹⁰ And likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be fearing. From now on you will be catching^A people!” ¹¹ And having brought their boats on land, having left everything, they followed Him.

Jesus Heals a Man Full of Leprosy.

Word of Jesus Spread Even More

¹² And it came about during His being in one of the cities that behold— *there was a man full of leprosy*. And having seen Jesus, having fallen on his face, he begged Him, saying, “Master, if You are willing, You are able to cleanse me”. ¹³ And having stretched-out His hand, He touched him, saying, “I am willing^B. Be cleansed”. And immediately the leprosy departed from him. ¹⁴ And He ordered him to tell no one, “But having gone, show

A. Or, capturing. That is, catching-alive. B. Only Jesus heals in His own name, without calling upon God.

yourself to the priest^A and offer *the things* for your cleansing just as Moses commanded, for a testimony to them". ¹⁵ But the word about Him was spreading more, and large crowds were coming together to hear, and to be cured from their infirmities. ¹⁶ But **He** was retreating within the desolate *places* and praying.

Jesus Heals a Paralyzed Man

To Prove He Has The Authority To Forgive Sins

¹⁷ And it came about on one of the days, that **He** was teaching. And Pharisees and Law-teachers were sitting there who had come from every village of Galilee and Judea and Jerusalem. And *the power of the Lord* was present that He *might* be healing. ¹⁸ And behold— men bringing on a bed a man who had been paralyzed. And they were seeking to bring him in, and to place him before Him. ¹⁹ And not having found by what way they might bring him in because of the crowd, having gone up on the housetop, they let him down through the tiles with the little-bed into *their* midst, in front of Jesus. ²⁰ And having seen their faith, He said, "Man, your sins have been forgiven you". ²¹ And the scribes and the Pharisees began to reason, saying, "Who is this One Who is speaking blasphemies? Who is able to forgive sins

A. That is, in Jerusalem.

except God alone?” ²² But Jesus, having known their reasonings, having responded, said to them, “Why are you reasoning in your hearts? ²³ Which is easier: to say, ‘Your sins have been forgiven you’, or to say, ‘Arise and walk’? ²⁴ But in order that you may know that the Son of Man has authority on earth to forgive sins”— He said to the *one* having been paralyzed, “I say to you, arise, and having picked up your little-bed, proceed to your house”. ²⁵ And having stood-up at once in their presence, having picked up *the thing* upon which he was lying-down, he went to his house glorifying God. ²⁶ And astonishment seized everyone. And they were glorifying God. And they were filled with awe, saying that “We saw incredible things today”.

*Jesus Calls Levi The Tax Collector
And Eats With His Friends. I Came For Sinners*

²⁷ And after these *things*, He went out and saw a tax-collector, Levi by name, sitting at the tax-office^A. And He said to him, “Be following Me!” ²⁸ And having left-behind everything, having stood up, he was following Him. ²⁹ And Levi made a great reception^B for Him in his house. And there was a large crowd of tax collectors and others who

A. Or, tax-booth. Levi (Matthew) was on the job, collecting taxes for Herod Antipas. B. Or, banquet.

were reclining [to eat] with them. ³⁰ And the Pharisees and their scribes were grumbling to His disciples, saying, “For what reason are you eating and drinking with the tax collectors and sinners^A? ” ³¹ And having responded, Jesus said to them, “The *ones* being healthy have no need *of a* physician, but the *ones* being ill. ³² I have not come to call righteous *ones* to repentance, but sinners”.

Why Do Your Disciples Not Fast?

The Bridegroom Is Here. New Wineskins

³³ And the *ones* said to Him, “The disciples of John are fasting^B frequently and making prayers. Likewise also the *ones of* the Pharisees. But **Yours** are eating and drinking”. ³⁴ And Jesus said to them, “You cannot make the sons^C of the wedding-hall **fast** while the bridegroom is with them, *can you?* ³⁵ But days will come. And when the bridegroom is taken-away from them, then they will fast in those days”.

³⁶ And He was also speaking *a* parable to them, that “No one having torn *a* patch from *a* new garment puts *it* on *an* old garment. Otherwise indeed he^D will both tear the new, and the patch from the new will

- A.** That is, irreligious people living outside of God’s Law. **B.** On why these two groups may have been fasting, see Mt 9:14. **C.** That is, the attendants of the groom; the groomsmen. **D.** Or, it; such an action as just described.

not agree^A with the old. ³⁷ And no one puts new^B wine into old wineskins. Otherwise indeed the new wine will burst the wineskins, and it will spill-out, and the wineskins will be ruined. ³⁸ But new wine must-be-put into fresh wineskins. ³⁹ And no one having drunk old *wine* desires^C new. For he says, ‘The old is good’ ”.

*The Pharisees Object To Plucking Grain On The Sabbath.
I Am Lord of The Sabbath*

6:1 And it came about on a Sabbath that He was proceeding through grainfields. And His disciples were plucking^D and eating the heads [of grain], rubbing *them* in their hands. ² And some of the Pharisees said, “Why are you^E doing what is not lawful on the Sabbath?” ³ And having responded to them, Jesus said, “Did you not even read [in 1 Sam 21:1-6] this which David did when he was hungry, he and the *ones* being with him?— ⁴ how he entered into the house of God, and having taken the

- A.** Or, fit, match. Jesus is not a patch on the old Jewish system. He is a new garment, so His disciples behave in a new way. **B.** Jesus, the new and fresh, cannot be contained in the old Jewish system. **C.** Those in the old Jewish system are comfortable with it, and not naturally inclined to drink the new wine Jesus brings. **D.** The Law permitted this, Deut 23:25. **E.** This is plural.

Bread^A of Presentation, he ate *it* and gave *it to the ones* with him, which is not lawful *for anyone* to eat but the priests alone? ⁵ And He was saying to them, “The Son of Man is **Lord** of the Sabbath”.

Is It Lawful To Heal On The Sabbath?

Jesus Heals a Man, Enraging The Pharisees

⁶ And it came about on another Sabbath *that* He entered into the synagogue and *was* teaching. And there was *a* man there, and his right hand was withered. ⁷ And the scribes and the Pharisees were closely-watching Him *to see* if He cured on the Sabbath, in order that they might find *a reason* to be accusing Him. ⁸ But **He** knew their reasonings. And He said *to* the man having the withered hand, “Arise, and stand into the middle”. And having stood-up, he stood *there*. ⁹ And Jesus said to them, “I am asking you^B if it is lawful^C *on* the Sabbath to do-good or to do-harm, to save *a* life or to destroy *it*?“ ¹⁰ And having looked-around *at* them all, He said *to* him, “Stretch-out your hand”. And the *one* did *it*, and his hand was restored. ¹¹ And **they** were filled with rage^D,

- A.** That is, the bread ‘set before’ or ‘presented to’ God; the twelve loaves of showbread, Lev 24:6-9. **B.** This is plural, referring to the scribes and Pharisees. **C.** The answer is that it makes no difference. It is good to do good and wrong to do harm on all seven days. The Sabbath is a rest from one’s work, not from doing good. **D.** Or, senseless anger.

and were talking-over with one another what they might do to Jesus.

*After Choosing The Twelve,
Jesus Stands Before a Huge Crowd To Teach Them*

¹² And it came about during these days *that* He went out to the mountain to pray. And He was spending the night in prayer *to* God. ¹³ And when it became day, He called to His disciples. And having chosen twelve from them, whom He also named apostles— ¹⁴ Simon, whom He also named Peter, and Andrew, his brother, and James, and John, and Philip, and Bartholomew, ¹⁵ and Matthew, and Thomas, and James, *the son of Alphaeus*, and Simon, the *one* being called *a Zealot*, ¹⁶ and Judas, *the son of James*, and Judas Iscariot, who became *a traitor*— ¹⁷ and having come down with them, He stood on *a* level place. And *there was a* large crowd *of* His disciples, and *a* great multitude *of* the people from all Judea and Jerusalem and the coastal-region of Tyre and Sidon, ¹⁸ who came to hear Him and to be healed from their diseases. And the *ones* being troubled by unclean spirits were being cured. ¹⁹ And all the multitude were seeking to touch Him because power was going forth from Him and healing everyone.

*These Are The Ones God Considers Blessed
And In Danger*

20 And **He**, having lifted-up His eyes toward His disciples, was saying— “Blessed^A are the poor ones, because the kingdom of God is yours. **21** Blessed are the ones hungering now, because you will be filled-to-satisfaction. Blessed are the ones weeping now, because you will laugh. **22** You are blessed whenever people hate you, and whenever they separate^B you, and reproach you, and throw-out your name as evil because-of^C the Son of Man. **23** Rejoice on that day and leap-for-joy, for behold— your reward is great in heaven. For their fathers were doing *it* in the same way to the prophets. **24** But woe to you rich ones, because you are receiving your comfort in full. **25** Woe to you, the ones having been filled now, because you will hunger. Woe— the ones laughing now, because you will mourn and weep. **26** Woe— when all people speak well of you. For their fathers were doing *it* in the same way to the false-prophets.

- A.** Or, Fortunate, Happy, from God's point of view. **B.** That is, exclude. **C.** That is, from the persecutor's point of view; or, for the sake of, from the believer's point of view.

*Love Your Enemies.**Be Compassionate And Do Good To All*

27 "But I say *to you*, the *ones* hearing^A— Be loving your enemies. Be acting commendably to the *ones* hating you. **28** Be blessing^B the *ones* cursing you. Be praying for the *ones* mistreating you. **29** *To the one* striking you on the cheek, be offering also the other. And from the *one* taking away your cloak, also do not withhold^C the tunic^D. **30** *To everyone* asking you, be giving. And from the *one* taking away your *things*, do not be demanding *them* back. **31** And just as you want people to be doing *to you*, be doing *to them* likewise. **32** If indeed you are loving the *ones* loving you, what-kind-of credit is it *to you*? For even the sinners are loving the *ones* loving them. **33** For if indeed you are doing-good-*to* the *ones* doing-good-*to* you, what kind of credit is it *to you*? Even the sinners are doing the same. **34** And if you lend-*to* *ones* from whom you are expecting^E to receive, what kind of credit is it *to you*? Even sinners are lending *to* sinners to

- A.** That is, hearing and obeying, taking My word to heart. **B.** That is, giving a blessing to, or calling down God's blessings on. **C.** Or, forbid *him*. **D.** That is, the undergarment. **E.** Or, hoping.

receive-back the equal^A amounts. ³⁵ But be loving your enemies, and be doing good, and be lending, expecting-back^B nothing, and your reward will be great. And you will be sons^C of the Most-High, because **He** is good to the ungrateful and evil ones. ³⁶ Be compassionate, just-as^D your Father also is compassionate.

Do Not Judge Or Condemn Others.

Pardon And Give To Them

³⁷ “And do not be judging^E, and you will never be judged. And do not be condemning, and you will never be condemned. Be pardoning, and you will be pardoned. ³⁸ Be giving, and it will be given to you. They^F will give a good measure—having been pressed down, having been shaken, running over—into your fold^G [of the garment]. For with what measure you measure, it will be measured-back to you”.

- A.** That is, repayment in full. **B.** Or, despairing nothing. That is, not despairing about getting it back. **C.** That is, ones of like nature to; ones like your Father in heaven in character and action. **D.** That is, in the same manner as. **E.** That is, in the sense of finding fault with, criticizing, passing judgment on. **F.** That is, God’s agents for disbursing His rewards. **G.** That is, into your garment or apron pulled up at the waist to form a pocket.

*The Blind Cannot Guide The Blind.**Correct Yourself First*

³⁹ And He also spoke *a parable* to them— “A blind one is not able to guide a blind one, *is he?* Will they not both fall into a pit?” ⁴⁰ A disciple is not above the teacher. But everyone having been fully-trained will be like his teacher. ⁴¹ And why do you look-at the speck in the eye of your brother, but do not consider^A the log in your own eye? ⁴² How can you say to your brother, ‘Brother, permit me to take-out the speck in your eye’, while yourself not seeing the log in your eye? Hypocrite! First take out the log from your eye. And then you will see-clearly to take out the speck in the eye of your brother.

*A Tree Is Known By Its Fruit.**The Mouth Speaks From The Heart*

⁴³ “For there is no good^B tree producing bad fruit; nor again, a bad tree producing good fruit.

⁴⁴ For each tree is known^C by its own fruit. For they do not collect figs from thorns, nor do they gather a grape-bunch from a bramble-bush.

⁴⁵ The good person brings forth the good *thing*

A. Or, notice, perceive. B: good tree... bad fruit. See Mt 7:17. C. Or, recognized.

out of the good treasure^A of *his* heart. And the evil *person* brings forth the evil *thing* out of *his* evil *treasure*. For his mouth speaks out of the abundance of *the* heart.

Don't Just Call Me Lord. Be a Doer of My Words

⁴⁶ "And why are you calling Me 'Lord, Lord^B', and you are not doing *the things* which I say?

⁴⁷ Everyone coming to Me and hearing My words and doing them— I will show you *to whom* he is like. ⁴⁸ He is like *a* man building *a* house who dug, and went down deep, and laid *a* foundation on the bed-rock. And *a* flood^C having come about, the river broke-against^D that house. And it was not strong-enough to shake it, because it *had* been built well. ⁴⁹ But the *one* having heard and not having done *My words* is like *a* man having built *a* house on the ground without *a* foundation, which the river broke-against. And immediately it collapsed, and the breakage *of* that house became great".

- A. Or, treasure-house, treasury. B. Or, Master, Master. C. Or, high-water.
D. Or, burst-against.

*Jesus Heals a Centurion's Servant From Afar
By Speaking The Word*

7:1 After He completed all His words in the hearing of the people, He entered into Capernaum. **2** And a certain centurion's^A slave, who was precious^B to him, being ill, was about to come-to-an-end^C. **3** But having heard about Jesus, he sent-forth elders of the Jews to Him, asking Him so that having come, He might restore his slave. **4** And the ones having come to Jesus were appealing-to Him earnestly, saying that "He for whom You will grant this is worthy. **5** For he loves our nation, and he built the synagogue for us". **6** Now Jesus was proceeding with them. And He already being not far distant from the house, the centurion sent friends, saying to Him, "Master, do not be troubling Yourself. For I am not fit that You should come in under my roof. **7** For this reason I did not even consider myself worthy to come to You. But speak it in a word^D, and let my servant be healed. **8** For I also am a man being placed under authority, having soldiers under myself. And I say to this one, 'Go!', and he goes; and to another, 'Come!', and he comes; and to my slave, 'Do this!', and he does it". **9** And having heard these things, Jesus marveled-at him. And having turned

- A.** That is, a Roman commander of a hundred soldiers. **B.** Or, esteemed by. **C.** That is, die. **D.** That is, a word of command.

to the crowd following Him, He said, “I say to you, not even in Israel did I find so great *a* faith”. ¹⁰ And having returned to the house, the *ones* having been sent found the slave being healthy.

Jesus Raises a Woman’s Only Son From The Dead

¹¹ And it came about afterwards^A that He proceeded to *a* city being called Nain. And His disciples and *a* large crowd were proceeding-with Him. ¹² Now when He drew-near to the gate of the city, and behold— *one* having died was being carried out, *an* only-born son to his mother. And she was *a* widow. And *a* considerable crowd from the city was with her. ¹³ And having seen her, the Lord felt-deep-feelings [of compassion] for her. And He said to her, “Do not be weeping”. ¹⁴ And having come to *it*, He touched the funeral-bed. And the *ones* bearing *it* stopped. And He said, “Young-man, I say to you, arise!” ¹⁵ And the dead *one* sat up and began to speak. And He gave him to his mother. ¹⁶ And awe seized everyone. And they were glorifying God, saying that “A great prophet arose among us”, and that “God visited His people”. ¹⁷ And this statement concerning Him went out in all Judea and *in* all the surrounding-region.

*John The Baptist Asks, Are You The One?**Jesus Points Him To His Miraculous Works*

¹⁸ And his disciples reported to John about all these things. And having summoned a certain two of his disciples, John ¹⁹ sent them to the Lord, saying, “Are You the One coming, or should we be looking-for another one?” ²⁰ And having come to Him, the men said, “John the Baptist sent us forth to You, saying, ‘Are You the One coming^A, or should we be looking for another one?’ ” ²¹ At that hour, He cured many from diseases and scourges and evil spirits. And He granted seeing to many blind ones. ²² And having responded, He said to them, “Having gone, report to John the things which you saw^B and heard— blind ones are seeing-again, lame ones are walking, lepers are being cleansed. And deaf ones are hearing, dead ones are being raised, poor ones are having-good-news-announced^C to them. ²³ And blessed is whoever does not take-offense^D in Me”.

*John Is The One Preparing The Way For The Messiah
In Fulfillment of Malachi*

²⁴ And the messengers of John having departed, He

- A.** Or, the Coming One; the Messiah. **B.** The works of Jesus answer the question. **C.** Or, are being-told-good-news, are being-evangelized. **D.** Or, is not caused-to-fall by.

began to speak to the crowds about John. "What^A did you go out into the wilderness to look-at? A reed being shaken by *the* wind? ²⁵ But what did you go out to see? A man having been dressed in soft garments? Behold— the *ones* being^B in glorious^C clothing and luxury are in the royal *palaces!* ²⁶ But what did you go out to see? A prophet? Yes, I say to you, and more *than* a prophet. ²⁷ This *one* is about whom it has been written [in Mal 3:1]: 'Behold— I am sending forth My messenger ahead of Your presence^D, who will make Your way ready in front of You'. ²⁸ I say to you— no one is greater^E among *ones* born of women *than* John. But the least *one* in the kingdom of God is greater *than* he. ²⁹ And all the people having heard *him*^F, even the tax collectors, vindicated^G God, having been baptized *with* the baptism of John. ³⁰ But the Pharisees and the Law-experts rejected the purpose of God for themselves, not having been baptized by him.

- A. Or, Why, with different punctuation of the questions. See Mt 11:7.
B. Or, existing, and thus, living. C. Or, splendid, distinguished. D. Or, face.
E: greater... least... greater. See Mt 11:11. F. That is, John, as Jesus comments on the reception given John. Or, *Him*, making this Luke's comment about the reception given Jesus. G. That is, declared God right and just.

*But This Generation Rejects Both The One
Preparing And He Who Came*

31 “To what then will I liken the people *of* this generation, and to what are they like? **32** They are like children sitting in *the* marketplace and calling to one another, who say ‘We played the flute *for* you and you did not dance. We lamented^A and you did not weep’. **33** For John the Baptist has come not eating bread nor drinking wine, and you say ‘He has *a* demon’.

34 The Son of Man has come eating and drinking, and you say ‘Behold— *a* man *who is a* glutton and drunkard^B, *a* friend *of* tax-collectors and sinners’. **35** And wisdom was vindicated^C by all her children”.

Jesus Is Anointed By a Sinful Woman. A Pharisee Objects

36 And one *of* the Pharisees was asking Him to eat with him. And having entered into the house *of* the Pharisee, He laid-down [to eat]. **37** And behold— *there was a* woman in the city who was *a* sinner. And having learned that He is reclining [to eat] at the house *of* the Pharisee,

- A.** Or, sang a funeral song. John and Jesus did not respond to them as they expected. See Mt 11:18. **B.** See Mt 11:19. **C.** Or, declared right.

having brought *an* alabaster-jar of perfume^A, ³⁸ and having stood behind *Him* at His feet weeping— she began to wet His feet *with* the tears, and was wiping *them with* the hair of her head. And she was kissing His feet, and anointing *them with* the perfume. ³⁹ And having seen *it*, the Pharisee having invited Him spoke within himself, saying, “If **this** One were a prophet, He would know who and what-kind-of *person* the woman *is* who is touching Him— that she is a sinner”.

The One Forgiven Much Loves Much.

Jesus Forgives Her Sins

⁴⁰ And having responded, Jesus said to him, “Simon, I have something to speak *to* you”. And the *one* says, “Teacher, speak”. ⁴¹ “There were two debtors *to a* certain lender. The one was owing five-hundred denarii^B, and the other, fifty. ⁴² They not having *the means* to pay, he forgave both. So which *of them* will love him more?” ⁴³ And having responded, Simon said, “I assume that *it is to whom* he forgave the more”. And the *One* said to him, “You judged correctly”. ⁴⁴ And having turned toward the woman, He said to Simon, “Do you see this woman? I entered into your house— You did not give Me

A. Or, fragrant oil. B. One denarius was a day's wage for a laborer.

water for My feet. But this *one* wet My feet *with her* tears and wiped *them with* her hair. ⁴⁵ You did not give Me *a* kiss. But this *one* did not stop kissing My feet from which *hour* I came-in. ⁴⁶ You did not anoint My head *with* oil. But this *one* anointed My feet *with* perfume. ⁴⁷ For which reason I say *to* you— her many sins have been forgiven, because she loved much. But he *to whom* little is forgiven, loves little". ⁴⁸ And He said *to* her, "Your sins have been forgiven". ⁴⁹ And the *ones* reclining-back-with *Him* [to eat] began to say among themselves, "Who is this *One*, Who even forgives sins?" ⁵⁰ And He said to the woman, "Your faith has saved you. Go in peace".

Jesus Speaks To The Crowd With a Parable

8:1 And it came about during the successive *days* that **He** was traveling-through according to city and village, proclaiming and announcing the kingdom of God as good news. And the twelve *were* with Him, ² and some women who had been cured from evil spirits and infirmities— Mary, the *one* being called Magdalene^A, from whom seven demons had come out, ³ and Joanna, *the wife of Chuza*, Herod's steward^B, and Susanna, and

A. That is, from Magdala, on the Sea of Galilee. B. Or, manager, administrator.

many others, who were serving them out of their possessions. ⁴ And while a large crowd was gathering, and the ones from every city were coming to Him, He spoke with a parable—

*The Sower's Seed Falls On Different Kinds of Soil.
Only The Good Soil Produces Fruit*

⁵ “The one sowing went out that he might sow his seed. And during his sowing some seed fell along the road. And it was trampled-underfoot. And the birds of the heaven ate it up. ⁶ And other seed fell down on the bed-rock. And having grown, it was dried-up because of not having moisture. ⁷ And other seed fell in the middle of the thorns. And the thorns, having grown-with it, choked it. ⁸ And other seed fell into the fertile soil. And having grown, it produced fruit, a hundred-fold”. While saying these things, He was calling, “Let the one having ears to hear, hear”.

*Jesus Explains The Purpose of Parables
And The Meaning of The Sower*

⁹ And His disciples were asking Him what this parable might mean. ¹⁰ And the One said— “It has

been given to you to know^A the mysteries of the kingdom of God. But I speak in parables to the others in order that while seeing they may not be seeing, and while hearing, they may not be understanding. ¹¹ Now the parable means this: the seed is the word of God. ¹² And the people along the road are the ones having heard. Then the devil comes and takes away the word from their heart in order that they may not be saved, having believed. ¹³ And the people on the bed-rock are ones who are welcoming the word with joy when they hear it. And these do not have a root— they are ones who are believing for a time, and are departing^B in a time of testing^C. ¹⁴ And the seed having fallen into the thorns— these people are the ones having heard, and while proceeding are being choked by the anxieties^D and riches and pleasures of life. And they are not bringing-fruit-to-maturity. ¹⁵ And the seed in the good soil— these people are ones who, having heard the word in a good and fertile heart, are holding-on-to it and bearing-fruit with endurance.

Lamps Are To Give Light And Reveal What Is Hidden

¹⁶ “And no one having lit a lamp covers it with a

A. Or, understand. B. Or, withdrawing. C. Or, trial. D. Or, concerns, cares.

container or puts *it* under *a* bed. But he puts *it* on a lampstand^A in order that the *ones* coming in may see the light. ¹⁷For there is not *a* hidden *thing* which will not become visible, nor *a* hidden-away *thing* which will never be known and come into visibility.

Watch How You Listen

¹⁸“Therefore be watching how you listen. For whoever has— it will be given *to* him. And whoever does not have— even what he thinks^B *that he has* will be taken-away from him”.

Those Who Do The Word of God Are My Family

¹⁹And His mother and brothers came to Him, and they were not able to meet *with* Him because of the crowd. ²⁰And it was reported to Him, “Your mother and Your brothers are standing outside, wishing to see You”. ²¹But the *One*, having responded, said to them, “My mother and My brothers are these— the *ones* hearing and doing the word *of* God”.

Jesus Calms The Sea. Who Is This Man?

Even The Winds And Sea Obey Him!

²²And it came about on one of the days that **He** got into

- A. The light from God which Jesus brings shines on all, and will expose the hearts of all. See Mk 4:21. B. Or, seems to have.

a boat, and His disciples. And He said to them, “Let us go to the other side of the lake^A”. And they put-to-sea. ²³ Now while they were sailing, He fell-asleep. And a storm of wind came down on the lake, and they were being filled-with water and were being-in-danger. ²⁴ And having gone to Him, they woke Him up, saying, “Master, Master, we are perishing!” And the One, having awokened, rebuked the wind and the surge of the water. And they ceased, and there was calm. ²⁵ And He said to them, “Where is your faith?” But having feared, they marveled, saying to one another, “Who then is this One, that^B He commands even^C the winds and the water, and they obey Him?”

*Jesus Casts Demons Out of a Man Into a Herd of Pigs.
The Locals Beg Him To Leave*

²⁶ And they sailed-down to the country of the Gerasenes, which is opposite Galilee. ²⁷ And He having gone out on the land, a certain man from the city met Him, having demons. And for a considerable time he did not put-on a garment, and was not staying in a house, but in the tombs. ²⁸ And having seen Jesus, having cried out, he fell before Him and said with a loud voice, “What do^D I have

- A. That is, the Sea of Galilee. B. Or, because. C. Or, both. D. Lit, What [is there] for me and for You.

to do with you, Jesus, Son of the Most-High God? I beg You, do not torment me". ²⁹ For He ordered the unclean spirit to come out from the man. For it had seized him many times. And he was being bound *with* chains and shackles^A, while being guarded. And tearing the bonds, he was being driven by the demon into the desolate *places*. ³⁰ And Jesus asked him, "What is *the name for* you?" And the *one* said, "Legion^B", because many demons entered into him. ³¹ And they were begging Him that He not command them to go into the abyss. ³² Now there was *a* herd *of* many pigs there feeding on the mountain. And they begged Him that He permit them to enter into those *pigs*. And He permitted them. ³³ And the demons, having come out from the man, entered into the pigs. And the herd rushed down the steep-bank into the lake, and was drowned. ³⁴ And the *ones* feeding^C *them*, having seen the *thing* having happened, fled and reported *it* in the city and in the fields. ³⁵ And they came out to see the *thing* having happened. And they came to Jesus and found the man from whom the demons went out sitting— having been clothed, and being sound-minded— at the feet *of* Jesus. And they became afraid. ³⁶ And the *ones* having seen reported *to* them how the

- A. That is, bindings for the feet. B. A Roman legion had about 6000 soldiers, plus horsemen and auxiliaries. C. Or, tending, grazing.

one having been demon-possessed was restored. ³⁷ And the whole crowd *from* the surrounding-region *of* the Gerasenes asked Him to depart from them because they were being gripped^A *with* great fear. And **He**, having gotten into *a* boat, returned. ³⁸ But the man from whom the demons had gone out was begging Him to be with Him. But He sent him away, saying, ³⁹ “Return to your house and be relating^B all-that God did *for* you”. And he departed, proclaiming throughout the whole city all-that Jesus did *for* him.

Jairus, a Synagogue Official, Comes To Jesus About His Dying Daughter

⁴⁰ And during Jesus' returning, the crowd welcomed Him, for they were all expecting Him. ⁴¹ And behold— *a* man came, *for* whom *the* name *was* Jairus. And this *one* was *an* official^C *of* the synagogue. And having fallen at^D the feet *of* Jesus, he was begging Him to enter into his house, ⁴² because there was *an* only-born daughter *to* him, about twelve years *old*, and **she** was dying.

On The Way, a Woman Touches The Garment of Jesus And Is Healed

Now during His going, the crowds were thronging^E

- A. Or, held under the control *of*. B. Or, narrating, describing. C. Or, leader.
D. Or, near. E. Or, pressing, crowding.

Him. ⁴³ And *a woman* being in *a flow of blood* for twelve years— who, having expended *her* whole living *on* physicians, was not able to be cured by anyone— ⁴⁴ having approached from behind, touched the tassel of His garment. And at once her flow of blood stopped. ⁴⁵ And Jesus said, “Who *is* the *one* having touched Me?” And while all *were* denying *it*, Peter said, “Master, the crowds are enclosing You and pressing-against You”. ⁴⁶ But Jesus said, “Someone touched Me, for I recognized^A power^B having gone forth from Me”. ⁴⁷ And the woman, having seen that she did not escape-notice, came trembling. And having fallen before Him, she declared in the presence of all the people for what reason she touched Him, and how she was healed at-once. ⁴⁸ And the *One* said to her, “Daughter, your faith has restored^C you. Go in peace”.

The Daughter Dies Before Jesus Arrives.

He Raises Her From The Dead

⁴⁹ While He *is* still speaking, someone comes from [the house of] the synagogue-official, saying that “Your daughter is dead. Be troubling the Teacher no longer”. ⁵⁰ But Jesus, having heard, responded to

A. Or, perceived. B. Or, *a* miracle. C. Or, saved (from this disease).

him, “Do not be fearing. Only believe, and she will be restored”. ⁵¹ And having come to the house, He did not permit anyone to go in with Him except Peter and John and James, and the father of the child, and the mother. ⁵² Now they^A were all weeping and beating-their-breasts *for* her. But the *One* said, “Do not be weeping, for she did not die, but she is sleeping”. ⁵³ And they were laughing-scornfully *at* Him, knowing that she died. ⁵⁴ But **He**, having taken hold of her hand, called, saying, “Child, arise!” ⁵⁵ And her spirit returned, and she stood up at-once. And He directed *that something should be given to her to eat.* ⁵⁶ And her parents were astonished. And the *One* ordered them to tell no one the *thing* having taken place.

Jesus Sends Out The Twelve

To Proclaim The Kingdom And Heal The Sick

9:1 Now having called together the twelve, He gave them power and authority over all the demons, and to cure diseases. ² And He sent them out to proclaim the kingdom of God, and to heal the sick *ones*. ³ And He said to them, “Be taking nothing for the journey— neither *a* staff, nor *a* [traveler’s] bag, nor bread, nor money, nor

- A. That is, the ones in the house when Jesus and the others entered.

are you to have two tunics^A each. ⁴ And into whatever house you enter, be staying there, and going forth from there. ⁵ And all who do not welcome you— while going out from that city, be shaking-off the dust from your feet for *a testimony against them*". ⁶ And going forth, they were going from village-to-village announcing-the-good-news and curing everywhere.

*Herod Hears of What Jesus Is Doing
And Seeks To See Him*

⁷ And Herod^B the tetrarch heard-of all the *things* taking place. And he was greatly-perplexed because of *it* being said by some that John arose from *the dead*, ⁸ and by some that Elijah appeared, and *by* others that some prophet *of the ancients^C* rose-up. ⁹ And Herod said, "I beheaded John. But who is this *One* about Whom I am hearing such *things*?" And he was seeking to see Him.

The Twelve Return.

Jesus Multiplies Bread And Fish To Feed 5000 Men

¹⁰ And having returned, the apostles related to Him all that they did. And having taken them along, He

- A. That is, undergarments. Take no provisions for the journey; just go.
B. See Mt 14:1. C. That is, ancient *ones*; or, ancient *times*.

retreated privately toward a city being called Bethsaida. ¹¹ But the crowds, having known^A it, followed Him. And having welcomed them, He was speaking to them about the kingdom of God and healing the ones having a need of a cure. ¹² And the day began to decline. And having come to Him, the twelve said to Him, "Send-away the crowd in order that having gone into the surrounding villages and farms, they may take-up-lodging and find provisions, because here we are in a desolate place". ¹³ But He said to them, "**You** give them something to eat". And the ones said, "There are not more than five loaves and two fish with us—unless perhaps, having gone, **we** should buy food for this whole group-of-people!". ¹⁴ For there were about five-thousand men. And He said to His disciples, "Make them lie-down [to eat] in eating-groups— about fifty each". ¹⁵ And they did so, and made everyone lie down. ¹⁶ And having taken the five loaves and the two fish, having looked up to heaven, He blessed them, and broke *them* in pieces, and was giving *them* to the disciples to set-before the crowd. ¹⁷ And they ate and were all filled-to-

A. Or, learned, recognized.

satisfaction. And the *amount of* fragments left-over by them was picked up— twelve baskets.

Who Do You Say That I Am?

Peter Says, You Are The Christ of God

¹⁸ And it came about during His being alone praying *that* the disciples were with Him. And He questioned them, saying, “Who do the crowds say *that* I am?” ¹⁹ And the *ones*, having responded, said, “John the Baptist; and others, Elijah; and others, that some prophet of the ancients rose-up”. ²⁰ And He said *to* them, “But who do **you** say *that* I am?” And Peter, having responded, said, “The Christ of God”. ²¹ But the *One*, having warned them, ordered *them* to be telling this *to* no one— ²² having said that “The Son of Man must suffer many *things*, and be rejected by the elders and chief priests and scribes, and be killed, and be raised *on* the third day”.

Deny Yourself, Take Up Your Cross, Follow Me.

Some Here Will See My Kingdom

²³ And He was saying to everyone, “If anyone wants to be coming after Me, let him deny^A himself, and let him take up his cross^B daily, and let him be

- A.** That is, disown and refuse to follow the impulses of self. **B.** That is, the instrument of his death to self.

following Me. ²⁴ For whoever wants to save^A his life will lose it. But whoever loses his life for My sake—this *one* will save it. ²⁵ For what is a person profited— having gained the whole world, but having lost or having forfeited himself ? ²⁶ For whoever *is* ashamed-of Me and My words, the Son of Man will be ashamed-of **this one** when He comes in the glory of Himself and the Father and the holy angels. ²⁷ And I say *to you truly*, there are some^B of the *ones* standing here who will by-no-means taste death until they see the kingdom of God”.

*Three Disciples See Jesus Transformed,
And Hear God Tell Them To Listen To Jesus*

²⁸ And it came about, about eight days after these words, that having taken-along Peter and John and James, He went up on the mountain to pray. ²⁹ And during His praying the appearance of His face became different, and His clothing *became* white, while gleaming-out. ³⁰ And behold, two men were talking-with Him, who were Moses and Elijah— ³¹ who, having appeared in glory, were speaking of His departure which He was about to bring-to-fulfillment^C in Jerusalem. ³² Now Peter and the

A. That is, by avoiding his cross. B. See Mt 16:28. C. This views the death as something prophesied for the Christ in the OT, Lk 24:44. Or, complete, finish; viewing the death as a task yet to be accomplished by Jesus.

ones with him had been weighed-down *with* sleep. But having fully-awakened, they saw His glory and the two men standing-with Him. ³³ And it came about during their parting from Him, *that* Peter said to Jesus, “Master, it is good *that* we are here. And let us make three dwellings^A; one *for* You, and one *for* Moses, and one *for* Elijah”— not knowing what he was saying. ³⁴ And while he *was* saying these *things*, there came-to-be *a* cloud. And it was overshadowing^B them. And they became afraid at their entering into the cloud. ³⁵ And *a* voice came out of the cloud, saying, “This is My chosen Son. Be listening-to Him”. ³⁶ And at the voice coming, Jesus was found alone. And **they** kept-silent, and reported *to* no one during those days anything *of the things* which they had seen.

Jesus Heals a Boy His Disciples Could Not Heal

³⁷ And it came about *on* the next day, they having come down from the mountain, *that* a large crowd met Him. ³⁸ And behold— *a* man from the crowd shouted, saying, “Teacher, I beg You to look upon my son, because he is *an* only-born *son* to me. ³⁹ And behold— *a* spirit seizes him and he suddenly cries-out. And it convulses him, along with foam [at the mouth]. And it departs from him

A. Or, tents, tabernacles. B. Or, covering, hovering over.

with difficulty, while bruising^A him. ⁴⁰ And I begged Your disciples to cast it out, and they were not able". ⁴¹ And having responded, Jesus said, "O unbelieving^B and perverted generation, how long will I be with you, and bear-with you? Bring your son to *Me* here". ⁴² And while he was still approaching, the demon threw him to the ground and convulsed *him*. And Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. ⁴³ And they were all astounded at the majesty of God.

Jesus Predicts His Death

But while all were marveling at everything which He was doing, He said to His disciples, ⁴⁴ "**You** put these words into your ears— for the Son of Man is going to be handed-over into *the hands of men*". ⁴⁵ But the *ones* were not understanding this statement. And it had been concealed from them, so that they did not perceive it. And they were fearing to ask Him about this statement.

The Disciples Argue Over Who Is The Greatest. Jesus Says The Least Is The Greatest

⁴⁶ And an argument came-in among them as to which of them might be greater^C. ⁴⁷ But Jesus, knowing the

- A. That is, physically. Or, crushing (emotionally). B. Or, faithless. C. Or, greatest.

reasoning of their heart, having taken-hold-of *a* child, stood him^A beside Himself, ⁴⁸ and said to them, "Whoever welcomes this child on the basis of My name, welcomes Me. And whoever welcomes Me, welcomes the *One* having sent Me forth. For the *one* being least among you all, this *one* is great^B". ⁴⁹ And having responded, John said, "Master, we saw someone casting-out demons in Your name. And we were forbidding him because he is not following with us". ⁵⁰ And Jesus said to him, "Do not be forbidding^C *him*. For he who is not against you is for you".

Jesus Sets His Course For Jerusalem

⁵¹ Now it came about during the days of^D His ascension being fulfilled, that **He** set *His* face^E that *He* might proceed to Jerusalem.

Jesus Sends Messengers Ahead To Samaria. They Are Not Welcomed

⁵² And He sent out messengers ahead of His presence. And having gone, they entered into *a* village of Samaritans so-as to prepare for Him. ⁵³ And they did not

- A. Or, her. Lit, it (the child). B. Or, greatest. C: forbidding... you... you. These words are plural. Jesus addresses them all through John. D. That is, leading to the event named next. E. That is, firmly established His purpose and direction.

welcome Him, because His face was going toward Jerusalem. ⁵⁴ And the disciples having seen *it*, James and John said, "Lord, do You want us to call fire to come down from heaven and consume them?" ⁵⁵ But having turned, He rebuked them. ⁵⁶ And they proceeded to another village.

Jesus Says Follow Me Now, Unbound By Earthly Concerns

⁵⁷ And while they were proceeding on the road, someone said to Him, "I will follow You wherever You go". ⁵⁸ And Jesus said to him, "The foxes have holes, and the birds of the heaven *have* nests, but the Son of Man does not have *a place* where He may lay *His* head". ⁵⁹ And He said to another, "Be following Me". But the *one* said, "Master, permit me, having gone, to first bury^A my father". ⁶⁰ But He said to him, "Allow the dead to bury their *own* dead. But **you**, having gone, be proclaiming the kingdom of God". ⁶¹ And another also said, "I will follow You, Master. But first permit me to say-good-bye to the *ones* in my house". ⁶² But Jesus said to him, "No one having put *his* hand on *the* plow and looking to the *things* behind^B is fit^C for the kingdom of God".

- A. This man's father may have just died; or, he may mean 'Let me fulfill my duties to my father. When he dies, I will follow you'. B. Or, looking back. C. Or, useful, suitable.

Jesus Sends Seventy-Two To The Cities Ahead of Him

10:1 And after these *things*, the Lord appointed seventy two^A others, and sent them out ahead of His presence two by two, to every city and place where He Himself was going to go.

*Jesus Empowers Them**And Instructs Them On How To Conduct Themselves*

2 And He was saying to them “The harvest *is* great, but the workers *are* few! Therefore ask the Lord *of* the harvest that He send-out workers into His harvest. **3** Go! Behold— I am sending you out as lambs in *the* midst *of* wolves. **4** Do not be carrying *a* money-bag^B; not *a* [traveler’s] bag, not sandals. And greet^C no one along the road. **5** And into whatever house you enter, first say ‘Peace *on* this house’. **6** And if *a* son *of*^D peace is there, your peace will rest on him. Otherwise indeed, it will return to you. **7** And be staying in the very house, eating and drinking the *things* from them. For the worker *is* worthy *of* his wages. Do not be passing from house to house. **8** And into whatever city you enter and they welcome

- A.** Some manuscripts omit this word here and in v 17. **B:** money-bag... sandals. That is, take no provisions, nor the means to buy or carry them. Go as you are. **C.** That is, move quickly from city to city. **D.** That is, characterized by peace toward you.

you, be eating the *things* being set-before you.⁹ And be curing the sick *ones* in it. And be saying to them, 'The kingdom of God has drawn-near to you'.¹⁰ But into whatever city you enter and they do not welcome you, having gone out into its wide-roads, say¹¹ 'We are wiping-off *against* you even the dust having clung *to* us from your city— to *our* feet. Nevertheless know this: that the kingdom of God has drawn near'.¹² I say *to* you that it will be more-tolerable^A on that day *for* Sodom than *for* that city!¹³ Woe *to* you, Chorazin! Woe *to* you, Bethsaida! Because if the miracles having taken place in you had been done in Tyre and Sidon, they would have repented long-ago, sitting in sackcloth and ashes.¹⁴ Nevertheless^B it will be more tolerable *for* Tyre and Sidon at the judgment than *for* you.¹⁵ And you, Capernaum, will you be exalted up to heaven? You will go-down as far as Hades.¹⁶ The *one* listening-to you is listening-to Me. And the *one* rejecting you is rejecting Me. And the *one* rejecting Me is rejecting the *One* having sent Me forth".

A. Or, more-endurable, more-bearable. B. See Mt 11:22.

*The Seventy-Two Return Rejoicing In Their Power.
Rejoice In Your Salvation Instead*

¹⁷ And the seventy two returned with joy, saying, “Lord, even the demons are subject to us in Your name”. ¹⁸ And He said to them, “I was seeing^A Satan having fallen like^B lightning from heaven. ¹⁹ Behold—I have given you the authority to trample^C on snakes and scorpions, and over all the power of the enemy. And nothing will by-any-means^D harm you. ²⁰ Nevertheless, do not be rejoicing in this—that the spirits are subject to you. But be rejoicing that your names have been recorded in the heavens”.

*It Pleases God To Hide The Kingdom From The Wise
And Reveal It To The Childlike*

²¹ At the very hour, He rejoiced-greatly in the Holy Spirit and said, “I praise You, Father, Lord of heaven and earth, that^E You hid these *things* from wise *ones* and intelligent *ones*, and You revealed them to children^F. Yes, Father, because^G in this manner it became well-pleasing in Your sight. ²² All *things* were handed-over to Me by My Father. And no one

- A.** Or, observing, perceiving. **B.** That is, clearly and unmistakably; or, suddenly and repeatedly. **C.** Or, tread. **D.** Or, ever. Nothing can stop them from completing the mission Jesus has given them. **E.** Or, because. **F.** Or, childlike *ones*. **G.** Or, that; Yes Father, *I praise You* that.

knows^A Who the Son is except the Father, and Who the Father is except the Son— and *anyone to whom^B* the Son wills^C to reveal *Him*". ²³ And having turned to the disciples, He said privately, "Blessed^D are the eyes seeing *the things* which you are seeing. ²⁴ For I say to you that many prophets and kings wanted to experience^E *the things* which **you** are seeing, and they did not experience *them*; and to hear *the things* which you are hearing, and they did not hear *them*".

What Shall I Do To Inherit Life?

Love God And Your Neighbor. Who Is My Neighbor?

²⁵ And behold— a certain Law-expert stood up, putting Him to the test, saying, "Teacher, [by] having done what shall I inherit eternal life?" ²⁶ And the *One* said to him, "What has been written in the Law? How do you read it?" ²⁷ And the *one*, having responded, said, "You shall love *the Lord your God* from your whole heart, and with your whole soul, and with your whole strength, and with your whole mind, and your neighbor as yourself". ²⁸ And He said to him, "You answered correctly. Be doing this

- A. Or, understands, recognizes, acknowledges. B. Or, and to whomever.
C. Or, desires, wants, wishes. D. Or, Fortunate. E. Or, see, but not the same word as next.

and you will live". ²⁹ But the *one*, wanting to vindicate^A himself, said to Jesus, "And who is my neighbor?"

*The Parable of The Good Samaritan:
Be a Neighbor To Everyone*

³⁰ Having taken-up *the question*, Jesus said, "A certain man was going down from Jerusalem to Jericho. And he fell-into^B robbers, who, both having stripped him and having laid-on blows, went away—having left *him* half-dead. ³¹ And by coincidence, *a* certain priest was going down on that road. And having seen him, he passed-by-on-the-other-side. ³² And likewise also *a* Levite having come-to-be upon the place, having come and having seen, passed by on the other side. ³³ But *a* certain Samaritan, while traveling, came upon him. And having seen, he felt-deep-feelings [of compassion]. ³⁴ And having gone to *him*, he bound his wounds, pouring on oil and wine. And having put him on *his* own mount, he brought him to *an* inn and took-care-of him. ³⁵ And on the next day, having taken out two denarii^C, he gave *them* to the innkeeper and said, 'Take-care-of him. And whatever thing you spend-further I will give-back to you during my returning'. ³⁶ Which of

A. Or, justify. B. Or, encountered. C. That is, two day's wages for a laborer.

these three seems to you to have become^A a neighbor of the one having fallen into the robbers?"

³⁷ And the one said, "The one having shown mercy to him". And Jesus said to him, "Go, and **you** be doing likewise".

Mary Chooses The Good Part:

Listening To The Word of Jesus

³⁸ And during their proceeding, **He** entered into a certain village. And a certain woman, Martha by name, received^B Him. ³⁹ And to this one there was a sister being called Mary, who also was listening-to His word, having sat near to the feet of the Lord. ⁴⁰ But Martha was being distracted^C with much service. And having stood-near, she said "Lord, do You not care that my sister left me to be serving alone? Tell her then that she should help me". ⁴¹ But having responded, the Lord said to her, "Martha, Martha, you are anxious and troubled about many things. ⁴² But there is a need of one thing. For Mary chose the good^D part, which will not be taken-away from her".

- A. Or, proved-to-be. B. That is, into her house as a guest. C. Or, pulled-away, diverted, drawn-off. D. Or, better, best, based on the context.

Jesus Teaches His Disciples To Pray

11:1 And it came about during His being in *a* certain place praying, *that* when He ceased, *a* certain *one of* His disciples said to Him, “Lord, teach us to pray, just as John also taught his disciples”. **2** And He said to them, “Whenever you pray, say, ‘Father— let^A Your name be treated-as-holy. Let Your kingdom come. **3** Be giving us each day our daily bread. **4** And forgive us our sins, for **we** also are forgiving everyone being indebted to us. And do not bring us into *a* temptation^B ”.

Keep Asking And You Will Receive

5 And He said to them, “Which of you will have *a* friend, and will go to him *at* midnight and say to him, ‘Friend, lend me three loaves-of-bread, **6** because my friend came to me from *a* journey and I do not have what I will set-before him’; **7** and that *one*, having responded from inside says ‘Do not be causing me troubles. The door has already been locked, and my children are with me in bed. I am not able, having arisen, to give *it* to you’? **8** I say to you:

A. That is, make it a reality that Your name is treated as holy. These five requests are in the form of a command (as usual), with a change of grammar on the third request. ‘Let’ does not mean ‘allow’. **B.** That is, a situation in which we will be tempted by the evil one. Or, *a* testing, *a* trial.

even though he will not, having arisen, give *to* him because of being his friend, yet because of his shamelessness^A he will, having been raised^B, give *to* him as much as he needs. ⁹ And I say *to* you: be asking, and it will be given *to* you. Be seeking, and you will find. Be knocking, and it will be opened *to* you. ¹⁰ For everyone asking receives. And the *one* seeking finds. And *to the one* knocking, it will be opened.

God Knows How To Give Good Answers To Your Prayers

¹¹ “And what father from-*among* you will *his* son ask-*for a* fish, and he will give him *a* snake^C instead of *a* fish? ¹² Or indeed he will ask-*for an* egg— will he give him *a* scorpion? ¹³ Therefore if **you**, being evil, know-*how* to give good gifts *to* your children, how much more will *your* Father from heaven give *the* Holy Spirit *to the ones* asking Him!”

Some Say Jesus Casts Out Demons By Satan's Power

¹⁴ And He was casting-out *a* demon, and **it** was mute.

- A.** That is, his shameless (from the friend's point of view) persistence (from the asker's point of view). **B:** having arisen... having been raised. That is, having voluntarily gotten up... having been forced to get up by the persistent asking. **C.** That is, something harmful.

And it came about, the demon having gone out, *that* the mute *man* spoke. And the crowds marveled. ¹⁵ But some of them said, “He is casting out the demons by^A Beelzebul, the ruler *of* the demons”. ¹⁶ And others, testing *Him*, were seeking from Him *a* sign out of heaven.

A Kingdom Divided Cannot Stand.
Watch Out Or You Will Be Worse Off

¹⁷ But **He**, knowing their thoughts, said *to* them—“Every kingdom having been divided against itself is desolated, and *a* house *divided* against *a* house falls; ¹⁸ and if indeed Satan was divided against himself, how will his kingdom stand?— because you are saying *that* I *am* casting out the demons by Beelzebul. ¹⁹ And if I am casting out the demons by Beelzebul, by whom^B are **your sons** casting *them* out? For this reason, **they** will be your judges; ²⁰ but if I am casting out the demons by *the finger of God*, then the kingdom *of* God came^C upon you. ²¹ Whenever the strong *man* having fully-armed-*himself*^D is guarding his *own* courtyard, his possessions are in peace. ²² But when *one* stronger *than* he, having come against *him*, overcomes him— he takes away his full-armor

- A. Or, in union with. B. The reasoning required to prove that the Jews were not using the power of Satan to cast out demons will also prove it in the case of Jesus. C. Or, arrived. D. Or, being fully-armed.

upon which he trusted, and distributes his spoils.

²³The *one* not being with Me is against Me. And the *one* not gathering with Me is scattering. ²⁴When the unclean spirit departs from the person, it goes-through waterless places seeking rest^A. And not finding *it*, then it says, ‘I will return to my house from where I came out’. ²⁵And having come, it finds *it* having been swept and put-in-order^B. ²⁶Then it proceeds, and takes along **seven** other spirits more evil *than* itself. And having gone in, they dwell there. And the last *state of* that person becomes worse *than* the first”.

*Blessed Are Those Hearing And Keeping
The Word of God*

²⁷And it came about during His saying these *things that a certain woman from the crowd, having raised her voice, said to Him, “Blessed is the womb having carried You, and the breasts which You sucked”.*

²⁸But **He** said, “More-than-that, blessed *are* the ones hearing the word of God and keeping *it*”.

A. Or, *a* resting place. B. Or, adorned, decorated.

This Is an Evil Generation.

No Sign Will Be Given Except The Sign of Jonah

²⁹ And while the crowds were assembling-more, He began to say “This generation is *an* evil generation. It is seeking *a* sign. And *a* sign will not be given *to* it except the sign *of* Jonah. ³⁰ For as Jonah became *a* sign *to* the Ninevites, so the Son of Man also will be *to* this generation. ³¹ *The Queen of the South* will be raised at the judgment with the men *of* this generation, and she will condemn them. Because she came from the ends *of* the earth to hear the wisdom *of* Solomon, and behold— *a* greater *thing than Solomon is* here. ³² Ninevite men will rise-up at the judgment with this generation, and they will condemn it. Because they repented at the proclamation *of* Jonah, and behold— *a* greater *thing than Jonah is* here.

The Lamp Shines So People Can See.

Watch Out That Your Eye Can Receive The Light

³³ “No one having lit *a* lamp puts *it* in *a* crypt^A, nor under the basket, but on the lampstand, in order that the *ones* coming in may see the light.

A. Or, vault, hidden place. The lamp is on the lampstand shining for all to see. No further sign is needed for any whose eye is not bad.

³⁴ The lamp^A of the body is your eye. When your eye is single^B, your whole body is also full-of-light. But when it is bad, your body *is* also full-of-darkness.

³⁵ So be watching-out *that* the light in^C you is not darkness! ³⁶ Therefore if your whole body *is* full-of-light, not having any part full-of-darkness, [then] *the* whole *body* will be full-of-light as when the lamp gives-light-to you *with its* bright-light".

Woe To You Pharisees

³⁷ Now at the speaking, a Pharisee asks Him so that He might eat-the-morning-meal with him. And having gone in, He fell-back [to eat]. ³⁸ And the Pharisee, having seen *it*, marveled that He was not first cleansed^D before the morning-meal. ³⁹ But the Lord said to him, "Now^E you Pharisees cleanse the outside *of* the cup and the platter, but the inside *of* you is full of plundering and evilness.

⁴⁰ Foolish *ones*— did not the *One* having made the outside also make the inside? ⁴¹ But give the *things* being-within *as* alms, and behold— all *things* are clean *for* you. ⁴² But woe to you Pharisees, because you are giving-a-tenth-of the mint and the rue and every garden-

- A. That is, the source of light. B. Or, sincere, simple. That is, single-focused on God; or, spiritually-healthy. C. That is, allowed into your heart by your spiritual eye. D. Compare Mk 7:2-4. E. That is, Right-now; or, As-it-is.

plant, and are disregarding^A the justice and the love of God. But *you* ought-to-have done these *things*, and not be slackening^B those *things*. ⁴³ Woe to you Pharisees, because you love the seat-of-honor in the synagogues and the greetings in the marketplaces. ⁴⁴ Woe to you, because you are like unmarked^C graves, and the people walking over *them* do not know *it*".

Woe To You Law-Experts

⁴⁵ And having responded, one of the Law-experts says to Him, "Teacher, while saying these *things* You also are insulting us". ⁴⁶ And the One said, "Woe to you Law-experts also, because you burden people with hard-to-bear burdens^D, and **you** do not touch^E the burdens with one of your fingers. ⁴⁷ Woe to you, because you build the tombs of the prophets, and your fathers killed them! ⁴⁸ Therefore you are witnesses and are giving-approval to the works of your fathers, because **they** killed them— and **you** build their tombs. ⁴⁹ For this reason the wisdom of God also said, 'I will send-forth prophets and

- A.** Or, passing-by. **B.** Or, relaxing. **C.** That is, people who come into contact with you become defiled and polluted, and don't even know it. **D.** Jesus is referring to their traditions, their man-made rules of conduct. **E.** That is, to carry them yourselves. Many rules that burdened the common working person addressed issues that never arose in the life of a priest.

apostles to them, and *some* of them they will kill and persecute,⁵⁰ in order that the blood of all the prophets having been shed since *the foundation of the world* may be required^A from this generation—⁵¹ from *the blood of Abel* up to *the blood of Zechariah*^B, the *one* having perished between the altar and the house [of God]. Yes, I say to you, it shall be required from this generation'.⁵² Woe to you Law-experts, because you took away the key of knowledge. **You** did not enter, and you hindered the *ones* entering".

*With His Enemies Lying In Wait To Destroy Him,
Myriads Gather To Hear Jesus*

⁵³ And He having gone out from there, the scribes and the Pharisees began to be terribly^C hostile^D, and to question^E Him concerning more *things*⁵⁴ while lying-in-wait-for Him to catch something from His mouth—**12:1** in which *circumstances*, the myriads of the crowd having been gathered-together so that *they were* trampling one another:

- A.** That is, so that the blood-guilt of your fathers may be avenged on you as you repeat their crimes on those I will send to you. **B.** That is, the first and last murder recorded in the OT in the Hebrew order of books. **C.** Or, fearfully, fiercely. **D.** That is, internally hostile and plotting. **E.** That is, to ask calculated questions; to bait Him with questions.

*Watch Out For The Leaven of The Pharisees,
But Do Not Fear Them*

He began to speak to His disciples first, “Take heed to yourselves because of the leaven of the Pharisees, which is hypocrisy.² But nothing has been covered-up^A which will not be revealed, and is secret which will not be known.³ Because whatever you said in the darkness will be heard in the light. And what you spoke to the ear in the inner-rooms will be proclaimed on the housetops.⁴ And I say to you My friends, do not fear *anything* from^B the ones killing the body, and after these *things* not having anything more to do.⁵ But I will show you Whom you should fear— fear the *One* having the authority to throw into Gehenna^C after the killing. Yes, I say to you, fear this *One*.⁶ Are not five sparrows sold for two assarion^D? And one of them has not been forgotten before God.⁷ Yet even the hairs of your head have all been numbered. Do not be fearing; you are more valuable than many sparrows.⁸ And I say to you, everyone who confesses Me in front of people, the Son of Man also will confess him in front of the angels of God.⁹ But the *one* having denied Me

- A.** Or, concealed. **B.** Or, be-afraid of. **C.** That is, hell. **D.** One assarion was one sixteenth of a denarius (a day's wage for a laborer).

before people will be denied before the angels of God. ¹⁰ And everyone who shall speak *a* word against the Son of Man— it will be forgiven *to* him. But *to the one* having blasphemed against the Holy Spirit— it will not be forgiven. ¹¹ And whenever they bring you in before the synagogues and the rulers and the authorities, do not be anxious-*about* how or what you should speak-in-defense, or what you should say. ¹² For the Holy Spirit will teach you at the very hour *the things* which you ought-to say”.

Life Is Not In What Abounds To You From Your Possessions. Be Rich Toward God

¹³ And someone from the crowd said *to* Him, “Teacher, tell my brother to divide the inheritance with me”. ¹⁴ But the *One* said *to* him, “Man, who appointed Me judge or arbitrator over you?” ¹⁵ And He said to them, “Watch out and guard *yourselves* from all greed, because one’s life is not in *what* abounds *to* him out of his possessions”. ¹⁶ And He spoke *a* parable to them, saying, “The land *of a* certain rich man was productive. ¹⁷ And he was reasoning within himself, saying, ‘What should I do, because I do not have *a place* where I will gather my fruits?’ ¹⁸ And he said, ‘I will do this— I will tear-

down my barns and build larger *ones*, and there I will gather all my grain and good *things*. ¹⁹ And I will say to my soul, “Soul, you have many good *things* lying-in-store for many years. Be resting. Eat, drink. Be enjoying-yourself”’. ²⁰ But God said to him, ‘Foolish *one*! On this night they^A are demanding your life^B from you. And the *things* which you prepared—*for whom* will they be?’ ²¹ So is the *one* storing-up *for himself*, and not being rich toward God”.

*Do Not Worry About The Necessities of This Life;
Seek God’s Kingdom*

²² And He said to His disciples, “For this reason^C, I say to you, do not be anxious *for your life as to* what you may eat, nor *for your body as to* what you may put-on. ²³ For life is more *than* food, and the body is *more than* clothing. ²⁴ Consider the ravens— that they do not sow nor reap, *for* which there is not a storeroom nor a barn. And God feeds them. How much more are **you** worth *than* the birds! ²⁵ And which of you while being anxious is able to add a cubit^D upon his life-span? ²⁶ If then you are not even

A. That is, the angels sent by God for this purpose. **B.** Or, soul. **C.** That is, the true source of life. **D.** That is, 18 inches; one step.

able to do a very little *thing*, why are you anxious about the rest? ²⁷ Consider the lilies, how they grow. They do not labor nor spin, but I say to you— not even Solomon in all his glory clothed *himself* like one of these! ²⁸ But if God dresses in this manner the grass in a field existing today and being thrown into an oven tomorrow, how much more will He care for you— ones-of-little-faith? ²⁹ And don't **you** be seeking what you may eat and what you may drink. And do not be unsettled^A. ³⁰ For the nations of the world are seeking-after all these *things*. And your Father knows that you have need of these *things*. ³¹ But be seeking His kingdom, and these *things* will be added to you.

Do Not Fear.

Sell Your Possessions For a Heavenly Return

³² "Do not be fearing, little flock, because your Father was well-pleased to give you the kingdom. ³³ Sell your possessions, and give it as alms^B. Make yourselves money-bags not becoming-old— an unfailing^C treasure in the heavens, where a thief does not draw-near, nor

- A.** That is, worried, in suspense, up in the air about things. **B.** That is, charitable giving to the poor. **C.** Or, inexhaustible. That is, treasure that will never run out.

does a moth destroy. ³⁴ For where your treasure is, there also your heart will be.

*Keep Watch For Your Master's Return.
Be Prepared*

³⁵ Let your waists be girded^A and your lamps burning, ³⁶ and you be like people waiting-for their master when he departs from the wedding-celebrations— in order that he having come and having knocked, they may immediately open [the door] for him. ³⁷ Blessed are those slaves whom the master, having come, will find keeping-watch. Truly I say to you that he will gird *himself*, and have them lie back [to eat]. And having come-to *the table*, he will serve them. ³⁸ Even if in the second^B, even if he comes in the third watch and finds *them* so, blessed are those *ones*. ³⁹ And you know^C this *saying*— that if the house-master had known at which hour the thief was coming, he would not have permitted his house to be broken-into. ⁴⁰ You also be^D prepared *ones*, because the

- A. That is, tied with your belt, in a state of readiness. B. That is, the second watch, 9 P.M. to midnight. The third watch is midnight to 3 A.M.
- C. Or, know (a command); And know this. D. Or, prove-to-be.

Son of Man is coming *at an hour which you do not expect*".

Wise Servants Found Working When The Master Returns Will Be Rewarded

41 And Peter said, "Lord, are You speaking this parable to us, or also to everyone?" **42** And the Lord said, "Who then^A is the faithful, wise steward^B whom *his* master will put-in-charge over his body-of-servants, *that he might* be giving *them their* food-allowance at *the* proper-time? **43** Blessed is that slave whom his master, having come, will find so doing. **44** Truly I say *to* you that he will put him in charge over all his possessions. **45** But if that slave says in his heart, 'My master is delaying to come', and he begins to strike the male-servants and the female-servants, and to eat and drink and get-drunk—
46 the master of that slave will come on *a* day which he does not expect, and at *an* hour which he does not know. And he will cut him in two,

- A.** In view of the sudden nature of Christ's return, who is the wise steward among those left to lead when the master left? The wise one is the one still doing his will when he returns. **B.** That is, household manager.

and assign *him* his part^A with the unbelievers^B.

47 But that slave having known the will of his master, and not having prepared or acted in accordance with his will, will be beaten many *blows*. **48** But the *one* not having known, and having done *things* worthy of *blows*, will be beaten *a few blows*. And to everyone whom much was given, much will be sought from him. And to whom they entrusted much, they will ask him even more.

*I Came To Cause Division On Earth,
Not To Bring It Peace*

49 "I came to cast **fire** upon the earth; and how I wish that it were already kindled! **50** But I have *a baptism* to be baptized; and how I am held^C by *it* until it is accomplished! **51** Do you think that I came^D to grant peace on earth? No, I say to you, but rather division! **52** For from now on, there^E will be five in one house having been divided— three against two, and two against three. **53** They will be divided— father against son and son against father, mother against

A. Or, share, place. **B.** Or, unfaithful *ones*, faithless *ones*. **C.** Or, gripped, occupied, under the control of. Or taking it negatively, distressed. **D.** Or, appeared, arrived. **E.** Or, five in one house will have been divided.

daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law".

Read The Signs of The Times. Judge For Yourselves

⁵⁴ And He was also saying to the crowds, "Whenever you see the cloud rising in *the west*, immediately you say that 'A rainstorm is coming', and so it happens. ⁵⁵ And whenever *a south wind is blowing*, you say that 'There will be burning-heat', and it happens. ⁵⁶ Hypocrites! You know-*how* to test the appearance of the earth and the heaven, but how *is it* you do not know-*how* to test this time? ⁵⁷ And why also are you not judging the right *thing* from yourselves? ⁵⁸ For as you are going with your adversary to the magistrate, make *an effort* on the way to be released from him, so that he may not perhaps drag you before the judge, and the judge will hand you over to the bailiff, and the bailiff will throw you into prison. ⁵⁹ I say to you, you will by no means come out from there until you pay even the last leptos^A".

A. This is the smallest Jewish coin, 1/128th of a denarius.

Unless You Repent, You Will Perish

13:1 And some were present at the very time, reporting to Him about the Galileans whose blood Pilate mixed with their sacrifices. **2** And having responded, He said to them, “Do you think that these Galileans were sinners more than all the Galileans, because they have suffered these *things*? **3** No, I say to you. But unless you repent, you will all likewise perish. **4** Or those eighteen on whom the tower in Siloam fell and killed them— do you think that **they** were debtors^A more than all the people dwelling in Jerusalem? **5** No, I say to you. But unless you repent, you will all similarly perish”.

*If The Tree Does Not Bear Fruit,
It Will Be Cut Down*

6 And He was telling this parable— “A certain *one* had a fig tree having been planted in his vineyard. And he came seeking fruit on it, and did not find it. **7** And he said to the vine-keeper, ‘Behold— *it is* three years from which *time* I am coming seeking fruit on this fig tree, and I am not finding *it*. Therefore, cut it down! Why is it

- A. That is, to God. Sin produces a debt owed to God which must be paid.

even using-up^A the soil?’ ⁸ But the *one*, having responded, says to him, ‘Master, leave it also this year, until I dig around it and throw manure. ⁹ And if it produces fruit in the future—otherwise indeed, cut it down’ ”.

Jesus Heals a Woman On The Sabbath.

The Synagogue Official Objects

¹⁰ Now He was teaching in one of the synagogues on the Sabbath, ¹¹ and behold— *there was a* woman having a spirit of^B infirmity eighteen years. And she was bending-over, and not being able to bend-up completely. ¹² And having seen her, Jesus called to *her* and said to her, “Woman, you have been released from your infirmity”.

¹³ And He laid *His* hands on her. And at-once she was made-straight. And she was glorifying God. ¹⁴ But having responded, the synagogue official— being indignant because Jesus cured *on* the Sabbath— was saying to the crowd that “There are six days on which *one* ought-to work. So be cured while coming *on them*, and not *on* the day of the Sabbath”. ¹⁵ But the Lord responded to him and said, “Hypocrites! Does not each of you *on* the Sabbath release his ox or donkey from the manger^C, and having led *it* away, water *it*? ¹⁶ But this *one*, being a

A. Or, wasting. B. That is, causing. C. That is, feeding-trough.

daughter of Abraham whom Satan bound *for* behold, ten and eight years— ought *she* not to have been released from this bond *on* the day of the Sabbath?” ¹⁷ And while He was saying these *things*, all the *ones* being opposed to Him were being put-to-shame.

*The Crowd Rejoices Over What Jesus Did.
He Says, The Kingdom of God Starts Small*

And the whole crowd was rejoicing over all the glorious *things* being done by Him. ¹⁸ Therefore, He was saying, “*To what is the kingdom of God like, and to what shall I liken it?* ¹⁹ It is like *a* seed of a mustard-plant which, having taken, *a* man threw into his *own* garden. And it grew and became *a* tree. And the birds *of* the heaven nested in its branches”. ²⁰ And again He said, “*To what shall I liken the kingdom of God?* ²¹ It is like leaven, which having taken, *a* woman concealed^A into three measures *of* wheat-flour until which *time* the whole *thing* was leavened”.

Enter Through The Narrow Door Before It Is Too Late

²² And He was journeying-through according to cities and villages, teaching and making *the* journey to Jerusalem.

A. Or, hid in. See Mt 13:33.

²³ And someone said to Him, “Master, *are* the *ones* being saved few?” And the *One* said to them, ²⁴ “Be striving to enter through the narrow door, because many, I say *to* you, will seek to enter, and will not be able. ²⁵ From whatever *time* the house-master arises and shuts the door, and you begin to stand outside and to be knocking on the door saying ‘Master, open *for* us’, and having responded, he will say *to* you, ‘I do not know you, where you are from’— ²⁶ then you will begin to say, ‘We ate and drank in your presence, and you taught on our wide-roads’. ²⁷ And he will speak, saying *to* you, ‘I do not know you— where you are from. Depart from me, all *you* workers of unrighteousness’. ²⁸ In that place, there will be the weeping and the grinding of teeth when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom *of* God, but you being thrown outside. ²⁹ And they will come from east and west, and from north and south, and lie back [to eat] in the kingdom *of* God. ³⁰ And behold— there are last *ones* who will be first, and there are first *ones* who will be last”.

*Jesus Proceeds Away From Herod,
Because a Prophet Cannot Perish Outside Jerusalem*

³¹ At the very hour, some Pharisees came to *Him*, saying

to Him, “Go out, and proceed from here, because Herod^A wants to kill You”. ³² And He said to them, “Having gone, tell this fox, ‘Behold— I am casting-out demons and performing^B healings today and tomorrow, and *on the third day I come-to-the-end*^C’. ³³ Nevertheless, I must proceed today and tomorrow and the next *day*, because it cannot-be *that a prophet should perish outside of Jerusalem*. ³⁴ Jerusalem, Jerusalem, the *one* killing the prophets and stoning the *ones* having been sent to her. How often I wanted to gather-together your children the way *a hen does her own brood under her wings*, and you did not want *it*. ³⁵ Behold— your house is being left to you. And I say to you, you will by no means see Me until^D *the time* will come when you say, ‘Blessed is the *One* coming in *the name of the Lord*’ ”.

*At The House of a Pharisee,
Jesus Heals a Man With Dropsy On The Sabbath*

14:1 And it came about at His going into *the house* of one of the leaders of the Pharisees *on a Sabbath* to eat

A. That is, Herod Antipas. See Mt 14:1. **B.** Or, finishing. **C.** That is, come to the completion of My work. I will finish My work here and leave. Jesus will not alter His divine schedule based on Herod’s threats. Or, come to the end of My life, be perfected. In this case the three days refers to the brief time before Jesus dies. Or, come to My goal, reach My goal. **D.** See 19:38.

bread, that **they** were closely-watching Him. ² And behold— *a* certain man in front of Him was suffering-from-dropsy. ³ And having responded, Jesus spoke to the Law-experts and Pharisees, saying, “Is it lawful to cure *on* the Sabbath, or not?” ⁴ But the *ones* were quiet. And having taken-hold-of *him*, He healed him, and sent *him* away. ⁵ And He said to them, “Whose son or ox of yours will fall into *a* well, and he will not immediately pull him up on *the day of* the Sabbath?” ⁶ And they were not able to answer-back to these *things*.

Jesus Says To The Ones Invited, Humble Yourself.

Wait On The One Who Invited You

⁷ And He was speaking *a* parable^A to the *ones* having been invited, fixing-His-attention-on^B how they were choosing the places-of-honor, saying to them— ⁸ “Whenever you are invited by someone to wedding-celebrations, do not lie down [to eat] in the place-of-honor lest *a* more distinguished *one than* you may have been invited by him, ⁹ and having come, the *one* having invited you and him will say to you, ‘Give *your* place to this *one*’, and then you will begin to hold the last place with

- A. Note that what follows is a parable aimed at the Pharisees, not a lesson on manners. B. Or more mildly, ‘noting’.

shame. ¹⁰ But whenever you are invited, having gone, fall back [to eat] in the last place, so that when the *one* having invited you comes, he will say to you, ‘Friend, move up higher’. Then there will be glory *for* you in the presence of all the *ones* reclining back with you [to eat]. ¹¹ Because everyone exalting himself will be humbled. And the *one* humbling himself will be exalted”.

*Jesus Says To The One Who Invited Him,
Serve Those Who Cannot Repay*

¹² And He was also saying to the *one* having invited Him, “Whenever you make *a* morning-meal^A or *a* dinner, do not be calling your friends, nor your brothers, nor your relatives, nor rich neighbors—that **they** also might not perhaps invite you in return, and it become *a* repayment^B to you. ¹³ But whenever you make *a* reception, be inviting poor *ones*, crippled *ones*, lame *ones*, blind *ones*, ¹⁴ and you will be blessed because they do not have *the means* to repay you. For it will be repaid to you at the resurrection of the righteous”.

A. Or, luncheon. B. In such a case, you have your reward in full.

*When The Invited Are Not Willing To Come,
The Uninvited Will Be Welcomed*

¹⁵ And one of the ones reclining back with Him [to eat], having heard these things, said to Him, “Blessed is whoever will eat bread in the kingdom of God!” ¹⁶ But the One said to him— “A certain man was making a great dinner, and he invited many. ¹⁷ And he sent-out his slave at the hour of the dinner to say to the ones having been invited, ‘Come, because it is already prepared’. ¹⁸ And they all alike began to excuse-themselves. The first said to him, ‘I bought a field. And I have a necessity, having gone out, to see it. I ask you, have me excused’. ¹⁹ And another said, ‘I bought five pair^A of oxen, and I am proceeding to test them. I ask you, have me excused’. ²⁰ And another said, ‘I married a woman, and for this reason I am not able to come’. ²¹ And having come, the slave reported these things to his master. Then, having become-angry^B, the house-master said to his slave, ‘Go out quickly into the wide-roads^C and lanes^D of the city, and bring in here the poor ones and crippled ones and blind ones and lame ones’. ²² And the slave said, ‘Master, what you

- A. Or, yoke, team. B. Or, become-wrathful. C. Or, main streets, broad ways. D. Or, narrow streets, alleys.

commanded has been done, and there is still room'.

23 And the master said to the slave, 'Go out to the roads^A and fences, and compel^B them to come in, in order that my house may be filled. **24** For I say to you^C all that none of those men having been invited will taste my dinner'".

Carry Your Own Cross And Follow Me.

Calculate The Cost First

25 And large crowds were proceeding-with Him. And having turned, He said to them, **26** "If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and furthermore, even his own life, he cannot be My disciple.

27 Whoever is not carrying his own cross^D and coming after Me, cannot be My disciple. **28** For which of you wanting to build a tower does not first, having sat-down, calculate the cost to see whether he has enough for the completion?— **29** in order that he having laid a foundation and not being able to finish it out, all the ones observing may not perhaps begin to mock him, **30** saying that 'This man began to build and was not able to finish it out!' **31** Or what king going to engage another

- A.** Or, paths. **B.** Persuade them it is a serious offer. **C.** This word is plural.
D. That is, the instrument of his own death, symbolizing his death to self and this world.

king in battle will not, having sat-down first, deliberate whether he is able with ten thousand *men* to meet^A the *one* coming against him with twenty thousand?

³²Otherwise indeed, *the one coming* still being far away— *the king*, having sent-forth a delegation, asks the *things* for peace. ³³So therefore, any of you who is not saying-goodbye^B to all his possessions cannot be My disciple. ³⁴Therefore, salt *is* good. But if indeed the salt should become-tasteless, with what will it be seasoned?

³⁵It is fit neither for soil nor for *the manure-pile*. They throw it outside. Let the *one* having ears to hear, hear".

Parables For Sinners And Pharisees

15:1 Now all the tax-collectors and the sinners were drawing-near to Him to hear Him. ²And both the Pharisees and the scribes were grumbling, saying that "This One is welcoming sinners and eating with them".

The Lost Sheep And Lost Coin:

Heaven Rejoices When a Sinner Repents

³And He spoke this parable to them, saying ⁴"What man from-among you having a hundred sheep and having lost one of them, does not leave-behind the

- A.** That is, successfully engage. **B.** Or, bidding-farewell. The disciple's habit of life must be one of separating himself or herself from possessions to take hold of real life (1 Tim 6:19).

ninety nine in the wilderness and proceed after the *one* having become-lost until he finds it? ⁵ And having found *it*, he puts *it* on his shoulders, rejoicing. ⁶ And having come to the house, he calls-together *his* friends and neighbors, saying to them, ‘Rejoice-with me, because I found my lost sheep! ⁷ I say to you that in this manner there will be joy in heaven over one sinner repenting *more-than^A* over ninety nine righteous *ones* who have no need of repentance. ⁸ Or what woman having ten drachmas^B, if she loses one drachma, does not light a lamp and sweep the house and seek carefully until which *time* she finds *it*? ⁹ And having found *it*, she calls together *her women* friends and neighbors, saying, ‘Rejoice-with me, because I found the drachma which I lost!’ ¹⁰ In this manner, I say to you, joy comes-about in the presence of the angels of God over one sinner repenting”.

The Prodigal Son:

The Father Rejoices When His Lost Son Returns

¹¹ And He said, “A certain man had two sons. ¹² And the younger *of* them said to *his* father, ‘Father, give

A. Or, *rather-than*. **B.** A drachma is a Greek coin equivalent to the Roman denarius. It is one day's wage for a laborer.

me the part *of your substance^A* falling to *me'*. And the *one* distributed^B *his* property to them. ¹³ And after not many days, having gathered together everything, the younger son went-on-a-journey to a distant country. And there he squandered his substance living wildly. ¹⁴ And he having spent everything, a severe famine came about in relation to that country, and **he** began to be-in-need. ¹⁵ And having gone, he joined *himself* to one of the citizens of that country. And he sent him into his fields to feed pigs. ¹⁶ And he was desiring to be filled-to-satisfaction with the carob-pods which the pigs were eating. And no one was giving *anything* to him. ¹⁷ But having come to himself, he said, ‘How many hired-workers of my father are abounding^C with bread, but I am perishing^D here in a famine! ¹⁸ Having arisen, I will proceed to my father and say to him, “Father, I sinned against heaven and in your sight. ¹⁹ I am no longer worthy to be called your son. Make me as one of your hired-workers”. ²⁰ And having arisen, he went to his father. But he still being far distant, his father saw him and felt-deep-

A. Or, property, estate. **B.** Or, divided. One third went to the younger son; two thirds to the older, Deut 21:17. **C.** Or, having leftovers of. **D.** Or, losing-myself. This is another form of the key word ‘lost’ found in all three parables in chapter 15.

feelings [of love]. And having run, he fell upon his neck and kissed him. ²¹ And the son said to him, ‘Father, I sinned against heaven and in your sight. I am no longer worthy to be called your son’. ²² But the father said to his slaves, ‘Quickly, bring-out the best robe and put *it* on him. And give *him* a ring for his hand and sandals for the feet. ²³ And bring the fatted calf. Slaughter *it*. And having eaten, let us celebrate! ²⁴ Because **this** son of mine was dead, and he became-alive-again. He had become-lost, and he was found’. And they began to celebrate.

The Older Brother Is Angered By His Father's Joy

²⁵ “Now his older son was in *the field*. And when while coming he drew-near to the house, he heard music and dancing. ²⁶ And having summoned one of the servants, he was inquiring *as to* what these *things* might be. ²⁷ And the *one* said to him that ‘Your brother has come. And your father slaughtered the fatted calf because he received him back being healthy’. ²⁸ And he became-angry, and was not willing to go in. And his father, having come out, was appealing-to him. ²⁹ But the *one*, having responded, said to his father, ‘Behold— I am

slaving *for you* *for* so many years, and I never disregarded your command. And you never gave **me** *a* goat in order that I might celebrate with my friends. ³⁰ But when this **son of yours** came— the *one* having devoured your property with prostitutes— you slaughtered the fatted calf *for him!*' ³¹ And the *one* said to him, 'Child, **you** are always with me, and all my *things* are yours. ³² But it-was-necessary to celebrate and rejoice, because this **brother of yours** was dead, and he became-alive. And *he had* become-lost, and he was found'".

The Unrighteous Steward:

Use Earthly Money For Heavenly Gain

16:1 And He was also saying to the disciples, "There was *a* certain rich man who had *a* steward^A. And this *one* was accused *to* him as squandering his possessions. ² And having called him, he said *to* him, 'What *is* this I am hearing about you? Render the account *of* your stewardship, for you can no longer be steward'. ³ And the steward said within himself, 'What should I do, because my master is taking-away the stewardship^B from me? I am not strong-

A. Or, household manager, administrator. B. That is, position of management responsibility.

enough to dig. I am ashamed to beg. ⁴ I know what I will do so that they will welcome me into their houses when I am removed from the stewardship'.

⁵ And having summoned each one of the debtors of his master, he was saying to the first, 'How much do you owe to my master?' ⁶ And the *one* said, 'A hundred baths^A of olive-oil'. And the *one* said to him, 'Take your writings^B, and having sat-down quickly, write fifty'. ⁷ Then he said to another, 'And you, how much do you owe?' And the *one* said, 'A hundred cor^C of wheat'. He says to him, 'Take your writings, and write eighty'. ⁸ And the master praised the unrighteous steward because he acted shrewdly^D. Because the sons of^E this age are more shrewd in relation-to their *own* kind than the sons of the light. ⁹ And I say to you— make friends *for* yourselves by means of unrighteous wealth, so that when it fails^F they^G will welcome you into the eternal dwellings.

- A.** A bath was a liquid measure ranging from 5 to 10 gallons (21-39 liters). **B.** Or more specifically, records, receipts, accounts. **C.** This dry measure ranged from 6 to 11 bushels (50-90 gallons; 220-393 liters). **D.** The point is that he used the resources his master entrusted to him to create a new life for himself. We are to do likewise with regard to our coming heavenly life, v 9. **E.** That is, belonging to. **F.** Or, gives-out, comes-to-an-end. **G.** That is, the ones affected by your generosity who have passed on before you; or, God's angels.

¹⁰ The *one* trustworthy^A in a very-little *thing* is also trustworthy in much. And the *one* unrighteous in a very little *thing* is also unrighteous in much.

¹¹ Therefore if you did not prove-to-be trustworthy with unrighteous wealth, who will entrust the true^B *thing to you?* ¹² And if you did not prove-to-be trustworthy with the *thing* belonging to another^C, who will give you your own *thing*? ¹³ No household-servant can be serving^D two masters. For either he will hate^E the one and love the other, or he will be devoted to one and disregard the other. You cannot be serving God and wealth^F".

Jesus Rebukes The Pharisees:

The Thing You Highly Value Is Worthless To God

¹⁴ Now the Pharisees, being money-lovers, were listening-to all these *things*, and they were sneering-at^G Him. ¹⁵ And He said to them, "You are the ones declaring yourselves righteous in the sight of people, but God knows your hearts— because the highly-valued *thing* among people is an abomination^H

- A.** Or, faithful. **B.** Or, genuine, real. **C.** That is, God. Our present things are God's resources entrusted to us. **D.** That is, be serving-as-slave to. **E:** hate... disregard. See Mt 6:24. **F.** Or, property, money. **G.** The idea of spending now to build up treasures then always seems foolish to those outside God's family. **H.** Or, detestable.

in the sight of God. ¹⁶ The Law and the Prophets were until John. From that time on, the kingdom of God is being announced-as-good-news, and everyone is forcing-himself^A into it. ¹⁷ But it is easier that the heaven and the earth should pass away than that one stroke^B of the Law should fail. ¹⁸ Everyone sending-away^C his wife and marrying another is committing-adultery. And the one marrying one having been sent-away from her husband is committing-adultery.

*The Rich Man And Lazarus:
What God Values Is What Matters*

¹⁹ “Now there was a certain rich man. And he was dressing himself in purple and fine-linen, radiantly enjoying-himself daily. ²⁰ And a certain poor man, Lazarus by name, had been put at his gate— having been covered-with-sores, ²¹ and desiring to be filled-to-satisfaction by the things

- A. That is, trying to force his way into it, whether on God's terms or not.
- B. See Mt 5:18. C. That is, divorcing. This is an example of the difference in values mentioned in v 15, and a law that will not fail in v 17.

falling from the table of the rich man. Even indeed the dogs coming were licking his sores. **22** And it came about that the poor man died and he was carried-away by the angels to the bosom of Abraham. And the rich man also died and was buried. **23** And having lifted-up his eyes in Hades while being in torments, he sees Abraham from a-distance, and Lazarus in his bosom^B. **24** And he, having called, said, ‘Father Abraham, have-mercy-on me and send Lazarus in order that he may dip the tip of his finger in water and cool-off my tongue, because I am suffering-pain in this flame’. **25** But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus the bad things. But now, here, he is being comforted and you are suffering-pain. **26** And in all these regions, a great chasm has been fixed^C between us and you^D, so that the ones wanting

- A.** That is, Lazarus received help only from passers-by, even the dogs cleaning his sores. Or, But even. That is, Lazarus desired to be filled, but even the dogs tormented him. **B.** Same word as earlier, but plural. That is, at his side; or, in his folds (of the garment, as in 6:38), in his lap. This is a reference either to a loving expression of comfort (v 25) and welcome, or to a place of honor. **C.** Or, set, established. **D.** This word is plural.

to cross from here to you are not able, nor may they cross-over from there to us'. ²⁷ And he said, 'Then I ask you, father, that you send him to the house of my father— ²⁸ for I have five brothers— so that he may solemnly-warn them in order that **they** also might not come to this place of torment'. ²⁹ But Abraham says, 'They have Moses and the Prophets. Let them listen-to them'. ³⁰ But the *one* said, 'No, father Abraham. But if someone goes to them from *the* dead, they will repent'. ³¹ But he said to him, 'If they do not listen-to Moses and the Prophets, neither will they be persuaded if someone rises-up from *the* dead'".

*Woe To The One Who Causes Others To Fall.
Rebuke Sin In Your Brother. Forgive*

17:1 And He said to His disciples, "It is impossible that the causes-of-falling should not^A come. Nevertheless, woe to *the one* through whom they come. ² It would be better for him if a mill's stone were lying-around his neck and he had been^B thrown-off into the sea, than that he should cause

A. This is stated positively in Mt 18:7. **B.** Better to be once and for all dead at the bottom of the sea than to do this and face the eternal consequences.

one of these^A little ones to fall. ³Take heed to yourselves— If your brother sins, rebuke him. And if he repents, forgive him. ⁴And if he sins against you seven times *in the day*, and returns to you seven times saying ‘I repent’, forgive him”.

The Apostles Ask For More Faith.

The Smallest Amount Is Enough

⁵The apostles said to the Lord, “Increase faith for us”. ⁶And the Lord said, “If you have faith like a seed^B of a mustard-plant, you would say to this mulberry-tree, ‘Be uprooted and be planted in the sea’, and it would have obeyed you. ⁷And who from-among you is there who, having a slave plowing or shepherding, will say to him having come in from the field, ‘Immediately having come-to the table, fall back [to eat]!’? ⁸But will he not say to him, ‘Prepare something I may have-for-dinner. And having girded-yourself, be serving me until I eat and drink. And after these things, **you** will eat and

- A.** That is, such insignificant ones as Lazarus and the sinners and tax collectors in the audience (15:1) disdained by the Pharisees, assuming 15:1 to 17:10 was spoken on a single occasion; otherwise, those confronted by the causes of falling mentioned in v 1. **B.** That is, the tiniest amount of faith is enough because God does the work, not you.

drink'? ⁹ He does not have gratitude^A for the slave because he did the *things* having been commanded, *does he?* ¹⁰ So also you, when you do all the *things* having been commanded *to* you, be saying that 'We are unprofitable^B slaves. We have done what we were obligated to do' ".

Jesus Heals Ten Lepers. One Returns To Give Thanks

¹¹ And it came about during the proceeding to Jerusalem that **He** was going through *the* midst of Samaria and Galilee. ¹² And while He *was* entering into *a* certain village, ten leprous men met Him, who stood at-a-distance. ¹³ And **they** lifted *their* voice, saying, "Jesus, Master, have-mercy-on us!" ¹⁴ And having seen *them*, He said *to* them, "Having gone, show yourselves *to* the priests". And it came about during their going *that* they were cleansed. ¹⁵ And one of them, having seen that he was healed, returned glorifying God with *a* loud voice. ¹⁶ And he fell on *his* face at His feet while giving-thanks *to* Him. And **he** was *a* Samaritan. ¹⁷ And having responded, Jesus said, "Were not ten cleansed? But where *are* the nine? ¹⁸ Were none found having returned to give glory *to* God except this foreigner?" ¹⁹ And He said *to* him, "Having arisen, go. Your faith has restored you".

A. Or, thankfulness. **B.** No matter how far our faith in action extends, we are unable to bring our Master any gain exceeding His investment in us.

*Jesus Is Asked When The Kingdom Is Coming.
The Kingdom Is Within You*

20 And having been asked by the Pharisees when the kingdom of God is coming, He responded to them and said, “The kingdom of God is not coming with observation^A, **21** nor will they say, ‘Behold— here it is’, or, ‘There it is’. For behold— the kingdom of God is within^B you”.

The Coming of The Son Will Be Like Lightning

22 And He said to the disciples, “Days will come when you will desire to see one of the days of the Son of Man, and you will not see it. **23** And they will say to you, ‘Behold— there He is’, or, ‘Behold— here He is’. Do not go, nor pursue *them*. **24** For just like the lightning flashing out of the *one part* under heaven shines^C to the *other part* under heaven, so will the Son of Man be in His day. **25** But first He must suffer many *things* and be rejected by this generation.

A. Or, close-watching. That is, with physically observable changes to this world. Later Jesus will say ‘My kingdom is not of this world’. **B.** Or, inside. This may have an individual sense (in your hearts) or a national sense (among you, in your midst). **C.** That is, it will be visible to everyone.

*The Coming of The Son Will Be Like
The Days of Noah And Lot*

26 “And as it happened in the days of Noah [in Gen 6-7], so it will be also in the days of the Son of Man— **27** they were eating, drinking, marrying, being given-in-marriage, until which day^A Noah entered into the ark and the flood came and destroyed everyone. **28** Likewise, just as it happened in the days of Lot [in Gen 19]— they were eating, drinking, buying, selling, planting, building. **29** But on the day Lot departed from Sodom, it rained fire and sulphur from heaven and destroyed everyone. **30** It will be^B the same way on the day the Son of Man is revealed. **31** On that day, let he who will be on the housetop and his things in the house not go down to take them. And let the one in a field likewise not turn-back to the things behind. **32** Remember Lot’s wife. **33** Whoever seeks to preserve his life will lose it. But whoever loses it will keep it alive. **34** I say to you, on this night there will be two people^C on one bed— the one will be taken^D, and the other will be

A. That is, life was going on as normal, and God suddenly and unexpectedly intervened into human history. **B.** Or, happen. **C.** Jesus is referring to a nighttime scene here, and a daytime scene next. Or, men, if Jesus is also referring to men here and women next. **D:** taken... left. See Mt 24:41.

left. ³⁵ There will be two *women* grinding at the same *place*— the one will be taken, and the other will be left. ^{36 A} ³⁷ And having responded, they say to Him, “Where, Lord?” And the *One* said to them, “Where^B the body is, there also^C the vultures will be gathered-together”.

*Pray And Don't Lose Heart:
God Will Avenge His People*

18:1 And He was speaking *a parable* to them with-regard-to^D it being necessary *that* they always be praying and not losing-heart, ^E saying, “There was in *a certain city* *a certain judge* not fearing God and not having-regard-for^E *the person*. ³ And there was *a widow* in that city. And she was coming to him, saying, ‘Avenge^F me from my adversary’. ⁴ And he was not willing for *a time*. But after these *things*, he said within himself, ‘Even though I do not fear God nor have regard for *the person*, ⁵ yet because of this widow's causing me trouble, I will avenge her— in

- A.** Some manuscripts add ‘Two men *will be* in a field— one will be taken and the other will be left’. **B.** See Mt 24:28. **C.** Or, indeed. **D.** Or, so-as to *show them that* they must always. **E.** Or, respecting. This judge followed his own mind. **F.** Or, Grant me justice. Depending on the issue, this widow could mean ‘Punish him for his crime’, ‘Protect me from his attack’, or, ‘Make him fulfill his contract’.

order that she, while continually^A coming, may not be wearing me out' ". ⁶ And the Lord said, "Listen-to what the unrighteous judge is saying^B. ⁷ And shall not God execute vengeance^C for His chosen ones—the *ones* crying-out to Him *by* day and *by* night and He is being patient^D with them? ⁸ I say to you that He will execute vengeance *for* them quickly. However, the Son of Man having come, will He find faith^E on the earth?"

Two Men In Prayer:

One Exalts Himself, The Other Begs For Mercy

⁹ And He also spoke this parable to some putting-confidence upon themselves that they were righteous, and treating the rest with contempt— ¹⁰ "Two men went up to the temple to pray: the one *a* Pharisee, and the other *a* tax-collector. ¹¹ The Pharisee, having stood^F, was

- A.** Or, while coming she may not be completely (or, eventually) wearing me out. **B.** The judge is saying he will answer because of her continual coming and persistent asking. **C.** Or, punishment. **D.** Unlike the unrighteous judge who only answered out of impatience, God is patient with those crying out to Him. Or, and He is delaying [to act] for them? (from their point of view). Or, night? And is He delaying over them? **E.** Or, faithfulness. Lit, the faith. That is, the faith spoken of in this parable, which prays and does not lose heart; or more broadly, a true faith in God that would act in this way. No answer is implied by the grammar of the question. **F.** Or, stood by himself, was praying these *things*.

praying these *things* to^A himself: ‘God, I thank You that I am not just-like the rest of the people— swindlers, unrighteous *ones*, adulterers, or even like this tax collector. ¹²I fast twice a week. I give-a-tenth-of all that I get’. ¹³But the tax collector, standing at-a-distance, was not willing even to lift-up *his* eyes to heaven, but was striking his chest, saying, ‘God, be merciful^B to me, the sinner!’ ¹⁴I say to you, this *one* went-down^C to his house having been declared-righteous, rather-than that *one*. Because everyone exalting himself will be humbled, but the *one* humbling himself will be exalted”.

*Permit The Children To Come,
For of Such Is The Kingdom of God*

¹⁵And they were also^D bringing babies^E to Him in order that He might touch them. But having seen *it*, the disciples were rebuking them^F. ¹⁶But Jesus summoned them^G, saying, “Permit the children to be coming to Me, and do not be forbidding them. For the kingdom of God is of^H such *ones*. ¹⁷Truly I say to you, whoever

- A. Or, with-reference-to. B. Lit, be propitiated to me. That is, turn away your wrath from me, and thus, be merciful to me, forgive me, pardon me. C. The temple was ‘up’, v 10. D. Or, even. E. Or, infants. F. That is, the ones bringing the babies. G. That is, the babies. H. That is, made up of; or, belonging to.

does not receive the kingdom of God like *a child* will never enter into it".

*A Rich Ruler Asks What To Do To Inherit Life.
Sell All You Have And Follow Me*

¹⁸ And *a certain ruler* questioned Him, saying, "Good Teacher, [by] having done what shall I inherit eternal life?" ¹⁹ And Jesus said *to him*, "Why do you call Me good? No one *is* good except One— God. ²⁰ You know the commandments: 'Do not commit-adultery, do not murder, do not steal, do not give-false-testimony, be honoring your father and mother' ". ²¹ And the *one* said, "I kept these all from *my* youth". ²² And having heard *it*, Jesus said *to him*, "*One thing* is still lacking *for you*— Sell all that you have and distribute *it to poor ones*, and you will have treasure in the heavens. And come, be following Me". ²³ But the *one*, having heard these *things*, became deeply-grieved. For he was extremely rich. ²⁴ And having seen him having become deeply grieved, Jesus said, "How difficultly the *ones* having wealth come into the kingdom of God. ²⁵ For it is easier *that a camel enter through an opening of a needle than^A that a rich one enter into the kingdom of God*".

- A. That is, it is impossible apart from God, as Jesus says next.

*All Who Leave Behind Anything For Me
Will Receive Back Many Times As Much*

26 And the *ones* having heard it said, “Who indeed can be saved?” **27** And the *One* said, “The *things* impossible with humans are possible with God”. **28** And Peter said, “Behold— **we**, having left *our own things*, followed You”. **29** And the *One* said to them, “Truly I say to you^A *all* that there is no one who left house or wife or brothers or parents or children for the sake of the kingdom of God, **30** who will by any means not receive back many-times-as-much in this time, and in the coming age— eternal life”.

Jesus Predicts His Death And Resurrection

31 And having taken aside the twelve, He said to them, “Behold— we are going up to Jerusalem. And all the *things* having been written by the prophets *for* the Son of Man will be fulfilled. **32** For He will be handed-over to the Gentiles. And He will be mocked and mistreated and spit-on. **33** And having whipped *Him*, they will kill Him. And *on* the third day, He will rise-up”. **34** And **they** understood none of these *things*. Indeed this statement had been hidden from them, and they were not coming-to-know^B the *things* being said.

A. This word is plural. B. Or, understanding.

*A Blind Man Begs Mercy From The Messiah,
And Receives His Sight*

35 And it came about during His drawing-near to Jericho, *that a certain blind one* was sitting beside the road, begging. **36** And having heard *a* crowd proceeding through, he was inquiring *as to* what this might be. **37** And they reported *to* him that “Jesus the Nazarene is passing by”. **38** And he shouted, saying, “Jesus, Son of David, have mercy-on me!” **39** And the *ones* preceding *Him* were rebuking him in order that he might be silent. But **he** was crying out *by* much more, “Son of David, have mercy on me!” **40** And having stood [still], Jesus ordered *that* he be brought to Him. And he having drawn near, He asked him, **41** “What do you want Me to do *for* you?” **42** And the *one* said, “Master— that I may see-again!” And Jesus said *to* him, “See-again! Your faith has restored you”. **43** And at once he saw-again. And he was following Him, glorifying God. And all the people, having seen *it*, gave praise to God.

Salvation Comes To a Rich Tax Collector Named Zacchaeus

19:1 And having entered, he was going through Jericho. **2** And behold— *there was a* man being called *by the* name Zacchaeus. And **he** was *a* chief-tax-collector. And **he was** rich. **3** And he was seeking to see Who Jesus was.

And he was not able because of the crowd, because he was short *in* stature. ⁴ And having run ahead to the *place* in front, he went up on *a* sycamore-tree in order that he might see Him, because He was going to come through that *way*. ⁵ And when He came upon the place, having looked-up, Jesus said to him, “Zacchaeus, having hurried, come down. For today I must stay at your house”. ⁶ And having hurried, he came down and received^A Him, rejoicing. ⁷ And having seen *it*, they all were grumbling, saying that “He went in to take-up-lodging with *a* sinful man”. ⁸ And having stood^B, Zacchaeus said to the Lord, “Behold, Master—I am giving **half of my possessions** to the poor. And if I extorted anything *from* anyone, I am giving *it* back fourfold”. ⁹ And Jesus said with-regard-to^C him that “Today salvation came^D to this house, because even^E **he** is *a* son of Abraham. ¹⁰ For the Son of Man came to seek and to save the lost”.

The Parable of The Minas: Do Business With The Resources I Have Given You

¹¹ And while they *were* listening-to these *things*, having proceeded [to speak further], He spoke *a*

- A. That is, as a guest in his house. B. That is, in his house, perhaps at the meal. Or, having stopped, if the setting for this is on the road after leaving the house. C. Or, to him; that is, to Zacchaeus, but addressing all present. D. Or, came-about *in*. E. Or, he also.

parable because of His being near Jerusalem and their thinking^A that the kingdom of God was about to appear^B at-once. ¹²Therefore He said, “A certain well-born^C man traveled to a distant country to receive a kingdom for himself, and to return. ¹³And having called ten of his own slaves, he gave them ten minas^D and said to them, ‘Do business while I am coming’. ¹⁴But his citizens were hating him, and they sent-forth a delegation after him, saying, ‘We do not want this one to be-king over us’. ¹⁵And it came about at his return, having received the kingdom, that he said that these slaves to whom he had given the money should be called to him in order that he might come-to-know what they gained-through-doing-business. ¹⁶And the first one arrived, saying, ‘Master, your mina earned ten minas’. ¹⁷And he said to him, ‘Very-well done, good slave. Because you proved-to-be faithful^E in a very-little thing— be having authority over ten cities’. ¹⁸And the second one came, saying, ‘Your mina, master, made five minas’. ¹⁹And he said also to this one, ‘And you— be over five cities’. ²⁰And the other one came, saying, ‘Master, behold your mina, which I was holding,

- A.** Or, supposing, presuming. **B.** Or, come-into-sight. **C.** Or, noble, socially important. **D.** A mina is equivalent to 100 denarii (100 days' wages for a laborer). **E.** Or, trustworthy.

laying-away in *a* handkerchief. ²¹ For I was fearing you, because you are *a* harsh^A man. You take-up^B what you did not lay-down, and you reap what you did not sow'. ²² He says to him, 'I will judge you out of your *own* mouth, evil slave. You knew that **I** am *a* harsh man, taking up what I did not lay-down and reaping what I did not sow^C! ²³ And for what reason did you not give my money *to be* on *a* [banker's] table, and **I**, having come, would have collected it with interest?' ²⁴ And he said to the ones standing-near, 'Take the mina away from him and give *it to* the *one* having the ten minas'. ²⁵ And they said to him, 'Master, he has ten minas [already]'. ²⁶ I say to you that *to* everyone having, it will be given. But from the *one* not having, even what he has will be taken away. ²⁷ However, bring here these enemies of mine— the *ones* not having wanted me to be king over them— and slay them in front of me".

Jesus Goes Up To Jerusalem

²⁸ And having said these *things*, He was proceeding ahead, going up to Jerusalem.

- A. Or, strict, exacting. The slave blames his inaction on the master. Because of the way you are, I did nothing. B. In a banking sense, this means you withdraw what you did not deposit. You expect a return beyond your investment! C. Or, sow?

He Enters Jerusalem Riding a Colt, To The Praise of The People. He Weeps Over The City

²⁹ And it came about when He drew-near to Bethphage and Bethany— near the mountain being called ‘of Olives’— *that* He sent-forth two of the disciples, ³⁰ saying, “Go to the village before you, in which while proceeding you will find a colt having been tied on which none^A of mankind ever sat. And having untied it, bring it. ³¹ And if someone asks you, ‘For what reason are you untying it?’, thus you shall say— *that*^B ‘The Lord has need of it’ ”.

³² And having gone, the *ones* having been sent-forth found *it* just as He said to them. ³³ And while they were untying the colt, its owners said to them, “Why are you untying the colt?” ³⁴ And the *ones* said that “The Lord has need of it”. ³⁵ And they brought it to Jesus. And having cast their cloaks upon the colt, they put Jesus on *it*. ³⁶ And while He was proceeding, they were spreading their cloaks under *Him* in the road. ³⁷ And while He was drawing-near now^C, at the descent of the Mount of Olives, the whole crowd of the disciples began to praise God, rejoicing with a loud voice for all the miracles which they saw, ³⁸ saying, “Blessed is the King coming in the name of the Lord. Peace in heaven and glory in the

A. That is, no human. B. ‘That’ introduces the quotation, and would usually be omitted in English. Or, ‘Because the Lord’. Same in v 34. C. Or, drawing-near, now at.

highest [heavens]!" ³⁹ And some of the Pharisees from the crowd said to Him, "Teacher, rebuke Your disciples". ⁴⁰ And having responded, He said, "I say to you, if these will be silent, the stones will cry out!" ⁴¹ And when He drew-near, having seen the city, He wept over it, ⁴² saying that "If you, even you, had known on this day the *things* for peace! But now^A they were hidden from your eyes. ⁴³ Because days will come upon you— and your enemies will throw-up a palisade^B *against* you, and encircle you, and confine you from all sides. ⁴⁴ And they will dash^C you to the ground, and your children within you. And they will not leave a stone upon a stone within you, because you did not recognize the time of your visitation".

Jesus Throws The Merchandisers Out of The Temple.

The Priests Seek To Destroy Him

⁴⁵ And having entered into the temple, He began to throw-out the ones selling, ⁴⁶ saying to them, "It has been written [in Isa 56:7]: 'And My house shall be a house of prayer'. But **you** made it a den of robbers^D". ⁴⁷ And He was teaching daily in the temple. And the chief priests and the scribes and the leading ones of the people

A. Or, But as-it-is. B. Or, siege-work. This verse describes the centuries-old military strategy for attacking a walled city. Jesus is predicting Jerusalem would be attacked. Next He predicts the outcome. C. Or, raze. The reference is to buildings and people. D. Or, plunderers, bandits.

were seeking to destroy Him. ⁴⁸ And they were not finding what they might do, for all the people hung-on^A Him, listening.

*The Priests Ask By What Authority He Does This.
From Where Was John's Authority?*

20:1 And it came about on one of the days while He was teaching the people in the temple and announcing-the-good-news, *that* the chief priests and the scribes with the elders stood-near. ² And they spoke, saying to Him, “Tell us, by what-kind-of^B authority are You doing these *things*, or who is the *one* having given You this authority?” ³ And having responded, He said to them, “I also will ask you *a* thing, and you tell Me— ⁴ was the baptism of John from heaven, or from humans?” ⁵ And the *ones* reasoned with themselves, saying that “If we say, ‘From heaven’, He will say, ‘For what reason did you not believe him?’ ⁶ But if we say, ‘From humans’, all the people will stone us to death. For they are convinced *that* John is *a* prophet”. ⁷ And they answered *that they did* not know from where *it was*. ⁸ And Jesus said to them, “Nor am I telling you by what-kind-of authority I am doing these *things*”.

- A.** Or, hung-on, listening-to Him. **B.** Or, by what. That is, a prophet's authority? Messiah's? A teacher's?

You Priests Are Like Farmers Who Killed The Owner's Messengers And His Son

⁹ And He began to tell this parable to the people: "A certain man planted *a* vineyard and rented it to farmers, and went-on-a-journey *for* considerable periods-of-time. ¹⁰ And *at harvest* time, he sent-forth *a* slave to the farmers so that they would give *to* him from the fruit *of* the vineyard. But the farmers sent him out empty-handed, having beaten *him*. ¹¹ And he proceeded to send another slave. But the *ones*, having beaten and dishonored that *one* also, sent *him* out empty-handed. ¹² And he proceeded to send *a* third. But the *ones* also threw out this *one*, having wounded *him*. ¹³ And the owner of the vineyard said, 'What shall I do? I will send my beloved son. Perhaps they will have-regard-for this *one*'. ¹⁴ But having seen him, the farmers were reasoning with one another, saying, 'This *one* is the heir. Let us kill him in order that the inheritance may become ours'. ¹⁵ And having thrown him outside *of* the vineyard, they killed *him*. Therefore, what will the owner *of* the vineyard do *to* them? ¹⁶ He will come and destroy these farmers, and give the vineyard *to others*". And having heard *it*, they said, "May it never be!"

But As It Is Written, The Stone The Builders Rejected Became The Cornerstone

17 But the *One*, having looked-at them, said, “Then what is this having been written [in Ps 118:22]: ‘The stone which the *ones* building rejected, this became *the head^A of the corner*’?

18 Everyone having fallen upon that stone will be broken-to-pieces. And^B upon whomever it may fall, it will crush^C him”. **19** And the scribes and the chief priests sought to put *their* hands on Him at the very hour. And^D they feared the people. For they^E knew that He spoke this parable against them.

*The Priests Try To Snare Jesus:
Shall We Pay Taxes To Caesar?*

20 And having closely-watched *Him*, they sent forth spies pretending themselves to be righteous, in order that they might take-hold-of a statement of His, so as to hand Him over to the rule and the authority of the governor.

21 And they questioned Him, saying, “Teacher, we know that You speak and teach correctly. And You do not receive^F *the* face, but You teach the way of God in

- A. That is, the cornerstone of the foundation; or, the capstone of the arch. B. Or, But. C. See Mt 21:44. D. Or, And-yet. E. That is, the priests; or, the people. F. That is, show partiality.

accordance with truth. ²² Is it lawful that we *should* give a tribute^A to Caesar, or not?" ²³ But having perceived their craftiness, He said to them, ²⁴ "Show Me a denarius^B. Of whom does it have an image^C and inscription?" And the ones said, "Of Caesar". ²⁵ And the One said to them, "Well-then^D give-back^E the things of Caesar to Caesar, and the things of God to God". ²⁶ And they were not able to take-hold-of a word of His in the presence of the people. And having marveled at His answer, they became silent.

Sadducees Question Jesus About The Resurrection of a Wife With Seven Husbands

²⁷ And having come to Him, some of the Sadducees—the ones denying that there is a resurrection—questioned Him, ²⁸ saying, "Teacher, Moses wrote to us [in Deut 25:5] that if a brother of someone dies having a wife, and this^F one is childless, that his brother should take the wife and raise-up-from her a seed^G for his brother. ²⁹ So there were seven brothers. And the first, having taken a wife, died childless. ³⁰ And the second. ³¹ And the third took her. And similarly, the seven also did not leave-

- A. That is, a tax paid to a foreign state. Should we pay our Roman taxes?
- B. This was a Roman silver coin, worth a day's wage for a laborer. C. Or, likeness. D. Or, So-indeed, Therefore. E. Or, render, pay. F. That is, the dead brother. G. Or, posterity.

behind children, and died. ³² Last, the woman also died. ³³ The woman, therefore, at the resurrection— *of* which of them does she become *the wife*? For the seven had her *as wife*". ³⁴ And Jesus said to them, "The sons *of*^A this age marry and are given-in-marriage. ³⁵ But the *ones* having been considered-worthy to attain^B that age and the resurrection from *the dead* neither marry, nor are they given-in-marriage. ³⁶ For they are not even still able to die, for they are angel-like^C. And they are sons^D of God, being sons *of*^E the resurrection. ³⁷ But that the dead are raised, even Moses showed^F at the bush [in Ex 3:16]— when he calls *the Lord* the 'God of Abraham and God of Isaac and God of Jacob'. ³⁸ Now He is not God of dead *ones*, but *of living ones*. For *to Him all are alive*". ³⁹ And having responded, some *of* the scribes said, "Teacher, You spoke well". ⁴⁰ For they were no longer daring to ask Him anything.

Jesus Asks How The Messiah Can Be The Son of David Since David Calls Him His Lord

⁴¹ And He said to them, "How *is it that* they say that the Christ is David's son? ⁴² For David himself says in *the book*

- A.** That is, belonging to. **B.** Or, obtain, gain, find, reach. **C.** That is, in the sense just stated. See Mt 22:30. **D.** That is, members of His family, not separate families. **E.** That is, originating in or proceeding from the resurrection to life. **F.** Or, indicated, made-known.

of Psalms [110:1], ‘*The Lord said to my Lord, “Be sitting on My right side* ⁴³ *until I put Your enemies as a footstool of Your feet”*’. ⁴⁴ Therefore David calls Him ‘Lord’. And how^A is He his son?”

Jesus Warns The Disciples To Beware of The Scribes

45 And while all the people were listening, He said to His disciples, ⁴⁶ “Beware of the scribes— the *ones* delighting to walk around in robes, and loving greetings in the marketplaces and seats-of-honor in the synagogues and places-of-honor at the banquets; ⁴⁷ who are devouring^B the houses of the widows, and praying long *for a* pretense. These *ones* will receive greater condemnation”.

Jesus Uses The Widow’s Offering To Illustrate True Giving

21:1 And having looked-up, He saw the rich *ones* throwing their gifts into the treasury^C. ² And He saw a certain needy widow throwing two leptos^D there. ³ And He said, “Truly I say to you that this poor widow threw more than all. ⁴ For all these *ones* threw into the gifts out

- A.** If Messiah is David’s own Lord, how can He be his distant physical descendant? **B.** That is, taking financial advantage. **C.** See Mk 12:41.
- D.** This copper coin was the smallest denomination of Jewish coins, 1/128th of a denarius.

of the *money* abounding^A to them. But this *one*, out of her lack^B, threw all the living^C which she was having.

Jesus Says The Temple Will Be Destroyed.

The Disciples Ask, When?

⁵ And while some were talking about the temple— that it has been adorned with beautiful stones and gifts-dedicated-to-God— He said, ⁶“As to these *things* which you are observing, days will come during which a stone on a stone will not be left which will not be torn-down^D”.

⁷ And they questioned Him, saying, “Teacher, when therefore will these *things* happen? And what *will* be the sign when these *things* are about to take place?”

Do Not Be Deceived By False Christs

Or Frightened By Wars And Disturbances

⁸ And the *One* said, “Be watching-out that you may not be deceived. For many will come on the basis of My name, saying ‘I am^E the *One*’, and ‘The time has drawn-near’. Do not go after them. ⁹ And whenever you hear-of wars and disturbances^F, do not be

A. Or, overflowing, being left over. B. Or, shortcoming, deficiency. That is, out of what was already not enough. C. That is, means-of-living. D. Or, destroyed, demolished, done-away-with. E. Or, I am *He*. That is, I am the Messiah. F. Or, insurrections, instabilities.

frightened. For these *things* must take place first, but *it is* not immediately the end".

*There Will Be Disasters On Earth
And Great Signs From Heaven*

¹⁰ Then He was saying to them, "Nation will arise against nation, and kingdom against kingdom. ¹¹ There will be both great earthquakes, and famines and plagues in various places. There will be both fearful^A *things* and great signs from heaven.

But Before All This, You Will Be Imprisoned

¹² "But before all these *things*, they will put their hands on you and persecute *you*— *they handing you* over to the synagogues and prisons, *you* being led-away before kings and governors for-the-sake-of^B My name. ¹³ It will turn-out for *you to be* for a testimony. ¹⁴ So put in your hearts not to prepare beforehand to speak-a-defense. ¹⁵ For I will give you a mouth, and wisdom which all the *ones* being opposed to *you* will not be able to resist or to speak-against^C. ¹⁶ And you will be handed-over even by parents and brothers and relatives and friends. And

- A. Or, terrors, horrors. That is, fearful sights or events. B. That is, from your point of view. Or, because-of, from the persecutor's point of view. C. Or, contradict.

they will put *some* of you to death. ¹⁷ And you will be being hated by all because of My name. ¹⁸ And a hair of your head will by no means be^A lost. ¹⁹ Gain^B your souls^C by your endurance.

And You Will See Days of Vengeance And Wrath Against This People

²⁰ “But when you see Jerusalem being surrounded by army-encampments, then recognize that her desolation has drawn-near. ²¹ Then^D let the *ones* in Judea be fleeing to the mountains. And let the *ones* in *the midst of her^E* be going-out. And let the *ones* in the fields not be entering into her. ²² Because these are days of vengeance, *that* all the *things* having been written *may* be fulfilled. ²³ Woe to the *ones* having *a child in the womb*, and *to the ones* nursing in those days. For there will be *a great distress^F* upon the land, and wrath *against* this people. ²⁴ And they will fall *by the edge of the sword*. And they will be taken-captive to all the nations. And Jerusalem will be being trampled^G by *the*

- A. Or, perish. That is, eternally; or, without God's permission. B. Or, Acquire, Obtain, Get. C. Or, lives. That is, your eternal lives with God. D. Or, At that time. See Mt 24:9. E. That is, Jerusalem. F. Or, calamity, trouble. G. Or, tread-on.

Gentiles^A until which *time the times of the Gentiles* are fulfilled.

Then They Will See The Son Coming On The Clouds With Great Glory

²⁵ "And there will be signs in *the sun and moon and stars, and on earth the anguish of nations in perplexity about the roar of the sea and wave-tossing—* ²⁶ people fainting^B from fear and *the expectation of the things coming-upon the world. For the powers of the heavens will be shaken.* ²⁷ And then^C they will see the Son of Man coming in a cloud with power and great glory. ²⁸ Now [when] these *things [are]* beginning to take place, straighten-up and lift-up your heads, because your redemption is drawing-near".

The Parable of The Fig Tree:

When You See This You Know The Kingdom Is Near

²⁹ And He spoke a parable to them: "Look at the fig-tree, and all the trees. ³⁰ When they already put-forth *leaves*, seeing *it*, you know from^D yourselves that summer is already near. ³¹ So also you— when

- A. Or, nations. B. Or, expiring (dying). C. Or, at that time. D. That is, from your own knowledge and experience.

you see these *things* taking place, you know^A that the kingdom of God is near. ³² Truly I say to you that this generation^B will by no means pass away until all *things* take place. ³³ Heaven and earth will pass away, but My words will by-no-means pass away.

Be Prepared And Keep Alert

³⁴ “But take heed to yourselves that your hearts may not at any time be weighed-down with carousing and drunkenness and anxieties^C pertaining-to-life, and that unexpected^D day suddenly-come-upon^E you ³⁵ like *a* snare. For it will come-in-upon all the *ones* sitting on *the* face of all the earth. ³⁶ And be keeping-alert^F in every season, praying that you may have strength to escape^G all these *things* being about to take place, and to stand before the Son of Man”.

Jesus Spends His Days In The Temple and His Nights On The Mount of Olives

³⁷ Now *as to* the days, He was teaching in the temple. But *as to* the nights, going out [of Jerusalem], He was spending-the-night on the mountain being called ‘*of*

- A. Or, know that (a command). B. See Mt 24:34. C. Or, worries, cares.
D. Or, unforeseen, sudden. E. Or, spring-upon. F. Or, keeping-alert, praying in every season. G. Or, flee-from.

Olives'. ³⁸ And all the people were arising-very-early^A to come to Him in the temple to hear Him.

The Priests Plot How To Kill Jesus

22:1 Now the Feast of Unleavened-Bread, the *one* being called Passover, was drawing-near. ² And the chief priests and the scribes were seeking *as to* how they might kill^B Him, for they were fearing the people.

Judas Betrays Jesus To The Priests

³ And Satan entered into Judas, the *one* being called "Iscariot", being *one* of the number of the twelve. ⁴ And having gone, he talked-with the chief priests and [temple] captains *as to* how he might hand Him over to them. ⁵ And they rejoiced^C and agreed to give him money. ⁶ And he consented, and was seeking *a* favorable-opportunity *that he might* hand Him over without^D *a* crowd *with* them.

Jesus Celebrates Passover With The Twelve

⁷ And the [first] day of the *Feast of Unleavened-Bread* came— on which it-was-necessary *that* the Passover [lamb] be sacrificed. ⁸ And He sent-forth Peter and John,

- A.** That is, before dawn. **B.** Or, execute, do away with. **C.** Or, were delighted. **D.** Or, over *to* them without *a* crowd.

having said, “Having gone, prepare the Passover [meal] for us in order that we may eat *it*”. ⁹ And the ones said to Him, “Where do You want us to prepare *it*? ” ¹⁰ And the One said to them, “Behold— you having entered into the city, *a* man will meet you carrying *a* jar of water. Follow him to the house into which he proceeds. ¹¹ And you will say to the master of the house, ‘The Teacher says to you, “Where is the guest-room where I may eat the Passover [meal] with My disciples?” ’ ¹² And that one will show you *a* large upstairs-room having been spread [with furnishings]. Prepare *it* there”. ¹³ And having gone, they found *it* just as He had told them. And they prepared the Passover [meal].

The Bread And The Wine Are Given a New Meaning

¹⁴ And when the hour came, He fell back [to eat], and the apostles with Him. ¹⁵ And He said to them, “I greatly desired to eat this Passover [meal] with you before I suffer. ¹⁶ For I say to you that I will by no means eat it until it is fulfilled in the kingdom of God”. ¹⁷ And having taken *a* cup^A, having given-thanks, He said “Take this and distribute *it* to yourselves. ¹⁸ For I say to you that I will by no means drink from the fruit of the grapevine from now on

- A. This is either in preparation for v 20, or it is the first cup of the Passover meal and this verse is equivalent to ‘while they were eating’ in Mt 26:26.

until which *time* the kingdom of God comes".¹⁹ And having taken bread, having given-thanks, He broke *it* and gave *it to* them, saying "This is My body, the *one* being given for you. Be doing this for My remembrance".²⁰ And similarly the cup after the dining, saying "This cup *is* the new covenant in My blood— the *blood* being poured-out for you.²¹ Yet behold— the hand of the *one* handing Me over *is* with Mine on the table!²² Because the Son of Man is proceeding according-to the *thing* having been determined^A— nevertheless, woe to that man by whom He is being handed-over!"²³ And **they** began to discuss with themselves *as to* which of them then the *one* going to do this *thing* might be.

The Disciples Argue Over Who Is Greatest.

The Greatest Is The Servant of All

²⁴ And *a* contention also took place among them *as to* which *of* them seems^B to be greater^C.²⁵ And the *One* said *to* them, "The kings of the Gentiles are lording-over^D them. And the *ones* having-authority *over* them are calling-*themselves* 'Benefactors'^E.

- A.** Or, designated. That is, by God. **B.** Or, is reputed. **C.** Or in this context, greatest. **D.** That is, reigning as masters over their subjects. **E.** That is, ones who view themselves as exercising their authority for the public good.

²⁶But you *shall* not be so. But let the greater^A one among you be like the younger *one*; and the *one* leading like the *one* serving. ²⁷For who *is* greater, the *one* reclining-back [to eat] or the *one* serving? Is it not the *one* reclining-back? But I am in your midst as the *One* serving! ²⁸But **you** are the *ones* having continued with Me in My trials. ²⁹And I am conferring^B you *a* kingdom, just as My Father conferred Me ³⁰so that you may eat and drink at My table in My kingdom. And you will sit on thrones judging^C the twelve tribes of Israel.

Peter Will Deny Jesus

³¹"Simon, Simon. Behold— Satan asked-for^D you^E *all that he might sift*^F you like wheat. ³²But I prayed for you^G, that your faith may not fail. And when **you** *have* turned-back, establish^H your brothers". ³³But the *one* said to Him, "Lord, I am prepared to go **with You** even^I to prison and to death!" ³⁴And the *One* said, "I say to you, Peter, *a* rooster will not crow today until you deny three-times *that you know Me*".

- A. Or in this context, older. B. Or, ordaining, assigning, covenanting.
- C. That is, administering justice to. D. Or, demanded. E. This word is plural. F. Or, winnow. G. This is singular, referring to Simon. H. Or, stabilize, support. I. Or, both.

Jesus Tells The Disciples To Prepare For a New Assignment

³⁵ And He said to them, “When I sent you out without money-bag and [traveler’s] bag and sandals, you did not lack anything, *did you?*” And the *ones* said, “Nothing”. ³⁶ And He said to them, “But now^A let the *one* having *a* money-bag take *it*. Likewise also *a* [traveler’s] bag. And let the *one* not having *one* sell his cloak and buy *a* sword. ³⁷ For I say to you that this [saying] having been written [in Isa 53:12] must be fulfilled in Me: ‘And He was counted^B with lawless *ones*’. For indeed the *thing* concerning Me has *a* fulfillment^C”. ³⁸ And the *ones* said, “Lord, behold— here *are* two swords”. And the *One* said to them, “It is enough”.

Jesus Waits And Prays On The Mount of Olives

³⁹ And having gone out, He went in accordance with *His* custom to the Mount of Olives. And the disciples also, they followed Him. ⁴⁰ And having come-to-be at the place, He said to them, “Be praying that you may not enter into temptation”. ⁴¹ And **He** withdrew from them

- A.** Now the situation is changed. You must prudently plan and make provisions for your lives and ministries. **B.** That is, classed. **C.** The prophecy will be fulfilled. Or, *an end*, meaning that My life is coming to an end.

about a stone's throw. And having put down *His* knees, He was praying, ⁴² saying "Father, if You are willing, remove this cup from Me. Yet let not My will, but Yours be done". ⁴³ And^A an angel from heaven appeared to Him, strengthening Him. ⁴⁴ And having come-to-be in agony, He was praying more-fervently. And His sweat became like^B drops of blood going down upon the ground. ⁴⁵ And having arisen from prayer, having come to the disciples, He found them being asleep because of grief. ⁴⁶ And He said to them, "Why are you sleeping? Having stood-up, be praying that^C you may not enter into temptation".

Jesus Is Betrayed With a Kiss, And Arrested

⁴⁷ While He was still speaking, behold—a crowd. And the one being called Judas, one of the twelve, was preceding^D them. And he drew-near to Jesus to kiss Him. ⁴⁸ And Jesus said to him, "Judas, are you handing-over the Son of Man **with a kiss**?" ⁴⁹ And the ones around Him, having seen the *thing which* will happen, said "Lord, shall we strike with a sword?" ⁵⁰ And a certain one of them struck the slave of the high priest and took-off his right ear. ⁵¹ But having

- A. Some manuscripts omit verses 43-44. B. Or, as-if. The similarity in view here may be in the quantity (dripping like blood from an open wound), or the color (a sweat containing some blood). C. Or, be praying, in order that. D. Or, going before.

responded, Jesus said, “Allow^A up to this”. And having touched *his* ear, He healed him. ⁵² And Jesus said to *the* chief priests and captains of the temple and elders having come against Him, “Did you come out with swords and clubs as-if against *a* robber? ⁵³ Daily while I was being with you in the temple, you did not stretch-out *your* hands against Me. But this is your hour, and the authority *of* darkness”.

Jesus Is Led Into The House of The High Priest; Peter Denies Him Three Times

⁵⁴ And having arrested Him, they led *Him*, and brought *Him* into the house *of* the high priest. And Peter was following at-a-distance. ⁵⁵ And *they* having kindled *a* fire in *the* middle *of* the courtyard, and having sat-down-together, Peter was sitting amidst them. ⁵⁶ And *a* certain servant-girl, having seen him sitting toward the light, and having looked-intently *at* him, said “This *one* also was with Him”. ⁵⁷ But the *one* denied *it*, saying “I do not know Him, woman”. ⁵⁸ And after *a* short *time*, another *man* having seen him said, “**You** also are *one* of them”. But Peter said, “Man, I am not!” ⁵⁹ And about one hour

A. Or, Permit, Leave-off. If addressed to the crowd, this means Allow up to this action by Peter or this touch by Jesus next. Addressed to the disciples it would mean Leave off what you have done up to this point!; Stop it!; No more of this!

having passed^A, a certain other *man* was insisting, saying “In accordance with truth, this *one* also was with Him, for he also is a Galilean”. ⁶⁰ But Peter said, “Man, I do not know what you are saying”. And at-once, while he was still speaking, a rooster crowed. ⁶¹ And having turned, the Lord looked-at Peter. And Peter was reminded of the word of the Lord— how He said to him that “Before a rooster crows today, you will deny Me three-times”. ⁶² And having gone outside, he wept bitterly. ⁶³ And the men holding Him were mocking Him while beating *Him*. ⁶⁴ And having covered Him, they were asking *Him*, saying “Prophesy— who is the *one* having hit You?” ⁶⁵ And blaspheming, they were saying many other *things* against Him.

*Jesus Is Led Before The Sanhedrin.
He Tells Them He Is The Son of God*

⁶⁶ And when it became day, the Council-of-elders of the people was gathered together— both chief priests and scribes. And they led Him away to their council^B [chamber], ⁶⁷ saying “If You are the Christ, tell us”. But He said to them, “If I tell you, you will by no means believe. ⁶⁸ And if I question you, you will by no means

A. Or, intervened. B. Or, Sanhedrin, naming this judicial body for the reader.

answer. ⁶⁹ But from now on, the Son of Man will be sitting^A on the right side of the power of God". ⁷⁰ And they all said, "Are **You** then the Son of God?" And the *One* said to them, "**You** are saying^B that I am". ⁷¹ And the ones said, "What further need do we have of testimony? For we ourselves heard *it* from His mouth".

Jesus Is Led Before Pilate.

He Tells Him He Is The King of The Jews

23:1 And having arisen, the whole assembly *of* them led Him before Pilate. ² And they began to accuse Him, saying "We found this *One* perverting our nation, and forbidding to give tributes^C to Caesar, and saying that He is Christ, a King". ³ And Pilate asked Him, saying "Are **You** the King of the Jews?" And the *One*, having responded to him, said "**You** are saying^D *it*". ⁴ And Pilate said to the chief priests and the crowds, "I find no guilt^E in this man". ⁵ But the *ones* were insisting^F, saying that "He is stirring-up the people, teaching throughout all Judea— having indeed begun from Galilee, as far as here". ⁶ And Pilate, having heard *it*, asked if the man was a Galilean. ⁷ And having learned that He was from the authority *of*

- A.** Jesus is claiming to be the fulfillment of Ps 110:1. **B.** That is, you are [rightly] saying, as seen by the next verse. See Mt 26:64. **C.** See 20:22.
- D.** See Mt 27:11. **E.** Or, cause, source, basis for accusation. **F.** Or, growing emphatic, urgent.

Herod^A, he sent Him up to Herod— he also being in Jerusalem during these days.

Before Herod, Jesus Says Nothing

⁸ Now Herod, having seen Jesus, rejoiced greatly. For he was wanting to see Him for considerable periods-of-time because of hearing about Him. And he was hoping to see some sign being done by Him. ⁹ And he was questioning Him with many words, but **He** answered him nothing. ¹⁰ And the chief priests and the scribes were standing *there*, accusing Him vigorously^B. ¹¹ And Herod also— with his troops— having treated Him with contempt, and having mocked *Him*, having clothed *Him* with shining clothing, sent Him back to Pilate. ¹² Now both Herod and Pilate became friends with one another on the very day. For they were-previous existing with hostility^C toward them.

Pilate Offers To Release Jesus.

The Crowd Demands He Be Crucified

¹³ Now Pilate, having called-together the chief priests and the rulers and the people, ¹⁴ said to them, “You brought me this man as *One* turning-away^D the people. And

- A. That is, Herod Antipas, governor over Galilee. See Mt 14:1 on him.
- B. Or, vehemently, forcefully. C. That is, each feeling the other was hostile to him. D. That is, from their duties toward Rome.

behold— I, having examined *Him* in your presence, found **no** guilt in this man *of the things* which you are accusing against Him. ¹⁵ But neither *did* Herod, for he sent Him back to us. And behold— nothing worthy *of* death has been committed *by* Him. ¹⁶ Therefore, having disciplined Him, I will release *Him*". ^{17A} ¹⁸ But they cried-out all-together, saying, "Take away this *One*, and release Barabbas *for us*"— ¹⁹ who had been thrown in prison because of *a certain rebellion^B* having taken place in the city, and murder. ²⁰ And again Pilate addressed them, wanting to release Jesus. ²¹ But the *ones* were calling-out, saying "Crucify, crucify *Him*!" ²² And *a third time* the *one* said to them, "What indeed^C did this *One* do wrong? I found no guilt *worthy of* death in *Him*. Therefore, having disciplined *Him*, I will release *Him*". ²³ But the *ones* were pressing-upon *him with* loud voices, asking *that* He be crucified. And their voices were prevailing. ²⁴ And Pilate decided^D *that* their request *should* be done. ²⁵ And he released the *one* having been thrown into prison because of rebellion and murder, whom they were asking-*for*. And he handed-over Jesus *to* their will.

- A. Some manuscripts add 'Now he was having *an* obligation to release one [prisoner] *to* them at the feast'. B. Or, insurrection, revolt, riot, uprising. C. Or, Why? What evil did this *One* do? Pilate is incredulous. D. Or, adjudged, determined. He rendered his judicial decision.

Jesus Is Crucified

26 And when they led Him away, having taken-hold-of a certain Simon, a Cyrenian^A coming from *the* country, they laid the cross on him to carry behind Jesus. **27** And a large crowd of the people, and of women who were beating-their-breasts and lamenting Him, was following Him. **28** But having turned to them, Jesus said, “Daughters of Jerusalem, do not be weeping for Me. But weep for yourselves and for your children. **29** Because behold—days are coming during which they will say, ‘Blessed^B are the barren, and^C the wombs which did not bear and breasts which did not feed^D’. **30** At-that-time they will begin to say *to* the mountains, ‘Fall on us’, and *to* the hills, ‘Cover us’. **31** Because if they are doing these *things* in-the-case-of the wet wood^E, what will happen in-the-case-of the dry^F? ” **32** And two other^G criminals were also being led to be executed with Him. **33** And when they came to the place being called “*The Skull*^H”, there they

- A.** That is, from Cyrene, a city on the coast of Africa. **B.** Or, Fortunate. **C.** Or, even. **D.** Or, nourish. **E.** Or, green tree. That is, Jesus. **F.** That is, unbelieving Israel. If the Innocent One is made to die, what will happen to guilty Israel? The answer came in A.D. 70 when the Romans destroyed Jerusalem. **G.** That is, others of a different kind. Luke may be stating it this way in fulfillment of 22:37. Or, this may be punctuated to avoid classing Jesus as a criminal, ‘And others were also being led, two criminals, to be executed with Him’. **H.** That is, Golgotha. See Mt 27:33.

crucified Him and the criminals— one on *the right side*, and the other on *the left side*. ³⁴ But^A Jesus was saying, “Father, forgive them, for they do not know what they are doing”. And they cast lots, dividing His garments among *themselves*.

*The King of The Jews Is Mocked
While Hanging On The Cross*

³⁵ And the people were standing *there* watching. And the rulers were also sneering-at *Him*, saying “He saved others. Let Him save Himself if this *One* is the Christ of God, the Chosen *One*”. ³⁶ And the soldiers also mocked Him, coming to *Him*, offering Him sour-wine^B, ³⁷ and saying “If **You** are the King of the Jews, save Yourself”. ³⁸ And there was also *an* inscription over Him— “This *is* the King of the Jews”. ³⁹ And one *of* the criminals having been hung was blaspheming Him, saying “Are **You** not the Christ? Save Yourself and us”. ⁴⁰ But having responded, the other, rebuking him, said “Do **you** not even fear God? Because **you** are under the same condemnation^C! ⁴¹ And we *are suffering* justly, for we are receiving-back *things* worthy of *the things*

A. Some manuscripts omit this sentence. B. Or, wine-vinegar (watered down). This was a favorite beverage of the soldiers and the common people. C. That is, the same sentence of death.

which we did— but this *One* did nothing out-of-place^A". ⁴² And he was saying, "Jesus, remember me when You come into Your kingdom". ⁴³ And He said to him, "Truly I say to you, you will be with Me **today** in paradise".

*Darkness Comes Over the Land
And The Temple Curtain Is Torn. Jesus Dies*

⁴⁴ And it was now about *the* sixth^B hour. And *a* darkness came over the whole land^C until *the* ninth hour, ⁴⁵ the sun having failed. And the curtain of the temple was torn^D in-the-middle. ⁴⁶ And having called-out *with a* loud voice, Jesus said, "Father, I commend^E My spirit into Your hands". And having said this, He expired. ⁴⁷ And having seen the *thing* having taken place, the centurion was glorifying God, saying "This man **really** was righteous". ⁴⁸ And all the crowds having come together for this sight, having watched the *things* having taken place, were returning striking *their* chests. ⁴⁹ But all His acquaintances and the women accompanying Him from Galilee were standing at *a* distance while seeing these *things*.

- A. That is, morally wrong. B: sixth hour... ninth hour. That is, noon... 3 P.M.
C. Or, earth. D. Or, split. See Mt 27:51. E. Or, entrust, deposit.

*Jesus Is Buried In a Tomb
On Friday Afternoon Before Sunset*

50 And behold, *there was a man, Joseph by name— being a council-member and a good and righteous man* (**51** *this one had not consented to the plan^A and their action*)— from Arimathea, *a city of the Jews*, who was waiting-for the kingdom of God. **52** This *one*, having gone to Pilate, asked-*for* the body of Jesus. **53** And having taken *it* down, he wrapped it in linen-cloth, and laid Him in *a tomb cut-in-the-rock where no one* was yet lying. **54** And it was *the day of Preparation^B*, and *the Sabbath was dawning^C*.

*On Sunday Morning, The Women Go To The Tomb
And Discover That Jesus Is Risen*

55 Now having closely-followed, the women who had come-with Him from Galilee saw the tomb and how His body was laid. **56** And having returned, they prepared spices and perfumes. And *on the Sabbath they rested in-accordance-with the commandment—* **24:1** but *on the first day of the week at deep dawn, they went to the tomb bringing the spices which they prepared.* **2** And they found the stone having been rolled-away from the tomb. **3** But having gone in,

A. Or, resolution, plot. **B.** That is, Friday, the day of preparation for the Sabbath. **C.** That is, the sun was going down. The Sabbath day began at sundown.

they did not find the body *of* the Lord Jesus. ⁴ And it came about during their being perplexed about this, that behold—two men^A stood-near them in gleaming^B clothing. ⁵ And they^C having become terrified and bowing *their* faces to the ground, they^D said to them, “Why are you seeking the Living *One* among the dead? ⁶ He is not here, but He arose. Remember how He spoke *to* you while still being in Galilee, ⁷ saying *as to* the Son of Man that *He* must be handed-over into *the* hands *of* sinful men, and be crucified, and rise-up *on* the third day”. ⁸ And they remembered His words.

The Women Report To The Others. Peter Runs To See

⁹ And having returned from the tomb, they reported all these *things* to the eleven and *to* all the rest. ¹⁰ Now *the women* were the Magdalene^E Mary, and Joanna, and Mary the *mother of* James, and the other *women* with them. They were saying these *things* to the apostles. ¹¹ And these words appeared in their sight as if nonsense^F, and they were not-believing^G them. ¹² But Peter, having arisen, ran to the tomb. And having

- A.** That is, angels, v 23, in the form of men. **B.** Or, brightly-shining. **C.** That is, the women. **D.** That is, the two men. **E.** She is referred to in this way only here. She was from Magdala on the Sea of Galilee. **F.** Or, idle talk, delirious talk, raving. **G.** Or, refusing-to-believe.

stooped-to-look, he sees the linen-cloths only^A. And he went away marveling^B to himself *as to the thing* having taken place.

Jesus Meets Two Disciples On The Way To Emmaus And Explains The Scriptures

¹³ And behold— two of them^C were going on the very day to *a* village being sixty stades^D distant from Jerusalem, *for which the name was Emmaus*. ¹⁴ And **they** were conversing with one another about all these *things* having happened. ¹⁵ And it came about during their conversing and discussing, that Jesus Himself, having drawn-near, was going with them. ¹⁶ But their eyes were being held-back *that they might not*^E recognize Him. ¹⁷ And He said to them, “What *are* these words which you are exchanging with one another while walking?” And they stood [still], sad-faced. ¹⁸ And having responded, one— Cleopas *by name*— said to Him, “Are **You** alone^F staying *in* Jerusalem and did not know the *things* having taken place in it in these days?” ¹⁹ And He said to them, “What *things*?” And the *ones* said to Him, “The *things* concerning Jesus from-Nazareth, Who became *a* man

A. Or, alone. That is, without the body. **B.** Or, wondering. **C.** That is, two of ‘the rest’ in v 9. **D.** That is, about 7 miles or 11 kilometers. **E.** Or, so that they did not. **F.** That is, are You the only one.

who was a prophet, powerful in deed and word before God and all the people; ²⁰ and how the chief priests and our rulers handed Him over for condemnation to death, and they crucified Him. ²¹ But we were hoping that He was the One going to redeem Israel. Yet indeed also in-addition-to^A all these *things*, it is the third day from which *time* these *things* took place. ²² Yet some women from-among us also astonished us. Having come-to-be at the tomb very-early, ²³ and not having found His body, they came saying also to have seen a vision of angels who say that He is alive. ²⁴ And some of the ones with us went to the tomb and found it so— just as the women indeed said. But they did not see Him". ²⁵ And He said to them, "O foolish ones, and slow in the heart to be putting-faith upon all that the prophets spoke! ²⁶ Did not the Christ have-to suffer these *things*, and enter into His glory?" ²⁷ And beginning from Moses and from all the prophets, He interpreted^B to them the *things* concerning Himself in all the Scriptures. ²⁸ And they drew-near to the village where they were going. And He made-as-if to be proceeding farther. ²⁹ And they strongly-urged Him, saying "Stay with us, because it is toward evening, and the day has already declined". And He went in that He might stay with them. ³⁰ And it came about at His lying

A. Or, besides. B. Or, explained.

down [to eat] with them *that* having taken the bread, He blessed *it*^A. And having broken *it*, He was giving *it* to them. ³¹ And their eyes were opened, and they recognized Him. And **He** became invisible from them. ³² And they said to one another, “Was not our heart burning within us as He was speaking *to* us on the road, as He was opening the Scriptures *to* us?”

*Jesus Appears To The Eleven
And Helps Them Understand The Scriptures*

³³ And having arisen *at* the very hour, they returned to Jerusalem. And they found the eleven^B and the *ones* with them having been assembled, ³⁴ saying that “The Lord really arose! And He appeared *to* Simon”. ³⁵ And **they** were describing^C the *things* on the road, and how He was recognized *by* them in^D the breaking *of* the bread. ³⁶ And while they *were* speaking these *things*, He Himself stood in *the* midst *of* them. And He says *to* them, “Peace *to* you”. ³⁷ But having been frightened and having become terrified, they were thinking *that they were* seeing a spirit. ³⁸ And He said *to* them, “Why are you troubled? And for what reason are doubts coming-up in your heart? ³⁹ Look at My hands and My feet, that I am Myself.

A. Or, *God*. **B.** This is used here as a title, not a count. Thomas was not with them, so only ten were present. **C.** Or, expounding. **D.** That is, in connection with.

Touch^A Me and see, because *a* spirit does not have flesh and bones as you observe Me having". ⁴⁰ And having said this, He showed them *His* hands and *His* feet. ⁴¹ But while they *were* still not-believing *it* because of the joy, and marveling, He said *to* them, "Do you have something edible here?" ⁴² And the *ones* gave Him *a* part of a broiled fish. ⁴³ And having taken *it*, He ate *it* in their presence. ⁴⁴ And He said to them, "These *are* My words which I spoke to you while still being with you— that all the *things* having been written about Me in the Law of Moses and the Prophets and *the* Psalms must be fulfilled". ⁴⁵ Then He opened their mind *that they might* understand the Scriptures.

The Christ Had To Suffer And Rise Up, And The Message Go Forth. You Are Witnesses

⁴⁶ And^B He said *to* them that "Thus it has been written— *that* the Christ suffers and rises-up from *the* dead *on* the third day, ⁴⁷ and *that* repentance for *the* forgiveness of sins is proclaimed on the basis of His name to all the nations, beginning from Jerusalem. ⁴⁸ You *are* witnesses of these *things*. ⁴⁹ And behold— I am sending-forth the

A. Or, Handle. B. The break from the first Sunday may occur here, in v 44, or in v 50 (which is forty days later).

promise^A of My Father upon you. But **you** sit in the city^B until which *time* you put-on^C power from on-high".

Jesus Ascends Into Heaven

⁵⁰ And He led them outside^D until near Bethany. And having lifted-up His hands, He blessed them. ⁵¹ And it came about during His blessing them *that* He separated^E from them, and was being carried-up^F into heaven. ⁵² And **they**, having worshiped Him, returned to Jerusalem with great joy. ⁵³ And they were continually in the temple blessing God.

- A.** That is, the Holy Spirit. **B.** That is, Jerusalem. **C.** Or, clothe-yourselves-with. **D.** That is, outside the city, v 49. **E.** Or, parted. **F.** Or, taken-up.

John

- A. The Word was with God and was God. The Word became flesh and we beheld His glory. John testifies to Him. We all received of His fullness. He expounded God to us 1:1-18

B. And this is the testimony of John— Jesus is the Lamb of God, the Son of God 1:19-34

C. Two of John's disciples follow Jesus, Who makes the water wine. They go to Capernaum 1:35-2:12

D. At Passover, Jesus went to Jerusalem. He drove out the sellers. He spoke to Nicodemus 2:13-3:21

E. Jesus went into Judea. John the Baptist said, He must grow, I must diminish 3:22-36

F. Jesus spoke to a Samaritan woman at a well. In Galilee, He healed the son of a royal one 4:1-54

G. Jesus went up to Jerusalem. At a pool, Jesus healed a man sick for 38 years on the Sabbath 5:1-9

1. The Jews objected. Since Jesus claimed equality with God, they wanted to kill Him 5:9-19

a. The Son does what He sees the Father doing. He will give life and judge 5:19-30

b. The Father testifies about the Son— in His works, His voice, and the Scriptures 5:31-47

H. Jesus went to the other side of the Sea of Galilee, where He fed the 5000 6:1-15

1. That evening, His disciples left by boat for Capernaum. Jesus walked on the water 6:16-21
 2. The next day, the crowd went to Capernaum seeking Jesus 6:22-24
 - a. Jesus said to them, Work for food remaining for eternal life. I am the Bread of life 6:25-40
 - b. The Jews grumbled at this. He said, The bread I give for the world is My flesh 6:41-51
 - c. The Jews fought over this. Eat My flesh and drink My blood for eternal life 6:52-59
 - d. Many disciples said, This statement is hard. Jesus said, My words are spirit and life 6:60-65
 - e. From this time, many withdrew. The twelve said, You have the words of eternal life 6:66-71
 3. After these things, Jesus was in Galilee, for the Jews in Judea were seeking to kill Him 7:1
- I. The Tent-pitching Feast of the Jews was near. Jesus went up to the temple and was teaching 7:2-13
1. In the middle of the feast, Jesus was teaching 7:14
 - a. My teaching is not Mine, but His Who sent Me. Why do you want to kill Me? 7:15-24
 - b. You know Me, but I have not come of Myself. I know Him who sent Me forth 7:25-30

- c. Many from the crowd believed in Jesus and said, Will the Christ do more signs? 7:31-36

- 2. On the last day, Jesus said, If any one is thirsting, let him come to Me and drink 7:37-8:1
- 3. They brought Jesus a woman caught in adultery. Let the sinless one throw first 8:2-11
- 4. Jesus said, I am the light of the world. My testimony is true. My Father is testifying 8:12-20
- 5. Jesus said, I am going, and unless you believe that I am the One, you will die in your sin 8:21-30
- 6. Many believed. Jesus said, If you remain in My word, the truth will set you free 8:31-32

- a. They said, We are the seed of Abraham, and not slaves. Jesus said, You are slaves of sin. Your father is the devil. Before Abraham came into being, I am 8:33-59

- 7. While passing on, Jesus saw a man blind from birth. Jesus healed him 9:1-12

- a. They bring him to the Pharisees, who object because it was the Sabbath 9:13-34
- b. Jesus finds him and says, Do you believe in the Son of Man? I am He. I came that the ones not seeing may see, and the ones seeing may become blind 9:35-39

- c. Some Pharisees said, We are not blind ones, are we? Jesus said, Your sin remains. You are thieves and robbers in the fold. The sheep will follow Me out 9:40-10:6
 - d. I am the door to life, the good shepherd who lays down his life for the sheep 10:7-18
 - e. A division occurred among them because of these words 10:19-21
- J. The Feast of Dedication took place. Are You the Christ? Jesus said, I told you. The works testify. I and the Father are One. They tried to stone Him because He made Himself God 10:22-42
- K. Mary and Martha send to Him. Jesus came and raised Lazarus. Many believed in Him 11:1-54
- L. Now the Passover was near. Many were wondering if Jesus would come to the feast at all 11:55-57
- 1. Jesus came to Bethany, and Mary anointed Him with perfume. He said, for My burial 12:1-11
 - 2. The next day, the crowd laid palm branches before Him and shouted Hosanna 12:12-19
 - 3. Some Greeks came to see Him. Jesus said, The Light is with you a little longer 12:20-36
 - 4. He having done so many signs, they did not believe, that Scripture might be fulfilled 12:37-43
 - 5. Jesus said, He who believes in Me, believes in Him who sent Me. I am the Light. My words will judge those who reject Me. I speak the Father's words 12:44-50

- M. Jesus loved His own to the end 13:1
1. At dinner Jesus washed the disciples' feet, then explained it to them. Follow My example 13:2-20
 2. Jesus was troubled in spirit and said, One of you will hand Me over. Judas leaves 13:21-30
 3. Jesus says, Now the Son of Man was glorified. God will glorify Him 13:31-32
 - a. Little children, I am going, you cannot come. Love one another as I loved you 13:33-38
 - b. Do not be troubled. I am going to prepare a place for you in My Father's house 14:1-11
 - c. The one believing will do greater works, because I am going to the Father 14:12-17
 - d. I will not leave you as orphans. I am coming to you. I will reveal Myself to you 14:18-26
 - e. I leave you peace, My peace. Do not be troubled or afraid 14:27-31
 4. Let us be going from here. I am the true vine. Abide in Me and bear much fruit 14:31-15:17
 5. If the world hates you, it hated Me first, without a cause. The Helper will testify 15:18-16:4
 6. It is better that I go, for I will send you the Helper. He will convict the world, guide you into all truth, disclose the future, and glorify Me 16:4-15
 7. I am leaving the world, going to the Father. I will see you again, you will rejoice 16:16-33

8. Jesus lifted up His eyes and said, Father, the hour has come. Glorify Your Son 17:1-5
- I revealed Your name to the men You gave Me. Keep them in Your name 17:6-13
 - I gave them Your word. Keep them from the evil one. Set them apart in truth 17:14-19
 - I ask also for those believing through their word, that they may be one in Us 17:20-23
 - Father, I desire that they be with Me where I am, and see My glory 17:24
 - Father, these men knew You sent Me. I will make You known to them 17:25-26
- N. Having said these things, they went to the garden. Judas came. Whom are you seeking? 18:1-11
- They arrested Jesus and took Him to Annas and Caiaphas. Peter denied Him 18:12-27
 - They led Him to Pilate, who found no fault in Him, but condemned Him 18:28-19:16
 - Pilate handed Him over to be crucified. Jesus said, It has been accomplished 19:16-30
 - The Jews asked that His legs be broken. But He was already dead 19:31-37
 - Joseph asked for His body and with Nicodemus, placed it in his tomb 19:38-42

- O. On the first day of the week, Mary came to the tomb and saw the stone rolled away 20:1-10
 - 1. Mary was weeping by the tomb. Jesus appeared to her. She told the disciples 20:11-18
 - 2. Jesus appeared to the disciples in a room and sends them. Thomas was not there 20:19-23
 - 3. After eight days, Jesus appeared again with Thomas present. My Lord and My God 20:24-29
 - 4. Jesus did many other signs not written here. These are written that you may believe 20:30-31
 - 5. After these things, Jesus manifested Himself to them in Galilee. Feed My sheep 21:1-24

*The Word Was With God, And The Word Was God.
He Is The Light Shining In The Darkness*

1:1 In the beginning was the Word, and the Word was with God, and the Word was God. ²This One was in the beginning with God. ³All things came-into-being^A through Him, and apart from Him not even one *thing* came into being which^B has come-into-being. ⁴In Him was life, and the life was the light of mankind. ⁵And the light is shining in the darkness, and the darkness did not overcome^C it.

*John Was Sent By God To Bear Witness To The Light
In Order That All Might Believe*

⁶ There came-to-be^D a man, having been sent-forth from God. The name for him was John. ⁷This one came for a testimony— in order that he might testify concerning the Light, in order that all might believe through him. ⁸That one was not the Light, but came in order that he might testify concerning the Light— ⁹the true^E Light which gives-light-to^F every person was coming into the world.

A. Or, became existent, were made. **B:** being which has. Or, being. What has come-into-being in Him was life. **C.** Or, overtake, overpower. All the forces of darkness did not overcome the Light. Or, grasp, comprehend. The darkness (unbelieving people) did not understand the Light. **D.** Or, arose. **E:** Light— the true Light. Or, Light. There was the true Light which, coming into the world, gives-light-to every person. **F.** Or, illuminates.

*The World Did Not Accept The Light,
But All Who Did Became Children of God*

¹⁰ He was in the world, and the world came-into-being through Him, and the world did not know^A Him. ¹¹ He came to *His* own *things*, and *His* own *ones* did not accept Him. ¹² But all who did receive Him, He gave them— the *ones* believing in His name— *the right*^B to become children of God, ¹³ who **were born** not of bloods^C, nor of *the will of the flesh*, nor of *the will of a husband*, but of God^D.

*The Word Became Flesh And We Saw His Unique Glory.
John Bore Witness To Him*

¹⁴ And the Word became flesh and dwelt^E among us, and we saw His glory— glory as *of the only-born*^F from *the Father*, full *of grace and truth*. ¹⁵ John testifies concerning Him, and has cried-out saying, “This *One* was *the One* of Whom I said, ‘The *One* coming after me has become ahead of me, because He was before me’ ”.

- A. Or, recognize, acknowledge. B. Or, authority, capability. C. That is, bloodlines, human parents. D. That is, in a second birth. E. Or, lived. F. Or, one-and-only, one-of-his-kind, unique *one*. He had a unique glory. The emphasis may be on His glory as God’s eternal Son, or as God’s incarnate Son.

*We All Received From
The Fullness of Grace And Truth He Brought*

16 Because **we** all received from His fullness— even grace upon grace. **17** Because the Law was given through Moses; grace and truth came through Jesus Christ.

The Only-Born God Revealed The Father To Us

18 No one has ever seen God; *the only-born^A God, the One being^B in the bosom of the Father— that One expounded^C Him.*

*John Came Baptizing To Make Straight The Way of The Lord,
As Isaiah Prophesied*

19 And this is the testimony of John, when the Jews from Jerusalem sent-out priests and Levites to him in order that they might ask him, “Who are **you?**”, **20** and he confessed and did not deny. And he confessed that “I am not the Christ”, **21** and they asked him, “What then? Are **you** Elijah?” And he says, “I am not”. “Are **you** the^D Prophet?” And he answered,

A. That is, the unique, one-of-a-kind Deity, the Word who was God (v 1) who became flesh (v 14), the only God-man, expounded the Father to us. The emphasis is on His self-identity. ‘Only-born Son’ (3:16, 18) emphasizes His unique relationship to His Father. Or, ‘*the unique One, [Himself] God.*’ **B.** That is, presently; or, eternally. **C.** Or, described, explained. **D.** That is, the one like Moses, Deut 18:15-19.

“No”. ²² Then they said to him, “Who are you, in order that we may give *an* answer to the *ones* having sent us? What do you say about yourself?” ²³ He said, “I am the ‘voice of one shouting in the wilderness: “Make-straight the way of the Lord”’, just as Isaiah the prophet said [in Isa 40:3]”. ²⁴ And they^A had been sent-out from the Pharisees. ²⁵ And they asked him, and said to him, “Why then are you baptizing if **you** are not the Christ, nor Elijah, nor the Prophet?” ²⁶ John responded to them saying, “I am baptizing with^B water. Amidst you stands *One* Whom **you** do not know— ²⁷ the *One* coming after me, *of* Whom I am not worthy that I may untie the strap of **His** sandal”. ²⁸ These *things* took place in Bethany beyond the Jordan, where John was baptizing.

John Identifies Jesus As The Son of God Sent To Take Away The Sin of The World

²⁹ On the next day he sees Jesus coming toward him. And he says, “Look— the Lamb of God, the *One* taking-away the sin of the world. ³⁰ This *One* is the *One* about Whom I said, ‘A man is coming after me Who has become ahead of me, because He was before me’. ³¹ And I did not know Him. But I came baptizing with water for this reason—that He might be revealed *to* Israel”. ³² And John testified, saying that “I have seen the Spirit descending like a dove

out of heaven. And He remained upon Him. ³³ And I did not know Him. But the *One* having sent me to baptize with water, that *One* said to me, ‘Upon whomever you see the Spirit descending and remaining upon Him—this *One* is the *One* baptizing with^A *the* Holy Spirit’. ³⁴ And I have seen, and have testified that this *One* is the Son of God”.

John Points His Disciples To The Lamb of God.

Andrew And Peter Find The Messiah

³⁵ On the next day John was again standing *there*, and two of his disciples. ³⁶ And having looked at Jesus walking, he says, “Look— the Lamb of God”. ³⁷ And the two disciples heard him speaking, and followed Jesus. ³⁸ And Jesus, having turned and seen them following, says to them, “What are you seeking?” And the *ones* said to Him, “Rabbi (which being translated means “Teacher”), where are You staying?” ³⁹ He says to them, “Come, and you will see”. So they went, and saw where He was staying, and stayed with Him that day. *The hour was about the tenth^B.* ⁴⁰ Andrew, the brother of Simon Peter, was one of the two having heard *it* from John, and having followed Him. ⁴¹ This *one* first finds *his* own brother Simon, and says to him, “We have found the Messiah” (which being translated is “Christ”). ⁴² He brought him to

A. Or, in. B. That is, 4 P.M. Jewish time; or, 10 A.M. Roman time.

Jesus. Having looked-at him, Jesus said, “**You** are Simon, the son *of* John. **You** will be called Cephas^A” (which is translated “Peter”).

Jesus Finds Philip, Who Finds Nathanael.

They Follow The Son of God, The King of Israel

⁴³ On the next day He wanted^B to go forth to Galilee. And He finds Philip. And Jesus says *to* him, “Be following Me”.

⁴⁴ Now Philip was from Bethsaida, of the city *of* Andrew and Peter. ⁴⁵ Philip finds Nathanael and says *to* him, “We have found *the One* of whom Moses wrote in the Law, and the Prophets *wrote*— Jesus, son *of* Joseph, from Nazareth”. ⁴⁶ And Nathanael said *to* him, “Is anything good able to be **out of Nazareth**?” Philip says *to* him, “Come and see”. ⁴⁷ Jesus saw Nathanael coming to Him, and says about him, “Look— truly *an* Israelite in whom there is no deceit”. ⁴⁸ Nathanael says *to* Him, “From where do You know me?” Jesus responded and said *to* him, “Before Philip called you, while being^C under the fig tree, I saw you”. ⁴⁹ Nathanael responded *to* Him, “Rabbi, **You** are the Son *of* God. **You** are *the* King *of* Israel”. ⁵⁰ Jesus responded and said *to* him, “Do^D you believe because I said *to* you that I saw you under the fig tree?

- A. This Aramaic name means ‘rock’, as does the Greek name ‘Peter’.
B. Or, intended. C. That is, while you (Nathanael) were. D. Or, You believe... tree!

You will see greater *things than* these!" ⁵¹ And He says to him, "Truly, truly, I say to you^A all, you will see heaven opened and the angels of God ascending and descending upon the Son of Man".

*They All Visit a Wedding, Where Jesus Reveals His Glory
By Turning Water Into Wine*

2:1 And *on* the third^B day *a* wedding took place in Cana of Galilee. And the mother of Jesus was there. ² And both Jesus and His disciples were invited to the wedding-celebration. ³ And *it* having come-short-of wine, the mother of Jesus says to Him, "They do not have wine". ⁴ And Jesus says to her, "What^C do I have to do with you, woman^D? My hour has not yet come". ⁵ His mother says to the servants, "Do^E whatever thing He says to you". ⁶ Now six stone waterpots were setting there for the purification^F [rite] of the Jews, each having-room-for two or three measures^G. ⁷ Jesus says to them, "Fill the

- A.** This word is plural. **B.** That is, the third day of their travels since 1:43. **C.** Lit, What [is there] *for* Me and *for* you? What business do I share with you in this matter? **D.** Jesus distances Himself from His mother, using this term one would use to address any woman. His ministry has begun, during which He no longer relates to her in a family, mother-son way, fulfilling her requests. **E.** Mary takes Jesus to mean He will answer her on His own terms, not hers. He chooses a miracle as the Son of God rather than an errand as the son of Mary. **F.** See Mk 7:3. **G.** That is, 20-30 gallons or 80-120 liters.

waterpots *with* water". And they filled them up to *the* top. ⁸ And He says to them, "Draw *some* now, and carry *it to* the headwaiter^A". And the *ones* carried *it*. ⁹ And when the headwaiter tasted the water having become wine— and he did not know where it was from, but the servants having drawn the water knew— the headwaiter calls the bridegroom, ¹⁰ and says to him, "Every person first puts *out* the fine wine, and when they get-drunk^B, the lesser. **You** have kept the fine wine until now". ¹¹ Jesus did this beginning^C of signs in Cana of Galilee, and revealed His glory. And His disciples believed in Him. ¹² After this He went down to Capernaum— He and His mother and His brothers and His disciples. And they stayed there not many days.

At The Passover, Consumed By Zeal For God's House, Jesus Cleanses The Temple

¹³ And the Passover [Feast] of the Jews was near, and Jesus went up to Jerusalem. ¹⁴ And in the temple, He found the *ones* selling oxen and sheep and doves, and the changers-of-money sitting [at their tables]. ¹⁵ And having made *a* lash^D from ropes, He drove *them* all out of the temple, and^E the

- A. Or, master-of-ceremonies. B. This whole proverbial-type comment is about the quality of the wine, not the state or intention of these guests.
C. Or, this *as a* beginning. D. Or, whip. E. Or, both.

sheep and the oxen. And He poured-out the coin of the money-changers. And He overturned the tables. ¹⁶ And He said to the ones selling the doves, “Take these things from here. Do not be making the house of My Father a house of a market”. ¹⁷ His disciples remembered that it has been written [in Ps 69:9], “Zeal for Your house will consume Me”. ¹⁸ Then the Jews responded and said to Him, “What sign do You show us, that you are doing these things?” ¹⁹ Jesus responded and said to them, “Destroy this temple, and in three days I will raise it”. ²⁰ Then the Jews said, “This temple was built for forty and six years, and You will raise it in three days?” ²¹ But that One was speaking about the temple of His body. ²² So when He was raised from the dead, His disciples remembered that He was saying this, and believed the Scripture, and the word which Jesus spoke.

Many Believed,

But Jesus Did Not Entrust Himself To Them

²³ Now while He was in Jerusalem at the Passover during the Feast, many believed in His name, seeing His signs which He was doing. ²⁴ But Jesus Himself was not entrusting Himself to them— because of His knowing all people; ²⁵ and because He was having no need that someone should testify about the person, for He Himself was knowing what was in the person.

*Nicodemus, a Ruler of The Jews, Comes To Jesus,
And Is Told He Must Be Born Again*

3:1 Now there was *a* man from the Pharisees— the name *for* him *was* Nicodemus— *a ruler of* the Jews.

2This *one* came to Him *by* night and said to Him, “Rabbi, we know that You have come from God *as a* teacher. For no one is able to be doing these signs which **You** are doing unless God is with him”. **3**Jesus responded and said *to* him, “Truly, truly, I say *to* you— unless one is born again^A, he is not able to see the kingdom *of* God”.

4 Nicodemus says to Him, “How is *a* person able to be born while being *an* old-man? He is not able to enter *a* second *time* into the womb *of* his mother and be born, *is he?*” **5** Jesus responded, “Truly, truly, I say *to* you, unless one is born of water^B and *the* Spirit, he is not able to enter into the kingdom *of* God. **6**The *thing* having been born of the flesh is flesh, and the *thing* having been born of the Spirit is spirit. **7**Do not marvel that I said *to* you, ‘You^C *all* must be born again’— **8**the wind blows where it wants, and you hear the sound *of* it, but you do not know from where it comes, and where it is

- A.** Or, from-above. **B.** Jesus may be detailing the idea of being born again in v 3, in which case the water refers to the visible aspect of it, that is, baptism; or, Jesus may explain His meaning by the illustration in v 6, water referring to ‘of the flesh’, that is, human birth. **C.** This word is plural.

going. So^A is everyone having been born of the Spirit". ⁹Nicodemus responded and said to Him, "How are these^B things able to happen?" ¹⁰Jesus responded and said to him, "Are **you** the teacher of Israel and you do not understand these *things*? ¹¹Truly, truly, I say to you that we are speaking what we know, and we are testifying what we have seen, and you^C *people* are not receiving our testimony. ¹²If I told you *people* earthly *things* and you do not believe, how will you believe if I tell you heavenly *things*? ¹³And no one has gone up into heaven except the *One* having come down from heaven—the Son of Man. ¹⁴And just as Moses lifted-up the serpent in the wilderness, so the Son of Man must be lifted up ¹⁵in order that everyone putting-faith in Him may have^D eternal life.

God Sent His Son Into The World

That All Believing In Him May Have Eternal Life

¹⁶ "For^E God so^F loved the world that He gave *His*

- A.** We do not understand the 'how' (v 4) of wind; we only see its effects. So it is with the spiritual wind of birth from God (spirit and wind are the same word in Greek). **B.** That is, this being born again from God. **C.** This word is plural. **D.** After the chastisement of v 10-12, and stating the authority for His answer in v 13, Jesus here answers the question of v 9, and then explains it in what follows. **E.** Jesus may continue speaking in v 16-21; or, these may be John's words of explanation for us. **F.** That is, in this manner; or, to such an extent.

only-born Son, in order that everyone believing in Him may not perish, but may have eternal life. ¹⁷ For God did not send-forth the Son into the world in order that He might judge^A the world, but in order that the world might be saved through Him. ¹⁸ The *one* believing in Him is not judged. But the *one* not believing has been judged already, because he has not believed in the name of the only-born Son of God. ¹⁹ And this is the judgment^B: that the Light has come into the world, and people loved the darkness rather than the Light, for their works were evil. ²⁰ For everyone practicing bad *things* hates the Light, and does not come to the Light in order that his works may not be exposed. ²¹ But the *one* doing the truth comes to the Light in order that his works may become-visible— that^C they have been worked in^D God”.

Jesus Goes To Judea. John The Baptist

Declares Himself The Friend of The Bridegroom

²² After these *things* Jesus and His disciples went into the Judean land, and there He was spending-time with them and

- A. That is, pass judgment upon, execute judgment upon. B. That is, this is God’s present judgment with regard to unbelievers. C. Or, because.
- D. That is, in union with.

baptizing. ²³ Now John also was baptizing in Aenon near Salim, because there were many waters^A there. And they were coming and being baptized. ²⁴ For John had not yet been thrown into prison. ²⁵ Then a debate^B arose from the disciples of John with a Jew about purification. ²⁶ And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, *concerning* Whom **you** have testified, look— this *One* is baptizing, and all are going to Him!" ²⁷ John responded and said "A person cannot receive even one *thing* unless it has been given to him from heaven. ²⁸ **You** yourselves are testifying *concerning* me that I said that 'I am not the Christ', but that 'I am *one* having been sent-forth ahead of that *One*'. ²⁹ The *one* having the bride is *the* bridegroom. And the friend of the bridegroom, the *one* standing *there* and hearing him, rejoices *with* joy^C because of the voice of the bridegroom. So this^D, my joy, has been made-full. ³⁰ It-is-necessary *for* that *One* to grow, and *for* me to diminish.

*Jesus Has Come From Heaven With The Words of God.
He Is Above All*

³¹ "The^E *One* coming from-above is above^F all. The *one* being from the earth is from the earth and is speaking

- A. That is, many streams or springs of water. B. Or, controversy. C. That is, rejoices greatly. D. That is, this friend-of-the-bridegroom kind of joy. E. Verses 31-36 may continue to be the Baptist's words; or, they may be the apostle John's comment. F. Or, over.

from the earth. The *One* coming from heaven is above all. ³² What He has seen and did hear— this He is testifying. And no one is receiving His testimony. ³³ The *one* having received His testimony certified^A that God is truthful, ³⁴ for He Whom God sent forth is speaking the words of God. For He does not give *Him* the Spirit from *a* measure^B. ³⁵ The Father loves the Son, and has given all *things* in His hand. ³⁶ The *one* believing in the Son has eternal life. But the *one* disobeying^C the Son will not see life, but the wrath of God remains on him”.

Jesus Goes To Galilee

4:1 So when Jesus knew^D that the Pharisees heard that Jesus was making and baptizing more disciples than John ²(although Jesus Himself was not baptizing, but His disciples), ³ He left Judea and went again^E toward Galilee. ⁴ And He had to go through Samaria.

On The Way, Jesus Stops At a Well In Samaria

⁵ So He comes into *a* city of Samaria being called Sychar, near the place which Jacob gave to his son Joseph. ⁶ Now *a* spring of Jacob was there. So Jesus, having become

A. Or, attested, set his seal. **B.** God does not give Jesus a measured manifestation of the Spirit, as He does with all other prophets. **C.** Or, refusing-to-believe. **D.** Or, learned. **E.** Or, back.

weary from the journey, was sitting thus^A at the spring.
The hour was about the sixth^B.

*He Talks With a Woman At The Well,
And Tells Her He Is The Awaited Messiah*

7 A woman of Samaria comes to draw water. Jesus says to her, “Give Me water to drink”. **8** For His disciples had gone into the city in order that they might buy food. **9** So the Samaritan woman says to Him, “How is it **You**, being a Jew, are asking something to drink from me, being a Samaritan woman?” For Jews do not use-things-together-with^C Samaritans. **10** Jesus responded and said to her, “If you knew the gift of God, and Who the *One* saying to you ‘Give Me water to drink’ is—**you** would have asked Him, and He would have given you living water”. **11** The woman says to Him, “Sir, You have no bucket and the well is deep. From where then do You have the living water? **12** **You** are not greater than our father Jacob, are You, who gave us the well, and himself drank from it, and his sons, and his animals?” **13** Jesus responded and said to her, “Everyone drinking from this water will thirst again. **14** But whoever should drink from the water which I

- A.** That is, wearied. **B.** That is, noon Jewish time; or, 6 P.M. Roman time.
C. Or, make-use-of-vessels-with; or more broadly, *socially-associate-with*.

will give him— he will never thirst, ever. On the contrary, the water which I will give him will become *a spring of water* in him, bubbling-up to eternal life”.

15 The woman says to Him, “Sir, give me this water in order that I may not be thirsting, nor coming here to draw *it*”. **16** He says to her, “Go, call your husband and come here”. **17** The woman responded and said to Him, “I do **not** have *a* husband”. Jesus says to her, “You said rightly that ‘I do not have **a** husband’. **18** For you had five husbands. And now he whom you have is not your husband. You have spoken this *as a true thing*”. **19** The woman says to Him, “Sir, I perceive that **You** are *a* prophet. **20** Our fathers worshiped on this^A mountain, and **you^B** Jews say that the place where one must worship is in Jerusalem”. **21** Jesus says to her, “Believe Me, woman, that *an* hour is coming when you^C Samaritans will give-worship to the Father neither on this mountain nor in Jerusalem. **22** You Samaritans worship what you do not know. We Jews worship what we know, because salvation is from the Jews. **23** But *an* hour is coming, and now is, when the true worshipers will give-worship to the Father in spirit and truth. For indeed

- A.** This well was at the foot of Mount Gerizim, where the Samaritans worshiped. **B.** This word is plural. **C.** This word is plural.

the Father is seeking such *ones* to be the *ones* worshiping Him. ²⁴ God is spirit, and the *ones* worshiping Him must worship in spirit and truth".
²⁵The woman says to Him, "I know that Messiah is coming— the *One* being called Christ. When that *One* comes, He will declare all *things to us*". ²⁶Jesus says to her, "I, the *One* speaking to you, am *He*".

The Disciples Marvel

That He Was Speaking With a Woman

²⁷ And at this *point* His disciples came, and they were marveling that He was speaking with a woman. Yet no one said, "What are you seeking?" or, "Why are You speaking with her?" ²⁸ So the woman left her waterpot, and went into the city. And she says to the people, ²⁹"Come, see a man Who told me everything that I did. This *One* is not the Christ, *is He?*" ³⁰ They went out of the city, and were coming to Him.

Jesus Explains:

I Came To Do God's Will. The Harvest Is Ripe

³¹ In the meantime the disciples were asking Him, saying, "Rabbi, eat". ³² But the *One* said to them, "I have food to eat that **you** do not know about".

³³So the disciples were saying to one another, “Someone did not bring Him *something* to eat, *did he?*” ³⁴Jesus says to them, “My food is that I may do the will of the *One* having sent Me, and accomplish His work. ³⁵Do **you** not say that ‘There are still^A four months, and the harvest comes’? Behold, I say to you— lift-up your eyes and look-at the fields, that^B they are white for harvest^C. Already ³⁶the *one* reaping is receiving wages, and is gathering fruit for life eternal, so that the *one* sowing and the *one* reaping may rejoice together. ³⁷For in this case the saying is true, that ‘One is the *one* sowing and another^D is the *one* reaping. ³⁸I sent you out to be reaping what **you** have not^E labored-for. Others have labored, and **you** have entered into their labor”.

Many Samaritans Believe His Message After Hearing His Words

³⁹ And many of the Samaritans from that city believed in Him because of the word of the woman

- A. That is, do you not expect a delay between sowing and harvesting?
- B. Or, because. C: white for harvest. Already the *one*. Or, already white for harvest. The *one*. D. Jesus and the woman are both reaping. They entered into a harvest prepared by others. E. Jews and those connected with them throughout the world were already prepared for reaping, anticipating the Messiah.

testifying that “He told me everything which I did”.

40 Therefore when the Samaritans came to Him, they were asking Him to stay with them. And He stayed there *for* two days. **41** And many more believed because of His word. **42** And they were saying to the woman that “We are no longer believing because of your speaking. For we ourselves have heard, and we know that this *One* is truly the Savior of the world”.

43 And after the two days, He went forth from there to Galilee. **44** For Jesus Himself testified that *a* prophet does not have honor in *his* own homeland.

Arriving In Galilee, a Royal Jew Believes After Jesus Heals His Son

45 So when He came to Galilee, the Galileans welcomed Him, having seen all that He did in Jerusalem at the Feast. For **they** also went to the Feast. **46** So He came again to Cana of Galilee, where He made the water wine. And there was *a* certain royal *one* whose son was sick in Capernaum. **47** This *one*, having heard that Jesus had come from Judea to Galilee, went to Him, and was asking that He come down and heal his son. For he was about

to die. ⁴⁸ So Jesus said to him, “Unless you^A people see signs and wonders, you will by no means believe”. ⁴⁹ The royal one says to Him, “Master, come down before my child dies”. ⁵⁰ Jesus says to him, “Go, your son lives”. The man believed the word which Jesus spoke to him, and was going. ⁵¹ Now while he was already going down, his slaves met him, saying that his boy lives. ⁵² So he inquired from them the hour at which he got better. So they said to him that “The fever left him yesterday *at the seventh^B hour*”. ⁵³ Then the father knew that *it was* at that hour at which Jesus said to him, “Your son lives”. And he believed^C, he and his whole household. ⁵⁴ Now this again was a second^D sign Jesus did, having come from Judea to Galilee.

Jesus Goes To Jerusalem For a Feast, And Heals a Man On The Sabbath

5:1 After these *things* there was a Feast of the Jews, and

A. This word is plural. **B.** That is, 1 P.M. Jewish time, meaning these slaves met the official that evening after sundown (which begins the next day); or, 7 P.M. Roman time, meaning the official spent the night due to the late hour and met these slaves the next day. **C.** Note how this proves what Jesus said in v 48, and stands in contrast to v 41-42. **D.** That is, second in Galilee or Cana; or, second manifesting His glory, due to the special nature of both (see 2:11); or, second of the seven John records in this book.

Jesus went up to Jerusalem. ² Now in Jerusalem near the Sheep gate, there is a pool— the one being called Bethzatha in Hebrew, having five porticos^A. ³ In these porticos, a multitude of the ones being sick were lying-down— blind ones, lame ones, withered ones. ^{4B} ⁵ And there was a certain man there having thirty and eight years in his sickness. ⁶ Jesus— having seen this one lying down, and having known^c that he already had a long time [in his sickness]— says to him, “Do you want to become healthy?” ⁷ The one being sick answered Him, “Sir, I do not have a man to put me into the pool when the water is stirred-up. But while I am going, another goes down before me”. ⁸ Jesus says to him, “Arise, pick up your cot and walk!” ⁹ And immediately the man became healthy, and picked up his cot and was walking.

*They Want To Kill Jesus Because He Breaks The Sabbath
And Makes Himself Equal To God*

Now it was a Sabbath on that day. ¹⁰ So the Jews were saying to the one having been cured, “It is the Sabbath, and it is not lawful for you to pick up your cot”. ¹¹ But the one answered them, “The One having made me healthy,

A. That is, covered colonnades where people gathered. B. Some manuscripts add as verse 4, For an angel in due season was going down in the pool and stirring up the water. Then the one first having stepped in after the stirring up of the water was becoming healthy for whatever disease he was indeed being afflicted. C. Or, learned.

that *One* said to me, ‘Pick up your cot and walk’ ”. ¹² They asked him, “Who is the man having said to you, ‘Pick up and walk’?” ¹³ But the *one* having been healed did not know who He was. For Jesus withdrew, *a* crowd being in the place. ¹⁴ After these *things*, Jesus finds him in the temple. And He said to him, “See— you have become healthy! Do not be sinning any longer in order that something worse may not happen *to* you”. ¹⁵ The man went away and reported *to* the Jews that Jesus was the *One* having made him healthy. ¹⁶ And for this reason, the Jews were persecuting Jesus— because He was doing these *things* on *a* Sabbath. ¹⁷ But Jesus answered them, “My Father is working until now, and^A I am working”. ¹⁸ Therefore, for this reason the Jews were seeking more to kill Him: because He was not only breaking^B the Sabbath, but He was also calling God *His* own Father, making Himself equal^C to God! ¹⁹ Therefore Jesus responded and was saying *to* them—

- A.** Jesus places His working on the Sabbath on an equal plane with God’s doing so. **B.** That is, annulling the authority of the Sabbath over how people should live. **C.** If God is His own Father, then Jesus has the same nature and essence as God, as do all fathers and sons, and thus is Himself God. Jesus was killed for claiming this, 19:7.

*Jesus Responds Regarding His Work:
The Son Does Only What The Father Does*

“Truly, truly, I say to you— the Son can do nothing from Himself except^A something He sees the Father doing. For whatever *things* that *One* is doing, these *things* the Son is also likewise doing. ²⁰ For the Father loves the Son, and shows Him all *things* that He Himself is doing. And He will show Him greater works *than* these, in order that **you** may marvel.

*The Son Raises And Judges The Dead,
And Thus Is Due Equal Honor With God*

²¹ “For^B just as the Father raises the dead and gives-life-to *them*, so also the Son gives-life-to *the ones* whom He wishes^C. ²² For the Father does not even judge anyone, but He has given all judgment to the Son, ²³ in order that all may honor the Son just-as^D they are honoring the Father. The *one* not honoring the Son is not honoring the Father having sent Him. ²⁴ Truly, truly, I say to you that the *one* hearing My word

- A.** That is, the Son does only and always what the Father does, explaining v 17. They are in perfect harmony. **B.** Jesus gives the ultimate example of ‘whatever things’ the Father is doing. **C.** Or, wills, wants, desires. **D.** Or, in the same manner. Only one claiming to be equal to God would say such a thing.

and believing the *One* having sent Me has eternal life. And he does not come into judgment, but has passed from death to life.

The Son Has Life In Himself

And Gives Life To The Spiritually Dead

²⁵ “Truly, truly, I say to you that *an hour* is coming, and now is, when the dead will hear the voice of the Son of God, and the *ones* having heard will live. ²⁶ For just as the Father has life in Himself, so also He gave to the Son to have life in Himself. ²⁷ And He gave Him authority to execute judgment, because He is a son^A of man.

The Son Will Give Life To The Physically Dead

²⁸ Do not be marveling—at this, because *an hour* is coming in which all the *ones* in the graves will hear His voice, ²⁹ and will come out—the *ones* having done the good *things* to a resurrection of life; the *ones* having practiced the bad *things* to a resurrection of judgment.

A. That is, a human. Or, *the Son of Man*, the one mentioned in Dan 7:13.

I Am Doing The Will of The One Who Sent Me

30 "I can do nothing from Myself. Just as I am hearing^A, I am judging. And **My** judgment is righteous, because I am not seeking **My** will, but the will of the *One* having sent Me.

*Jesus Responds Regarding His Identity:
Others Testify About Him*

31 "If I am^B testifying about Myself, My testimony is not true. **32** There is Another—the *One* testifying about Me—and I know that the testimony which He is testifying about Me is true.

John The Baptist Testified

33 "**You** have sent out *messengers* to John, and he has testified to the truth^C. **34** But I do not receive^D testimony from a human. Nevertheless, I am saying these *things* in order that **you** may be saved. **35** That *one* was the burning and shining lamp, and **you** were willing to be overjoyed in his light for *an hour*.

- A.** That is, hearing from the Father, complementing the seeing in v 19.
- B.** That is, If I alone am, apart from God. **C.** See 1:34. **D.** That is, do not merely receive.

*Three Greater Witnesses Testify:
My Works, The Father, And The Scriptures*

36 “But I have testimony greater than John’s. For the works which the Father has given to Me that I should accomplish them— the works themselves which I am doing are testifying about Me, that the Father has sent Me forth.

37 And the Father having sent Me— that *One* has testified about Me. Neither His voice have you ever heard, nor His form have you seen. **38** And you do not have His word abiding in you, because *the One* Whom that *One* sent-forth— this *One* **you** are not believing! **39** You^A search the Scriptures because **you** think that in them *you* have eternal life— and those *Scriptures* are the *ones* testifying about Me! **40** And you are not willing to come to Me in order that you may have life.

*But You Are Not Receiving Me
Because You Do Not Love God*

41 “I do not receive glory from people, **42** but I know you— that you do not have the love of God in yourselves. **43** I have come in the name

A. Or, this may be a command, Search.

of My Father, and you are not receiving Me. If another comes in *his* own name, you will receive that *one*. ⁴⁴ How are **you** able to believe while receiving glory from one another, and you are not seeking the glory from the only God?

Moses Will Be Your Accuser.

For If You Believed Him, You Would Believe Me

⁴⁵ Do not be thinking that I will accuse you before the Father. The *one* accusing you is Moses, in whom **you** have put-hope. ⁴⁶ For if you were believing Moses, you would be believing Me, for that *one* wrote about Me. ⁴⁷ But if you do not believe the writings of that *one*, how will you believe My words?"

Jesus Returns To Galilee And Feeds The 5000

6:1 After these *things*, Jesus went away to the other side of the Sea of Galilee— of Tiberias^A. ² And a large crowd was following Him, because they were seeing the signs which He was doing on the *ones* being sick. ³ And Jesus went up on the mountain, and was sitting there with His disciples. ⁴ And the Passover, the Feast of the Jews, was near. ⁵ Then Jesus, having lifted-up *His* eyes and seen that a large crowd was coming to

A. This is the Roman name for this Sea.

Him, says to Philip, "From where may we buy bread in order that these *ones* may eat?" ⁶ Now He was saying this testing him. For He Himself knew what He was going to do. ⁷ Philip answered Him, "Loaves *worth* two-hundred denarii^A are not enough *for* them, in order that each *one* may receive *a* little bit". ⁸ One of His disciples— Andrew, the brother *of* Simon Peter— says to Him, ⁹"There is *a* boy here who has five barley loaves and two fish, but what are these for so many?" ¹⁰ Jesus said, "Make the people fall-back [to eat]". And there was much grass in the place. So the men— about five-thousand *as to* the number— fell back [to eat]. ¹¹ Then Jesus took the loaves. And having given-thanks, He distributed *them* to the *ones* reclining-back [to eat]— likewise also from the fish— as much as they were wanting. ¹² And when they were filled, He says to His disciples, "Gather the left-over fragments so that nothing may be lost". ¹³ So they gathered, and filled twelve baskets *of* fragments from the five barley loaves, which were left over *by* the *ones* having eaten. ¹⁴ Therefore the people, having seen *the* sign which He did, were saying that "This *One* is truly the Prophet^B coming into the world". ¹⁵ Then Jesus, having known that they were about to come and take Him away-by-force in order that they might make Him king, withdrew again to the mountain, Himself alone.

A. One denarius was a day's wage for a laborer. B. See 1:21.

Jesus Walks On Water To Capernaum

16 Now when it became evening, His disciples went down to the sea. **17** And having gotten into *a* boat, they were going to the other side *of* the sea, to Capernaum. And darkness already had come, and Jesus had not-yet come to them. **18** And the sea was becoming aroused *from a* great wind blowing. **19** So having rowed about twenty five or thirty stades^A, they see Jesus walking on the sea and becoming near the boat. And they became afraid. **20** But the *One* says to them, “I am^B *the One*. Do not be afraid”. **21** So they were willing to take Him into the boat. And immediately the boat came-to-be at the land to which they were going.

The Crowd Follows Him There

22 On the next day the crowd standing on the other side of the sea saw that there had not been another small boat there except [the] one, and that Jesus had not entered into the boat with His disciples, but His disciples had gone away alone. **23** Other^C small-boats came from Tiberias near the place where they ate the bread, the Lord having given-thanks. **24** So when the crowd saw that Jesus was not there, nor His disciples, **they** got into the small boats, and went to Capernaum seeking Jesus.

- A. That is, 2.9 to 3.5 miles or 4.6 to 5.6 kilometers; about half way across.
B. That is, It is I. C. Or, However, small-boats.

Jesus Says, Work For The Food Leading To Eternal Life, Which The Son Will Give You

²⁵ And having found Him on the other side of the sea, they said to Him, “Rabbi, when have You come here?” ²⁶ Jesus responded to them and said, “Truly, truly, I say to you— you are seeking Me not because you saw signs^A, but because you ate of the loaves-of-bread and were filled-to-satisfaction. ²⁷ Do not be working *for* the food which is perishing, but *for* the food which is remaining to^B eternal life— which the Son of Man will give to you. For God the Father certified^C this One”.

The Work God Requires of You Is To Believe In The One Sent Forth By God

²⁸ So they said to Him, “What may we be doing in order that we may be working the works of God?” ²⁹ Jesus responded and said to them, “This is the work of God: that you be believing in the One Whom that One sent-forth”.

- A. That is, saw signs and want to know what they signify. They merely want the earthly benefit. B. Or, into, for. C. Or, attested, set His seal on. This is the meaning of the signs.

My Father Is Giving You The True Bread From Heaven, Which Came To Give Life

30 So they said to Him, “What then do **You** do as a sign, in order that we may see *it* and believe You? What *thing* do you work? **31** Our fathers ate the manna in the wilderness, just as it has been written [in Ps 78:24]: ‘He gave them bread from heaven to eat’”. **32** So Jesus said to them, “Truly, truly, I say to you, Moses has not given you the bread from heaven, but My Father is giving you the true Bread from heaven. **33** For the bread of God is the *One* coming^A down from heaven and giving life to the world”.

*I Am The Bread of Life Come From Heaven.
He Who Believes In Me Has Eternal Life*

34 So they said to Him, “Master, give us this bread always”. **35** Jesus said to them, “I am the bread of life. The *one* coming to Me will never hunger, and the *one* believing in Me will never ever^B thirst. **36** But I said to you that you have indeed seen Me^C, and you

A. Jesus is referring to Himself. But grammatically this can also mean ‘the bread coming’, which is how the hearers took it, as seen next. **B.** Or, at-any-time. **C.** That is, seen Me in action, seen God certify Me by signs, v 27.

are not believing. ³⁷ All that the Father gives to Me will come to Me, and I will never^A throw outside the one coming to Me. ³⁸ Because I have come down from heaven not in order that I may be doing My will, but the will of the One having sent Me. ³⁹ And this is the will of the One having sent Me: that as to all that He has given to Me, I will not lose anything from it, but I will raise it up on the last day. ⁴⁰ For this is the will of My Father: that everyone seeing the Son and believing in Him may have eternal life, and I will raise him up on the last day".

*I Am The Living Bread From Heaven:
Eat And Live Forever. The Bread Is My Flesh*

⁴¹ Then the Jews were grumbling about Him because He said, "I am the bread having come down from heaven". ⁴² And they were saying, "Is this One not Jesus, the son of Joseph, whose father and mother we know? How does He now say that 'I have come down from heaven'?" ⁴³ Jesus responded and said to them, "Do not be grumbling with one another. ⁴⁴ No one is able to come to Me unless the Father having sent Me draws him. And I will raise him up on the last day. ⁴⁵ It has been written in the prophets

A. Or, by-no-means.

[in Isa 54:13]: ‘and they shall all be taught *ones of* God’. Everyone having heard from the Father and having learned, comes to Me—⁴⁶ not that anyone has seen the Father, except the *One* being from God; this *One* has seen the Father. ⁴⁷ Truly, truly, I say *to* you— the *one* believing has eternal life. ⁴⁸ I am the bread *of* life. ⁴⁹ Your fathers ate the manna in the wilderness and died. ⁵⁰ This is the bread coming down from heaven in order that anyone may eat of it and not die. ⁵¹ I am the living bread having come down from heaven. If anyone eats of this bread, he will live forever. And indeed the bread which I will give for the life *of* the world is My flesh”.

*My Flesh Is True Food; My Blood Is True Drink.
Partake And Live Forever*

⁵² Then the Jews were fighting with one another, saying, “How can this *One* give us His flesh to eat?”

⁵³ So Jesus said *to* them, “Truly, truly, I say *to* you, unless^A you eat the flesh *of* the Son *of* Man and drink His blood, you do not have life in yourselves.

- A. Rather than soften or explain v 51b, Jesus emboldens it. He makes no attempt to resolve their fighting, but inflames it even more. A more shocking, repugnant, and Law-violating phrase for a Jew can hardly be imagined. In response to their desire to force Him to be king (v 15), Jesus is forcing them to a decision concerning His true nature and mission.

⁵⁴ The *one* eating My flesh and drinking My blood has eternal life, and I will raise him up *on* the last day. ⁵⁵ For My flesh is true^A food, and My blood is true drink. ⁵⁶ The *one* eating My flesh and drinking My blood abides in Me, and I in him. ⁵⁷ Just as the living Father sent Me forth, and I live because of the Father, indeed the *one* eating Me— that *one* also will live because of Me. ⁵⁸ This is the bread having come down from heaven; not as *the manna* the fathers ate and died. The *one* eating this bread will live forever". ⁵⁹ He said these *things* in a synagogue while teaching in Capernaum.

These Words Are Spirit And Life.

But Some of You Disciples Do Not Believe

⁶⁰ Then many of His disciples, having heard, said, "This statement is hard^B. Who can hear^C it?" ⁶¹ But Jesus, knowing in Himself that His disciples are grumbling about this, said to them, "Does this offend you? ⁶² Then what if you see the Son of Man going up where He was formerly? ⁶³ The Spirit is the One giving-life. The flesh profits nothing. The words which I have spoken to you are spirit, and are life.

- A. Or, genuine, real. It produces true life. B. Not hard to understand, but hard to accept, offensive, harsh, objectionable. C. That is, accept and obey.

64 But there are some of you who do not believe". For Jesus knew from *the* beginning who the *ones* not believing were, and who the *one who* will hand Him over was. **65** And He was saying, "For this reason I have said *to* you that no one is able to come to Me unless it has been granted *to* him from the Father".

From This Time,

Many of His Disciples No Longer Followed Him

66 From this *time*, many of His disciples went back, and were no longer walking with Him. **67** So Jesus said to the twelve, "**You** also are not wanting to go-away, *are you?*" **68** Simon Peter answered Him, "Lord, to whom shall we go? You have *the* words of eternal life. **69** And **we** have believed, and have come-to-know that **You** are the Holy *One of God*". **70** Jesus answered them, "Did I not choose you, the twelve, and one of you is *the devil*?" **71** Now He was speaking-of Judas, *son of Simon Iscariot*. For this *one*, one of the twelve, was going to hand Him over.

Jesus Remained In Galilee

Because They Were Seeking To Kill Him In Judea

7:1 And after these *things* Jesus was walking in Galilee. For He was not willing to be walking in Judea, because the Jews were seeking to kill Him.

Jesus Goes To Jerusalem For The Feast of Tabernacles

² Now the Tent-pitching^A Feast of the Jews was near. ³ So His brothers said to Him, “Pass-on from here and go to Judea, so that Your disciples [there] also will see Your works which You are doing. ⁴ For no one does something in secret and himself seeks to be in public. If You are doing these *things*, make Yourself known^B to the world”. ⁵ (For not even His brothers were believing in Him). ⁶ So Jesus says to them, “**My** time^C is not yet here, but your time is always ready. ⁷ The world cannot hate you, but it is hating Me because I am testifying about it that its works are evil. ⁸ **You** go up to the Feast. I am not going up to this Feast, because My time has not yet been fulfilled”. ⁹ And having said these *things*, **He** remained in Galilee. ¹⁰ But when His brothers went up to the Feast, then **He** also went up— not openly, but as in secret. ¹¹ Then the Jews were seeking-for Him at the Feast, and saying “Where is that *One*?”. ¹² And there was much grumbling about Him among the crowds. Some were saying that “He is good”. But others were saying, “No, but He is deceiving the crowd”. ¹³ Yet no one was speaking *with openness*^D about Him because of fear of the Jews.

- A. Or, Booth-building. That is, the Feast of Tents (Tabernacles) in October.
B. Or, reveal Yourself. C. Or, favorable-time, right-time. That is, My time to go up openly (v 10) and reveal Myself (v 4). D. Or, in public.

*In The Middle of The Feast,
Jesus Began Teaching In The Temple:*

14 Now the Feast already being-at-the-middle, Jesus went up to the temple, and was teaching.

*My Teaching Is From God And For His Glory.
Why Do You Want To Kill Me?*

15 Then the Jews were marveling, saying, “How does this *One* know writings^A, not having learned?” **16** So Jesus responded to them and said “My teaching is not Mine, but the *One’s* having sent Me. **17** If anyone is willing^B to be doing His will, he will know about the teaching— whether it is from God, or I am speaking from Myself. **18** The *one* speaking from himself is seeking *his* own glory. But the *One* seeking the glory of the *One* having sent Him— this *One* is true, and there is no unrighteousness in Him. **19** Has not Moses given you the Law? And none of you is doing the Law! Why are you seeking to kill Me?”

Do Not Judge According To Appearance

20 The crowd answered, “You have a demon! Who is seeking to kill You?” **21** Jesus responded

A. Or, learning. That is, how can Jesus be educated in these matters, not having learned it in our schools? B. Or, wanting, resolving.

and said to them, “I did one^A work, and you all marvel! ²²For this reason^B Moses has given you circumcision (not that it is from Moses, but *it is* from the fathers), and you circumcise a man **on a Sabbath**. ²³If a man receives **circumcision** on a Sabbath in order that the Law of Moses may not be broken, are you angry^C at Me because I made *an entire man* sound^D on a Sabbath? ²⁴Do not be judging according to appearance, but be judging the righteous judgment”.

The God Whom You Do Not Know Sent Me To You

²⁵ Then some of the people-of-Jerusalem were saying, “Is not this *the One* Whom they are seeking to kill? ²⁶And look— He is speaking *in* public, and they are saying nothing *to* Him. The rulers did not perhaps really know^E that this *One* is the Christ, *did they?* ²⁷However, we know where this *One* is from. But when the Christ is coming, no one knows where He is from”. ²⁸So Jesus cried-out while teaching in

- A.** That is, one work of healing, referring to 5:9. **B.** That is, for healing, for ‘making sound’ one member, setting up the comparison in v 23; or, as an example of work on the Sabbath. **C.** Or, galled, bitterly-angry. **D.** Or, healthy. If the Law requires the making sound of this one member on the Sabbath, surely the making sound of the entire man is permitted. **E.** Or, learn, recognize.

the temple and saying, “You both know Me and You know where I am from. And^A I have not come of Myself. However, the *One* having sent Me is true—Whom **you** do not know. ²⁹I know Him, because I am from Him. And that *One* sent Me forth”. ³⁰Therefore they were seeking to seize Him. And no one put *his* hand on Him, because His hour had not yet come.

*I Will Be With You a Short Time Longer,
Then I Am Returning To God*

³¹But many from the crowd believed in Him. And they were saying, “When the Christ comes, He will not do more^B signs *than the ones* which this *One* did, *will He?*” ³²The Pharisees heard the crowd murmuring these *things* about Him. And the chief priests and the Pharisees sent out officers in order that they might seize Him. ³³So Jesus said, “I am with you *a* short time longer, and [then] I am going to the *One* having sent Me. ³⁴You will seek Me, and will not find Me. And where I am, **you** are not able to come”. ³⁵Then the Jews said to themselves, “Where is this *One* going to go that **we** will not find Him? He is not going to go to the Dispersion of the

A. Or, And-yet. B. Or, greater.

Greeks and teach the Greeks, *is He?*³⁶ What is this statement that He said: ‘You will seek Me and will not find Me. And where I am, **you** are not able to come?’”

On The Last Day Jesus Said, Come To Me.

The Crowd Remained Divided Over Him

³⁷ Now on the last day, the great *day of the Feast*, Jesus was standing *there*. And He cried-out, saying, “If anyone is thirsting, let him come to Me and drink. ³⁸ The *one* believing in Me, just as the Scripture said— Rivers of living water will flow from his^A belly”. ³⁹ Now He said this concerning the Spirit, Whom the *ones* having believed in Him were going to receive. For the Spirit was not yet given, because Jesus was not yet glorified. ⁴⁰ Then *some* from the crowd, having heard these words, were saying “This *One* is truly the Prophet^B”. ⁴¹ Others were saying “This *One* is the Christ”. But the^C *ones* were saying “The Christ is not indeed^D coming from Galilee, *is He?*” ⁴² Did not the Scripture say that the Christ comes from the seed of David, and from Bethlehem, the village where David was?” ⁴³ So a division took place in the crowd

- A.** Or, let him come to Me. And let the *one* believing in Me drink. Just as the Scripture said, rivers of living water will flow from His (Christ’s) belly.
B. See 1:21. **C.** That is, the group in v 40. Or, But others, referring to a third group. **D.** This question has an incredulous tone, as in Mt 27:23.

because of Him. ⁴⁴ And some of them were wanting to seize Him, but no one put *his* hands on Him.

*Most of The Jewish Rulers And Pharisees
Did Not Believe In Him*

⁴⁵ Then the officers went to the chief priests and Pharisees. And those *ones* said *to* them, “For what reason did you not bring Him?” ⁴⁶ The officers answered, “Never did *a* man speak in this manner”.

⁴⁷ Then the Pharisees responded *to* them, “**You** also have not been deceived, *have you?* ⁴⁸ Someone from the rulers did not believe in Him, *did he*, or from the Pharisees? ⁴⁹ But this crowd not knowing the Law—they are accursed *ones*”. ⁵⁰ Nicodemus—the *one* having come to Him formerly, being one of them—says to them, ⁵¹ “Our Law does not judge the person unless it first hears from him, and knows what he is doing, *does it?*” ⁵² They responded and said *to* him, “**You** also are not from Galilee, *are you?* Search and see that *a* prophet does not arise from Galilee”.

⁵³ And^A each *one* went to his house, **8:1** but Jesus went to the Mount of Olives.

A. Some manuscripts omit 7:53-8:11; others have it in a different place.

The Pharisees Bring Jesus a Woman Caught In Adultery

² Now at dawn, He again arrived in the temple. And all the people were coming to Him. And having sat-down, He was teaching them. ³ And the scribes and the Pharisees bring *a woman* having been caught in adultery. And having stood her in *the middle*, ⁴ they say to Him, "Teacher, this woman has been caught in the-act, while committing-adultery. ⁵ Now in the Law, Moses commanded us to be stoning such *women*^A. What then do **You** say?" ⁶ Now they were saying this testing Him, in order that they might have *grounds* to be accusing Him. But Jesus, having stooped down, was writing in the ground *with His finger*. ⁷ But as they were continuing-on asking Him, He straightened-up and said to them, "Let the sinless *one among* you throw *a stone* at her first". ⁸ And again having stooped-down, He was writing in the ground. ⁹ And the *ones*, having heard *it*, were going out one by one, beginning from the older *ones*. And He was left-behind alone, and the woman being in *the middle*. ¹⁰ And Jesus, having straightened up, said to her, "Woman, where are they? Did no one condemn you?" ¹¹ And the *one* said, "No one, Sir". And Jesus said, "Neither do I condemn^B you. Go. And from now *on*, do not be sinning any longer".

- A. Actually, Deut 22:22-24 and Lev 20:10 say both should be stoned.
B. That is, execute sentence upon you at this time.

*I Am The Light of The World,
To Which I And My Father Are Testifying*

¹²Then Jesus again spoke to them, saying, “I am the light of the world. The *one* following Me will never walk in the darkness, but will have the light of ^A life”. ¹³So the Pharisees said to Him, “**You** are testifying about Yourself— Your testimony is not true”. ¹⁴Jesus responded and said to them, “Even if I am testifying about Myself, My testimony is true, because I know from where I came, and where I am going. But **you** do not know from where I come, or where I am going. ¹⁵**You** are judging according to the flesh. I am not judging anyone. ¹⁶But even if I am judging, My judgment is true, because I am not alone— but *it is* I and the Father having sent Me. ¹⁷But even in your Law, it has been written that the testimony of two people is true. ¹⁸I am the *One* testifying about Myself. And the **Father** having sent Me is testifying about Me”. ¹⁹So they were saying to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father. If you knew Me, you would also know My Father”. ²⁰These words He spoke in the treasury, while teaching in the temple. And no one seized Him, because His hour had not yet come.

*I Am Going Away. Unless You Believe That I Am The One,
You Will Die In Your Sins*

²¹ Then He said again to them, “I am going away. And you will seek Me. And you will die **in your sin**. Where I am going, **you** are not able to come”. ²² So the Jews were saying, “He will not kill Himself, *will He*— because He says, ‘Where I am going, **you** are not able to come’?” ²³ And He was saying to them, “**You** are from below, I am from above. **You** are from **this** world, I am not from this world. ²⁴ Therefore I said to you that you will die in your sins. For unless you believe that I am^A *the One*, you will die in your sins”.

*I Am What I Have Been Saying I Am
From The Beginning*

²⁵ So they were saying to Him, “Who^B are **You**?” Jesus said to them, “What^C thing *from* the beginning I am indeed telling you! ²⁶ I have many *things* to

A. Or, I am *He*; that is, the Christ. Or, I am. **B.** The Jews try to get Jesus to state explicitly that He is the Christ, the Son of God, but He refuses to allow them to hear such a direct statement until His hour comes in Mt 27:63-64. **C.** Or this may be a question. Or, Exactly what thing I am. This is an idiomatic response, and scholars are not certain of the exact nuance. Plus there is a textual variant that allows this to be, *How is it* that I am even speaking to you at all? In any case, the point is clear: You ought to know who I am by now!

speak and to judge concerning you. However, the *One* having sent Me is true. And what *things* I heard from Him— these *things* I am speaking to the world". ²⁷ They did not know that He was speaking to them *about* the Father.

*When You Lift Up The Son of Man,
You Will Know I Am The One*

²⁸ Then Jesus said to them, "When you lift-up^A the Son of Man, then you will know that I am *the One*, and I am doing nothing from Myself, but I am speaking these *things* just as the Father taught Me. ²⁹ And the *One* having sent Me is with Me. He did not leave Me alone, because I am always doing the *things* pleasing to Him". ³⁰ While He was speaking these *things*, many believed in Him.

*If You Remain In My Word, Then You Are Truly My
Disciples And The Truth Will Set You Free*

³¹ Then Jesus was saying to the Jews having believed Him, "If **you** remain^B in My word, you are truly My disciples, ³² and you will know the truth, and the truth will set you free".

A. Or, exalt, raise-high. B. Or, continue, abide, stay.

*You Are Slaves of Sin.**If The Son Sets You Free, You Will Truly Be Free*

³³ They responded to Him, “We are *the seed of Abraham*, and to no one have we ever been slaves^A. How *is it You* say that ‘You will become free’?”

³⁴ Jesus answered them, “Truly, truly, I say *to you* that everyone doing^B sin is *a slave of sin*. ³⁵ Now the slave does not remain in the house forever. The son remains forever. ³⁶ Therefore if the Son sets you free, you will really^C be free. ³⁷ I know that you are *the seed of Abraham*. But you are seeking to kill Me, because My word is not advancing^D in you. ³⁸ I am speaking *the things* which I have seen with *My^E* Father. And **you** therefore are doing^F *the things* which you heard from *your father*”.

*You Are Doing The Works of Your Father,
Not Abraham*

³⁹ They responded and said to Him, “Our father is Abraham”. Jesus says *to them*, “If you are children of Abraham, you *would* be doing the works of

- A. That is, in a spiritual/religious sense. We have always freely worshiped the true God. B. Or, committing. C. Or, in-reality, in-truth. The Son will set you free to live in the Master’s (God’s) house as a family member. D. Or, making progress; or, making room, having a place. E. Or, *the*. F. Or this may be a command, Be doing.

Abraham. ⁴⁰ But now^A you are seeking to kill Me—a man Who has told you the truth, which I heard from God. Abraham did not do this. ⁴¹ You are doing the works of your father”.

*If God Were Your Father, You Would Be Loving Me.
Your Father Is The Devil*

So they said to Him, “We have not been born out of sexuality-immorality; we have one father— God”.

⁴² Jesus said to them, “If God were your Father, you would be loving Me, for I came-forth and am-here from God. For I have not even come of Myself, but that One sent Me forth. ⁴³ For what reason are you not understanding My speaking? It is because you are not able to hear My word. ⁴⁴ You are of your father the devil. And you are wanting^B to do the desires of your father. That one was a murderer from the beginning, and was not standing^C in the truth, because there is no truth in him. Whenever he speaks the lie^D, he speaks from his own things, because he is a liar, and the father of it. ⁴⁵ And because I am speaking the truth, you are not believing Me. ⁴⁶ Which of you convicts Me

- A. That is, at-the-present; or, as-it-is. B. Or, intending. C. Or, does not stand. D. Or, falsehood.

concerning sin? If I am speaking truth, for what reason are **you** not believing Me? ⁴⁷The *one* being of ^A God hears the words *of* God. For this reason **you** are not hearing— because you are not of God".

*I Am Honoring My Father. If You Keep My Word,
You Will Never See Death*

⁴⁸The Jews responded and said *to* Him, "Do **we** not rightly say that **You** are *a* Samaritan^B and have *a* demon?" ⁴⁹Jesus answered, "I do not have *a* demon, but I am honoring My Father, and **you** are dishonoring Me. ⁵⁰But I am not seeking My glory. There is the *One* seeking *it*, and judging. ⁵¹Truly, truly, I say *to* you— if anyone keeps My word, he will never^C see death, ever".

You Do Not Know God, But I Do.

And Abraham Was Glad When He Saw My Day

⁵²So the Jews said to Him, "Now we have come-to-know that You have *a* demon. Abraham died, and the prophets! And **You** say, 'If anyone keeps My word, he will never taste death, ever!' ⁵³**You** are not greater *than* our father Abraham who died, *are you?*

- A. That is, belonging to God. B. That is, you are making up your own religion. C. Or, by no means.

The prophets died also. Whom do You make Yourself?" ⁵⁴ Jesus answered, "If I glorify Myself, My glory is nothing. The *One* glorifying Me is My Father— Whom **you** say that 'He is our God'. ⁵⁵ And you have not come-to-know Him, but I know Him. And if I say that I do not know Him, I will be a liar like you. But I know Him, and I am keeping His word. ⁵⁶ Abraham your father rejoiced-greatly to see My day. And he saw *it*, and was glad".

Before Abraham Was, I Am. Hearing This, They Picked Up Stones To Kill Jesus

⁵⁷ So the Jews said to Him, "You do not yet have fifty years, and You have seen Abraham?" ⁵⁸ Jesus said to them, "Truly, truly, I say to you— before Abraham came-into-being^A, I am^B". ⁵⁹ Therefore they picked up stones in order that they might throw *them* at Him. But Jesus was hidden^C, and went out of the temple.

- A.** Or, came-to-be, and in this sense 'was' or 'was born'. **B.** Jesus is claiming to preexist Abraham, and therefore unlike v 24 and 28, His meaning is clear to them: He is claiming to be God, as in Ex 3:14; Isa 41:4; 43:10; 48:12, etc. **C.** That is, was hidden from them amidst the crowds as He went out of the temple. They could not find Him to stone Him. Or, hid *Himself*.

While Passing On, Jesus Heals a Man Born Blind

9:1 And while passing on, He saw *a* man blind from birth.
2 And His disciples asked Him, saying “Rabbi, who sinned— this *one* or his parents, that he should be born blind?” **3** Jesus answered, “Neither this *one* sinned nor his parents, but *it was* in order that the works of God might be made-visible in him. **4** We must be working the works of the *One* having sent Me while it is day. Night is coming, when no one can work. **5** When I am in the world, I am *the light of the world*”. **6** Having said these *things*, He spat on the ground and made mud from the saliva, and smeared its mud on the eyes, **7** and said *to* him, “Go, wash in the pool of Siloam” (which is translated “Sent”^A). So he went away and washed, and came^B [back] seeing. **8** Then the neighbors, and the *ones* seeing him formerly— because^C he was *a* beggar— were saying “Is not this the *one* sitting and begging?” **9** Others were saying that “This is he”. Others were saying, “No, but he is like him”. That *one* was saying that “I am *he*”. **10** So they were saying *to* him, “How then were your eyes opened?” **11** That *one* answered, “The man being called Jesus made mud and smeared *it* on my eyes, and said *to* me ‘Go to Siloam and wash’. So having gone away and

- A.** The water was ‘sent’ to this pool from a spring outside the wall through an underground tunnel built by King Hezekiah. **B.** Or, went [home]. **C.** Or, that.

washed, I received-sight". ¹² And they said to him, "Where is that *One*?" He says, "I do not know".

*The Pharisees Were Divided Over This Sign,
Because It Was Done On a Sabbath*

¹³ They bring him to the Pharisees— the formerly blind *one*. ¹⁴ Now it was a Sabbath on the day Jesus made the mud and opened his eyes. ¹⁵ Therefore the Pharisees also were asking him again how he received-sight. And the *one* said to them, "He put mud on my eyes, and I washed, and I see". ¹⁶ Then some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath". But others were saying, "How is a sinful man able to do such signs?" And there was a division among them. ¹⁷ So they say to the blind *one* again, "What do you say about Him, seeing-that He opened your eyes?" And the *one* said that "He is a prophet".

*The Pharisees Question Whether He Was Blind,
And Call In The Parents*

¹⁸ Then the Jews did not believe concerning him that he was blind and received-sight— until they called the parents of him having received-sight. ¹⁹ And they asked them, saying "Is this

your son whom **you** are saying that he was born blind? How then does he see now?" ²⁰ So his parents responded and said, "We know that this is our son, and that he was born blind. ²¹ But how he now sees— we do not know. Or who opened his eyes— **we** do not know. Ask him. He has *a* mature-age. **He** will speak about himself". ²² His parents said these *things* because they were fearing the Jews. For the Jews already had agreed that if anyone confessed Him *as the* Christ, he should become put-out-of-the-synagogue. ²³ For this reason his parents said that "He has *a* mature-age, question him".

*They Don't Want To Believe Jesus Did It,
So They Question The Man Again*

²⁴ Then they called for *a second time* the man who was blind, and said *to* him, "Give glory to God. **We** know that this man is *a* sinner". ²⁵ So that *one* responded, "Whether He is *a* sinner, I do not know. I know one *thing*— that being *a* blind *one*, now I see". ²⁶ So they said *to* him, "What did He do *to* you? How did He open your eyes?" ²⁷ He answered them, "I told you already and you did not listen. Why do you want to

hear *it* again? **You** also do not want to become His disciples, *do you?*" ²⁸ And they reviled him and said, "**You** are *a* disciple of that *One*, but **we** are disciples of Moses. ²⁹ **We** know that God has spoken to Moses. But we do not know where **this One** is from". ³⁰ The man responded and said to them, "Why, in this is^A the marvel— that **you** do not know where He is from, and He opened my eyes! ³¹ We know that God does not hear^C sinners. But if anyone is *a* God-fearing *one*, and is doing His will— He hears this *one*. ³² It was not ever heard that someone opened *the eyes of one* having been born blind. ³³ If this *One* were not from God, He *would* be able to do nothing". ³⁴ They responded and said to him, "**You** were born entirely in sins, and **you** are teaching us?" And they threw him outside^D.

*Jesus Tells The Man, I Came So The Blind May See
And The Seeing May Become Blind*

³⁵ Jesus heard that they threw him outside, and having found him, said "Do **you** believe in the Son of Man?" ³⁶ That *one* responded and said, "Who

- A.** Or, In this is indeed the. The man is incredulous. **B.** Or, the amazing *thing*. **C.** That is, listen to and answer. **D.** That is, physically out of the temple; or, out of the synagogue, v 22.

indeed is He, Sir, in order that I may believe in Him?" ³⁷ Jesus said to him, "You have both seen Him, and that *One* is the *One* speaking with you". ³⁸ And the *one* said, "Master, I believe", and prostrated-himself^A before Him. ³⁹ And Jesus said, "I came into this world for judgment— so that the *ones* not seeing^B may be seeing, and the *ones* seeing may become blind".

*You Pharisees Are Thieves, Not Shepherds,
So God's Sheep Do Not Follow You*

⁴⁰ Some of the Pharisees heard these *things*— the *ones* being with him— and said to Him, "**We** indeed are not blind *ones*, *are we?*" ⁴¹ Jesus said to them, "If you were blind^C *ones*, you would not have^D sin. But you are saying now that 'We see'— your sin remains. **10:1** Truly, truly, I say to you, the *one* not entering into the fold *of* the sheep through the door, but going-up from-another-place— that *one* is a thief and a robber. ² But the *One* entering through the door is *the* shepherd *of* the sheep. ³The doorkeeper opens *to* this *One*. And the sheep hear^E

- A. Or, gave-worship to. B. That is, the ones not having spiritual sight versus the ones claiming to have spiritual sight. C. That is, not having spiritual sight. D. That is, be guilty of sin against Me. E. That is, listen to and obey. The blind man is the specific example in view, v 38.

His voice. And He calls *His* own sheep by name, and leads them out. ⁴When He brings out all *His* own, He proceeds in front of them. And the sheep are following Him, because they know His voice. ⁵But they will never follow *a* stranger, but will flee from him, because they do not know the voice of strangers". ⁶Jesus spoke this figure-of-speech to them, but those *ones* did not understand what *the things* were which He was speaking to them.

I Am The Door of The Sheep.

All Who Enter Through Me Will Be Saved

⁷Then Jesus said again, "Truly, truly, I say to you that I am the door of ^A the sheep. ⁸All who came before Me are thieves and robbers, but the sheep did not listen-to them. ⁹I am the door. If anyone enters **through Me**, he will be saved. And he will go in and go out, and he will find pasture. ¹⁰The thief does not come except that he may steal and kill and destroy. I came that they may have life, and have abundance^B.

A. That is, to; or, for. B. Or, excess, overflow, surplus. That is, have an overflowing spiritual life abounding to others (as in 7:38), not mere existence. Jesus is referring to an abundance of 'real' life, 1 Tim 6:19.

*I Am The Good Shepherd.**All My Sheep Know Me. I Give My Life For Them*

11 “I am the good shepherd. The good shepherd lays-down His life for the sheep. **12** The one being *a* hired *one* and not *a* shepherd, *of whom* the sheep are not *his* own— he sees the wolf coming and leaves^A the sheep and flees, and the wolf snatches them and scatters *them*, **13** because he is *a* hired *one*, and he is not concerned about the sheep. **14** I am the good shepherd. And I know *My sheep*, and *My sheep* know Me— **15** just as the Father knows Me, and I know the Father. And I lay-down My life for the sheep. **16** And I have other sheep, which are not of this fold^B. I must bring those also. And they^C will hear My voice. And they will become one flock, [with] one Shepherd. **17** For this reason the Father loves Me— because I lay down My life so that I may take it up again. **18** No one takes it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have

A. Or more strongly, abandons. **B.** Jesus may mean the Jewish fold, making the ones in view the Gentiles; or, the nation-of-Israel fold, making the ones in view the ‘children of God scattered’ outside Israel, Jews and Gentiles, 11:52. **C.** That is, all My sheep from both folds.

authority to take it *up* again. I received this commandment from My Father".

The Pharisees Remain Divided

19 A division again^A took place among the Jews because of these words. **20** And many of them were saying, "He has *a* demon, and He is mad. Why are you listening-to Him?" **21** Others^B were saying, "These words are not *from one* being demon-possessed. A demon is not able to open *the* eyes of blind *ones, is he?*"

During The Festival of Hanukkah, Jesus Says He And The Father Are One

22 Then the Festival-of-Dedication^C took place in Jerusalem. It was winter. **23** And Jesus was walking in the temple, in the portico of Solomon. **24** Then the Jews surrounded Him. And they were saying to Him, "How long are You keeping us in suspense^D? If **You** are the Christ, tell us *with* plainness".

A. See 9:16. **B.** So the case of the man born blind (9:1-10:21) comes down to this: Is Jesus empowered by God or Satan? **C.** That is, Hanukkah, the Feast of Lights, commemorating the rededication of the temple by Judas Maccabaeus in 165 b.c. after it had been desecrated by Antiochus Epiphanes. **D:** keeping us in suspense. Lit, lifting-up our soul [in suspense or anticipation].

²⁵Jesus answered them, “I told you, and you do not believe. The works which I am doing in the name *of* My Father—these are testifying about Me. ²⁶However, **you** do not believe, because you are not of My sheep. ²⁷My sheep hear My voice. And I know them, and they follow Me. ²⁸And I give them eternal life, and they will never perish, ever. And someone will not snatch them out of My hand. ²⁹What^A My Father has given *to* Me is greater *than* all. And no one is able to snatch *them* out of the hand *of* the Father. ³⁰I and the Father are one^B”.

*The Jewish Leaders Want To Kill Jesus For Blasphemy
Because He Is Making Himself God*

³¹The Jews again carried stones in order that they might stone Him. ³²Jesus responded *to* them, “I showed you many good works from the Father. For

A. Or, *That*-which. Jesus may be referring to the flock itself viewed as an abstract whole; or, to His ‘authority over all flesh to give eternal life’ (17:2), making what follows ‘snatch *it*’. In either case, both the Father and the Son ensure the safety of the flock. **B.** That is, one in will and action. Jesus is claiming a oneness He shares with God because He is His Son (v 36) and therefore shares the essence or substance of His Father. Jesus is claiming to be acting as God and thus to be God, to which His listeners respond next.

which work of them do you stone Me?" ³³ The Jews answered Him, "We do not stone You for a good work, but for blasphemy— even because **You**, being a human, are making Yourself God".

Jesus Responds: Saying "I Am God's Son"

Is Not Blasphemy If I Am Doing God's Works

³⁴ Jesus responded to them, "Has it not been written in your Law that 'I said, you are gods'? ³⁵ If He^B called those ones to whom the word of God came gods— and the Scripture cannot be broken— ³⁶ do **you**^C say as to the One Whom the Father set-apart and sent-forth into the world that 'You are blaspheming' because I said, 'I am God's Son'? ³⁷ If I am not doing the works of My Father, do not be believing Me. ³⁸ But if I am doing *them*— even if you do not believe Me, be believing the works, in order that you may come-to-know and be understanding^D that the Father *is* in Me, and I in the Father". ³⁹ Then they were seeking again to seize Him, and He went out of their hand.

- A. Jesus is quoting Ps 82:6, where the psalmist calls the judges of Israel gods (in authority over the people) because they carried out divine justice. B. Or, he (the psalmist); or, it (the Scripture). C. If God in Scripture called those judges gods, does this term not even more apply to Me, based on My works alone? Jesus is arguing from the lesser to the greater. D. Or, acknowledging.

Jesus Leaves Judea

⁴⁰ And He went away again beyond the Jordan, to the place where John was first baptizing. And He was staying there. ⁴¹ And many came to Him, and were saying that “John did no sign— but all that John said about this *One* was true”. ⁴² And many believed in Him there.

Jesus Hears That Lazarus Is Sick

11:1 Now there was *a certain one* being sick— Lazarus, from Bethany, of the village *of* Mary and Martha, her sister. ² And it was Mary, the *one* having anointed^A the Lord *with* perfume and having wiped His feet *with* her hair, whose brother Lazarus was sick. ³ So the sisters sent out *a message* to Him, saying, “Lord, look— *the one* whom You love is sick”. ⁴ And having heard, Jesus said “This sickness is not *leading* to death, but for the glory *of* God, in order that the Son of God may be glorified through it”.

Jesus Returns To Judea To Raise Lazarus From The Dead

⁵ Now Jesus was loving Martha, and her sister, and Lazarus. ⁶ So when He heard that he was sick, at that time He remained *for* two days in which place He was— ⁷ then after this, says *to* the disciples, “Let us be going to Judea again”. ⁸ The disciples say *to* Him, “Rabbi, the Jews

A. That is, in 12:3.

were just-now seeking to stone You, and You are going there again?" ⁹ Jesus answered, "Are there not twelve hours of the day? If one walks during the day, he does not stumble, because he sees the light of this world. ¹⁰ But if one walks during the night, he stumbles, because the light is not in him". ¹¹ He said these *things*, and after this He says to them, "Our friend Lazarus has fallen-asleep, but I am going in order that I may awaken him". ¹² So the disciples said to Him, "Lord, if he has fallen asleep, he will be restored". ¹³ Now Jesus had spoken concerning his death, but those *ones* thought that He was speaking concerning the sleep of slumber^A. ¹⁴ So at-that-time Jesus said to them with plainness, "Lazarus died. ¹⁵ And I am glad for your sakes that I was not there, so that you may believe. But let us be going to him". ¹⁶ Then Thomas, the *one* being called Didymus^B, said to his fellow-disciples, "Let us indeed be going, so that we may die with Him^C".

*Jesus Says, I Am The Resurrection And The Life.
The One Believing In Me Will Live*

¹⁷ So having come, Jesus found him already having four days in the tomb. ¹⁸ Now Bethany was near Jerusalem,

A. That is, consisting of physical sleep. B. Thomas is a Greek rendering of the Aramaic word for 'twin'. Didymus is the Greek word meaning 'twin'. C. Or, him (Lazarus).

about fifteen stades^A away. ¹⁹ And many of the Jews had come to Martha and Mary in order that they might console them concerning *their* brother. ²⁰ So Martha, when she heard that Jesus was coming, met Him. But Mary was sitting in the house. ²¹ Then Martha said to Jesus, "Lord, if You had been here, my brother would not have died. ²² But even now I know that whatever You ask God, God will give You". ²³ Jesus says to her, "Your brother will rise-up". ²⁴ Martha says to Him, "I know that he will rise-up in the resurrection at the last day". ²⁵ Jesus said to her, "I am the resurrection and the life. The *one* believing in Me— even though he dies, he will live. ²⁶ And everyone living and believing in Me will never die, ever. Do you believe this?" ²⁷ She says to Him, "Yes, Lord. I have believed that **You** are the Christ, the Son of God, the *One* coming into the world". ²⁸ And having said this, she went away and called Mary her sister secretly, having said, "The Teacher is here and is calling you". ²⁹ And that *one*, when she heard, arose quickly and was going to Him. ³⁰ Now Jesus had not yet come into the village, but was still in the place where Martha met Him. ³¹ So the Jews— the *ones* being with her in the house and consoling her— having seen that **Mary** stood up quickly and went out, followed her, having supposed that she

A. That is, 1.7 miles or 2.8 kilometers.

was going to the tomb in order that she might weep there. ³² Then Mary— when she came where Jesus was, having seen Him— fell at His feet, saying to Him, “Lord, if You had been here, my brother would not have died”. ³³ Then Jesus— when He saw her weeping, and the Jews having come with her weeping— was deeply-moved^A in *His* spirit, and troubled^B Himself. ³⁴ And He said, “Where have you laid him?” They say to Him, “Lord, come and see”. ³⁵ Jesus wept. ³⁶ So the Jews were saying, “Look— how He was loving him!” ³⁷ And^C some of them said, “Was not this *One*— the *One* having opened the eyes of the blind *one*— able to cause that this *one* also should not die?”

Jesus Calls Lazarus Out of The Tomb. Many Believe In Him

³⁸ Then Jesus, again being deeply-moved in Himself, comes to the tomb. Now it was a cave, and a stone was lying upon^D it. ³⁹ Jesus says, “Take away the stone”. Martha, the sister of the *one* having come-to-an-end^E, says to Him, “Lord, he already stinks, for it is the fourth-day”. ⁴⁰ Jesus says to her, “Did I not say to you that if you

- A. The emotion in view must be determined from the context. Some think Jesus shared their bereaved perspective, culminating in the weeping in v 35; others think anger at death is in view. If this intense emotion was expressed, this may be rendered ‘groaned’. B. Or, stirred, agitated. C. Or, But. D. Or, against, over. E. That is, died.

believe, you will see the glory of God?" ⁴¹ So they took away the stone. And Jesus lifted *His* eyes upward, and said, "Father, I thank You that You heard Me. ⁴² Now I knew that You always hear Me. But I said *this* for the sake of the crowd having stood around— in order that they may believe that **You** sent Me forth". ⁴³ And having said these *things*, He shouted *with a* loud voice, "Lazarus, come outside!" ⁴⁴ The *one* having died came out, having been bound *as to* the feet and the hands *with* grave-cloths. And his face had been bound-around *with a* face-cloth. Jesus says *to* them, "Unbind him, and allow him to go". ⁴⁵ Therefore many of the Jews— the *ones* having come to Mary, and having seen *the things* which He did— believed in Him.

*Some Told The Pharisees. Caiaphas Prophesies,
Better For One To Die For The People*

⁴⁶ But some^A of them went to the Pharisees and told them *the things* which Jesus did. ⁴⁷ So the chief priests and the Pharisees gathered together *a council*^B. And they were saying, "What are we doing? Because this man is doing many signs!

- A. That is, some Jews who did not believe; or, some of the many who believed, to present proof of who Jesus was. B. That is, an informal meeting of some of the leaders. Or, *the Sanhedrin*, the whole council of elders.

48 If we tolerate Him in this manner, everyone will believe in Him, and the Romans will come and take away both **our** place^A and nation". **49** But a certain one of them, Caiaphas, being *the* high priest of that year, said to them, "**You** do not know anything—
50 nor do you consider that it is better *for* you that one Man die for the people, and the whole nation not perish". **51** Now he did not say this from himself, but being *the* high priest of that year, he prophesied that Jesus was going to die for the nation. **52** And not for the nation only, but in order that He might also gather together into one the children of God having been scattered [in the world]. **53** Therefore from that day, they planned to kill Him.

Jesus Withdraws From The Public

54 Therefore Jesus was no longer walking *in* public among the Jews, but went away from there to the region near the wilderness, to *a* city being called Ephraim. And He stayed there with the disciples.

At The Passover, Everyone Was Looking For Jesus

55 Now the Passover [Feast] of the Jews was near. And many

A. That is, our position; or, our Holy Place, our temple.

went up to Jerusalem from the country^A before the Passover [Feast], in order that they might purify themselves. ⁵⁶ So they were seeking Jesus, and saying, standing with one another in the temple, “What seems *right* to you— that He will by no means come to the Feast?” ⁵⁷ And the chief priests and the Pharisees had given commands that if anyone came-to-know where He was, he should disclose *it*— so that they might seize Him.

*In Bethany At a Dinner For Jesus And Lazarus,
Mary Anoints Jesus*

12:1 Therefore Jesus, six days before the Passover [Feast], came to Bethany where Lazarus was, *the one* whom Jesus raised from *the* dead. ² So they made *a* dinner *for* Him there. And Martha was serving. And Lazarus was one of the *ones* reclining-back [to eat] with Him. ³ Then Mary, having taken *a* pound of very-valuable genuine^B nard perfume, anointed the feet *of* Jesus, and wiped His feet *with* her hair. And the house was filled from the aroma *of* the perfume. ⁴ But Judas the Iscariot— one of His disciples, the *one* going to hand Him over— says, ⁵ “For what reason was this perfume not sold *for* three-hundred denarii^C and given *to* poor *ones*? ”

- A.** That is, the land of Judea. Passover could only be celebrated inside Jerusalem. **B.** See Mk 14:3. **C.** One denarius was one day's wage for a laborer.

⁶ Now he said this, not because he was concerned about the poor, but because he was *a thief*. And having the *money-box*, he was carrying^A the *things* being put *there*.
⁷ So Jesus said, “Leave her *alone*. *It was^B* in order that she might keep it for the day of My preparation-for-burial.
⁸ For you always have **the poor** with you, but you do not always have **Me**”. ⁹ Then the large crowd^C of the Jews came-to-know that He was there. And they came— not because of Jesus only, but in order that they might also see Lazarus, whom He raised from *the dead*. ¹⁰ And the chief priests planned to kill Lazarus also, ¹¹ because many of the Jews were going-away and were believing in Jesus because of him.

*Jesus The King Enters Jerusalem On a Donkey,
As Predicted By Zechariah*

¹² On the next day the large crowd^D— the *one* having come to the Feast— having heard^E that Jesus was

A. Or, pilfering. B. Or, *alone*. *She had it*. This implies she had it for this purpose, and poured it all out on this occasion. Or, *alone*, in order that. This implies she did not pour it all out, and was to keep the remainder until after the death of Jesus. C. That is, the crowd that was at the funeral, 11:19, 45; the friends of Mary, Martha, and Lazarus; the ‘Lazarus crowd’. D. That is, the crowd of those who had come to the Passover; the crowd of 11:55-56; the ‘Feast crowd’. E. How did they hear? Probably from the Lazarus crowd.

coming to Jerusalem, ¹³ took the branches of palm-trees and came out to meet Him. And they were shouting, “Hosanna! Blessed is the One coming in the name of the Lord, even the King of Israel”. ¹⁴ And Jesus, having found a young-donkey, sat on it, just as it has been written [in Zech 9:9]: ¹⁵ “Do not be fearing, daughter of Zion. Behold— your King is coming, sitting on a colt of a donkey”. ¹⁶ His disciples did not understand these *things at first*. But when Jesus was glorified, then they remembered that these *things* had been written for^A Him, and *that* they did these *things to* Him. ¹⁷ Then the crowd^B was testifying— the *one* being with Him when He called Lazarus out of the tomb and raised him from *the dead*. ¹⁸ For this reason also the crowd^C met Him— because they heard *that* He had done **this** sign. ¹⁹ Then the Pharisees said to themselves, “You see that you are profiting nothing! Look— the world went after Him!”

*Jesus Says The Hour For Which He Came Has Come.
A Seed Must Die To Bear Fruit*

²⁰ Now some of the *ones* going up in order that they might worship at the Feast were Greeks^D. ²¹ So these *ones* came to Philip, the *one* from Bethsaida of Galilee,

- A.** That is, as something destined for Him to fulfill. **B.** That is, the Lazarus crowd. **C.** That is, the Feast crowd. **D.** That is, Gentiles who were Jewish proselytes or God-fearers.

and were asking him, saying, "Sir, we wish to see Jesus".
22 Philip comes and tells Andrew. Andrew and Philip come, and they tell Jesus. **23** And Jesus responds to them, saying, "The hour has come for^A the Son of Man to be glorified. **24** Truly, truly, I say to you, unless the seed of wheat having fallen to the earth dies, **it** remains alone. But if it dies, it bears much fruit. **25** The *one* loving his life loses it, and the *one* hating his life in this world will keep^B it for eternal life. **26** If anyone serves **Me**, let him be following Me. And where I am, there also My servant will be. If **anyone** serves Me, the Father will honor him.
27 Now My soul has been troubled. And what should I say— 'Father, save Me from this hour'? But for this reason I came to this hour! **28** Father, glorify Your name!"

Now Is The Judgment of This World.

If I Am Lifted Up, I Will Draw All People To Myself

Then a voice came from heaven: "I both glorified *it*, and will again glorify *it*". **29** Then the crowd, the *one* standing *there* and having heard, was saying *that* thunder had taken place. Others were saying, "An angel has spoken to Him". **30** Jesus responded and said, "This voice has taken place not for My sake, but for your sakes. **31** Now is *the judgment of this*

world! Now the ruler of this world will be cast out!
³² And if I am lifted-up^A from the earth, I will draw all people to Myself ". ³³ Now He was saying this signifying by what-kind-of death He was going to die.

*Believe In The Light While You Have The Light,
That You May Become Sons of Light*

³⁴ Then the crowd responded to Him, "We heard from the Law that the Christ remains forever. How indeed do You say that 'The Son of Man must be lifted-up^B'? Who is this Son of Man?" ³⁵ Then Jesus said to them, "The Light is among you for a short time longer. Be walking while you have the Light, in order that darkness may not overtake you. Indeed the one walking in the darkness does not know where he is going. ³⁶ While you have the Light, be believing in the Light, in order that you may become sons of Light". Jesus spoke these things, and having gone away, was hidden from them.

A. See 18:32. Or, exalted, as in 3:14; 8:28; and next in v 34. B. If the Messiah remains as King on earth forever, how can He be exalted to heaven? Are You talking about someone other than the Messiah? Jesus doesn't answer because they cannot now understand that by 'lifted-up' He means 'crucified'. He exhorts them to act on what they know.

*Isaiah Is Fulfilled:**God Blinded Their Eyes And Hardened Their Hearts*

³⁷ Now He having done so-many^A signs in front of them^B— they were not believing in Him, ³⁸ in order that the word of Isaiah the prophet might be fulfilled which he spoke [in Isa 53:1]: “Lord, who believed our report? And to whom was the arm of the Lord revealed?” ³⁹ For this reason^C they were not able to believe: because again Isaiah said [in Isa 6:10] ⁴⁰ “He has blinded their eyes, and He hardened their heart, in order that they might not see *with their* eyes, and comprehend *in their* heart, and be turned, and I shall heal them”. ⁴¹ Isaiah said these *things* because he saw His glory and spoke about Him. ⁴² Yet indeed, even many of the rulers believed in Him. But because of the Pharisees, they were not confessing *it* in order that they might not become put-out-of-the-synagogue. ⁴³ For they loved the glory of people more^D than the glory of God.

*I Came To Save The World, And I Spoke**The Father's Words. My Words Are Eternal Life*

⁴⁴ And^E Jesus cried-out and said “The *one* believing in Me is not believing in Me, but in the *One* having sent

- A. Or, such-great. B. That is, Israel. C. That is, the fulfillment of prophecy.
D. Or, rather. E. John does not give the occasion for these words, but chooses to close Christ's public ministry with them.

Me. ⁴⁵ And the *one* seeing Me is seeing the *One* having sent Me. ⁴⁶ I have come into the world *as a light*, so that everyone believing in Me should not remain in the darkness. ⁴⁷ And if anyone hears My words and does not keep *them*, I do not judge him. For I did not come in order that I might judge the world, but in order that I might save the world. ⁴⁸ The *one* rejecting Me and not receiving My words has *that which* judges him— the word which I spoke, that will judge him at the last day. ⁴⁹ Because I did not speak out of Myself, but the Father having sent Me— **He** has given Me *a* commandment *as to* what I should say and what I should speak. ⁵⁰ And I know that His commandment is eternal life. Therefore *the things* which I speak— just as the Father has told Me, so I speak”.

Jesus Loves His Own To The End

13:1 Now before the Feast of the Passover, Jesus— knowing^A that His hour came for Him to pass from this world to the Father— having loved *His own ones* in the world, loved them to *the end*^B.

A. John may mean although He knew; or, because He knew. B. Or, to *the* uttermost.

*At Dinner, Jesus Washes The Feet of The Twelve
As an Example For Them To Follow*

² And dinner taking-place^A, the devil having already put into *his* heart that Judas, son of Simon Iscariot, should hand Him over— ³ Jesus, knowing^B that the Father gave Him all *things* into *His* hands, and that He came forth from God and is going to God, ⁴ arises from the dinner and lays-down *His* [outer] garments. And having taken a towel, He tied *it* around Himself. ⁵ Then He puts water into the wash-basin. And He began to wash the feet of the disciples, and to wipe *them* with the towel which had been tied-around *Himself*. ⁶ Then He comes to Simon Peter. He says to Him, “Lord, do **You** wash my feet?” ⁷ Jesus responded and said to him, “**You** do not know what I am doing now, but you will understand after these *things*”. ⁸ Peter says to Him, “You will never wash my feet, ever!” Jesus responded to him, “If I do not wash you, you have no part^C with Me”. ⁹ Simon Peter says to Him, “Lord, wash not my feet only, but also the hands and the head!” ¹⁰ Jesus says to him, “The one having bathed has no need except to wash *his* feet, but is entirely clean. And **you**^D are clean— but not all of *you*”. ¹¹ For He knew the one handing Him over. For this reason He said that

- A. Or, coming-about. B. John may mean although He knew; or, because He knew. C. Or, share. D. This word is plural.

"You are not all clean". ¹² Then when He washed their feet, and took His garments, and fell back again [to eat], He said *to* them, "Do you understand what I have done *for* you? ¹³ You call Me 'Teacher' and 'Lord'— and you speak rightly, for I am. ¹⁴ Therefore if I, the Lord and the Teacher, washed your feet, **you** also ought to be washing the feet *of* one another. ¹⁵ For I gave you *an* example, in order that **you** also should be doing just as I did *for* you. ¹⁶ Truly, truly, I say *to* you, *a* slave is not greater *than* his master, nor *is a* messenger greater *than the one* having sent him. ¹⁷ If you know these *things*, you are blessed if you are doing them. ¹⁸ I am not speaking with-reference-to all *of* you. I know *the ones* whom I chose. But *it is taking place* in order that the Scripture [in Ps 41:9] might be fulfilled: 'The *one* eating My bread lifted-up his heel against Me'. ¹⁹ From now *on*, I am telling you ahead *of it* taking place, in order that when it takes place you may believe that I am *the One*. ²⁰ Truly, truly, I say *to* you, the *one* receiving whomever I send is receiving Me. And the *one* receiving Me is receiving the *One* having sent Me".

Judas Is Identified As The Betrayer, And Leaves The Room

²¹ Having said these *things*, Jesus was troubled *in His* spirit. And He testified and said "Truly, truly, I say *to* you that one of you will hand Me over". ²² The disciples were

looking at one another, being perplexed about whom He was speaking. ²³ One of His disciples was reclining-back at the bosom of Jesus— *the one* whom Jesus was loving. ²⁴ So Simon Peter nods^A to this *one* to inquire *as to* who it might be about whom He is speaking. ²⁵ So that *one*, having leaned back thus on the chest of Jesus, says to Him, “Lord, who is it?” ²⁶ Jesus answers, “It is that *one* for whom I will dip the piece-of-bread and give *it to him*”. Then having dipped the piece-of-bread, He takes and gives *it to* Judas, *son of* Simon Iscariot. ²⁷ And after the piece-of-bread, at that time Satan entered into that *one*. Then Jesus says to him, “What you are doing, do quicker^B”. ²⁸ Now none of the *ones* reclining-back [to eat] understood this— for what *purpose* He said *it to him*. ²⁹ For some were thinking, since Judas had the *money-box*, that Jesus was telling him, “Buy *the things of* which we have *a need* for the Feast”, or that he should give something *to* the poor. ³⁰ So having received the piece-of-bread, that *one* went out immediately. And it was night.

*Then Jesus Says, Now God Was Glorified In Me.
And He Will Yet Glorify Me*

³¹ Then when he went out, Jesus says, “Now^c the Son of

A. Or, gestures. B. Or, sooner. Or, quickly. C. In sending out Judas, Jesus has set in motion the hour of His death. He speaks as if it were already all finished.

Man was glorified^A, and God was glorified in Him. ³² If God was^B glorified in Him, God will also glorify Him in Himself— and will glorify Him immediately.

Where I Am Going You Cannot Come.

Love One Another As I Have Loved You

³³ “Little-children, I am with you *a* little longer. You will seek Me, and just as I told the Jews that where I am going, **you** are not able to come, I also tell you now. ³⁴ I am giving you *a* new commandment— that you be loving one another; just as I loved you, that **you** also be loving one another. ³⁵ By this everyone will know that you are disciples *to* Me: if you are having love in-the-case-of^c one another”.

Peter Asks Why He Can't Come.

You Will Follow Later, But Deny Me Tonight

³⁶ Simon Peter says *to* Him, “Lord, where are You going?” Jesus answered him, “Where I am going, you are not able to follow Me now. But **you** will follow later”. ³⁷ Peter says *to* Him, “Lord, for what reason am I not able to follow You

- A.** That is, in voluntarily entering His hour of death; or, prophetically, in His death. **B:** was glorified... will glorify. That is, in His life... in His death; or prophetically, in His death... in His resurrection. **C.** Or, among; in-connection-with.

right-now? I will lay-down my life for You".

38Jesus responds, "Will you lay-down your life for Me? Truly, truly, I say to you, a rooster will by no means crow until which time you deny Me three-times!"

I Go To Prepare a Place For You So That You May Be With Me. And You Know The Way

14:1 "Do not let your^A heart be troubled. Be believing^B in God. Be believing also in **Me**. **2**There are many places-to-stay^C in the house of My Father— otherwise, I would have told you. **3**For I am going to prepare a place for you. And if I go and prepare a place for you, I am coming back^D. And I will take^E you to Myself— in order that where I am, **you** also may be. **4**And you know the way where I am going".

*I Am The Way, The Truth, And The Life.
And You Have Seen The Father*

5Thomas says to Him, "Lord, we do not know where You are going. How are we able to know the way?" **6**Jesus says to him, "I am the way,

- A.** This word is plural. Jesus resumes addressing them all. **B.** Or, this may be a statement, You are believing. **C.** Or, abodes, dwellings, rooms, homes. **D.** Or, again. **E.** Or, receive.

and the truth, and the life. No one comes to the Father except through^A Me. ⁷ If you^B have known Me, you will know^C My Father also. And from now on, you know Him, and you have seen Him".

He Who Has Seen Me Has Seen The Father

⁸ Philip says to Him, "Lord, show us the Father, and it is enough for us". ⁹ Jesus says to him, "Am I with you^D all for so long a time, and you^E have not known^F Me, Philip?— the one having seen Me has seen the Father. How is it **you** say, 'Show us the Father'? ¹⁰ Do you not believe that I am in the Father, and the Father is in Me? I am not speaking the words which I am saying to you^G from Myself, but the Father abiding in Me is doing His works. ¹¹ Be believing Me— that I am in the Father and the Father is in Me. Otherwise, be believing because of the works themselves.

A. Or, by-means-of. **B.** This is plural. Jesus addresses them all through Thomas. **C.** This is a promise. Some manuscripts have this as a rebuke, If you had known Me, you would have known. **D.** This word is plural, referring to them all. **E.** This word is singular. **F.** Or, come-to-know. **G.** This word is plural again.

*You Will Do Greater Works Than I.
The Father Will Send You The Helper*

12 “Truly, truly, I say to you— the *one* believing in Me, that *one* also will do the works which I am doing. And he will do greater^A works than these, because I am going to the Father. **13** And whatever thing you ask in My name, this I will do, in order that the Father may be glorified in the Son. **14** If you ask Me anything in My name, I will do *it*. **15** If you love Me, you will keep My commandments. **16** And I will request the Father, and He will give you another Helper^B to be with^C you forever— **17** the Spirit of truth, Whom the world is not able to receive because it does not see nor know Him. **You** know Him because He abides with^D you, and will be in^E you.

You Will See Me Again.

And I Will Reveal Myself To Those Who Love Me

18 “I will not leave you as orphans. I am *going to* come to you. **19** A little longer, and the world is no longer *going to* see Me, but **you** are *going to* see Me. Because I live, **you** also will live. **20** On that day,

- A.** That is, works producing greater (more extensive) results than the miracles of Jesus. **B.** Or, Comforter, Counselor. **C.** Or, in your midst. **D.** Or, among, beside. **E.** Or, within.

you will know that I *am* in My Father, and you *are* in Me, and I *am* in you. ²¹ The *one* having My commandments and keeping them— that *one* is the *one* loving^A Me. And the *one* loving Me will be loved by My Father. And I will love him and reveal Myself *to him*".

*The Father And I Will Abide With
Those Who Love Me And Keep My Word*

²² Judas (not the Iscariot) says *to Him*, "Lord, what indeed has taken place that You are going to reveal Yourself **to us** and not to the world^B?"

²³ Jesus responded and said *to him*, "If anyone loves Me, he will keep My word. And My Father will love him. And We will come to him. And We will make *a* place-to-stay with him. ²⁴ The *one* not loving Me does not keep My words. And the word which you^c are hearing is not Mine, but the Father's having sent Me.

- A.** Jesus broadens His promise in this verse from 'you' to all the ones loving Him. **B.** The Jews expected Messiah to reveal Himself to the world and reign from Jerusalem. Jesus answers by reiterating His statement. **C.** This is plural. Jesus may mean 'you apostles', emphasizing the authority of His words; or, 'you people on earth' in general, emphasizing the gravity of not keeping them.

*The Holy Spirit Whom The Father Will
Send In My Name Will Teach You All Things*

25 "I have spoken these *things* to you while staying^A with you. **26** But the Helper—the Holy Spirit, Whom the Father will send in My name—that *One* will teach you all *things*, and remind you of everything which I said to you.

I Leave You My Peace. Do Not Be Troubled.

I Am Returning To The Father

27 "I leave you peace. I give you My peace. I do not give to you as the world gives. Do not let your heart be troubled, nor let it be afraid^B. **28** You heard that I said to you, 'I am going, and I am coming to you'. If you were loving^C Me, you would have rejoiced that I am going to the Father, because^D the Father is greater than Me. **29** And now I have told you before it takes place, in order that when it takes place, you may believe.

- A. Or, remaining, abiding. B. Or, cowardly, timid. That is, afraid to act.
C. That is, able to be expressing your love for Me right now. D. That is, because I am returning to the greatness and glory I share with the Father, having accomplished what I came to do, 17:4-5.

I Love The Father And Am Doing Just What He Commanded Me To Do

30 “I will no longer speak many *things* with you, for the ruler *of* the world is coming. And he does not have anything^A in Me, **31** but *it is taking place* in order that the world may know that I love^B the Father, and *that* just as the Father commanded Me, so I am doing.

*I Am The Vine. Abide In Me And Bear Much Fruit.
Abide In My Love*

“Arise, let us be going from here. **15:1** I am the true grapevine, and My Father is the farmer. **2** Every branch in Me not bearing fruit— He takes it away^C. And every *branch* bearing fruit— He cleans^D it in order that it may bear more fruit. **3** **You** are already clean, because of the word which I have spoken *to* you. **4** Abide^E in Me, and I

A. Satan has no claim on Jesus, no point under his authority or rule. What Jesus does, He does voluntarily. **B.** This love is seen in Christ’s obedience to the Father’s will for Him (as it is with us, v 15, 21). **C.** That is, He cuts it off and it eventually burns it up, v 6. Or, He lifts it up. That is, He lifts it up to the trellis in the spring, training and tending it so that it bears fruit next season. **D:** cleans... clean. Or, prunes... pruned. The agricultural metaphor and the human application are intertwined here, using the same root word in a play on words. The branches are pruned (the suckers are pruned off to allow the branch to bear more fruit), the apostles are clean (morally and spiritually purified). **E.** Or, Remain, Continue, Stay.

in you. Just as the branch is not able to bear fruit from itself unless it is abiding in the grapevine, so neither *are* you *able* unless you are abiding in Me. ⁵ I am the grapevine, you *are* the branches. The *one* abiding^A in Me and I in him— this *one* bears much fruit. Because apart from Me, you can do nothing. ⁶ If anyone is not abiding in Me— he was thrown^B outside like the branch, and was dried-up. And they gather them together, and throw *them* into the fire. And they are burned. ⁷ If you abide in Me, and My words abide in you, ask whatever you want, and it will be done *for* you. ⁸ By this My Father is glorified— that you be bearing much fruit, and be^C disciples to Me. ⁹ Just as the Father loved Me, I also loved you. Abide^D in My love. ¹⁰ If you keep My commandments, you will abide in My love— just as I have kept the commandments *of* My Father and am abiding in **His** love.

You Are My Friends.

I Chose You And Appointed You To Bear Much Fruit

11 “I have spoken these *things* to you in order that

A: abiding in Me and I in him. That is, having a living reciprocal relationship with Jesus. **B:** Jesus sums up the final state of the branch. He is found to be thrown out and dried up, as always with such branches. **C:** Or, prove-to-be. **D:** Abide... keep. Jesus plainly states the main point of the vine illustration: Abide in My love by doing as I command.

My joy may be in you, and your joy may be made full. ¹²This is My commandment: that you be loving one another just as I loved you. ¹³No one has greater love *than* this: that one lay-down his life for his friends. ¹⁴**You** are My friends if you are doing *the things* which I command you. ¹⁵I no longer call you slaves, because the slave does not know what his master is doing. But I have called you friends, because I made-known *to* you everything which I heard from My Father. ¹⁶**You** did not choose Me, but I chose you and appointed you, in order that **you** may go and bear fruit and your fruit may remain, in order that He may give you whatever thing you ask the Father in My name. ¹⁷I am commanding these *things to* you so-that you will love one another.

*The World Will Hate You As It Hated Me,
Because You Will Be Testifying of Me*

¹⁸“If the world hates you, you know^A that it has hated Me before you. ¹⁹If you were of the world, the world would be loving *its* own. But because you are not of the world, but I chose you out of the world— for this reason the world hates you. ²⁰Remember^B the word that I said

A. Or, this may be a command: know that, recognize that. B: Remember... master. Or, Do you remember... master?

to you, ‘A slave is not greater than his master’. If they persecuted Me, they will also persecute you. If they kept My word, they will also keep yours. ²¹ But they will do all these *things* to you because of My name, because they do not know the *One* having sent Me. ²² If I had not come and spoken *to* them, they *would* not be having sin. But now they do not have *an* excuse for their sin. ²³ The *one* hating **Me** is also hating My Father. ²⁴ If I had not done among them the works which no other one did, they *would* not be having sin. But now they have both seen and have hated both Me and My Father. ²⁵ But *it has taken place* in order that the word having been written in their Law [in Ps 69:4] might be fulfilled— that ‘They hated Me without-a-reason’. ²⁶ When the Helper comes Whom I will send *to* you from the Father— the Spirit of truth, Who proceeds from the Father— that *One* will testify about Me. ²⁷ And **you** also are *going to be* testifying, because you are [the ones] with Me from *the* beginning.

I Have Told You In Advance So That You May Not Fall

16:1 “I have spoken these *things* to you in order that you may not be caused-to-fall. ² They will make you put-out-of-the-synagogue *ones*. Indeed, *an* hour is coming for everyone having killed you to think *that*

he is offering service^A to God. ³ And they will do these *things* because they did not know the Father nor Me. ⁴ But I have spoken these *things* to you so that when their hour comes, you may remember that I told you **of them**.

*It Is Better That I Go Away,
For I Will Send You The Helper To Convict The World*

“Now I did not say these *things* to you from the beginning, because I was with you. ⁵ But now I am going to the *One* having sent Me. And none of you is asking Me, ‘Where are You going?’, ⁶ but grief has filled your heart because I have spoken these *things* to you. ⁷ But I tell you the truth— it is better^B for you that I go away. For if I do not go away, the Helper will not come to you. But if I go, I will send Him to you. ⁸ And having come, that *One* will convict the world concerning sin, and concerning righteousness, and concerning judgment— ⁹ concerning sin, because^C they are not believing in Me; ¹⁰ and concerning righteousness, because^D I am going to the Father and you are no longer *going to see Me*;

- A. Or, worship. B. Or, profitable, advantageous. C. Or, that, in-that. Likewise in v 10 and 11. D. One who understands why Jesus returned to the Father will also understand what true righteousness is and how it can be obtained.

¹¹ and concerning judgment, because the ruler of this world has been judged.

*When The Helper Comes,
He Will Guide You Into All Truth*

¹² "I still have many *things* to say to you, but you are not able to bear *them* now. ¹³ But when that *One*, the Spirit of truth, comes— He will guide you in all the truth. For He will not speak from Himself, but He will speak whatever He will hear. And He will declare to you the *things* coming. ¹⁴ That *One* will glorify Me, because He will take from *what is Mine* and declare *it to you*. ¹⁵ All^A that the Father has is Mine. For this reason I said that He takes from *what is Mine* and will declare *it to you*.

*A Little While Longer And I Will Be Gone.
A Little While Longer And You Will See Me*

¹⁶ "A little *while* and you are no-longer *going to see Me*. And again *a little while*, and you will see Me". ¹⁷ Then *some* of His disciples said to one another, "What is this which He is saying to us— 'A little *while*, and you are not *going to see Me*. And again *a little while*, and you will

- A. Only One making Himself equal to God (5:18) could make such a statement. No finite being could say this. See 17:10.

see Me'. And— 'Because I am going to the Father'?"
18Then they were saying, "What is this which He is saying— 'A little *while*'? We do not know what He is speaking *about*.

You Will Weep,

Then You Will Rejoice When I See You Again

19Jesus knew that they were wanting to question Him, and He said *to* them, "Are you seeking with one another concerning this, that I said, 'A little *while*, and you are not *going to* see Me. And again *a* little *while*, and you will see Me'? **20**Truly, truly, I say *to* you that **you** will weep and lament, but the world will rejoice. **You** will be grieved, but your grief will become joy. **21**The woman has grief when she gives birth, because her hour came. But when she bears the child, she no longer remembers the affliction because of the joy that *a* person was born into the world. **22****You** then also now have grief— but I will see you again, and your heart will rejoice. And no one is *going to* take away your joy from you. **23**And in that day you will not question Me *as to* anything. Truly, truly, I say *to* you, if you ask the Father anything in My name, He will give *it to* you. **24**Until now you did

not ask anything in My name. Be asking and you will receive, in order that your joy may be full.

Then I Will Speak To You Plainly About The Father

25 “I have spoken these *things* to you in figures-of-speech. An hour is coming when I will no longer speak to you in figures-of-speech, but I will tell you about the Father *with* plainness. **26** In that day you will ask in My name. And I am not saying to you that I will request the Father on^A your behalf. **27** For the Father Himself loves you, because **you** have loved Me, and have believed that I came forth from God. **28** I came forth from the Father, and I have come into the world. Again^B, I am leaving the world and going to the Father”.

But Soon You Will Be Scattered

29 His disciples say, “Look— now You are speaking with plainness, and You are speaking no figure-of-speech. **30** Now we know that You know all *things*, and You have no need that anyone question You. By this we believe that You came forth from God”. **31** Jesus responded to them, “Now^C you believe!

A. Or, for you. You will directly ask the Father in My name. **B.** That is, Again [I say], I am... going to; or, I am leaving...and going **again** to. **C.** Or, Do you now believe?

³²Behold, *an hour is coming, and has come, for you to be scattered— each to his own things— and leave Me alone.* And-yet I am not alone, because the Father is with Me.

Take Courage, I Have Overcome The World

³³“I have spoken these *things* to you in order that you may have peace in Me. You have affliction in the world, but take-courage— I have overcome the world”.

Jesus Prays: Father, Glorify Your Son

17:1 Jesus spoke these *things*, and having lifted-up His eyes to heaven, said, “Father, the hour has come. Glorify Your Son, so that the Son may glorify You— ²just as You gave Him authority *over* all flesh in order that *as to* all that^A You have given Him, He may give eternal life *to* them. ³And this is eternal life: that they may be knowing You, the only true God, and Jesus Christ Whom You sent-forth. ⁴I glorified You on the earth, having accomplished the work which You have given *to* Me that I should do. ⁵And now Father, **You** glorify Me with Yourself *with* the glory which I was having with You before the world was.

A: all that. This views all believers as an abstract whole.

I Have Revealed Your Name

To The Men You Gave Me. Keep Them In Your Name

6 “I revealed Your name to the men whom You gave to Me out of the world. They were Yours, and You gave them to Me. And they have kept Your word.

7 They have now come-to-know that all^A things that You have given to Me are from You— **8** because I have given them the words which You gave to Me, and **they** received them, and truly understood that I came forth from You, and believed that **You** sent Me forth. **9** I am praying^B for them. I am not praying for the world, but for the ones whom You have given to Me— because they are Yours; **10** indeed all^C My things are Yours, and Yours, Mine^D. And I have been glorified in them. **11** And I am^E no longer in the world, and **they** are in the world, and I am coming to You. Holy Father, keep^F them in^G Your name which You

A. That is, all the words and works. **B.** Or, asking on-behalf-of; asking with-reference-to. **C.** Or, all *that is* Mine is Yours. **D:** And Yours, Mine. Only One equal to God (5:18) could say this. A lesser being could at best say ‘Most of what is Yours is mine’. **E:** I am no longer in... and I am coming to. That is, My public ministry is done... and I am coming back to You; or, I am coming back to You... and I am coming to You now in prayer. **F.** Or, preserve, protect, guard. **G.** Or, by. That is, in the sphere of all Your name means, includes, and stands for. Preserve them in their living relationship with You. Or, by means of. Protect them from evil and the evil one by the power of Your name.

have given to Me, in order that they may be one, just as We *are*. ¹² When I was with them, I was keeping them in Your name which You have given to Me. And I guarded *them*, and none of them perished— except the son of^A destruction, in order that the Scripture might be fulfilled. ¹³ But now I am coming to You. And I am speaking these *things* in the world so that they may have My joy made-full in themselves.

I Have Given Them Your Word.

Set Them Apart In The Truth, Which Is Your Word

¹⁴ “I have given them Your word, and the world hated them— because they are not of the world, just as I am not of the world. ¹⁵ I am not praying that You take them out of the world, but that You keep them from the^B evil one. ¹⁶ They are not of the world, just as I am not of the world—¹⁷ set them apart^C in^D the truth. Your word is truth. ¹⁸ Just as You sent Me forth into the world, I also sent them forth into the world. ¹⁹ And I am setting apart Myself for them, in order that **they** may also be set apart in truth.

- A. That is, destined for; or, belonging to this destiny. B. Or, from evil.
C. That is, make them holy; or, set them apart for service, for the mission on which I sent them, v 18. D. That is, in the sphere of; or, by means of.

May These And The Ones Believing Through Them All Be One

20 "And I am not praying for these *ones* only, but also for the *ones* believing in Me through their word, **21** that^A they may all be^B one^C— just as You, Father, *are* in Me and I *am* in You, that^D **they** also may be in Us— in order that the world may be believing that **You** sent Me forth. **22** And I have given them the glory^E which You have given *to* Me in order that they may be one just as We *are* one, **23** I in them and You in Me; in order that they may be perfected into one— in order that the world may be knowing that **You** sent Me forth, and loved them just as You loved Me.

- A.** This gives the content of this prayer, that they may all be one. Or, in order that, giving the purpose of it. I do not pray ‘Keep them’ and ‘Set them apart’ for them alone, but for all, in order that they may all be one.
- B.** That is, be continuing to be; or, keep on being; not ‘get to be’. **C.** That is, one with Us (as defined by what follows, and equivalent to ‘may all abide in Us and Us in them’); or, one with each other (linking it to the command to love one another). **D.** Or, in order that. **E.** That is, the glory of Your name and word revealed through Me; or, the glory of My working through them, 14:13-14; or, the glory of humbly taking up their cross and serving You as I did; or, the glory of I in them (v 23), of the divine nature indwelling them (2 Pet 1:4).

*Father, I Want Them To Be With Me
And See The Glory You Have Given Me*

24 “Father, as to what^A You have given to Me, I desire that those *ones* also may be with Me where I am, in order that they may be seeing My glory which You have given to Me because You loved Me before *the foundation of the world*.

*Father, I Made You Known To Them
In Order That Your Love May Be In Them*

25 “Righteous Father, indeed the world did not know You— but I knew You. And these *ones* knew that **You** sent Me forth. **26** And I made Your name known to them, and will make *it* known, in order that the love *with* which You loved Me may be in^B them, and I *may be* in them”.

Jesus Is Handed Over To The Authorities

18:1 Having said these *things*, Jesus went-out with His disciples to the other side *of* the ravine^C of Kidron where there was *a* garden, into which He entered, He and His disciples. **2** Now Judas, the *one* handing Him over, also knew

- A. This views the totality of believers as an abstract whole. B. That is, within; or, among. C. Or, brook (the winter stream that flowed in the ravine).

the place, because Jesus often was gathered there with His disciples. ³ So Judas— having received^A the [Roman] cohort^B, and officers from the chief priests and from the Pharisees— comes there with lanterns and torches and weapons. ⁴ Then Jesus, knowing all the *things* coming upon Him, went forth. And He says *to* them, “Whom are you seeking?” ⁵ They answered Him, “Jesus the Nazarene”. He says *to* them, “I am *He*”. Now Judas, the *one* handing Him over, was also standing *there* with them. ⁶ So when He said *to* them, “I am *He*”, they^C went back, and fell on the ground. ⁷ Then He again asked them, “Whom are you seeking?” And the *ones* said, “Jesus the Nazarene”. ⁸ Jesus responded, “I told you that I am *He*. If then you are seeking Me, permit these *ones* to go”— ⁹ in order that the word which He spoke^D might be fulfilled, that “*The ones* whom You have given Me— I did not lose any of them”. ¹⁰ Then Simon Peter, having *a* sword, drew it and hit the slave of the high priest, and cut-off his right ear. And the name *for* the slave was Malchus. ¹¹ Then Jesus said *to* Peter, “Put the sword into the sheath. The cup which the Father has given Me— shall not I drink it?”

- A. Or, taken. B. See Mt 27:27. The size of this detachment is not known.
C. Perhaps John means the priests began to step back to let the soldiers and officers take Jesus, and fell down. D. That is, in 17:12.

Jesus Stands Before Annas And Caiaphas

12 Then the [Roman] cohort and *its* commander^A, and the officers *of* the Jews, arrested Jesus, and bound Him.
13 And they led *Him* to Annas first. For he was *the* father-in-law of Caiaphas, who was *the* high priest *of* that year.
14 And Caiaphas was the *one* having counseled^B the Jews that it was better *that* one Man die for the people.

Peter Denies Jesus

15 Now Simon Peter and another disciple^C were following Jesus. And that disciple was known *to* the high priest, and he entered with Jesus into the courtyard *of* the high priest. **16** But Peter was standing at the door outside. So the other disciple, the *one* known *by* the high priest, went out and spoke *to* the doorkeeper, and brought in Peter.
17 Then the doorkeeper servant-girl says *to* Peter, “**You** are not also *one* of the disciples *of* this man, *are you?*” That *one* says, “I am not”. **18** And the slaves and the officers, having made *a* charcoal-fire because it was cold, were standing *there* and warming *themselves*. And Peter was also with them, standing *there* and warming *himself*.

A. Or, tribune, the Roman commander of a thousand men, equivalent to a major or colonel. Centurions (commanders of a hundred) reported to him. **B.** See 11:50. **C.** John may be referring to himself; or, to a non-apostle.

*Jesus Says To Annas, Question Those Who Heard Me.
He Is Led Out to Caiaphas*

¹⁹ So the high priest questioned Jesus about His disciples, and about His teaching. ²⁰ Jesus answered him, “I have spoken *in* public to the world. I always taught at synagogue, and in the temple, where all the Jews come together. And I spoke nothing in secret. ²¹ Why are you questioning Me? Question the *ones* having heard what I spoke *to* them. Look, these *ones* know *the things* which I said”. ²² And He having said these *things*, one of the officers standing near gave Jesus a slap^A, having said, “In this manner do you answer the high priest?” ²³ Jesus answered him, “If I spoke wrongly, testify about the *thing* wrong. But if *I spoke* rightly, why do you beat Me?” ²⁴ Then Annas sent Him forth, having been bound, to Caiaphas the high priest.

Peter Denies Jesus a Second And Third Time

²⁵ And Simon Peter is standing *there* and warming *himself*. So they said *to* him, “**You** are not also *one* of His disciples, *are you?*” That *one* denied *it* and said, “I am not”. ²⁶ One of the slaves *of* the high priest, being a relative *of the one of whom* Peter cut-

A. That is, with the hand. Or, a blow, using a rod or club.

off the ear, says, “Did I not see you in the garden with Him?” ²⁷ Then again Peter denied it. And immediately a rooster crowed.

Jesus Stands Before Pilate

²⁸ Then they lead Jesus from Caiaphas to the Praetorium^A. And it was early-morning. And they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover [Feast]^B.

The Jewish Rulers Tell Pilate They Want Jesus Executed

²⁹ So Pilate went outside to them. And he says, “What accusation do you bring against this man?”

³⁰ They responded and said to him, “If this *One* were not doing wrong^C, we would not have handed Him over to you”. ³¹ So Pilate said to them, “**You** take Him and judge Him according to your Law”. The Jews said to him, “It is not lawful^D for **us** to execute anyone”— ³² in order that the word of Jesus might

- A.** That is, the Roman palace or fortress, Pilate’s residence while in Jerusalem. **B.** Or, [meal]. That is, participate in the eight-day Feast of Unleavened Bread, also called Passover (as in Lk 22:1); or, eat the Passover meal itself, implying they had not yet eaten it. **C.** That is, a civil, criminal wrong. **D.** That is, under Roman law.

be fulfilled which He spoke signifying^A by what kind of death He was going to die.

*Jesus Says To Pilate,
My Kingdom Is Not of This World*

³³ So Pilate entered again into the Praetorium, and called Jesus. And he said to Him, “Are **You** the King of the Jews?” ³⁴ Jesus answered, “Are **you** saying this from yourself, or did others tell you about Me?”

³⁵ Pilate answered, “I am not *a* Jew, *am I?* Your nation^B and the chief priests handed You over to me. What did You do?” ³⁶ Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would be fighting in order that I might not be handed-over *to* the Jews. But as-it-is^C, My kingdom is not from here”. ³⁷ Therefore Pilate said to Him, “So-then **You** are *a* king?” Jesus answered, “**You** are saying^D that^E I am *a* king. I have been born for this. And I have come into the world

- A.** See 12:33. ‘Lifted up’ points to a Roman crucifixion, not a Jewish stoning. **B.** In other words, Pilate is repeating the Jews’ accusation that Jesus is rebelling against Rome. So Jesus affirms that His kingdom is not earthly or political. **C.** Or, now, at-the-present-time. **D.** That is, you are saying [correctly], as seen by what follows. See Mt 27:11. **E.** Or, saying *it*, because.

for this: that I might testify *to* the truth. Everyone being of the truth hears^A My voice". ³⁸Pilate says to Him, "What is truth?"

*Pilate Finds No Charge Against Jesus,
But Has Him Whipped*

And having said this, he again went out to the Jews. And he says *to* them, "I find **no** charge^B in^C Him. ³⁹But it is *a* custom *for* you that I release one *prisoner* *for* you at the Passover [Feast]. So do you wish me to release the King *of* the Jews *for* you?" ⁴⁰Then they shouted back^D, saying, "Not this *One*, but Barabbas!" Now Barabbas was *a* robber^E. **19:1** So at that time Pilate took Jesus and whipped *Him*. ²And the soldiers, having woven *a* crown out of thorns, put *it* on His head. And they clothed Him with *a* purple garment. ³And they were coming to Him and saying, "Hail^F, King *of* the Jews!" And they were giving Him slaps.

- A.** That is, listens to and obeys. **B.** Or, guilt, blame, ground of accusation (from the Roman law point of view. He sees the case as religious, not criminal). **C.** That is, in His case; or, in-connection-with Him. **D.** Or, again. **E.** Or, insurrectionist. **F.** Or, Greetings, Welcome. This was a common greeting.

*The Jews Shout, Crucify Him, Because
He Made Himself To Be God's Son!*

⁴ And Pilate again went outside. And he says *to* them, “Look— I am bringing Him outside *to* you in order that you may know that I find no charge in Him”. ⁵ Then Jesus came outside, wearing the crown made-of-thorns and the purple garment. And he says *to* them, “Behold, the man!” ⁶ Then when they saw Him, the chief priests and the officers shouted, saying, “Crucify, crucify!” Pilate says *to* them, “**You** take Him and crucify *Him*, for I do not find *a* charge in Him”. ⁷ The Jews responded *to* him, “**We** have *a* law. And according to the law He ought to die, because He made Himself *to be* God's Son”.

*Pilate Asks Jesus, Where Are You From?
Jesus Does Not Answer*

⁸ Then when Pilate heard this statement, he became more afraid. ⁹ And he entered into the Praetorium again. And he says *to* Jesus, “Where are **You** from?” But Jesus did not give him *an* answer. ¹⁰ So Pilate says *to* Him, “You do not speak *to* me? Do You not know that I have authority to release You, and I have authority to crucify You?” ¹¹ Jesus answered him,

"You *would* not have any authority against^A Me unless it^B had been given to you from above. For this reason the *one* having handed Me over to you has a greater sin".

*Pilate Tries To Release Jesus,
But The Jewish Leaders Stop Him*

¹² From this *time*^C, Pilate was seeking to release Him, but the Jews shouted saying, "If you release this *One*, you are not a friend of Caesar. Everyone making himself the king is speaking-against Caesar".

Pilate Hesitates Again, But Condemns Jesus

¹³ Therefore Pilate, having heard these words, brought Jesus outside, and sat on a judgment-seat in a place being called '*The Pavement*' (but in Hebrew, '*Gabbatha*'). ¹⁴ Now it was Preparation^D day of the Passover [Feast]^E. The hour was about the sixth^F. And he says to the Jews, "Look— your King!"

¹⁵ Then those ones shouted, "Take Him away, take

- A. Or, in-relation-to. B. This does not refer back to 'authority', but to something more abstract: this handing over of Me to you; or, your exercising power over Me. C. Or, statement. D. That is, preparation for the Sabbath. It was Friday. E. Or, [meal]. F. That is, noon, Jewish time; or, 6 A.M. Roman time.

Him away, crucify Him!" Pilate says to them, "Shall I crucify your King?" The chief priests answered, "We do not have *a* king except Caesar".¹⁶ So at that time he handed Him over *to them*^A in order that He might be crucified.

The King of The Jews Is Crucified

So they took Jesus.¹⁷ And bearing the cross *for Himself*, He went out to the *place* being called "*The Place of a Skull*" (which is called *in Hebrew*, "*Golgotha*"),¹⁸ where they crucified Him and two others with Him— on this *side* and on this *side*, and Jesus in the middle.¹⁹ And Pilate also wrote *a title*^B and put *it* on the cross. And it had been written, "*Jesus the Nazarene, the King of the Jews*".²⁰ Therefore many of the Jews read this title, because the place where Jesus was crucified was near the city. And it had been written *in Hebrew, Latin, Greek*.²¹ So the chief priests *of the Jews* were saying *to Pilate*, "*Do not write, 'The King of the Jews'*, but that that *One* said, '*I am King of the Jews*'".²² Pilate responded, "*What I have written, I have written*".

The Soldiers Take His Garments, Fulfilling Psalm 22

²³ Then the soldiers, when they crucified Jesus, took

- A. That is, to the priests' will, as in Lk 23:25; or, to the Roman soldiers.
- B. Or, notice.

His garments and made four parts— *a part for* each soldier— and the tunic^A. Now the tunic was seamless, woven from the top through *the* whole.

²⁴ So they said to one another, “Let us not tear it, but let us cast-lots for it to *decide* whose it will be”— in order that the Scripture [in Ps 22:18] might be fulfilled, the *one* saying, “They divided My garments among themselves, and they cast *a* lot for My clothing”. So indeed, the soldiers did these *things*.

John Takes Mary Into His Household

²⁵ Now His mother, and the sister of His mother, Mary the *wife of Clopas*, and Mary the Magdalene, were standing beside the cross of Jesus. ²⁶ So Jesus, having seen *His* mother and the disciple^B whom He was loving standing near, says *to His* mother, “Woman, look— your son!” ²⁷ Then He says *to* the disciple, “Look— your mother!” And from that hour the disciple took her into^C *his own things*.

Jesus Dies

²⁸ After this, Jesus— knowing that all *things* have already^D been finished, in order that the Scripture

- A. That is, the undergarment. Jesus was naked. B. That is, John himself.
C. That is, under his care. D. Or, now.

[in Ps 69:21] might be accomplished— says, “I am thirsty”. ²⁹A jar full of sour-wine was setting there. So having put a sponge full of the sour wine on a hyssop branch, they brought it to His mouth. ³⁰Then when He received the sour wine, Jesus said, “It has been finished!” And having bowed His head, He gave-over^A His spirit.

*Jesus Is Pierced With a Spear, But a Bone Is Not Broken,
Fulfilling The Prophecies*

³¹Then the Jews— because it was Preparation day, in order that the bodies might not remain on the cross during the Sabbath (for the day of that Sabbath was a great^B day)— asked Pilate that their legs be broken, and they be taken away. ³²So the soldiers came and broke the legs of the first one, and of the other one having been crucified-with Him. ³³But having come to Jesus, when they saw Him already dead, they did not break His legs. ³⁴But one of the soldiers stabbed His side with a spear, and immediately blood and water came out. ³⁵And the one^C having seen it has testified, and his testimony is true. And that one^D knows that he is speaking true things, so that you also may believe. ³⁶For these things

- A. Or, handed-over, delivered. B. That is, it was a special Sabbath; the Sabbath during Passover week. C. John seems to be referring again to himself. D. That is, the witness, John. Or, that One. That is, God.

took place in order that the Scripture [in Ex 12:46] might be fulfilled: “A bone of His will not be broken”. ³⁷ And again another Scripture [Zech 12:10] says, “They will look at the One Whom they pierced”.

Joseph Lays Jesus In a Tomb

³⁸ Now after these *things* Joseph from Arimathea— being *a disciple of Jesus*, but having been hidden^A because of the fear of the Jews— asked Pilate in order that he might take away the body of Jesus. And Pilate permitted *it*. So he came and took away His body. ³⁹ And Nicodemus also came— the *one* having first come to Him *by night*— bringing *a mixture of myrrh and aloes, about a hundred pounds*^B. ⁴⁰ So they took the body of Jesus and bound it *in linen-cloths with the spices, as is the custom for the Jews to prepare-for-burial*. ⁴¹ Now there was *a garden in the place where He was crucified*. And in the garden *was a new tomb in which no one yet had been laid*. ⁴² So there— because of the Preparation *day of the Jews*, because the tomb was near— they laid Jesus.

A. Or, concealed, secret. **B.** That is, Roman pounds (11.5 ounces or 327 grams). Thus, about 72 sixteen-ounce pounds or 33 kilograms. This is an amount fitting for a king.

On The First Day of the Week, Jesus Is Not Found In The Tomb

20:1 Now on the first day of the week, Mary the Magdalene goes to the tomb early-in-the-morning— *there* still being darkness— and sees the stone having been taken away from the tomb. **2** So she runs and comes to Simon Peter, and to the other disciple^A whom Jesus was loving. And she says to them, “They took the Lord out of the tomb, and we do not know where they put Him”. **3** So Peter and the other disciple went forth, and were going to the tomb. **4** And the two were running together. And the other disciple ran ahead faster than Peter, and came to the tomb first. **5** And having stooped-to-look, he sees the linen-cloths lying *there*, but he did not enter. **6** Then Simon Peter also comes, following him. And he entered into the tomb. And he sees the linen-cloths lying *there*, **7** and the face-cloth which was on His head— not lying with the linen-cloths, but apart-from *them*, having been wrapped-up^B in one place. **8** So at that time the other disciple also entered— the *one* having come to the tomb first— and saw and believed^C. **9** For they did not yet understand the

A. That is, John himself. **B.** Or, rolled-up, folded-up. The point of all this detail is that the graveclothes were not missing or strewn about, as would be the case if the body had been stolen. **C.** That is, believed Jesus returned to the Father, as He had said in 13:33; 14:3; 16:28. But he did not yet understand that Jesus would walk with them again.

Scripture— that He must rise-up from *the* dead. ¹⁰ Then the disciples went away again to them^A.

*Jesus Meets Mary The Magdalene
And Tells Her To Announce His Resurrection*

¹¹ Now Mary was standing outside at the tomb, weeping. Then as she was weeping, she stooped-to-look into the tomb. ¹² And she sees two angels in white, sitting— one at the head and one at the feet where the body of Jesus was lying. ¹³ And those *ones* say to her, “Woman, why are you weeping?” She says to them, “Because^B they took my Lord, and I do not know where they put Him”. ¹⁴ Having said these *things*, she turned back, and sees Jesus standing *there*. And she did not know that it was Jesus. ¹⁵ Jesus says to her, “Woman, why are you weeping? Whom are you seeking?” That *one*, thinking that He is the gardener, says to Him, “Sir, if **you** carried Him away, tell me where you put Him, and I will take Him”. ¹⁶ Jesus says to her, “Mary”. That *one*, having turned, says to Him *in* Hebrew, “Rabboni!” (which means, Teacher). ¹⁷ Jesus says to her, “Do not be

- A. That is, the other disciples; or, their homes. B. Or, this word may simply introduce the quote: *to them*, “They took.

clinging-to^A Me, for I have not^B yet gone-up to the Father. But go to My brothers and say *to* them, 'I am going-up^C to My Father and your Father, and My God and your God' ". ¹⁸Mary the Magdalene comes, announcing *to* the disciples that "I have seen the Lord", and *that* He said these *things to* her.

*That Evening, Jesus Meets Ten of The Disciples
And Says, Receive The Holy Spirit*

¹⁹Then— being evening *on* that first^D day of the week, and the doors having been locked where the disciples were because of the fear of the Jews— Jesus came and stood in *their* midst. And He says *to* them, "Peace *to* you". ²⁰And having said this, He showed them *His* hands and *His* side. Then the disciples rejoiced, having seen the Lord. ²¹Then Jesus said *to* them again, "Peace *to* you. Just as the Father has sent Me forth, I also am sending you".

A. Or, holding-on-to. Mary needs to stop clinging, and be going. **B.** Jesus may mean He must first ascend to the Father (for reasons of which we are ignorant); or, that there is no need to cling to Him now because He is not yet returning to the Father. She will see Him again (over the next forty days). **C.** Jesus may mean ascending now, first; or, *going to* go-up. He is beginning the process of going up, but has not done so yet. **D.** That is, Sunday night. This is the Roman way of speaking. For the Jews, Saturday night (as we call it) was the evening of the first day.

²² And having said this, He breathed-on^A them. And He says to them, “Receive the Holy Spirit. ²³ If you forgive the sins of any, they have been forgiven for them. If you retain^B the sins of any, they have been retained”.

*After Eight Days, Jesus Meets Thomas, Who Says,
My Lord And My God!*

²⁴ Now Thomas, one of the twelve, the *one* being called Didymus^C, was not with them when Jesus came. ²⁵ So the other disciples were saying to him, “We have seen the Lord!” But the *one* said to them, “Unless I see the mark^D of the nails in His hands, and put my finger into the mark of the nails, and put my hand into His side, I will by no means believe”. ²⁶ And after eight days, His disciples were again inside, and Thomas was with them. Jesus comes—the doors having been locked. And He stood in *their* midst and said, “Peace to you”. ²⁷ Then He says to Thomas, “Bring your finger here and see My hands. And bring your hand and put it into My side. And do not be unbelieving, but believing”. ²⁸ Thomas responded and

- A. Or, blew-on. This visibly connects the giving of the Spirit to Jesus.
- B. Or, hold firm; hold fast. On forgiving and retaining sins, compare Mt 16:19; 18:18. Some think that Jesus is giving authority to His ministers to absolve sins; others, that He is giving His authority to all believers to speak regarding God’s response to sin and repentance.
- C. See 11:16. D. Or, imprint.

said to Him^A, “My Lord and my God!” ²⁹Jesus says to him, “You have believed because you have seen Me. Blessed are the ones not having seen and having believed”.

Jesus Did Many Other Signs

³⁰Then indeed Jesus also did many other signs^B in the presence of His disciples, which have not been written in this book. ³¹But these *things* have been written so that you may believe that Jesus is the Christ, the Son of God, and so that believing, you may have life in His name.

Later, Jesus Meets The Disciples By The Sea of Galilee

21:1 After these *things* Jesus manifested Himself again to the disciples at the Sea of Tiberias^C. And He manifested *Himself* as follows: ²Simon Peter, and Thomas (the one being called Didymus), and Nathanael (the one from Cana of Galilee), and the sons of Zebedee, and two other of His disciples were together. ³Simon Peter says to them, “I am going to fish”. They say to him,

- A.** Note that these words are spoken to Jesus, not as a mere exclamation. Thomas here honors the Son even as the Father, 5:23. He addresses Jesus as God. **B.** This may be taken narrowly of signs regarding the resurrection (such as eating broiled fish, Lk 24:43), making this the conclusion of the resurrection event. Or, this may be taken broadly, making this the conclusion of the book, to which John adds additional information next. **C.** That is, of Galilee. This is the Roman name for it.

"We are also coming with you". They went out and got into the boat. And during that night they caught nothing.

⁴ Now having already become early-morning, Jesus stood at the shore. But the disciples did not know that it was Jesus. ⁵ So Jesus says *to them*, "Children^A, you do not have any fish-to-eat, *do you?*" They answered Him, "No".

⁶ And the *One* said *to them*, "Cast the net to the right side of the boat and you will find *them*". So they cast *it*, and they were no longer strong-enough to draw it [into the boat] because of the multitude of the fish. ⁷ Then that disciple whom Jesus was loving says *to Peter*, "It is the Lord". So Simon Peter, having heard that it was the Lord, tied *his* outer-garment around *himself* (for he was naked^B), and threw himself into the sea. ⁸ But the other disciples came in the small-boat (for they were not far from the land, but about two-hundred cubits^C away)—dragging the net of fish. ⁹ Then when they got out to the land, they see a charcoal-fire lying *there*, and fish lying upon *it*, and bread. ¹⁰ Jesus says *to them*, "Bring from the fish which you now caught". ¹¹ So Simon Peter went up and drew the net to land, full of large fish—a hundred fifty three. And *though* being so many, the net was not torn. ¹² Jesus says *to them*, "Come, eat-breakfast". And

A. Or, Boys, Lads. **B.** That is, stripped for work, stripped down to his undergarment. **C.** That is, 100 yards or 92 meters.

none of the disciples was daring to question Him, “Who are **You**?”, knowing that it was the Lord. ¹³ Jesus comes and takes the bread and gives *it to* them, and the fish likewise. ¹⁴ This is now *the third^A time* Jesus was manifested to the disciples *after* having arisen from *the* dead.

At Breakfast, Jesus Restores Peter.

Do You Love Me? Feed My Sheep

¹⁵ Then when they ate-breakfast, Jesus says to Simon Peter, “Simon, son of John, do you *devotedly-love^B* Me more *than* these^C?”. He says to Him, “Yes, Lord. **You** know that I *affectionately-love You*”. He says to him, “Be feeding My lambs”. ¹⁶ He says to him again *a second time*, “Simon, son of John, do you *devotedly-love Me*?”. He says to Him, “Yes, Lord. **You** know that I *affectionately-love You*”. He says to him, “Be shepherding My sheep”. ¹⁷ He says to him *the third time*, “Simon, son of John, do you

- A. That is, the third mentioned by John, the others being in 20:19 and 26. B: *devotedly-love... affectionately-love*. Or, simply ‘love’ in both cases, if no distinction is intended between the two words (*agapao* and *phileo*). C. That is, these other disciples, since Peter had said ‘Though all fall, I will not’ (Mt 26:33; Mk 14:29); or, these fish; your former life.

affectionately-love Me?" Peter was grieved because^A He said to him the third time, "Do you *affectionately-love Me?*". And he says to Him, "Lord, **You** know all *things*. **You** recognize^B that I *affectionately-love You*". Jesus says to him, "Be feeding My sheep. ¹⁸Truly, truly, I say to you, when you were younger you were girding^C yourself and walking where you were wanting *to go*. But when you become-old^D, you will stretch-out your hands and another will gird you and^E bring you where you are not wanting *to go*". ¹⁹Now this He said signifying by what kind^F of death he will glorify God. And having said this, He says to him, "Be following Me!"

Peter Asks Jesus About John

²⁰Peter, having turned around, sees the disciple^G following *them* whom Jesus was loving— *the one* who also leaned back on His chest during dinner and said, "Lord, who is the *one* handing You over?"

²¹So Peter, having looked-at this *one*, says to Jesus, "Lord, and what of this *one*? ²²Jesus says to him, "If

- A.** John may mean because Jesus asked a third time; or, because on this third time He used the same word Peter himself had been using. **B.** Or, know, understand. **C.** That is, tying on your belt. **D.** Or, grow-aged. **E.** That is, others will have control over you and lead you away to death. You will be executed. **F.** That is, a martyr's death; or, a crucifixion. **G.** That is, John.

I want him to remain until I come, what *is it* to you? **You** be following Me!" ²³ Therefore this statement went out to the brothers, that "that disciple does not die". But Jesus did not say *to* him that he does not die, but "If I want him to remain until I come, what *is it* to you?"

John Concludes The Book

²⁴ This^A one is the disciple testifying about these *things*, and^B the *one* having written these *things*, and we know that his testimony is true. ²⁵ And there are also many other *things* which Jesus did, which if they should be written individually, I suppose *that* not even the world itself *would* have room for the books being written.

- A.** That is, this one referred to in v 20-23. With the reference to himself still in mind, John transitions to the conclusion of the book. **B.** Or, even.

Acts

- A. Jesus commanded the apostles to wait for the promise of the Father, and was lifted up 1:1-14
- B. During these days, the brothers chose Matthias to take Judas's place 1:15-26
- C. On the day of Pentecost, they began to speak in other tongues. The Jews marveled 2:1-13
 - 1. Peter said, God raised Jesus whom you killed, and He has poured forth what you see. Know for certain, God made Him both Lord and Christ— this Jesus whom you crucified 2:14-36
 - 2. And they said, What shall we do? Peter said, and be saved from this generation 2:37-41
- D. They were devoting themselves to teaching, fellowship, breaking bread, and prayer. Signs and wonders were taking place through the apostles. They were sharing with one another 2:42-47
- E. Peter and John were going up to the temple at the hour of prayer. Peter healed a lame man 3:1-10
 - 1. Peter said, God glorified Jesus, whom you denied. On the basis of faith in His name, this man was healed. And now, repent and return 3:11-26
 - 2. While they were speaking, the priests came upon them and jailed them 4:1-4

- 3. Peter says it was by the name of Jesus whom you crucified that this man was healed 4:5-22
 - 4. Having been released, they all praised God, and prayed to speak with boldness 4:23-31
- F. The heart and soul of the believers was one. They sold their belongings to help those in need. Ananias did so deceitfully and died. Great fear came upon all among them 4:32-5:11
- G. Signs and wonders were taking place through the apostles. Many were coming to them. The priests, filled with jealousy, arrested them. Peter said, We must obey God, not man 5:12-42
- H. A complaint arose over the serving of food. They selected seven men to put in charge of it 6:1-7
- I. Stephen was doing great wonders and signs among the people. Some argued with him, but they were unable to resist his wisdom. They dragged him before the Sanhedrin 6:8-7:1
- 1. Stephen said, Your fathers killed the Prophets who announced the Messiah, whom you also betrayed and murdered. You received the Law, but do not keep it 7:2-53
 - 2. They were infuriated in their hearts, grinding their teeth at him. They stoned him 7:54-8:1
 - 3. A great persecution arose. They were dispersed to the regions of Judea and Samaria 8:1-4

- J. Now Philip, having gone to Samaria, was proclaiming Christ to them. They were baptized 8:5-13
1. The apostles in Jerusalem, having heard, sent Peter and John, who prayed so that they might receive the Spirit. Simon tried to buy this power, and was rebuked by Peter 8:14-25
 2. An angel directed Philip to an Ethiopian court official reading Isa 53. He was saved 8:26-39
 3. And Philip was evangelizing all the cities from Azotus to Caesarea 8:40
- K. Saul requested letters to Damascus authorizing him to imprison any belonging to the Way. Drawing near Damascus, Jesus appeared to him and said, Why are you persecuting Me? 9:1-9
1. Ananias was sent to him. Saul regained his sight and was baptized 9:10-19
 2. Saul proclaimed Jesus in Damascus. They plotted against him, but he escaped 9:19-25
 3. Having arrived in Jerusalem, Barnabas led him to the apostles 9:26-30
 4. So indeed the church in Judea, Galilee and Samaria was having peace and increasing 9:31
- L. Peter, passing through all the regions, came down to Lydda and healed a man 9:32-35

1. Called to Joppa, Peter raised Tabitha (Dorcas). He stayed with Simon, the tanner 9:36-43
 2. God told Cornelius to call for Peter. He believed and God poured out the Spirit on him 10:1-48
 3. Those in Jerusalem objected to this at first, but then perceived it as the work of God 11:1-18
- M. Those dispersed to Antioch saw many Gentiles turn to the Lord. The church at Jerusalem sent Barnabas. He got Saul, and they taught there for a year 11:19-26
1. Agabus predicted a famine. The church sent Barnabas and Saul with an offering 11:27-30
 2. Herod had James put to death and imprisoned Peter, but the Lord freed him 12:1-23
 3. The Word was growing. Barnabas and Saul returned 12:24-25
- N. The Spirit spoke through prophets in the church at Antioch, sending out Barnabas and Saul 13:1-3
1. So indeed, having sailed to Cyprus, Paul blinded Elymas. The proconsul believed 13:4-12
 2. Mark leaves. In Pisidian Antioch, Paul and Barnabas enter the synagogue 13:13-15
 - a. Paul said God had sent a Savior for Israel, Jesus, whom John had announced 13:16-25

- i. Fulfilling the Scriptures, the rulers killed Him, but God raised Him from the dead. He appeared to His people for many days, and we are now His witnesses 13:26-37
 - ii. Through Him, forgiveness of sins is proclaimed. Don't be scoffers 13:38-41
- b. Paul speaks again on the next Sabbath, and many believe. The Jews dispute 13:42-48
- c. The Jews incite the city against Paul and Barnabas, and they are driven out 13:49-52
3. In Iconium, the same thing occurred 14:1-7
4. In Lystra, Paul was declared to be a god. After Jews came, he was stoned 14:8-20
5. In Derbe, Paul proclaimed the gospel. Then he returned, strengthening the churches 14:20-27
- O. In Antioch, some came saying Gentile Christians must be circumcised. After no small dispute, the church sent Paul and Barnabas to Jerusalem to resolve the issue 14:28-15:5
- 1. Peter said both Jews and Gentiles are saved by faith. Don't lay the Law on their necks 15:6-11
 - 2. James said the Prophets agree, having predicted that Gentiles would turn to God 15:12-21
 - 3. A letter is sent to Antioch to clear up the matter, accompanied by Silas 15:22-34

- P. After spending some days in Antioch, Paul wanted to return with Barnabas to the cities. Barnabas was wanting to take John Mark. Paul disagreed, and they split up 15:35-39
1. Paul chose Silas and went through Syria, Cilicia, Derbe and Lystra 15:40-16:5
 2. They passed through to Troas, where in a vision, God called them to Macedonia 16:6-10
 3. In Philippi, Paul meets Lydia, who turns to the Lord 16:11-15
 - a. Paul casts a demon out of a profitable fortune-telling servant girl 16:16-18
 - b. The girl's masters have Paul and Silas beaten and imprisoned 16:19-24
 - c. An earthquake frees the prisoners, and the jailer is saved 16:25-34
 - d. The Magistrates release Paul and Silas after learning they are Roman citizens 16:35-40
 4. In Thessalonica, the Jews dragged Jason before the authorities and forced Paul to leave 17:1-9
 5. In Berea, they searched the Scriptures. The Jews from Thessalonica came to agitate 17:10-14
 6. In Athens, Paul spoke in the synagogues, the market, and the Areopagus 17:15-21
 - a. Paul proclaimed the Creator-God, and Jesus as His Judge raised from the dead 17:22-31

- b. At the mention of a resurrection, some scoffed. Some joined Paul and believed 17:32-34
 - 7. In Corinth, Paul found Aquila and Priscilla. Paul taught there for 18 months 18:1-17
 - 8. Paul sailed off to Syria. He stopped in Ephesus, and promised to return, leaving Priscilla and Aquila there. From Caesarea, he went up to the church, then back to Antioch 18:18-22
- Q. After some time, Paul departed, passing through Galatia and Phrygia, strengthening the disciples. Apollos was instructed by Priscilla and Aquila in Ephesus, and went to Corinth 18:23-28
- 1. Paul came to Ephesus. He laid hands on some to receive the Spirit 19:1-7
 - 2. Paul spoke in the synagogue, then in the school of Tyrannus for two years 19:8-20
- R. When these things were completed, Paul put in his spirit to go to Jerusalem, and then Rome 19:21-22
- 1. At this time in Ephesus, Demetrius caused no small disturbance concerning the Way 19:23-41
 - 2. After the uproar ceased, Paul went to Macedonia, then to Greece, then to Philippi, then sailed to Troas, where Eutychus fell from the window 20:1-12
 - 3. In Miletus, Paul summoned the elders from Ephesus, and exhorted them 20:13-38

4. In Tyre, the disciples were telling Paul not to go to Jerusalem 21:1-6
5. In Caesarea, at the house of Philip, Agabus said Paul would be bound in Jerusalem 21:7-14
6. In Jerusalem, Paul was welcomed by the brothers 21:15-17
 - a. On the following day, James suggested a plan to quiet the Jews 21:18-25
 - b. Paul was going to the temple, carrying out this plan. But Jews from Asia saw him and stirred up the crowd, and dragged him out 21:26-30
 - c. The Roman commander rescued him, chained him, and was taking him in 21:31-36
 - d. Paul asked permission to speak to the crowd 21:37-22:2
 - i. I am a Jewish man trained by Gamaliel, and was persecuting the church 22:2-5
 - ii. On the way to Damascus, Jesus appeared to me, and I was blinded 22:6-11
 - iii. Ananias restored my sight and said God appointed me to be a witness of Jesus 22:12-16
 - iv. In a vision in the temple Jerusalem, Jesus sent me to the Gentiles 22:17-21
 - e. They were listening until he spoke of going to the Gentiles. The commander jailed Paul, and discovered he was a Roman 22:22-29
 - f. On the next day, the commander took Paul before the Sanhedrin 22:30-23:10

- g. That night the Lord said, Take courage. You must witness also in Rome 23:11
 - h. The commander discovered a plot to kill Paul, and sent him to Caesarea 23:12-30
7. The soldiers delivered Paul and the commander's letter to Felix in Caesarea. Felix ordered Paul held until the Jews arrived 23:31-35
- a. After five days, the Jews came to accuse him before Felix, and Paul responded 24:1-23
 - b. After some days, Paul spoke to Felix and Drusilla about the gospel 24:24-26
 - c. After two years, they accused Paul before Festus. Paul appealed to Caesar 24:27-25:12
 - d. Some days later, Paul defended himself before King Agrippa and Bernice 25:13-26:32
8. Paul was sent to Rome by ship. After days of hard sailing, they sail around Crete 27:1-12
- a. A storm seizes the ship and drives it toward Africa Paul predicts what will happen 27:13-26
 - b. On the fourteenth night, Paul says God told him none would perish 27:27-38
 - c. They shipwreck, and all are brought safely to land 27:39-44
 - d. While stranded on Malta, Paul heals the sick 28:1-10
 - e. After three months, they board another ship and sail for Rome 28:11-15

9. In Rome, Paul was kept under house arrest with a soldier guarding him for two years. And he was preaching the kingdom of God and teaching about Jesus Christ 28:16-31

1:1 I made the **first** account about everything, O Theophilus, which Jesus began both to do and teach ² until which day He was taken-up [after] having given-commands through *the* Holy Spirit to the apostles whom He chose— ³ to whom He indeed presented Himself alive after His suffering by many convincing-proofs, appearing^A to them during forty days, and speaking the *things* concerning the kingdom of God.

*Jesus Ascends After Directing His Apostles To Be
His Witnesses By The Spirit's Power*

4 And being assembled-with^B *them*, He ordered them not to depart from Jerusalem, but to wait-for the promise of the Father “which you heard *from* Me. ⁵ Because John baptized with^C water, but **you** will be baptized with^D *the* Holy **Spirit** after these not many days!” ⁶ So indeed the ones having come together were asking Him, saying “Lord, are You restoring^E the kingdom to Israel at this time?”. ⁷ And He said to them, “It is not yours to know *the* times or seasons which the Father appointed^F by *His* own authority. ⁸ But you will receive power, the Holy Spirit having come upon you. And you will be My witnesses— both in Jerusalem and in all Judea and Samaria, and as far as *the last place of the earth*”.

- A.** Or, being-seen *by*. **B.** Or, And coming-together; or, And while eating-with *them*; or, And while staying-with *them*. **C.** Or, *in*. **D.** Or, *in*. **E.** Compare Mt 21:43. **F.** Or, fixed, set.

⁹And having said these *things*, while they *were* looking He was lifted-up. And *a* cloud received^A Him from their eyes. ¹⁰And as they were looking-intently into heaven, while He *was* going— and behold, two men in white clothing were standing near them, ¹¹who also said, “Galilean men, why do you stand looking into heaven? This Jesus having been taken-up from you into heaven will come in this manner— the way you saw Him going into heaven”.

*The Apostles Return to Jerusalem
And Await The Holy Spirit In Prayer*

¹²Then they returned to Jerusalem from *the* mountain being called ‘of Olives’, which is near Jerusalem (having *a* Sabbath’s day journey^B). ¹³And when they went in *the* city, they went up to the upper-room where they were staying— both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son of Alphaeus*, and Simon the Zealot, and Judas *the son of James*. ¹⁴These all were devoting-themselves with-one-accord *to* prayer, along with women, and Mary the mother of Jesus, and His brothers.

A. Or, took Him up. B. The Rabbi’s taught that 2000 cubits or 5 stades (about 1000 yards or 914 meters) was the maximum journey permitted on a Sabbath.

*Peter Suggests That According To Scripture,
Judas Should Be Replaced*

¹⁵ And during these days, Peter, having stood up in *the midst of the brothers* (and *the crowd of names* at the same *place* was about one-hundred twenty), said, ¹⁶ “Men, brothers, the Scripture had-to be fulfilled which the Holy Spirit spoke-beforehand through *the mouth of David* concerning Judas, the *one* having become *a guide for the ones* having arrested Jesus, ¹⁷ because^A he was numbered among us, and received *his share of this ministry*”. (¹⁸ Now indeed this *one* acquired *a field with the wages of unrighteousness*^B. And having become prostrate^C, he burst-open in the middle and all his inward-parts spilled-out. ¹⁹ And it became known to all the *ones* dwelling-in Jerusalem, so that that field was called ‘Hakeldama’ *in their own language*, that is, ‘Field of Blood’). ²⁰ “For it has been written in *the book of Psalms*, ‘Let his residence become desolate^D, and let there not be the *one* dwelling in it’ [Ps 69:25], and ‘let another take his office’ [Ps 109:8]. ²¹ Therefore, *from* the men having accompanied us during all *the time* that the Lord Jesus went in and went out among us, ²² beginning from the baptism *of John* until the day

- A. Judas was counted as one of the twelve because the prophecies concerning him (v 20) had to be fulfilled. B. That is, unrighteous wages; or, wages *received for his unrighteousness*. C. Or, prone. That is, flat on his face. D. Or, deserted.

that He was taken-up from us— **one of these must** become a witness of His resurrection with us”.

Matthias Is Chosen

23 And they put-forward two: Joseph (the one being called Barsabbas, who was called Justus), and Matthias. **24** And having prayed, they said, “**You**, Lord, heart-knower of all— appoint^A the one whom You chose from these two **25** to take the place of this ministry and apostleship from which Judas turned-aside to go to *his* own place”. **26** And they gave lots for them. And the lot fell upon Matthias, and he was added with the eleven apostles.

On Pentecost The Spirit Empowers Them To Speak To The Crowd In Their Native Languages

2:1 And during the day of Pentecost being fulfilled, they were all together at the same *place*. **2** And suddenly a noise from heaven like of a violent rushing wind took place, and filled the whole house where they were sitting. **3** And dividing^B tongues as-if of fire appeared to them. And it sat on each one of them. **4** And they were all filled with the Holy Spirit, and began to speak in other tongues^C as the Spirit was giving^D the

- A.** Or, show-forth, reveal. **B.** That is, dividing up to the people; or, divided, split, cloven, in appearance. **C.** That is, other languages than Hebrew (Aramaic), as described next. **D.** Or, giving *it* to them to be uttering.

uttering^A to them. ⁵ Now there were Jews dwelling in Jerusalem, reverent men from every nation under heaven. ⁶ And this sound having taken place, the crowd came together and was confounded^B because they were each one hearing them speaking *in his* own language! ⁷ And they were astonished, and were marveling, saying “Behold, are not all these *ones* speaking Galileans? ⁸ And how *is it we* are each *one* hearing *in our* own language in which we were born?— ⁹ Parthians and Medes and Elamites; and the *ones* dwelling-in Mesopotamia, and Judea and Cappadocia, Pontus and Asia, ¹⁰ and Phrygia and Pamphylia, Egypt and the regions of Libya toward Cyrene; and the Romans residing *here*; ¹¹ both Jews and proselytes, Cretans and Arabs; we are hearing them speaking the great^C *things of God in our own tongues*”. ¹² And they were all astonished and greatly-perplexed, saying one to another, “What does this mean?” ¹³ But others, while scoffing^D, were saying that “They have been filled *with* sweet-new-wine”.

*Peter Declares To The Crowd That
This Event Is God Pouring Out His Promised Spirit*

¹⁴ And Peter, having stood with the eleven, raised his voice and declared^E to them, “Men, Jews, and all the

- A. Or, speaking out, declaring. B. Or, bewildered. C. Or, magnificent, mighty, grand. D. Or, sneering, mocking. E. Or, uttered, as in v 4.

ones dwelling-in Jerusalem: let this be known to you, and pay-attention-to my words. ¹⁵ For these ones are not drunk, as **you** are assuming^A. For it is *the third^B* hour of the day. ¹⁶ But this is the *thing* having been spoken through the prophet Joel [in Joel 2:28-32]: ¹⁷ 'And it shall be in the last days, God says, *that* I will pour-out from^C My Spirit upon all flesh; and your sons and your daughters will prophesy, and your young men will see visions, and your older men will dream *with* dreams. ¹⁸ And^D indeed upon My *male*-slaves and upon My *female*-slaves I will pour-out from My Spirit in those days, and they will prophesy. ¹⁹ And I will give wonders in the heaven above, and signs on the earth below—blood, and fire and a vapor of smoke. ²⁰ The sun will be changed into darkness, and the moon into blood, before the great and glorious^E day of the Lord comes. ²¹ And it shall be *that* everyone who calls-upon the name of the Lord will be saved'.

*Listen Everyone: You Killed Jesus The Nazarene,
But God Raised Him From The Dead*

²² "Men, Israelites, listen-to these words: As to Jesus the Nazarene, a man having been attested by God

- A. Or, supposing. B. That is, 9 A.M. C. That is, *manifestations* from, as described next. D. Or, Even. E. Or, remarkable, notable, renowned, famous.

to you *with^A* miracles and wonders and signs which God did through Him in your midst, just as you yourselves know— ²³this *One*, given-over^B by the determined^C purpose^D and foreknowledge of God, you killed, having fastened^E *Him to a cross* by the hand of Lawless ones, ²⁴Whom God raised-up, having put-an-end-to^F the pains^G of death, because it was not possible *that He be held-on-to* by it.

*David Predicted This. And Jesus Poured Out
What You Both See And Hear*

²⁵“For David says with reference to Him [in Ps 16:8-11], ‘I was seeing the Lord in my presence continually, because He is on my right side so that I may not be shaken. ²⁶For this reason my heart was cheered and my tongue rejoiced-greatly. And furthermore, my flesh will also dwell in hope, ²⁷because You will not abandon my soul to Hades, nor give^H Your holy *One* to see^I decay. ²⁸You made *the ways of life known to me*. You will make me full of gladness with Your presence’. ²⁹Men, brothers, *it is* proper to say to you with confidence about the patriarch

- A.** Or, *by*. **B.** Or, delivered-up. **C.** Or, decided, appointed. **D.** Or, plan. **E.** Or, affixed. **F.** Or, annulled, brought to an end, broken (the authority of). **G.** Or, birth-pains. **H.** That is, permit. **I.** That is, experience.

David that he both came-to-an-end^A and was buried. And his tomb is with us to this day.

³⁰Therefore, being a prophet, and knowing that God swore to him *with an oath* to seat *One* from *the fruit of his loins* upon his throne,

³¹having foreseen *it*, he spoke concerning the resurrection of the Christ— that He was neither abandoned to Hades, nor did His flesh see decay. ³²God raised up this Jesus, *of which we* are all witnesses. ³³Therefore having been exalted *to the right hand of God*, and having received the promise of the Holy Spirit from the Father, He poured-out this which **you** are both seeing and hearing. ³⁴For David did not go up into the heavens, but he himself says [in Ps 110:1], ‘The Lord said to my Lord, “Be sitting on My right side ³⁵until I put Your enemies *as a footstool of Your feet*”’.

*Therefore, Let All Israel Know That
God Made Jesus Both Lord And Messiah*

³⁶“Therefore let all *the house of Israel* know with-certainty that God made Him both Lord and Christ— this Jesus Whom **you** crucified”.

*Peter Urges The Crowd To Repent And Be Baptized.
About 3,000 Respond*

³⁷ And having heard *it*, they were pierced *in* the heart, and said to Peter and the other apostles, “Men, brothers, what should we do?” ³⁸ And Peter says to them, “Repent, and let each *of* you be baptized on-the-basis-of^A the name *of* Jesus Christ for *the* forgiveness *of* your sins, and you will receive the gift *of* the Holy Spirit. ³⁹ For the promise is *for* you, and *for* your children, and *for* all the *ones* far-away— all-whom *the* Lord our God will call to *Himself*”. ⁴⁰ And he solemnly-testified *with* many other words, and was exhorting them, saying, “Be saved from this crooked generation”. ⁴¹ So indeed, the *ones* having welcomed^B his word were baptized. And about three-thousand souls were added on that day.

*Life In The First Church: The Apostles Teach and Do Miracles,
Believers Learn And Love*

⁴² Now they were devoting-themselves^C to the teaching of the apostles and *to* fellowship, *to* the breaking^D of the bread and *to* prayers. ⁴³ And awe was taking place *in* every soul. And many wonders and signs were taking place through the

A. Or, in-reference-to, by-use-of, for. B. Or, received, accepted. C. Or, continuing *in*, busying-themselves *with*, attending *to*. D. That is, eating together; or, the Lord’s Supper.

apostles. ⁴⁴ And all the *ones* believing were at the same^A *place*, and were having all *things* common. ⁴⁵ And they were selling properties and possessions, and distributing them *to* all— as anyone was having *a* need. ⁴⁶ And while continuing daily with-one-accord in the temple and breaking bread^B house by house, they were sharing-in food with gladness and simplicity *of* heart, ⁴⁷ while praising God and having favor with the whole people. And the Lord was adding the *ones* being saved daily at-the-same-*place*.

*Peter Heals a Man Lame From Birth
In The Name of Jesus Christ The Nazarene*

3:1 Now Peter and John were going up to the temple at the hour *of* prayer, the ninth^C *hour*. ² And *a* certain man being lame from his mother's womb was being carried, whom they were putting daily at the gate *of* the temple being called "Beautiful", *that he might* be asking-for alms^D from the *ones* coming into the temple— ³ who, having seen Peter and John being about to go into the temple, was asking to receive alms. ⁴ And Peter, along with John, having looked-intently at him, said, "Look at us!" ⁵ And the *one* was fixing-his-attention-on them, expecting to receive something from them.

A. Or, were together. **B.** That is, sharing meals, as defined next; or, eating the Lord's Supper, in addition to that defined next. **C.** That is, 3 P.M. **D.** That is, charitable giving.

⁶And Peter said, “There is no silver and gold *with* me. But what I have, this I give *to* you— in the name of Jesus Christ the Nazarene, arise and walk”. ⁷And having seized him *by* the right hand, he raised him. And at once his feet and ankles were made-strong^A. ⁸And leaping-up, he stood and was walking-around. And he entered with them into the temple, walking and leaping and praising God. ⁹And all the people saw him walking and praising God. ¹⁰And they were recognizing him— that **he** was the *one* sitting for alms at the Beautiful Gate of the temple. And they were filled *with* wonder and astonishment at the *thing* having happened *to* him.

A Crowd Comes Together, And Peter Speaks To Them:

¹¹And while he was holding-on-to Peter and John, all the people ran-together to them at the portico being called “Solomon’s”, struck-with-wonder. ¹²And having seen *it*, Peter responded to the people—

*God Raised Jesus, The One You Denied And Killed.
And Jesus Healed This Man*

“Men, Israelites, why are you marveling at this? Or why are you looking-intently *at us* as-if we caused him to walk *by our* own power or godliness? ¹³The God of Abraham and the God of Isaac and the God

of Jacob, the God of our fathers— He glorified His servant Jesus, Whom **you** indeed handed-over and denied in the presence of Pilate, that *one* having determined^A to release *Him*. ¹⁴ But **you** denied the Holy and Righteous *One*, and asked that *a man who was a murderer* be granted to you. ¹⁵ And you killed the Author^B of life, Whom God raised from the dead— of which **we** are witnesses. ¹⁶ And on-the-basis-of [our] faith *in His name*, His name made this *one* strong whom you see and know. And the faith *that comes through Him* gave him this wholeness in front of all of you.

*The Prophets Said The Christ Would Suffer,
Which God Now Fulfilled. Therefore Repent*

¹⁷ “And now, brothers, I know that you acted in-accordance-with^C ignorance, just as also your rulers. ¹⁸ But God fulfilled in this manner *the things* which He announced-beforehand through *the mouth of all the prophets*— *that His Christ would suffer*. ¹⁹ Therefore repent and turn-back so that your sins *may be wiped-out*^D, ²⁰ so that times of refreshing may come from *the presence of the Lord*, and He

A. Or, judged, resolved. That is, made a judicial decision. B. Or, Originator, Pioneer, Leader. C. Or, based-on. D. Or, rubbed-out, wiped-away.

may send-forth the Christ^A having been appointed^B for you— Jesus, ²¹ Whom it-is-necessary^C that **heaven** receive until *the times of restoration of all things*, of which God spoke through *the mouth of His holy prophets from the past age*.

*Moses And The Prophets Announced This Day.
God Has Sent Jesus To You First*

²² “Moses said [in Deut 18:15-19] that ‘The Lord your God will raise-up a prophet for you from your brothers like me. You shall listen-to^D Him in relation to all that He says to you. ²³ And it will be *that* every soul who does not listen-to that prophet will be utterly-destroyed out of the people’. ²⁴ And^E indeed all the prophets from Samuel and *his* successors who spoke also announced these days. ²⁵ **You** are the sons of the prophets, and of the covenant which God covenanted with your fathers, saying to Abraham [in Gen 22:18], ‘And all the families of the earth will be blessed in your seed’. ²⁶ God, having raised-up His Servant, sent Him forth **to**

- A. Or, the *One* having been appointed *for* you— Christ Jesus. B. Or, selected, chosen. C. Or, Whom **heaven** must receive. D. That is, obey. E: And indeed... also announced. Or, And all the prophets also, from Samuel and *his* successors— as many as spoke also announced.

you first— blessing you in^A turning-away each of you from your evil-ways”.

*The Jewish Leaders Jail Peter And John
For Proclaiming The Resurrection*

4:1 And while they were speaking to the people, the priests and the captain of the temple [guard] and the Sadducees suddenly-came-upon them, ²being greatly-disturbed because of their teaching the people and proclaiming the resurrection from *the* dead **in^B** Jesus. ³And they put *their* hands on them, and put *them* in jail until the next day. For it was already evening. ⁴But many of the *ones* having heard the word believed. And the number of the men became about five thousand.

*Peter Responds: Jesus, Whom You Crucified
And God Raised, Healed This Man*

5 And it came about on the next *day that* their rulers and elders and scribes were gathered together in Jerusalem— ⁶and Annas the high priest, and Caiaphas, and John, and Alexander, and all who were of *the* high-priestly family. ⁷And having stood them in the middle, they were inquiring, “By what power or by what name

- A.** Or, by. **B.** That is, by-means-of Jesus; or, in-the-case-of Jesus. **C.** Or, custody.

did **you** do this?" ⁸Then Peter, having been filled with the Holy Spirit, said to them, "Rulers of the people, and elders: ⁹If we are being examined today for a good-deed to a weak^A man, by what means^B this one has been restored, ¹⁰let it be known to you all and to all the people of Israel that by the name of Jesus Christ the Nazarene—Whom **you** crucified, Whom God raised from the dead—by this One^C this one stands before you healthy. ¹¹This One is the stone—the One having been treated-with-contempt^D by you, the builders; the One having become the head^E of the corner. ¹²And there is no salvation in^F any other, for neither is there another name under heaven having been given among people by which we must be saved".

*The Jewish Leaders Ponder What To Do
In View of This Undeniable Miracle*

¹³Now observing the boldness of Peter and John, and having understood that they were uneducated and untrained men, they were marveling. And they were recognizing them, that they had been with Jesus. ¹⁴And seeing the man standing there with

- A. Or, feeble. B. Or, *name*. 'Means' includes the power and the name.
C. Or, *name*. D. Or, despised. E. That is, the cornerstone of the foundation; or, the capstone of the arch. Peter is quoting Ps 118:22. F. Or, by-means-of.

them, the *one* having been cured, they were having nothing to speak-against *it*. ¹⁵ But having ordered them to go outside *of* the council [chamber], they were conferring with one another, ¹⁶ saying, “What should we do *with* these men? For that *a* known sign has taken place through them *is* evident *to* all the *ones* dwelling-in Jerusalem, and we cannot deny *it*— ¹⁷ but in order that it may not spread further to the people, let us threaten them to no longer be speaking on the basis of this name *to* any *of* mankind”.

They Command Peter And John Not To Speak Or Teach About Jesus. But They Refuse

¹⁸ And having called them, they commanded *them* not to be speaking^A nor teaching at all on the basis of the name *of* Jesus. ¹⁹ But having responded, Peter and John said to them, “Whether it is right in the sight of God to listen-to you rather than God, you judge. ²⁰ For **we** are not able to not be speaking *the things* which we saw and heard”. ²¹ And the *ones*, having threatened further, released them, finding nothing *as to* how they might punish them, because of the people— because they were all glorifying God

A. Or, uttering-a-word, producing-a-sound.

for the *thing* having taken place. ²² For the man was more *than* forty years *old* upon whom this sign of healing had taken place.

Peter And John Are Released. The Believers Rejoice And Ask God For More Boldness

²³ And having been released, they went to *their* own *people* and reported all—that the chief priests and the elders said to them. ²⁴ And the *ones* having heard it lifted *their* voice to God with-one-accord and said, “Master, **You** are the *One* having made the heaven and the earth and the sea and all the *things* in them; ²⁵ the *One* having said by *the* Holy Spirit *from the* mouth of our father David, Your servant [in Ps 2:1-2], ‘Why did *the* Gentiles^A rage^B, and *the* peoples plot futile *things*? ²⁶ The kings of the earth took-their-stand, and the rulers were gathered-together at the same^C *place* against the Lord, and against His Anointed-*One*. ²⁷ For in accordance with [Your] truth, both Herod and Pontius Pilate together with *the* Gentiles and *the* peoples of Israel were gathered-together in this city against Your holy servant Jesus Whom You anointed, ²⁸ to do all—that Your hand and Your purpose predestined to take place. ²⁹ And as to the *things* now, Lord— look—

A. Or, nations. B. Or, behave arrogantly, act haughtily. C: at the same *place*. This corresponds to ‘in this city’ in v 27.

upon^A their threats. And grant to Your slaves to speak Your word with all boldness ³⁰ while^B You are stretching-out Your hand for healing, and signs^C and wonders are taking place through the name of Your holy servant Jesus". ³¹ And they having prayed, the place in which they had been gathered-together was shaken. And they were all filled with the Holy Spirit. And they were speaking the word of God with boldness.

The Believers Sell Property To Help Any In Need Among Them

³² Now the heart and soul of the multitude of the ones having believed was one. And not even one of them was saying that any of the things belonging to him were his own, but all things were common^D to them. ³³ And with great power, the apostles were rendering^E their testimony of the resurrection of the Lord Jesus. And great grace was upon them all— ³⁴ for there was not even someone in-need among them. For all who were owners of lands or houses, selling them, were bringing the proceeds of the things being sold ³⁵ and laying it at the feet of the apostles. And it was being distributed to each one as anyone was having a need.

- A. That is, concern Yourself with.
- B. That is, during Your stretching-out; or, by Your stretching-out.
- C. Or, and that signs and wonders might be.
- D. Or, shared.
- E. Or, duly-giving.

*Barnabas Sells a Field
And Brings The Money To The Apostles*

³⁶ Now Joseph— the *one* having been called Barnabas by the apostles (which being translated is “son of ^A encouragement^{B”}), *a* Levite, *a* Cyprian by nationality, ³⁷ *a* field belonging *to* him— having made-a-sale, brought the money and laid *it* at the feet *of* the apostles.

*Ananias And Sapphira Sell a Property,
But Deceive The Church About Their Generosity*

5:1 But *a* certain man, Ananias *by* name, along with his wife Sapphira, sold property. ² And he kept-back^c *some* of the proceeds, *his* wife also having shared-the-knowledge. And having brought *a* certain part *of it*, he laid *it* at the feet *of* the apostles. ³ But Peter said, “Ananias, for what reason did Satan fill your heart *that you should lie*-to the Holy Spirit and keep-back *some* of the proceeds *of* the land? ⁴ While remaining *unsold*, was it not remaining yours? And having been sold, was it *not* within your authority? Why *is it* that you put this thing in your heart? You did not lie *to* people, but *to God*”. ⁵ And Ananias, hearing these words, having fallen-down, expired. And great fear came upon all the *ones*

A. That is, characterized by. **B.** Or, exhortation. **C.** Or, removed *for himself*; pilfered (from the donation he had announced).

hearing *it*. ⁶ And having arisen, the younger *men* wrapped him up. And having carried *him* out, they buried *him*. ⁷ Now *an interval of about three hours* took place, and his wife came in— not knowing the *thing* having happened. ⁸ And Peter responded to her, “Tell me whether you^A two sold the land *for so much?*” And the *one* said, “Yes, *for so much*”. ⁹ And Peter said to her, “Why *is it* that it was agreed *by you two* to test the Spirit *of the Lord?* Behold— the feet *of the ones* having buried your husband *are* at the door. And they will carry you out”. ¹⁰ And she fell at-once at his feet, and expired. And having come in, the young-men found her dead. And having carried *her* out, they buried *her* with her husband. ¹¹ And great fear came upon the whole church, and upon all the *ones* hearing-of these *things*.

The Apostles Continue To Speak And Do Miracles.
Multitudes Believe. Many Are Healed

¹² Now many signs and wonders were taking place through the hands *of the apostles* among the people. And they were all with-one-accord in the portico^B of Solomon. ¹³ But none

A. This word is plural. B. That is, the covered colonnade in the temple where people gathered. In other words, the apostles were publicly violating the command in 4:18.

of the rest^A was daring to join^B them, yet the people were magnifying them. ¹⁴ And more *people* believing *in* the Lord^C were being added— multitudes *of* both men and women, ¹⁵ so that *they were* even bringing-out the sick into the wide-roads and putting *them* on little-beds and cots, in order that while Peter *was* coming, if-even^D *his* shadow might overshadow one *of* them. ¹⁶ And the multitude *from* the cities around Jerusalem was also coming-together, bringing sick *ones* and *ones* being troubled by unclean spirits, who all were being cured.

*The Jewish Leaders Jail The Apostles Again,
But an Angel Lets Them Out*

¹⁷ And having arisen, the high priest and all the *ones* with him— the sect^E of the Sadducees existing *there*— were filled *with* jealousy. ¹⁸ And they put *their* hands on the apostles and put them in *the* public jail. ¹⁹ But *an* angel *of* the Lord— having opened the doors *of* the prison during *the* night, and having led them out— said, ²⁰ “Go! And having stood, be speaking in the temple *to* the people all the words *of* this life”. ²¹ And

- A. Or, the others. That is, the rest of the people not coming for the signs and wonders; or, the other believers, who did not dare to publicly defy the Jewish leaders in this way. B. Or, associate *with*. C. Or, believing were being added *to* the Lord. D. This expresses the people's hope of being healed. E. Or, faction, party.

having heard, they entered into the temple at dawn^A and were teaching.

*The Apostles Are Found In The Temple,
And Are Brought Before The Sanhedrin*

And having arrived, the high priest and the *ones* with him called together the Sanhedrin— even the whole council-of-elders of the sons of Israel. And they sent-out *officers* to the jailhouse *that they might* be brought.

²²But having arrived, the officers did not find them in the prison. And having returned, they reported, ²³saying that “We found the jailhouse having been locked with all security, and the guards standing at the doors. But having opened, we found no one inside”. ²⁴And when both the captain *of* the temple [guard] and the chief priests heard these words, they were greatly-perplexed about them *as to* what this would become. ²⁵But having arrived, someone reported *to* them that “Behold— the men whom you put in the prison are standing in the temple and teaching the people”. ²⁶Then the captain, having gone away with the officers, was bringing them—not with violence (for they were fearing the people, that they might be stoned).

- A. The apostles were there when the gates opened.

*Peter Responds: God Raised Jesus As The Savior of Israel.
We Are Witnesses*

27 And having brought them, they stood *them* in the council^A [chamber]. And the high priest questioned them, **28** saying, “Did we not command you *with a* command not to be teaching on the basis of this name? And behold— you have filled Jerusalem *with* your teaching. And you intend^B to bring the blood *of* this man upon us”. **29** But having responded, Peter and the apostles said, “It-is-necessary to obey God rather than people. **30** The God *of* our fathers raised Jesus— Whom **you** murdered, having hung *Him* on a cross. **31** God exalted this *One to His right hand as Leader*^C and Savior, *that He might* grant repentance to Israel and forgiveness of sins. **32** And **we** are witnesses *of* these things. And so *is* the Holy Spirit, Whom God gave *to the ones* obeying Him”. **33** And the *ones* having heard *it* were infuriated, and were intending to kill them.

Gamaliel Advises a Wait-And-See Approach.

The Apostles Are Beaten And Released

34 But having stood up, *a* certain Pharisee in the Sanhedrin— Gamaliel *by name, a Law-teacher*

A. Or, among the Sanhedrin. **B.** Or, you are determined, you want. **C.** Or, Prince, not in the sense of royalty, but in the sense of ‘leader’. Jesus is our leader, not you.

honored by all the people— gave-orders to make the men *be outside for a little while.* ³⁵ And he said to them, “Men, Israelites, take heed to yourselves *as to* what you are about to do to these men. ³⁶ For before these days, Theudas arose saying *that* he was somebody, *with whom a number of* men joined-up (about four-hundred)— who was killed. And all who were being persuaded^A by him were dispersed, and they became nothing. ³⁷ After this *one*, Judas the Galilean arose in the days *of* the registration^B and drew-away *a group-of*-people after him. That *one* also perished, and all who were being persuaded by him were scattered. ³⁸ And *as to the things* now, I say *to you*, draw-away from these men and leave them *alone*. Because if this plan or this work should be from humans, it will be overthrown^C; ³⁹ but if it is from God, you will not be able to overthrow them—that you indeed may not perhaps be found *to be* fighting-against-God”. And they were persuaded by him. ⁴⁰ And having summoned the apostles, having beaten *them*, they commanded *them* not to be

- A. Or, were obeying him. B. Or, census. This may refer to the census around A.D. 6 after Judea was put under Roman rule. C. Since Jesus has been killed, like Theudas and Judas, His followers will soon be scattered as theirs were.

speaking on the basis of the name of Jesus, and released them.

*The Apostles Rejoice In Their Mistreatment,
And Continue Proclaiming Jesus As Messiah*

41 So indeed the ones were going from the presence of the Sanhedrin rejoicing that they were considered-worthy to be dishonored for the^A Name. **42** And every day, in the temple and house by house, they were not ceasing teaching and announcing-the-good-news *as to* Jesus, the Christ^B.

*When Problems Arise In Serving The Needy In The Church,
Deacons Are Chosen To Oversee It*

6:1 Now during these days, while the disciples were multiplying, grumbling arose *from* the Hellenists against the Hebrews^C because their widows were being overlooked^D in the daily ministry [of food]. **2** And the twelve, having summoned the multitude *of* the disciples, said, “It is not pleasing^E *that* we, having left-behind the word of God, *should* be serving tables^F. **3** But brothers, look-for^G seven men from-

A. Or, *His*. **B.** Or, *as to* Christ Jesus; or, *of* Jesus *as* the Christ. **C:** Hellenists... Hebrews. That is, the Greek-speaking Jewish Christians... the Judean Hebrew Jewish Christians. **D.** Or, neglected. **E.** Or, not a pleasing *thing*. **F.** That is, food tables, dispersing food; or, money tables, dispersing money for food. **G.** Or, look-at, examine; and thus, select.

among you being attested, full of the Spirit and wisdom, whom we will put-in-charge^A over this need^B. ⁴ And we will devote-ourselves to prayer and the ministry of the word".

⁵ And the statement was pleasing in the sight of the whole multitude. And they chose Stephen (*a man full of faith and of the Holy Spirit*), and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas (*a proselyte from Antioch*), ⁶ whom they stood before the apostles. And having prayed, they laid *their* hands on them. ⁷ And the word of God was growing. And the number of the disciples in Jerusalem was being multiplied greatly. And *a large crowd of the priests were obeying the faith.*

Stephen Is Seized While Doing Miracles And Proclaiming Christ With Irresistible Wisdom

⁸ Now Stephen, full of grace and power, was doing great wonders and signs among the people. ⁹ But some of the ones from the synagogue being called "of Freedmen^C"— both^D Cyrenians and Alexandrians, and the ones from Cilicia and Asia— rose-up, debating^E with Stephen. ¹⁰ And they were not able to resist the wisdom and the Spirit with which he was speaking. ¹¹ Then they secretly-induced^F men [to begin]

- A.** Or, appoint, set. **B.** Or, function, task, business. **C.** That is, Hellenistic Jewish slaves who were freed and then returned to Israel. **D.** Or, and. Luke may be naming five, two, or one synagogue. **E.** Or, disputing. **F.** Or, suborned.

saying that “We have heard him speaking blasphemous words against Moses and God”. ¹² And they stirred-up the people and the elders and the scribes. And having suddenly-come-upon *him*, they seized him and brought *him* to the Sanhedrin. ¹³ And they put-forward false witnesses, saying, “This man does not cease speaking words against this holy place and the Law. ¹⁴ For we have heard him saying that this Jesus the Nazarene will tear-down this place, and change the customs which Moses handed-down to us”. ¹⁵ And having looked-intently at him, all the *ones* sitting in the council [chamber] saw his face was like a face of an angel. **7:1** And the high priest said, “Do these *things* hold so?”

Stephen Defends Himself Before The Sanhedrin:

² And the *one* said, “Men, brothers, and fathers, listen—

God Promised Abraham’s Descendants Would Inherit The Land

“The God of^A glory appeared to our father Abraham while being in Mesopotamia, before he dwelled in Haran, ³ and said to him [in Gen 12:1], ‘Go out from your land and from your relatives, and come to the land which I will show you’. ⁴ Then having gone out from the land of the Chaldeans, he dwelled in

Haran. And from there, after his father died, He removed^A him to this land in which **you** are now dwelling. ⁵ And He did not give him *an* inheritance in it, not even *the step of a foot*. And He promised to give it to him for *a* possession, and to his seed after him— *there* not being *a* child for him! ⁶ But God spoke as follows [in Gen 15:13-14]: that his seed ‘will be *a* foreigner in *a* land belonging-to-another. And they will enslave *it*^B and mistreat *it for* four-hundred years. ⁷ And I will judge the nation *in* whichever they will serve-as-slaves’, said God. ‘And after these *things*, they will come out and worship Me’ in this place. ⁸ And He gave him *the* covenant of circumcision.

Abraham’s Children Moved To Egypt During a Famine

“And so he fathered Isaac, and circumcised him *on* the eighth day; and Isaac, Jacob; and Jacob, the twelve patriarchs. ⁹ And the patriarchs, having become-jealous-of Joseph, sold *him* into Egypt. And God was with him, ¹⁰ and rescued him from all his afflictions, and gave him favor and wisdom in the

A. Or, resettled. **B.** That is, Abraham’s seed (descendants), viewed as a collective whole.

sight of Pharaoh, king of Egypt. And he appointed him *to be* ruling over Egypt, and over his whole house. ¹¹ And *a* famine came over all Egypt and Canaan, and *a* great affliction. And our fathers were not finding food. ¹² But Jacob, having heard-of grain being in Egypt, sent-forth our fathers first. ¹³ And during the second *visit*, Joseph was made-known-again *to* his brothers, and the family *of* Joseph became known *to* Pharaoh. ¹⁴ And having sent-forth *his brothers*, Joseph summoned Jacob his father and all *his* relatives, amounting-to seventy five^A souls. ¹⁵ And Jacob went down to Egypt. And **he** came-to-an-end^B, and our fathers. ¹⁶ And they were transferred to Shechem, and placed in the tomb which Abraham bought *for a price of* silver from the sons *of* Hamor in Shechem.

*When The Time Came, God Raised Up Moses,
Whom The People Rejected*

¹⁷ "Now as the time *of* the promise which God declared *to* Abraham was drawing-near, *our* people grew and were multiplied in Egypt, ¹⁸ until which *time* another king arose over Egypt who did not know Joseph. ¹⁹ This *one*, having dealt-shrewdly-

A. Stephen is quoting from the Septuagint. B. That is, died.

with our nation^A, mistreated our fathers, so that he^B caused their babies to be exposed^C that they might not be kept-alive; ²⁰ at which time Moses was born— and he was beautiful to God— who was brought-up for three months in the house of his father. ²¹ And he having been exposed, the daughter of Pharaoh took him up, and brought him up for herself for a son. ²² And Moses was trained in all the wisdom of the Egyptians. And he was powerful in his words and deeds. ²³ And as a forty-year period was being fulfilled for him, it came-up^D on his heart to visit^E his brothers, the sons of Israel. ²⁴ And having seen someone being wronged^F, he defended him, and executed vengeance for the one being oppressed, having struck the Egyptian. ²⁵ Now he was thinking that his brothers were understanding that God was granting them deliverance by his hand. But the ones did not understand. ²⁶ And on the following day, he appeared to them while they were fighting. And he was reconciling^G them to peace, having said, ‘Men, you are brothers. Why are you wronging one another?’ [Ex 2:13]. ²⁷ But the one wronging his neighbor rejected him, having said,

- A. Or, people, race. B. Or, they. C. Or, put-out, abandoned. D. Or, arose.
E. Or, look-after. F. Or, harmed, injured. G. That is, was trying to reconcile.

'Who appointed **you** ruler and judge over us? ²⁸**You** do not intend to kill me the way you killed the Egyptian yesterday, *do you?*' [Ex 2:14]. ²⁹And Moses fled at this word. And he became *a* foreigner in *the* land of Midian, where he fathered two sons. ³⁰And forty years having been fulfilled, *an* angel appeared to him in the wilderness of Mount Sinai, in *the* flame of fire of *a* bush. ³¹And having seen *it*, Moses was marveling-at the sight. And while he was approaching to look-closely, *the* voice of *the* Lord came: ³²'I am the God of your fathers, the God of Abraham and Isaac and Jacob'. And having become trembling, Moses was not daring to look-closely. ³³And the Lord said to him, 'Untie the sandal *from* your feet, for the place upon which you stand is holy ground. ³⁴Having seen, I saw^A the mistreatment of My people in Egypt, and I heard their groaning, and I came down to rescue them. And now, come, I will^B send you forth to Egypt'.

*This Moses Whom Israel Denied,
God Sent To Be Both Ruler And Deliverer*

³⁵"This Moses whom they denied, having said,

A: Having seen, I saw. This is a Hebrew way of speaking, meaning, I have surely seen. **B.** Lit, Let Me, a command spoken to Himself, an expression of His own resolve. God is not asking permission from Moses.

'Who appointed **you** ruler and judge?' [Ex 2:14]— this *one* God has sent-forth *to be* both ruler and deliverer^A, with^B *the hand of the* angel having appeared *to him* in the bush.³⁶ This *one* led them out, having done wonders and signs in Egypt land, and in *the* Red Sea, and in the wilderness *for* forty years.

*This Moses Said That God Would Raise Up
a Prophet Like Him*

³⁷ "This *one* is the Moses having said *to* the sons of Israel, 'God will raise-up *a* prophet like me *for* you from your brothers' [Deut 18:15].

*This Moses Brought Israel God's Word,
Which They Rejected*

³⁸ "This *one* is the *one* having been in the congregation in the wilderness, with the angel speaking *to him* at Mount Sinai, and *with our* fathers, who received living oracles^C to give *to us*— ³⁹ *to whom* our fathers were not willing to become obedient, but they rejected *him* and turned-away in their hearts to Egypt,

A. Or, redeemer. B. Or, together-with, accompanied-by. C. Or, sayings, declarations.

⁴⁰having said to Aaron, ‘Make gods *for us* who will go before us. For this Moses who led us out of *the land of Egypt*, we do not know what happened to him’ [Ex 32:1]. ⁴¹And they made-a-calf in those days, and brought-up *a sacrifice to the idol*. And they were celebrating in the works of their hands.

*So God Turned Away From Them
And Handed Them Over To Idolatry*

⁴²“And God turned-away, and handed them over to worship the host *of heaven*, just as it has been written in *the book of* the prophets [in Amos 5:25-27]: ‘House of Israel, you did not offer victims^A and sacrifices *to Me* for forty years in the wilderness, *did you?* ⁴³Indeed you took-up the tabernacle *of Moloch*^B and the star *of your god Rephan*^C— the images which you made to give-worship *to them*. Indeed I will remove^D you beyond Babylon!’

*The Fathers Had The Tabernacle And The Temple.
But God Does Not Dwell In Either*

⁴⁴“The tabernacle *of testimony* was *with our fathers*

- A.** That is, slaughtered animals. **B.** A Canaanite god. **C.** Some manuscripts spell this Rompha or Remphan. **D.** Or, deport, resettle.

in the wilderness, just as the *One* speaking to Moses directed *him* to make it according to the pattern which he had seen; ⁴⁵ which our fathers, having received-it-in-succession, also brought in with Joshua during the taking-possession of the nations whom God drove-out from *the presence of* our fathers— until the days of David, ⁴⁶ who found favor before God. And he asked *that he might* find a dwelling-place^A for the house of Jacob, ⁴⁷ but Solomon built a house for Him. ⁴⁸ But the Most-High does not dwell in *things* made-by-human-hands, just as the prophet says [in Isa 66:1-2]: ⁴⁹ ‘The heaven is a throne for Me, and the earth is a footstool of My feet. What kind of house will you build for Me?’ says the Lord, ‘or what will be the place of My rest? ⁵⁰ Did not My hand make all these *things*?’

You Always Resist God! Your Fathers Killed The Prophets, And You The Messiah

⁵¹ “Stiff-necked ones, and uncircumcised in your hearts and ears— **you** are always resisting^B the Holy Spirit. As your fathers *did*, you also^C are doing.

- A.** That is, a permanent temple for the people of Israel. **B.** Or, opposing. **C.** Both rejected God’s appointed messenger and put an improper value on a man-made temple.

52 Which *of* the prophets did your fathers not persecute? And they killed the *ones* having announced-beforehand about the coming *of* the righteous *One*, *of* Whom **you** now became^A betrayers^B and murderers— **53** you who received the Law by *the directions*^C *of*^D angels and did not keep *it!*"

*Stephen Reports Seeing Jesus At The Right Hand of God.
The Jews Stone Him To Death*

54 And hearing these *things*, they were infuriated *in* their hearts, and were grinding *their* teeth at him. **55** But being full *of* the Holy Spirit, having looked-intently into heaven, he saw *the glory of God*, and Jesus standing on *the right side of God*. **56** And he said, "Behold—I see the heavens opened, and the Son of Man standing on *the right side of God!*" **57** And having cried-out *with a* loud voice, they held-shut their ears, and rushed against him with-one-accord. **58** And having driven *him* outside of the city, they were stoning *him*. And the witnesses laid-aside their garments at the feet *of a* young-man being called Saul. **59** And they were stoning Stephen while *he was* calling-upon Jesus and saying, "Lord Jesus, receive my spirit".

- A. Or, proved-to-be. B. Or, traitors. C. Or, decrees, ordinances. D. That is, given to; or, given by.

60 And having put *down his* knees, he cried-out with a loud voice, “Lord, do not set this sin *against* them”. And having said this, he fell-asleep. **8:1** And Saul was giving-approval to his killing.

The Church Is Persecuted And Driven Out of Jerusalem

And a great persecution came about on that day against the church in Jerusalem, and they were all dispersed^A throughout the regions of Judea and Samaria, except the apostles. **2** And reverent men carried-in Stephen [for burial], and made a loud lamentation over him. **3** And Saul was destroying^B the church. Entering from house to house, dragging-away both men and women, he was handing *them* over to prison. **4** So indeed, the *ones* having been dispersed went about announcing the word as good news.

Philip Proclaims Christ And Does Miracles In Samaria.

Many Are Baptized, Including Simon

5 Now Philip, having gone down to the city^C of Samaria, was proclaiming the Christ *to* them. **6** And the crowds were with-one-accord paying-attention-to^D the *things* being said by

- A. Or, scattered. B. Or, inflicting outrages upon, inflicting personal injuries upon. C. That is, the main city (Sebaste, known as Samaria in the OT, and called such here to link this to 1:8); or, the main religious city (Neapolis, known as Shechem in the OT). D. Or, giving-heed-to.

Philip, during their hearing and seeing the signs which he was doing. ⁷ For many of the *ones* having unclean spirits— they were coming out while shouting *with a* loud voice. And many paralyzed *ones* and lame *ones* were cured. ⁸ And there was great joy in that city. ⁹ Now *a* certain man, Simon by name, was-previous^{ly} in the city practicing-magic and astonishing the nation of Samaria, saying *that* he was someone great, ¹⁰ to whom they all, from *the* small up to *the* great, were paying attention, saying, “This *one* is the Power^A of God being called ‘Great’”. ¹¹ And they were paying attention to him because *he had* astonished them *for a* considerable time *with* the magic-arts. ¹² And when they believed Philip announcing-the-good-news about the kingdom of God and the name of Jesus Christ, they were being baptized— both men and women. ¹³ Now Simon himself also believed. And having been baptized, he was attaching-himself to Philip. He was astonished, seeing both signs and great miracles taking place.

Peter and John Come So The Samaritans Might Receive The Holy Spirit

¹⁴ And the apostles in Jerusalem, having heard that “Samaria has accepted the word of God”, sent-forth Peter and John to them— ¹⁵ who, having come down, prayed for them so that they might receive *the* Holy

- A. That is, the supernatural spirit-being from God.

Spirit. ¹⁶ For He had not yet fallen upon any of them, but they had only been baptized in the name of the Lord Jesus. ¹⁷ Then they were laying *their* hands on them, and they were receiving *the* Holy Spirit. ¹⁸ Now Simon, having seen that the Spirit was given through the laying-on of the hands of the apostles, offered them money, ¹⁹ saying, "Give this authority to me also, so-that on whomever I lay on *my* hands, he may receive *the* Holy Spirit". ²⁰ But Peter said to him, "May your silver be with you for destruction, because you thought to acquire the gift of God with money. ²¹ There is no part nor share for you in this matter. For your heart is not straight before God. ²² Therefore repent from this evilness of yours, and pray to the Lord, if perhaps^A the intention of your heart will be forgiven you. ²³ For I see you being in *the gall*^B of ^C bitterness and *the bond*^D of ^E unrighteousness". ²⁴ And having responded, Simon said, "**You**^F two pray to the Lord for me, so that nothing of *the things* which you have spoken may come upon me". ²⁵ So indeed the ones— having solemnly-testified, and having spoken

- A. That is, in the hope that. Peter expresses some uncertainty about whether this will happen, for which he gives his reason in v 23, on which compare Deut 29:18-19. B. Or, poison, venom. C. That is, characterized by; a bitter gall, a bitter poison. D. That is, binding, fetter, chain. E. That is, proceeding from or belonging to. F. This word is plural, referring to Peter and John.

the word *of* the Lord— were returning to Jerusalem and announcing-the-good-news-to many villages *of* the Samaritans.

*An Angel Sends Philip Down The Road
To an Ethiopian Eunuch Reading Isaiah*

26 Now *an angel of the Lord* spoke to Philip saying, “Arise and go toward *the south*^A on the road going down from Jerusalem to Gaza”. This^B is *a wilderness [road]*. **27** And having arisen, he proceeded. And behold— *there was an Ethiopian man, a eunuch^C, a court-official of Candace^D (queen of the Ethiopians)*, who was over all her treasury, who had come to Jerusalem *to worship*, **28** and was returning, and sitting on his chariot^E. And he was reading the prophet Isaiah. **29** And the Spirit said *to Philip*, “Approach and join this chariot”. **30** And having run up, Philip heard him reading Isaiah the prophet, and said, “Do you indeed understand *the things* which you are reading?” **31** And the *one* said, “How indeed might I be able, unless someone will guide me?” And he invited Philip to sit with him, having come up.

A: toward *the south*. Or, at mid-day. **B.** Or, this explanation may continue as part of the angel’s words. **C.** That is, a castrated male. **D.** This is a title, like Pharaoh, not a name. **E.** That is, traveling chariot or carriage. Not a war or racing chariot.

Philip Explains That Isaiah 53 Refers To Jesus

32 Now the passage of Scripture which he was reading was this: “He was led like a sheep to slaughter. And as a lamb before the one having sheared it is silent, so He does not open His mouth.

33 In His humiliation, His justice^A was taken-away. Who will describe^B His generation^C? Because His life is taken-away from the earth” [Isa 53:7-8]. **34** And having responded, the eunuch said to Philip, “I ask you, about whom is the prophet saying this— about himself or about some other?” **35** And Philip— having opened his mouth, and beginning from this Scripture— announced Jesus as good news to him.

*The Man Believes And Is Baptized,
And Continues Home Rejoicing*

36 And as they were proceeding along the road, they came upon some water. And the eunuch says, “Behold— water. What is preventing me from being baptized?” **37** ^D **38** And he ordered the chariot to

A. Or, judgment. That is, the justice due Him. **B.** Or, tell-of-in-detail. **C.** That is, His contemporaries who did this. Or, descendants; His posterity. Or, family; His origin. **D.** Some manuscripts add here, And Philip said to him, ‘If you believe from your whole heart, it is permitted’. And having responded, he said, ‘I believe that Jesus Christ is the Son of God’.

stop. And they both went down into^A the water, both Philip and the eunuch, and he baptized him.

³⁹And when they came up out-of^B the water, *the Spirit of the Lord snatched Philip away. And the eunuch did not see him any longer, for he was going his way rejoicing.*

*Philip Continues Announcing The Good News
In Other Cities*

⁴⁰And Philip was found at Azotus. And while going through, he was announcing-the-good-news-to all the cities until he came to Caesarea.

*While Saul Is Going To Damascus To Persecute Believers,
Jesus Appears To Him*

9:1 Now Saul, still breathing threat and murder against the disciples of the Lord, having gone to the high priest, ²asked for letters from him to the synagogues at Damascus so that if he found any being of the Way, both men and women, he might bring *them* bound to Jerusalem. ³And during the proceeding, it came about that he was drawing-near to Damascus. And suddenly a light from heaven flashed-around him. ⁴And having fallen on the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting

Me?" ⁵ And he said, "Who are You, sir^A?" And the *One said*, "I am Jesus Whom **you** are persecuting. ⁶ But arise and enter into the city, and it will be told you what thing you must do". ⁷ And the men traveling-with him were standing speechless^B, hearing the voice^C but seeing no one. ⁸ And Saul was raised^D from the ground. And his eyes having been opened, he was seeing nothing. And hand-leading him, they brought *him* into Damascus. ⁹ And he was not seeing *for* three days. And he did not eat nor drink.

*God Tells Ananias To Go Give Saul His Sight,
For He Is God's Chosen Instrument*

¹⁰ Now *a* certain disciple was in Damascus— Ananias *by* name. And the Lord said to him in *a* vision, "Ananias". And the *one* said, "Behold, I am here, Lord". ¹¹ And the Lord *said* to him, "Having arisen, go on the lane being called 'Straight', and seek *one*-from-Tarsus, Saul *by* name, in *the* house of Judas. For behold— he is praying.

¹² And he saw *a* man in *a* vision, Ananias *by* name, having come in and laid hands on him so that he might see-again". ¹³ And Ananias responded, "Lord, I heard about this man from many— how many bad *things* he did to Your saints in Jerusalem. ¹⁴ And here he has authority

- A. Or, lord, as in 10:4; Rev 7:14. B. Or, dumbfounded. C. Or, sound.
D. Or, arose.

from the chief priests to bind all the *ones* calling-upon Your name". ¹⁵ And the Lord said to him, "Go, because this *one* is a chosen instrument^A for Me— that he might carry My name before both Gentiles and kings, and sons of Israel. ¹⁶ For I will show him how-many *things* he must suffer for My name". ¹⁷ And Ananias departed, and entered into the house. And having laid *his* hands on him, he said, "Brother Saul, the Lord has sent me forth— Jesus, the *One* having appeared to you on the road *on* which you were coming— so that you may see-again and be filled with the Holy Spirit". ¹⁸ And immediately *something* like scales^B fell from his eyes. And he saw-again^C, and having arisen, was baptized. ¹⁹ And having taken food, he strengthened.

Saul Begins Proclaiming Christ In Damascus.

He Escapes a Plot To Kill Him

Now he came-to-be with the disciples in Damascus *for* some days. ²⁰ And immediately he was proclaiming Jesus in the synagogues— that this *One* is the Son of God. ²¹ And all the *ones* hearing were astonished, and were saying, "Is not this the *one* having destroyed in Jerusalem the *ones* calling-upon this name? And he had come here

A. Or, vessel, tool. **B.** That is, scales of a fish. Or, 'flakes' of skin. **C.** Or, received sight.

for this— that he might bring them bound to the chief priests!" ²² And Saul was becoming more strong. And he was confounding^A the Jews dwelling in Damascus, proving that this *One* is the Christ. ²³ And when considerable days were being fulfilled, the Jews plotted to kill him. ²⁴ But their plot was known by Saul. And they were even closely-watching the gates both by day and by night so that they might kill him. ²⁵ But his disciples, having taken *him* by night, let him down through the wall, having lowered^B *him* in a large-basket.

Saul Joins The Disciples In Jerusalem.

Due To a Plot To Kill Him, He Is Sent To Tarsus

²⁶ And having arrived in Jerusalem, he was trying to join the disciples. And they all were fearing him, not believing that he was a disciple. ²⁷ But Barnabas, having taken-hold-of *him*, brought him to the apostles and related to them how he saw the Lord on the road, and that^C He spoke to him; and how in Damascus he spoke-boldly in the name of Jesus. ²⁸ And he was with them, going in and going out in Jerusalem, speaking-boldly in the name of the Lord. ²⁹ And he was speaking and debating with the Hellenists, but the *ones* were attempting^D to kill

- A. Or, throwing-into-confusion. B. On this incident, compare 2 Cor 11:32-33. C. Or, and what thing He spoke to him. D. Or, undertaking, taking-in-hand.

him. ³⁰ But the brothers, having learned *it*, brought him down to Caesarea and sent him away to Tarsus.

The Church Enjoys Peace And Growth

³¹ So indeed the church throughout all Judea and Galilee and Samaria was having peace, while being built-up. And it was being multiplied while walking *in* the fear of the Lord and *in* the comfort^A of the Holy Spirit.

Peter Goes Through The Regions Healing And Proclaiming Christ. He Heals Aeneas in Lydda

³² Now it came about that Peter, while going through all *the regions*^B, came down also to the saints dwelling-in Lydda.

³³ And he found there *a* certain man, Aeneas *by name*, who had been paralyzed, lying down on *a* cot for eight years. ³⁴ And Peter said *to* him, “Aeneas, Jesus Christ heals you. Arise and make your bed *for yourself*”. And immediately he arose.

³⁵ And all the *ones* dwelling-in Lydda and Sharon saw him—*who*^C [then] turned to the Lord.

Peter Raises Dorcas From The Dead In Joppa

³⁶ Now in Joppa, there was *a* certain disciple, Tabitha *by name* (which being interpreted^D means “Dorcas”). This

- A. Or, encouragement. B. Or, *districts, places*. C. This word is plural.
D. Or, translated. Dorcas means gazelle.

one was full of good works and acts-of-almsgiving^A which she was doing. ³⁷ And it came about in those days *that* having become sick, she died. And having washed *her*, they laid her in *an* upper-room. ³⁸ Now Lydda being near Joppa, the disciples, having heard that Peter was in it, sent-out two men to him urging, “Do not delay to come to us”. ³⁹ And having arisen, Peter went with them—whom^B, having arrived, they brought up into the upper room. And all the widows stood near him, weeping and showing *him* tunics^C and garments—all-that Dorcas was making while being with them. ⁴⁰ And Peter—having put everyone outside, and having put *down his* knees—prayed. And having turned to the body, he said, “Tabitha, rise-up”. And the *one* opened her eyes! And having seen Peter, she sat up. ⁴¹ And having given her *his* hand, he raised her up. And having called the saints and the widows, he presented her alive. ⁴² And it became known throughout all Joppa, and many put-faith upon the Lord. ⁴³ And it came about *that he* stayed considerable days in Joppa with *a* certain Simon, *a* tanner.

*After a Vision, a Gentile Named Cornelius
Sends Men To Joppa To Get Peter*

10:1 Now *a* certain man in Caesarea, Cornelius by

- A.** That is, charity to the poor. **B.** That is, Peter. **C.** That is, undergarments.

name— *a centurion^A* from *the cohort^B* being called “Italian^C”, ²*a devout one*, and *one fearing God* with all his household, doing many acts-of-almsgiving to the [Jewish] people, and praying to God continually— ³*saw in a vision^D* clearly^E, as-if^F *it were around the ninth^G* hour of the day, *an angel of God having come-in^H* to him, and having said to him, “Cornelius!” ⁴And the *one*— having looked-intently at him, and having become terrified— said, “What is it, sir^I? ” And he said to him, “Your prayers and your acts-of-almsgiving went up for a memorial before God. ⁵And now, send men to Joppa, and send-for a certain Simon who is called Peter. ⁶This *one* is lodging with a certain Simon, a tanner, whose house is beside the sea”. ⁷And when the angel speaking to him departed, having called two of *his* household-servants and a devout soldier from the ones attaching-themselves^J to him, ⁸and having described everything to them, he sent them forth to Joppa.

- A.** That is, commander of 100 soldiers. **B.** That is, battalion of Roman soldiers, one tenth of a legion, and thus about 600 soldiers. **C.** This may mean it was made up of native Italians. Cornelius may have volunteered for this duty in order to come to Israel. **D.** Or, sight. **E.** Or, distinctly, plainly. **F.** That is, as if it were broad daylight inside his house. Some manuscripts simply say ‘about’. **G.** That is, 3 P.M. **H.** That is, come into his house. **I.** Or, lord, as in Rev 7:14. **J.** Or, devoting-themselves to him. That is, not ones merely ‘attached to’ his regiment, but ones attaching-themselves to him personally; friends; fellow God-fearers.

Before They Arrive, Peter Has a Vision To Treat As Clean What God Has Made Clean

⁹ Now *on* the next day, while those *ones were* journeying and drawing-near to the city, Peter went up on the housetop around *the* sixth^A hour to pray. ¹⁰ And he became hungry and was wanting to eat. And while they *were* preparing *it*, a trance came upon him. ¹¹ And he sees the heaven having been opened and *a* certain object like *a* large sheet coming down, being let down *by* four corners on the ground— ¹² in which were all the four-footed-animals and reptiles of the earth, and birds of the heaven. ¹³ And *a* voice came to him, “Having arisen, Peter, slaughter and eat!” ¹⁴ But Peter said, “By no means, Lord, because I never ate anything defiled and unclean”. ¹⁵ And *a* voice again *came* to him for *a second time*, “*The things* which God made-clean^B, don’t **you** be making-defiled^C”. ¹⁶ And *this^D* took place three-times, and immediately the object was taken-up into heaven.

- A. That is, noon. B. Or, declared-clean, treated-as-clean. C. Or, declaring-defiled, treating-as-defiled. Note the change in tense. D. That is, this conversation.

*The Spirit Tells Peter He Has Sent Three Men,
And He Is To Go With Them*

17 Now while Peter was being greatly-perplexed within himself *as to* what the vision which he saw might mean, behold— the men having been sent-forth by Cornelius, having asked-repeatedly *as to* the house of Simon, stood at the gate. **18** And having called, they were inquiring, “Is Simon, the *one* being called Peter, lodging here?” **19** And while Peter *was* pondering about the vision, the Spirit said to him, “Behold— three men *are* seeking you. **20** But^A having arisen, go down and proceed with them not doubting^B at all, because I have sent them forth”. **21** And Peter, having gone down to the men, said, “Behold— I am *the one* whom you are seeking. What *is* the reason for which you *are*-here?” **22** And the *ones* said, “Cornelius— *a* centurion, *a* righteous man, and *one* fearing God, and *one* being attested by the whole nation *of* the Jews— was directed by *a* holy angel to summon you to his house and to listen-to words from you”. **23** Then having invited them in, he gave-*them*-lodging.

- A.** That is, in contrast to what your conscience will tell you. **B.** Or, hesitating, wavering.

Peter Goes To Cornelius. Peter Now Understands That His Vision Pertained To Gentiles

And *on* the next day, having arisen, he went forth with them. And some *of* the brothers from Joppa went with him. ²⁴ And *on* the next day, he entered into Caesarea. And Cornelius was expecting them, having called together his relatives and close friends. ²⁵ And when Peter's entering *the house* came about, Cornelius— having met him, having fallen at *his* feet— paid-homage. ²⁶ But Peter raised him, saying, “Stand up. I myself also am *a man*”. ²⁷ And while conversing-with him, he went in and finds many having come-together. ²⁸ And he said to them, “**You** know how it is unlawful *for a Jewish man to be joining^A or coming-to^B a foreigner. And yet God showed me that I should be calling **no** person defiled or unclean.* ²⁹ Therefore, having been sent-for, I indeed came without-objection. So I ask, *for what reason did you send-for me?*” ³⁰ And Cornelius said, “Four days ago at this hour, I was praying in my house *at the ninth^C hour*, and behold— *a man* stood before me in shining clothing. ³¹ And he says, ‘Cornelius, your prayer was heard,

- A.** Or, associating *with*, keeping-company *with*. **B.** That is, coming to his home. **C.** That is, at my 3 o'clock prayers.

and your acts-of-almsgiving were remembered before God. ³² Therefore send to Joppa, and summon Simon, who is called Peter. This *one* is lodging in *the house of Simon, a tanner, beside the sea'*. ³³ Therefore I sent to you at-once, and **you** did^A well, having come. So now **we** are all here before God to hear all the *things* having been commanded you by the Lord".

Peter Begins Proclaiming The Gospel To Cornelius

³⁴ And Peter, having opened *his* mouth, said, "I understand, in accordance with [God's] truth, that God is not *a* respecter-of-persons, ³⁵ but in every nation, the *one* fearing Him and working righteousness is acceptable^B to Him. ³⁶ As to the message which He sent-forth *to* the sons of Israel announcing-the-good-news-of peace through Jesus Christ, this *One* is Lord of all^C.

³⁷ **You** know the matter^D having taken place throughout all Judea, beginning from Galilee after the baptism which John proclaimed^E,

- A. Or, acted commendably. B. Or, welcome. That is, even non-Jews fearing and obeying the true God are welcome to Him. They do not have to become Jews first, a revolutionary idea to Peter. C. That is, Jews and Gentiles. D. Or, thing. E. Or, proclaimed: how God anointed Him— Jesus from Nazareth— *with*.

³⁸ as to Jesus from Nazareth— how God anointed Him *with the Holy Spirit and with power*; Who went about doing-good and healing all the *ones* being oppressed by the devil, because God was with Him. ³⁹ And we *are* witnesses *of* everything which He did both in the country *of* the Jews and in Jerusalem; Whom indeed they killed, having hung *Him* on a cross. ⁴⁰ God raised this *One* on the third day, and granted *that* He become visible— ⁴¹ not to all the people, but *to* witnesses having been chosen-beforehand by God; *to us*, who ate with and drank with Him after He rose-up from *the dead*. ⁴² And He commanded us to proclaim *to* the people, and to solemnly-warn that this *One* is the *One* having been designated^A by God *as judge of the living and the dead*. ⁴³ All the prophets testify *concerning*^B this *One*, that everyone believing in Him receives forgiveness of sins through His name”.

While Peter Is Speaking, The Spirit Falls On These Gentiles Just Like At Pentecost

⁴⁴ While Peter *was* still speaking these words,

A. Or, ordained, appointed. B. Or, *to* this.

the Holy Spirit fell upon all the *ones* hearing the message. ⁴⁵ And the believers of the circumcision— all-who came with Peter— were astonished that the gift of the Holy Spirit had been poured-out also on the Gentiles! ⁴⁶ For they were hearing them speaking *in* tongues and magnifying God. Then Peter responded, ⁴⁷“No one is able to forbid^A the water *so that* these *may* not be baptized, *is he?*— who received the Holy Spirit as also we *did*. ⁴⁸ And he commanded *that* they be baptized in the name of Jesus Christ. Then they asked him to stay some days.

*Back In Jerusalem, Peter Explains How
God Gave The Identical Gift To The Gentiles*

11:1 Now the apostles and the brothers being throughout Judea heard that the Gentiles also accepted the word of God. ² But when Peter went up to Jerusalem, the *ones* of the circumcision were disputing with him, ³saying that “You went in to men having uncircumcision, and you ate with them”. ⁴ But having begun, Peter was explaining *it to* them in-order, saying, ⁵“I was in the city of Joppa praying. And in a trance, I saw a vision— a

A. Or, withhold.

certain object like *a* large sheet coming down, being let down by four corners from heaven. And it came to me, ⁶ into which having looked-intently, I was observing. And I saw the four-footed-animals of the earth, and the wild-beasts, and the reptiles, and the birds of the heaven. ⁷ And I also heard *a* voice saying to me, 'Having arisen, Peter, slaughter and eat!' ⁸ But I said, 'By no means, Lord, because *a* defiled or unclean *thing* never entered into my mouth'. ⁹ But *a* voice responded for *a* second time from heaven, '*The things* which God made-clean, don't **you** be making-defiled'. ¹⁰ And this took place three times, and everything was pulled-up again into heaven. ¹¹ And behold— three men immediately stood at the house in which we were *staying*, having been sent forth from Caesarea to me. ¹² And the Spirit told me to go-with them, having made no distinction. And these six brothers also went with me. And we entered into the house of the man. ¹³ And he reported to us how he saw the angel having stood in his house, and having said, 'Send-forth to Joppa, and send-for Simon, the *one* being called Peter, ¹⁴ who will speak words to you by which you will be saved— you and all your household'. ¹⁵ And at my beginning to speak, the Holy Spirit fell upon them just as also upon us at *the* beginning. ¹⁶ And I remembered the word of the Lord, how He was saying, 'John baptized with water— but **you** will be baptized with *the* Holy

Spirit!' ¹⁷Therefore if God gave the **identical gift** to them as also to us— [we both] having put faith upon the Lord Jesus Christ— who was I to be able to forbid God?" ¹⁸And having heard these *things*, they were quiet. And they glorified God, saying, "Then God granted the repentance leading-to life to the Gentiles also!"

Many Gentiles Believe In Antioch.

Barnabas And Saul Teach These Christians

¹⁹Now indeed the *ones* having been dispersed because of the affliction having taken place over Stephen went as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews only. ²⁰But there were some of them— Cyprian and Cyrenian men— who, having come to Antioch, were speaking also to the Hellenists^A, announcing-as-good-news the Lord Jesus. ²¹And the hand of the Lord was with them. And a large number, having believed, turned to the Lord. ²²And the word about them was heard in the ears of the church existing in Jerusalem. And they sent out Barnabas to go to Antioch— ²³who, having arrived and having seen the grace of God, rejoiced. And he was encouraging^B everyone to be continuing-in the Lord *with^C purpose^D* of heart,

A. Here, this must mean 'Gentiles' in contrast to 'Jews only' in v 19. **B.** Or, exhorting. **C.** That is, to be continuing... with purpose of heart; or, he was encouraging... with purpose of heart. **D.** Or, resolution.

²⁴because he was *a* good man, and full of *the* Holy Spirit and *of* faith. And *a* considerable crowd was added *to* the Lord. ²⁵And he went forth to Tarsus to search-for Saul. ²⁶And having found *him*, he brought *him* to Antioch. And it came about *for* them that^A *for* *a* whole year *they* were gathered-together^B in the church and taught *a* considerable crowd; and *that* the disciples *were* first called Christians in Antioch.

*Agabus Comes And Predicts A Famine;
Barnabas And Saul Take Relief To Judea*

²⁷And during these days, prophets came down from Jerusalem to Antioch. ²⁸And having stood up, one of them, Agabus *by* name, signified through the Spirit *that* there would-certainly be *a* great famine over the whole world— which took place in-the-time-of Claudius^C. ²⁹And as any *of* the disciples *was* prospering, each *of* them determined to send *money* for *a* ministry *to* the brothers dwelling in Judea— ³⁰which they also did, having sent *it* forth to the elders by *the hand of* Barnabas and Saul.

A. Or, *that for* indeed *a* whole year. B. That is, brought together for a joint ministry. Or, brought-in by. Or, *the* *disciples* *were* gathered-together in the church, and *Barnabas and Saul* taught. C. He was Roman emperor in A.D. 41-54.

During This Time,

King Herod Kills The Apostle James And Imprisons Peter

12:1 And about that time, Herod^A the king put hands on some of the *ones* from the church to mistreat *them*. ²And he killed James^B, the brother of John, *with a sword*. ³And having seen that it was pleasing to the Jews, he proceeded to arrest Peter also (now the days of the *Feast of Unleavened-Bread* were *taking place*)— ⁴whom indeed having seized, he put into prison, having handed *him* over to four squads^C of soldiers to guard him, intending to bring him up to the people after the Passover [Feast]. ⁵So indeed Peter was being kept in the prison. And prayer was fervently being made by the church to God for him.

An Angel Releases Peter

6 And when Herod was about to bring him forth, *on* that night Peter was sleeping between two soldiers, having been bound *with* two chains. And guards in front of the door were keeping-watch-over the prison. ⁷And behold— *an angel of the Lord* stood

A. That is, Herod Agrippa I, the last king of Israel. His death, mentioned in verse 23, occurred in A.D. 44. **B.** That is, the apostle James. **C.** Or, quaternians. That is, four four-man squads working three-hour watches overnight, two men inside chained to the prisoner and two outside at the door. This was the Roman custom.

near, and light^A shined in the cell. And having struck the side of Peter, he woke him, saying, "Arise quickly". And his chains fell off of *his* hands. ⁸ And the angel said to him, "Gird-yourself^B and tie-on your sandals". And he did so. And he says to him, "Put-on your cloak and be following me". ⁹ And having gone forth, he was following. And he did not know that the *thing* taking place by-means-of the angel was real, but he was thinking *that he was* seeing *a* vision. ¹⁰ And having gone through *a* first guard-post^C and *a* second, they came to the iron gate leading into the city, which by-itself was opened *for* them. And having gone out, they went ahead one lane^D, and immediately the angel departed from him.

*Peter Goes To The House of The Mother of John Mark,
Where They Were Praying*

¹¹ And Peter, having become within^E himself, said, "Now I know truly that the Lord sent-out His angel and rescued me from *the hand of* Herod, and *from* all the expectation *of* the people *of* the Jews".

- A.** Or, *a* light. **B.** That is, put on your belt, which was worn over the tunic (undergarment) and under the cloak. **C.** Or, prison-ward. **D.** Or, alley. **E.** That is, having collected himself and seen that it was real.

¹²And having become-aware^A, he went to the house of Mary, the mother of John (the *one* being called Mark), where there were many assembled-together and praying. ¹³And he having knocked-on the door of the gate, a servant-girl went to *it* to answer—Rhoda by name. ¹⁴And having recognized the voice of Peter, because of *her* joy she did not open the gate, but having run in, she reported *that* Peter was standing in front of the gate. ¹⁵But the *ones* said to her, “You are mad^B”. But the *one* was insisting *that it was* holding so. But the *ones* were saying, “It is his angel”. ¹⁶But Peter was continuing-on knocking. And having opened, they saw him and were astonished. ¹⁷And having motioned to them *with his* hand to be silent, he related to them how the Lord led him out of the prison. And he said, “Report these *things* to James^C and the brothers”. And having gone out, he proceeded to another place.

*When Peter Can't Be Found,
The Guards Are Executed. Herod Dies In Caesarea*

¹⁸Now having become day, there was no small disturbance^D among the soldiers *as to* what then

- A. That is, of where he was. B. Or, out-of-your-mind. C. That is, the brother of the Lord, and leader of the Jerusalem church. D. Or, commotion.

became *of* Peter. ¹⁹ And Herod, having searched-for him and not having found *him*, having examined the guards, ordered *that they* be led^A away. And having gone down from Judea to Caesarea, he was spending-time *there*. ²⁰ Now he was being very-angry *with the* Tyrians and Sidonians. And they were coming to him with-one-accord. And having won-over^B Blastus, the *one* over the bedroom^C of the king, they were asking-*for* peace, because of their country being provided-for^D from the royal *land*. ²¹ And *on an* appointed day, Herod— having put on *the* royal clothing, and having sat on the judgment-seat— was giving-a-public-address to them. ²² And the public-assembly was calling-out, “*The voice of a god and not of a man!*” ²³ And at once *an* angel of the Lord struck him because he did not give the glory to God. And having become eaten-by-worms, he expired^E.

- A.** That is, to execution, the Roman custom. **B.** Or, persuaded, convinced. **C.** That is, the chamberlain, a trusted attendant. **D.** Or, providing-*for itself*. In either case, the port cities of Tyre and Sidon, which were not part of Herod’s kingdom, were economically dependent on his land, and so sought peace with him. **E.** Josephus, who also speaks of this, adds that Herod died five days later.

*Barnabas And Saul Return To Antioch From Judea,
With John Mark*

24 But the word of God was growing and being multiplied.
25 And Barnabas and Saul returned, having fulfilled the ministry to Jerusalem, having taken along John^A with them (the one having been called Mark).

*While Teaching In Antioch, The Spirit Sends Saul And
Barnabas On a Missionary Journey*

13:1 Now there were prophets and teachers at Antioch in^B the church existing *there*— Barnabas and Simeon (the one being called Niger^C) and Lucius the Cyrenian, and Manaen (one brought-up-with^D Herod the tetrarch) and Saul. **2** And while they *were* ministering^E to^F the Lord and fasting, the Holy Spirit said, “Separate now Barnabas and Saul *for* Me, for the work which I have called them to”. **3** Then, having fasted and prayed and laid *their* hands on them, they sent^G *them* away.

*On Cyprus, Bar-Jesus The Magician Is Blinded,
Sergius Paulus The Proconsul Believes*

4 So indeed, having been sent-out by the Holy Spirit, **they** went down to Seleucia, and from there sailed-away to

- A.** John-Mark is the cousin of Barnabas, Col 4:10. **B.** Or, throughout. **C.** This is a Latin name, meaning ‘black’. **D.** Or, a childhood-companion of. **E.** Or, rendering-priestly-service. **F.** That is, praying or worshiping. Or, for. That is, teaching or prophesying. **G.** Or, let *them* go.

Cyprus. ⁵ And having come-to-be in Salamis, they were proclaiming the word *of* God in the synagogues *of* the Jews. And they also were having John *as an* assistant^A. ⁶ And having gone through the whole island as far as Paphos, they found *a* certain man *who was a* magician, *a* Jewish false-prophet *for whom the name was Bar-Jesus*^B— ⁷ who was with the proconsul^C, Sergius Paulus, *an* intelligent man. This *one*, having summoned Barnabas and Saul, sought to hear the word *of* God. ⁸ But the magician Elymas^D (for so his name is translated) was opposing them, seeking to turn away the proconsul from the faith. ⁹ But Saul (*the one also called Paul*), having been filled *with the* Holy Spirit, having looked-intently at him, ¹⁰ said “O son *of the* devil full *of* all deceit and all villainy^E, enemy *of* all righteousness, will you not cease perverting^F the straight ways *of the* Lord? ¹¹ And now, behold— *the hand of the* Lord *is* upon you and you shall be blind, not seeing the sun for *a time*”. And at-once mistiness and darkness fell upon him. And going around, he was seeking *ones-leading-by-the-hand*^G. ¹² Then the proconsul, having seen the *thing* having taken place, believed, being astounded at the teaching *of* the Lord.

- A.** Or, helper. **B.** Or, Bar-Joshua. Bar means ‘son of’. **C.** That is, the Roman governor of the province. **D.** This is not a translation of Bar-Jesus, nor it is a Greek word otherwise known to us. Luke’s intent is currently unclear to us. **E.** Or, fraud. **F.** Or, making-crooked. **G.** Or, hand-leaders, guides.

In Perga John Mark Leaves.

Paul And Barnabas Go On To Pisidian Antioch

¹³ And having put-to-sea from Paphos, the *ones* around^A Paul came to Perga of Pamphylia. But John, having departed^B from them, returned to Jerusalem. ¹⁴ But **they**, having gone through^C from Perga, arrived at Pisidian Antioch. And having entered into the synagogue *on* the day *of* the Sabbath, they sat-down. ¹⁵ And after the reading *of* the Law and the Prophets, the synagogue-officials sent forth *a message* to them, saying, “Men, brothers, if there is any word of exhortation^D among you for the people, speak”.

Paul Proclaims That John Announced The Coming of The Davidic Savior, Jesus

¹⁶ And Paul, having stood up, and having motioned *with his* hand, said “Men, Israelites, and the *ones* fearing God: listen. ¹⁷ The God *of* this people Israel chose our fathers. And He lifted-up the people during the stay in *the land of* Egypt, and with *an* uplifted arm led them out of it. ¹⁸ And *for* about a

- A. That is, around Paul as their leader. B. Or, gone-away, left, withdrawn. Or more strongly (based on one's understanding of this event), abandoned, deserted. Compare 15:38. C. That is, gone through the Taurus mountain range. D. Or, encouragement.

forty year period He put-up-with^A them in the wilderness. ¹⁹ And having brought-down seven^B nations in *the land of Canaan*, He gave *them* their land as-an-inheritance ²⁰ about^C *in* [a total of] four-hundred and fifty years. And after these *things* He gave *them* judges until Samuel the prophet. ²¹ And from there they asked-for a king. And God gave them Saul— *the son of Kish*, a man from *the tribe of Benjamin*— for forty years. ²² And having removed him, He raised-up David for them for a king— *concerning* whom also having testified, He said, ‘I found David the *son of Jesse*, a man in-accordance-with^D My heart, who will do all My desires’. ²³ From the seed of **this one**, in accordance with *the promise*, God brought a Savior for^E Israel, Jesus— ²⁴ John having publicly-proclaimed a baptism of repentance for all the people of Israel before *the presence of His coming*. ²⁵ And as John was completing *his* course, he was saying, ‘What do you suppose that I am? I am not *the One*. But

- A.** Some manuscripts say ‘carried’, meaning ‘cared-for’, as in the Hebrew of Deut 1:31, where this same variation occurs in the Greek manuscripts. **B.** See Deut 7:1. **C.** That is, about 450 years after they left the land for Egypt. Some manuscripts instead have this phrase in the next sentence, He gave them judges *for* about 450 years. **D.** Or, in-harmony-with. **E.** Or, *to*.

behold— He is coming after me, *of Whom I am not worthy to untie the sandal of His feet’.*

Fulfilling The Scriptures,

The Rulers Killed Jesus And God Raised Him Up

26 “Men, brothers, sons *of the* family of Abraham, and the *ones* among you fearing God: the message *of* this salvation was sent-out **to us.** **27** For the *ones* dwelling in Jerusalem and their rulers, not having known this *One* and the voices *of* the prophets being read every Sabbath— having condemned *Him*, fulfilled *them.* **28** And having found no charge *worthy of* death, they asked Pilate *that He be executed.* **29** And when they fulfilled all the *things* having been written about Him, having taken *Him* down from the cross, they laid *Him* in a tomb. **30** But God raised Him from *the* dead— **31** Who appeared for many days *to the ones* having come up with Him from Galilee to Jerusalem, who now are His witnesses to the people. **32** And **we** are announcing-as-good-news-to you the promise having been made to the fathers— **33** that God has fulfilled **this promise** for us their

children, having raised-up^A Jesus, as it has also been written in the second Psalm: ‘**You** are My Son. Today I have fathered You’ [Ps 2:7]. ³⁴ And that^B He raised Him up from *the* dead *as One* no longer going to return to decay, He has spoken in this manner [in Isa 55:3]: that ‘I will give You the holy, trustworthy^C *things of* ^D David’. ³⁵ Therefore^E also in another *place* it says, ‘You will not give^F Your holy *One* to see^G decay’ [Ps 16:10]. ³⁶ For David, having served the purpose^H of God *in his* own generation, fell asleep and was put-with^I his fathers, and saw decay. ³⁷ But He Whom God raised did not see decay.

*Forgiveness Is Now Being Proclaimed To You.
Don't Be Scoffers*

³⁸ “Therefore let it be known to you, men, brothers, that through this *One* forgiveness of sins is being proclaimed to you. And from all

- A.** That is, brought to Israel, as this word is used in 3:22; or, raised from the dead, as this word is used next in v 34. **B.** That is, And as to the fact that. **C.** Or, faithful, sure, dependable. **D.** That is, promised to. **E.** If Messiah permanently fulfills what was promised to David, He cannot decay in the grave as David did. This is why Ps 16 says He will not see decay. **F.** That is, permit. **G.** That is, experience. **H.** Or, plan. **I.** Or, added-to.

things from which you could not be declared-righteous by the Law of Moses—³⁹ by^A this One everyone believing is declared-righteous.

40 Therefore be watching-out *that the thing* having been spoken in the Prophets [in Hab 1:5] may not come upon *you*: **41** ‘Look, scoffers, and marvel and perish. Because I am working *a* work in your days, *a* work which you will never believe if someone tells you in detail’ ”.

At The Next Sabbath Meeting,

The Jews Contradict Paul. He Turns To The Gentiles

42 And while they were going out, they were begging *that* these words *might* be spoken to them on the next Sabbath. **43** And the gathering^B having been released^C, many of the Jews and of the worshiping proselytes followed Paul and Barnabas— who, speaking to them, were persuading them to continue-in the grace of God. **44** Now on the coming Sabbath, almost the whole city was gathered together to hear the word of the Lord. **45** But the Jews, having seen the crowds, were filled with

- A.** That is, by means of this One, in contrast with ‘not... by the Law’. Or, in, so that it says ‘Moses— everyone believing in this One is declared-righteous’. **B.** Or, synagogue, congregation, meeting. **C.** Or, dismissed.

jealousy. And they were contradicting^A the *things* being spoken by Paul, blaspheming.⁴⁶ And Paul and Barnabas, having spoken-boldly, said, “It was necessary *that* the word of God be spoken **to you** first. Since you are rejecting it and judging yourselves not worthy of eternal life, behold— we are turning to the Gentiles.⁴⁷ For thus the Lord has commanded us [in Isa 49:6]: ‘I have placed you for^B *a light to the* Gentiles, *that you may be a light* for salvation as far as *the last place of the earth*’”.⁴⁸ And the Gentiles, having heard *it*, were rejoicing and glorifying the word of the Lord. And all who had been appointed^C to eternal life believed.

The Jews Drive Paul And Barnabas Out of Their Districts

⁴⁹ And the word of the Lord was being carried^D through the whole region^E.⁵⁰ But the Jews incited the prominent worshiping women and the leading *men of* the city, and aroused *a* persecution against Paul and Barnabas, and drove them out from their

A. Or, speaking against. B. That is, to be a light. C. Or, assigned, arrayed, arranged. That is, predestined by God to believe; or, providentially arranged for eternal life that day as ripe fruit ready for harvest. D. Or, spread. E. That is, the region of Phrygia, in which Pisidian Antioch (v 14) was located. This region is in the Roman province of Galatia.

districts. ⁵¹ But the *ones*, having shaken-out the dust *from their feet* against them, went to Iconium. ⁵² And the disciples were being filled *with* joy and *with the* Holy Spirit.

*In Iconium, Paul And Barnabas Again Proclaim,
And Then Flee a Plot To Kill Them*

14:1 Now it came about in Iconium *that* according to the same *plan*, they entered into the synagogue *of* the Jews and spoke in this manner, so that *a* large number *of* both Jews and Greeks believed. ² But the Jews having disobeyed^A aroused and embittered^B the souls *of* the Gentiles against the brothers. ³ So indeed they spent *a* considerable time speaking-boldly for the Lord, *Who was* testifying to the word *of* His grace, granting^C *that* signs and wonders be taking place by their hands. ⁴ And the multitude *of* the city was divided— indeed some were with the Jews; and others with the apostles. ⁵ But when *an* attempt^D came about *by* both the Gentiles and Jews together with their rulers to mistreat and to stone them, ⁶ having become-aware, they fled^E to the cities *of* Lycaonia^F— Lystra and Derbe, and the

A. Or, refused-to-believe. B. Lit, made-evil. C. This explains how the Lord was testifying. D. Or, impulse, onset, start. E. Or, fled-for-refuge. F. This is the district. Lystra and Derbe are cities in this district, which is still in the Roman province of Galatia.

surrounding-region. ⁷ And there they were announcing-the-good-news.

In Lystra, Paul Heals a Man And Is Declared a God, Then Is Stoned

⁸ And in Lystra, a certain man powerless in the feet was sitting— a lame *one* from his mother's womb, who never walked. ⁹ This *one* heard Paul speaking— who, having looked-intently at him, and having seen that he had faith that he might be restored, ¹⁰ said with a loud voice, "Stand up straight on your feet". And he leaped and was walking. ¹¹ And the crowds, having seen what Paul did, raised their voice, saying in Lycaonian, "The gods came down to us, having become-like men!" ¹² And they were calling Barnabas "Zeus^A", and Paul "Hermes^B", since he was the *one* leading the speaking. ¹³ And the priest of the temple of Zeus being before^C the city, having brought bulls and garlands to the gates, was intending to offer-sacrifice with the crowds. ¹⁴ But the apostles, Barnabas and Paul— having heard-of it, having torn their garments— leaped-out into the crowd, crying-out

- A. This is the Greek name of the chief god, the god of the sky, known as Jupiter to the Romans. B. This is the son of Zeus, the messenger of the gods, known as Mercury to the Romans. Thus Paul is seen as the spokesman for Barnabas. C. The temple was on the road before one entered the city.

¹⁵ and saying, “Men, why are you doing these *things*? **We** also are men of-like-nature *to* you, announcing-the-good-news to turn you from these worthless^A *things* to the living God, Who made the heaven and the earth and the sea and all the *things* in them, ¹⁶ Who allowed all the nations to be going their ways in the generations having gone-by. ¹⁷ And yet He did not leave Himself without-witness^B: doing-good, giving you rains from heaven and fruitful^C seasons, filling your hearts *with* food and gladness”. ¹⁸ And saying these *things*, with-difficulty they restrained^D the crowds, *that they might* not offer-sacrifice to them. ¹⁹ But Jews came-over from Antioch and Iconium. And having won-over^E the crowds, and having stoned Paul, they were dragging *him* outside of the city, thinking^F *that* he was dead^G. ²⁰ But the disciples having surrounded him— having stood-up, he entered into the city.

*In Derbe They Make Disciples,
Then Return Home, Strengthening The Churches*

And on the next day he went forth with Barnabas to Derbe. ²¹ And having announced-the-good-news-to that city, and having made many disciples, they returned to

- A. Or, futile, pointless. B. God's works bear testimony to Him. C. Or, fruitbearing. D. Or, brought-to-rest. E. Or, persuaded, convinced. F. Or, supposing. G. Or, had died.

Lystra and to Iconium and to Antioch, ²² strengthening the souls *of* the disciples, encouraging^A them to continue-in^B the faith, and that “It-is-necessary that we enter into the kingdom of God through many afflictions”.

²³ And having appointed elders *for* them in each church, having prayed with fastings, they commended^H them *to* the Lord in Whom they had believed. ²⁴ And having gone through Pisidia, they came to Pamphylia. ²⁵ And having spoken the word in Perga, they went down to Attalia.

²⁶ And from there they sailed-away to Antioch— from where they had been handed-over *to* the grace of God for the work which they completed. ²⁷ And having arrived, and having gathered together the church, they were reporting all that God did with them, and that He opened *a* door *of* faith *to* the Gentiles.

A Controversy Erupts: Do Gentile Christians Have To Follow Jewish Laws To Be Saved?

²⁸ Now they were spending not *a* little time^D with the disciples. **15:1** And certain *ones* having come down from

A. Or, exhorting. **B.** Or, remain-in, be-true-to. **C.** Or, entrusted. **D.** That is, a long time. Some think this is when Galatians was written (or, in 18:5 or 19:10 or 20:3) to the churches just founded in 13:14-14:23 (the South-Galatia theory). Others think it was written in Acts 18:5 or 19:10 or 20:3 to the unnamed churches visited in 16:6 or 18:23 (the North-Galatia theory).

Judea were teaching the brothers that “Unless you are circumcised *by the custom of Moses, you cannot be saved*”.² And no small dispute and debate *by Paul and Barnabas with them having taken place, they^A appointed^B* Paul and Barnabas and some others of them to go up to the apostles and elders in Jerusalem concerning this issue.³ So indeed the *ones*, having been sent-forward by the church, were going through both Phoenicia and Samaria describing-in-detail the conversion^C of the Gentiles. And they were producing great joy *in all the brothers*.⁴ And having arrived in Jerusalem, they were welcomed by the church and the apostles and the elders. And they reported all-that God did with them.⁵ But some *of the ones* from the sect of the Pharisees having believed^D stood-up-out-of *the assembly*, saying that “It-is-necessary to circumcise them and to command *them* to keep the Law of Moses”.

*Peter Says That Both Jews And Gentiles Are Saved
By Grace And Faith, Not By The Law*

⁶ And the apostles and the elders were gathered together to see about this matter.⁷ And much debate having taken place, Peter, having stood up, said to them, “Men, brothers, **you** know that from *the old^E* days God made-

- A. That is, the brothers in Antioch, v 1.
- B. Or, assigned.
- C. Or, turning.
- D. That is, some believers who were formerly Pharisees.
- E. That is, the days of Acts 10, now some ten years in the past.

a-choice among you *that* by my mouth the Gentiles *should* hear the message *of* the good-news and believe. ⁸ And God, the heart-knower, testified^A— having given the Holy Spirit *to* them, just as also *to* us. ⁹ And He made no distinction between both us and them, having cleansed their hearts *by* faith. ¹⁰ Therefore^B why are you now testing God *by* laying *a* yoke on the neck *of* the disciples which neither our fathers nor **we** were able to bear? ¹¹ Rather, we believe *that* **we** are saved through the grace *of* the Lord Jesus in accordance with the way those also *are saved*".

*James Quotes The Prophets To Show
That It Is God's Plan To Save The Gentiles*

¹² And the whole assembly was silent. And they were listening-to Barnabas and Paul describing all the signs and wonders that God did through them among the Gentiles. ¹³ And after they *were* silent, James responded, saying, "Men, brothers, listen-to me. ¹⁴ Simeon^C described how God first visited to take *a* people *for* His name from the Gentiles. ¹⁵ And the words *of* the prophets agree *with*

A. That is, testified that Cornelius was truly and fully saved. **B.** The believers in Antioch are a continuation of what God started to do back in Acts 10. These former Pharisees are rejecting the testimony God gave in Acts 10, and seeking to lay on these Gentiles things they themselves could not keep. **C.** That is, Peter, v 7. This is the Aramaic form of 'Simon'.

this, just as it has been written [in Amos 9:11-12]: ¹⁶'After these *things* I will return and I will rebuild the fallen tent of David. And I will rebuild its *things* having been torn-down. And I will restore it ¹⁷ so that the rest of mankind may seek-out the Lord— even all the Gentiles upon whom My name has been called-upon them^A', says the Lord doing these *things* ¹⁸ known from the past age. ¹⁹Therefore I judge that we not be troubling the *ones* from the Gentiles turning to God, ²⁰but that we write to them that they should be abstaining from the contaminated^B *things* of idols, and sexual-immorality, and the strangled^C *thing*, and blood. ²¹For from ancient generations, Moses has the *ones* proclaiming him in each city— being read in the synagogues every Sabbath".

*A Letter Is Sent To Clear Up The Issue
And Encourage The Gentile Believers*

²²Then it seemed good to the apostles and the elders, along with the whole church, that having chosen men from-among them they should send them to Antioch

- A. That is, upon whom God has placed His name. B. Or, polluted, defiled. That is, the foods (v 29) contaminated by their association with idol-worship. C. That is, meat from strangled animals, because the blood remained in it, violating a command that goes back to Noah's time, Gen 9:4.

with Paul and Barnabas— Judas (the *one* being called Barsabbas) and Silas, leading men among the brothers,
²³ having written by their hand:

“The apostles and the elders, *your* brothers, *to* the brothers from *the* Gentiles throughout Antioch and Syria and Cilicia: Greetings. ²⁴ Because we heard that some having gone out from us disturbed you *with* words, unsettling your souls— *to* whom we did not give-orders— ²⁵ it seemed *good to* us, having become of-one-accord, having chosen men, *that we should send them* to you with our beloved Barnabas and Paul— ²⁶ men^A having handed-over their lives for the name *of* our Lord Jesus Christ. ²⁷ Therefore we have sent-forth Judas and Silas; they also *will be* declaring the same *things* by *spoken* word. ²⁸ For it seemed *good to* the Holy Spirit and *to us* to be laying-on you no greater burden except these essentials^B: ²⁹ *that you be abstaining from* foods-sacrificed-to-idols, and blood, and strangled *things*, and sexual immorality; keeping yourselves from which *things*, you will do well. Farewell”.

³⁰ So indeed the *ones*, having been sent-away, went down to Antioch. And having gathered together the multitude, they delivered the letter. ³¹ And having read

A. This refers specifically to Barnabas and Paul. B. Or, necessities.

it, they rejoiced over the encouragement. ³² Both Judas and Silas, also themselves being prophets, encouraged and strengthened the brothers with *a long^A* message.

³³ And having done time *there*, they were sent-away with *greetings of peace* from the brothers to the *ones* having sent them out. ³⁴ ^B

Paul And Barnabas Plan a Second Missionary Journey From Antioch, But Split Over John Mark

³⁵ Now Paul and Barnabas were spending-time in Antioch, teaching and announcing-as-good-news the word *of* the Lord, along with many others also. ³⁶ And after some days, Paul said to Barnabas, “Having returned, let us now visit the brothers in every city in which we proclaimed the word *of* the Lord *to see how they are having^C things*”. ³⁷ And Barnabas was wanting to also take along John with *them*, the *one* being called Mark. ³⁸ But Paul was considering-*it-fitting that they* not be taking-along-with *them* this *one* having withdrawn^D from them since Pamphylia, and not having gone with them

- A.** Or, *a great message*. That is, long in duration; or great in quality. If Luke is referring to multiple occasions rather than one speaking event, then this means ‘much speaking’, as in 20:2. **B.** Some manuscripts add here, *But it seemed good to Silas to remain there. Note v 40.* **C.** That is, how things are going. **D.** Or, more strongly (based on one’s understanding of this event), abandoned, deserted. This word is not related to ‘departed’ in 13:13.

to the work. ³⁹ And *a* disagreement took-place, so that they were separated from one another. And Barnabas, having taken along Mark, sailed-off to Cyprus^A.

Paul And Silas Revisit The Churches From Paul's First Journey. Timothy Joins Them

⁴⁰ And Paul, having chosen^B Silas^C, went forth, having been handed-over to the grace of the Lord by the brothers. ⁴¹ And he was going^D through Syria and Cilicia, strengthening the churches. **16:1** And he came also to Derbe and to Lystra. And behold, *a* certain disciple was there— Timothy by name, *the son of a* believing Jewish woman^E, but *of a* Greek father— ² who was being attested by the brothers in Lystra and Iconium. ³ Paul wanted this *one* to go forth with him. And having taken *him*, he circumcised him because of the Jews being in those places, for they all knew that his father was *a* Greek. ⁴ And as they were proceeding through the cities, they were delivering^F to them the decrees^G to be keeping^H

- A.** Barnabas and Mark return to the cities they had visited with Paul in chapter 13. Cyprus is the native country of Barnabas, 4:36. Paul and Silas visit the churches he and Barnabas had founded. **B.** Or, selected, called-upon. **C.** He is called Silvanus in 1 Thes 1:1. **D.** This time, Paul goes by land. **E.** Her name was Eunice, 2 Tim 1:5. **F.** Or, passing-on, handing-down. **G.** Or, decisions, commands. **H.** Or, *that they should* be keeping the decrees.

having been determined^A by the apostles and elders in Jerusalem. ⁵ So indeed the churches were being made-firm *in* the faith and were abounding *in* number daily.

Paul Sees a Vision of a Macedonian Asking For His Help, And Makes Plans To Go

⁶ And they went through the Phrygian^B and Galatian region, having been forbidden^C by the Holy Spirit to speak the word in Asia. ⁷ And having come opposite Mysia, they were trying to proceed into Bithynia and the Spirit of^D Jesus did not allow them. ⁸ And having passed-by^E Mysia, they came down to Troas. ⁹ And a vision appeared to Paul during the night— a certain Macedonian man^F was standing and appealing-to him, and saying, “Having crossed to Macedonia, help us”. ¹⁰ And when he saw the vision, immediately we^G sought to go forth to Macedonia, concluding that God had called us to announce-the-good-news-to them.

In Philippi, Paul Meets Lydia And She Becomes a Believer

¹¹ And having put-to-sea from Troas, we ran-a-straight-course to Samothrace, and *on* the following day to

- A. Or, decided. B. Or, Phrygia and *the* Galatian region (meaning North Galatia). See 14:28. C. Or, prevented... from speaking. D. That is, given by. E. That is, in terms of ministry. F. Some think this was Luke, who joins Paul in v 10. G. This is the first time Luke includes himself in Paul's group.

Neapolis. ¹² And from there we went to Philippi, which is a city of the first^A district of Macedonia, a colony^B. And we were spending some days in this city. ¹³ And on the day of the Sabbath, we went outside the gate beside a river where we were supposing that there was a place of prayer^C. And having sat-down, we were speaking to the women having come together. ¹⁴ And a certain woman worshiping God— Lydia by name, a purple-fabric-dealer from the city of Thyatira— was listening, whose heart the Lord opened to pay-attention-to the things being spoken by Paul. ¹⁵ And when she and her household were baptized, she urged us, saying, “If you have judged me to be a believer^D in the Lord, then having entered into my house, be staying with me”. And she prevailed-upon us.

*Paul Casts a Demon Out of
a Fortune-Telling Servant-Girl*

¹⁶ And it came about while we were going to the place of prayer that a certain servant-girl having a soothsaying^E spirit met us, who was bringing-about a large profit to her masters telling-

- A. Or, a leading city of the district. B. That is, a Roman colony, with its special privileges. C. There were apparently not enough Jews in this Roman colony to have a synagogue (ten men were required). D. Or, faithful to, trustworthy in. E. Or, divination.

fortunes. ¹⁷ This *one*, while closely-following Paul and us^A, was crying-out, saying, “These men are slaves of the Most-High God^B, who are proclaiming to you *a way*^C of salvation”. ¹⁸ And she was doing this for many days. And Paul, having been greatly-annoyed, and having turned to the spirit, said, “I command you in *the name of* Jesus Christ to depart from her!” And it went out at the very hour.

The Girl's Masters Have Paul And Silas Beaten And Imprisoned

¹⁹ And her masters, having seen that their hope of profit went-out, having taken-hold-of Paul and Silas, dragged *them* into the marketplace^D before the rulers. ²⁰ And having brought them to the magistrates^E, they said, “These men are throwing our city into confusion, being Jews. ²¹ And they are proclaiming customs which it is not lawful for us to be accepting nor to be doing, being Romans”. ²² And the crowd rose up together against them. And the

- A. This is the last time Luke includes himself with Paul until 20:5, again in Philippi. B. Or, god. She may mean the highest of the gods she worships; or, the true God. C. Or, *the way*. The hearers probably understood her to mean *a way*, not the only way. D. That is, the public square where the rulers and courts were also found. E. That is, the two Roman governors of the colony.

magistrates, having torn-off their^A garments, were giving-orders to beat *them* with rods^B. ²³ And having laid many blows on them, they threw *them* into prison, having commanded the jailer to keep them securely— ²⁴ who, having received such a command, threw them into the inner prison and secured their feet to the wood^C.

*After an Earthquake Opens The Jail,
The Jailer Believes And Is Baptized*

²⁵ And about midnight Paul and Silas were singing-praise-to God while praying. And the prisoners were listening-to^D them. ²⁶ And suddenly a great earthquake took place, so that the foundations of the jailhouse were shaken. And at-once all the doors were opened, and the bonds^E of everyone were unfastened^F. ²⁷ And the jailer— having become awokened, and having seen the doors of the prison having been opened, having drawn his sword— was about to kill himself, supposing that the prisoners had escaped. ²⁸ But Paul called-out with a loud voice, saying, “Do no harm to yourself, for we are all

- A. That is, those of Paul and Silas. B. This was a Roman method of punishment, carried out by the officers in v 35. C. That is, the beam, log, or post, with chains. Or, in the stocks. D. Or, overhearing. E. Or, bindings, fetters, chains. F. Or, loosened, let go.

here".²⁹ And having asked-for lights, he rushed-in. And having become trembling, he fell before Paul and Silas.³⁰ And having brought them outside, he said, "Sirs, what must I do in order that I may be saved?"³¹ And the *ones* said, "Put faith upon the Lord Jesus and you will be saved— you and your household".³² And they spoke the word of the Lord to him, along with all the *ones* in his house.³³ And having taken them at that hour of the night, he washed off *their* wounds. And he was baptized at-once— he and all his *household*.³⁴ And having led them up to *his* house, he set *a* table before *them* and rejoiced-greatly— having believed *in* God with-*his*-whole-household.

The Magistrates Release Paul And Silas After Learning They Are Roman Citizens

³⁵ And having become day, the magistrates sent forth *their* officers^A, saying, "Release those men".³⁶ And the jailer reported these words to Paul, that "The magistrates have sent forth in order that you may be released. Now therefore having come out, proceed in peace".³⁷ But Paul said to them, "Having beaten us *in* public— uncondemned^B men being

A. Or, lictors, rod-bearers. B. That is, by a proper trial. It was illegal to do this to a Roman citizen.

Romans^A— they threw *us* into prison. And now they are throwing us out secretly? No indeed! But having come themselves, let them lead us out!” ³⁸ And the officers reported these words to the magistrates. And having heard that they were Romans, they became afraid. ³⁹ And having come, they appealed to them. And having led *them* out, they were asking *them* to depart from the city. ⁴⁰ And having gone forth from the prison, they went-in^B to Lydia. And having seen the brothers^C, they encouraged *them*, and went forth.

*In Thessalonica Paul Reasons From The Scriptures
That The Christ Had To Suffer*

17:1 Now having traveled-through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² And in accordance with the *thing* having become-a-custom with Paul, he went-in to them. And on three Sabbaths he reasoned with them from the Scriptures, ³ opening *them*, and putting-before *them* that the Christ had-to suffer and rise-up from the dead, and that “This One is the Christ—the Jesus Whom I am proclaiming to you”. ⁴ And some of them were

- A.** That is, Roman citizens. **B.** That is, went into her house. **C.** That is, fellow-believers, including Lydia.

persuaded and were allotted-to^A Paul and Silas— both *a* large number *of* the worshiping Greeks, and not *a* few *of the* leading women. ⁵ But the Jews— having become-jealous, and having taking along some evil men *from* the marketplace, and having formed-a-crowd— were throwing the city into-a-commotion. And having suddenly-come-upon the house *of* Jason, they were seeking them^B to bring *them* forth to the public-assembly. ⁶ But not having found them, they were dragging Jason and some brothers before the city-authorities^C, shouting that “The *ones* having upset the world— these *ones* are also present here, ⁷ whom Jason has received^D. And these *ones* all are acting contrary to the decrees *of* Caesar, saying *that* Jesus is another **king**”. ⁸ And they stirred-up the crowd and the city-authorities hearing these *things*. ⁹ And having received the bond^E from Jason and the others, they released them.

- A.** Or, assigned-to, attached-to. That is, by God. Related to the concept of ‘lots’ in 1 Pet 5:3. **B.** That is, Paul and Silas. **C.** Or, politarchs. This is the title for the five or six member city council in Thessalonica. **D.** That is, received as guests. **E.** Or, the sufficient-amount-of *money*. The city authorities got a pledge from Jason that he would sent away Paul and Silas, and took a large enough bond to ensure he did so. Because of this quick and effective expulsion, whereby Paul was ‘orphaned’ (1 Thes 2:17) from them, we have Paul’s two letters to the Thessalonians.

In Berea,

The People Examine The Scriptures With Paul And Silas

¹⁰ And the brothers immediately sent-away both Paul and Silas during *the* night to Berea— who, having arrived, were going into the synagogue *of* the Jews. ¹¹ Now these ones were more-noble^A than the ones in Thessalonica— who^B received the word with all eagerness, examining the Scriptures daily *to see* if these *things* might hold so.

¹² So indeed many of them believed— and not *a few of* the prominent Greek women and men. ¹³ But when the Jews from Thessalonica came-to-know that the word *of* God was proclaimed by Paul in Berea also, they came there also, shaking^C and stirring-up the crowds. ¹⁴ And at that time the brothers immediately sent Paul away, *that he might go as-far-as to the sea.* And both Silas and Timothy remained there.

In Athens,

Paul Reasons With The Philosophers In The Marketplace

¹⁵ Now the ones conducting Paul brought *him* as far as Athens. And having received *a* command for Silas and Timothy that they should come to him as soon as *they could*, they were going away [to them]. ¹⁶ And while Paul

- A.** That is, more spiritually noble-minded, as seen in their willingness to examine the Scriptures. **B.** This refers to the Bereans. **C.** Or, agitating.

was waiting-for them in Athens, his spirit was being provoked^A within him while observing the city being full-of-idols. ¹⁷ So indeed he was reasoning in the synagogue *with* the Jews and the *ones* worshiping, and in the marketplace every day with the *ones* happening-to-be-there. ¹⁸ And some *of* the Epicurean and Stoic philosophers also were conversing *with* him. And some were saying, “What would this scavenger^B be intending to say?” And others, “He seems to be a proclaimer *of* strange deities^C”— because he was announcing-the-good-news *as to* Jesus and the resurrection. ¹⁹ And having taken-hold-of him, they brought *him* to the Areopagus^D, saying, “Can we know what this new teaching being spoken by you *is*? ²⁰ For you are bringing-in some *things* being strange to our ears. So we want to know what these *things* mean”. ²¹ Now all Athenians and the strangers residing *there* were finding-an-opportunity^E for nothing other than to say something or to hear something newer.

- A.** Or, stimulated. **B.** This rendering ridicules Paul as a gatherer of random tidbits of truth, like a bird in the marketplace. Or, babbler. This rendering ridicules him as an unsophisticated proclaimer of such tidbits. **C.** Or, gods, divinities, as the pagans used this term. To Jews and Christians this word meant ‘demons’. **D.** That is, the city’s governing council, which met on the ‘hill of Ares’ (the Greek god of war, whom the Romans called ‘Mars’). **E.** Or, finding-the-time, having leisure, spending-the-time.

*Paul Proclaims To Them The Creator-God
And What He Wants From Mankind*

22 And Paul, having been stood in *the* midst of the Areopagus, said, “Men, Athenians, I see how you are very-religious in all respects. **23** For while going-about and looking-carefully-at^A your objects-of-worship, I also found *an* altar in which it had been inscribed, ‘To a not-known god’. Therefore what you are worshiping while not-knowing, this I am proclaiming to you: **24** God, the *One* having made the world and all the *things* in it— this *One*, being Lord of heaven and earth, does not dwell in temples made-by-human-hands. **25** Nor is He served by human hands, [as if] being-in-need of something^B— He Himself giving life and breath and all *things* to all people. **26** And He made from one *man* every nation of mankind, *that they should* dwell upon all the face of the earth, having determined *the* times^C having been appointed^D for them and the boundaries of their dwelling-places^E; **27** *that they should* seek God— if perhaps indeed they might grope-for^F Him and find *Him*, though indeed *He* being not far from

A. Or, examining, considering. **B.** Or, someone. **C.** That is, periods of ascendancy. **D.** Or, commanded, fixed, assigned. **E.** Or, settlements, colonies. **F.** Or, feel-about-for.

each one *of us*. ²⁸ For in Him we live and move and exist, as also some *of your poets^A* have said— ‘For we are indeed the *One’s offspring^B*. ²⁹ Being then offspring *of God*, we ought not to think *that* the divine *being* is like gold or silver or stone— *a work of human craft and thought*. ³⁰ So indeed, having overlooked^C the times *of ignorance*, God, *as to the present things*, is commanding people *that* everyone everywhere *should repent*. ³¹ Because He set *a day* on which He is going to judge the world in righteousness by *a Man Whom He designated*, having granted^D *a proof^E* to everyone— having raised Him up from *the dead*”.

*At The Mention of a Resurrection From The Dead,
Some Scoffed*

³² Now having heard-of *a resurrection of the dead*, some were scoffing, but others said, “We will indeed again hear you concerning this”. ³³ So Paul went out of their midst. ³⁴ And some men having joined him believed, among whom also *were*

A. Paul quotes from Aratus (270 B.C.) or Cleanthes (220 B.C.). **B.** Or, family, people. **C.** Or, disregarded, looked-beyond. **D.** Or, shown, presented. **E.** Or, *a pledge, assurance [of this]*.

Dionysius the Areopagite^A; and a woman— Damaris by name; and others with them.

In Corinth Paul Teaches The Gentiles For 18 Months

18:1 After these *things*, having departed from Athens, he went to Corinth. **2** And having found a certain Jew— Aquila by name, a Pontian by nationality, having recently come from Italy because Claudius^B had ordered all the Jews to depart from Rome— and Priscilla his wife, he went to them. **3** And because of being the same-trade, he was staying with them and working— for they were tent-makers by trade. **4** And he was reasoning in the synagogue every Sabbath, and persuading Jews and Greeks. **5** But when both Silas and Timothy came^C down from Macedonia, Paul was occupying-himself with the word^D, solemnly-testifying to the Jews that the Christ is Jesus. **6** But while they were opposing and blaspheming, he said to them, having shaken-out his garments, “Your blood be upon your head; I am clean. From now on I will go to the Gentiles”. **7** And having passed on from there, he entered into the house of a certain one worshiping

- A.** That is, a member of the council that just heard Paul. **B.** He was Roman emperor from A.D. 41-54. The event named here may refer to an incident in A.D. 49. **C.** At this point Paul wrote 1 Thessalonians (1Thes 3:6). Some think he wrote Galatians during this stay in Corinth (see 14:28). **D.** Some manuscripts instead say ‘Paul was compelled by the Spirit’.

God—Titius Justus *by name*— whose house was bordering^A *on* the synagogue. ⁸ And Crispus, the synagogue-official, believed *in* the Lord with his whole household. And many of the Corinthians hearing were believing and being baptized. ⁹ And the Lord said to Paul during *the* night through *a* vision, “Do not be afraid, but be speaking and do not be silent— ¹⁰ because I am with you, and no one will set-upon you to harm you; because there is *a* large people *for* Me in this city”. ¹¹ And he sat *for* a year and six months^B, teaching the word of God among them.

*Paul Is Brought Before The Proconsul By The Jews.
Gallio Refuses To Intervene*

¹² Now while Gallio^C *was* being proconsul *of* Achaia, the Jews with-one-accord rose-up-against Paul and brought him before the judgment-seat, ¹³ saying that “This *one* is persuading^D people to worship God **contrary to the Law**”. ¹⁴ And Paul being about to open *his* mouth, Gallio said to the Jews, “If it were some crime or evil villainy, O Jews, I would have borne-with you in accordance with reason—

A. Or, adjacent *to*. B. During this period between Paul wrote 2 Thessalonians. C. Junius Gallio, the brother of Seneca the philosopher, was the Roman proconsul (governor) of Achaia in A.D. 51-52. D. Or more negatively, inducing.

¹⁵but since it is issues about talk^A and names^B and your Law, see *to it* yourselves. I am not willing to be *a judge of these things*". ¹⁶And he drove them away from the judgment-seat. ¹⁷And having all taken-hold-of Sosthenes, the synagogue-official, they were striking *him* in front of the judgment seat. And none of these^C *things* was-a-concern to Gallio.

*In Ephesus, Paul Prepares Them For a Future Visit
And Then Returns Home To Antioch*

¹⁸And Paul, having stayed-on considerable days longer, having said-good-bye to the brothers, was sailing-off to Syria— and Priscilla and Aquila with him— having sheared *his* head in Cenchrea, for he had *a vow*^D. ¹⁹And they came to Ephesus. And those^E ones he left-behind there^F. And he himself, having entered into the synagogue, reasoned *with* the Jews. ²⁰And while they were asking *him* to stay for more time, he did not consent. ²¹But having said-goodbye, and having said,

- A.** That is, as opposed to deeds. Or, *a word*, *a message*. **B.** Perhaps Gallio means whether 'Jesus' is also 'Christ'. **C.** That is, the matters raised by the Jews; or, the beating of Sosthenes; or, both. **D.** Or, prayer. As a result of an answered prayer or vow, probably with regard to his just completed work in Corinth, Paul cut off his hair, a Jewish custom. **E.** That is, Priscilla and Aquila. **F.** That is, in Ephesus, to prepare for Paul's planned return, mentioned next.

"I will return again to you, God willing", he put-to-sea from Ephesus. ²² And having come down to Caesarea, having gone up and greeted the church, he went down to Antioch^A.

Paul Embarks On a Third Journey.

Priscilla And Aquila Update Apollos

²³ And having done some time *there*, he went forth^B, going successively through the Galatian region^C and Phrygia, strengthening all the disciples. ²⁴ Now a certain Jew—Apollos by name, *an Alexandrian by nationality, an eloquent man*—came to Ephesus, being powerful in the Scriptures. ²⁵ This one had been instructed *as to the way of the Lord*. And boiling in spirit, he was speaking and teaching accurately the *things* concerning Jesus, knowing-about only the baptism of John.

²⁶ And this one began to speak-boldly in the synagogue. And having heard him, Priscilla and Aquila took him aside and explained the way of God to him more-accurately. ²⁷ And he wanting to go to Achaia, the brothers, having urged *him* forward, wrote to the disciples to welcome him; who, having arrived, greatly helped the *ones* having believed through

A. Thus Paul completes this second journey on which this church had sent him back in 15:40. **B.** Note that the church is not mentioned this time. Paul is returning to the base of operations in Ephesus in Asia which he has already chosen and prepared in v 19. **C.** Or, the Galatian and Phrygian region, referring to one region instead of two, as in 16:6.

grace. ²⁸ For he was vigorously^A refuting the Jews *in public*, showing through the Scriptures *that* the Christ is Jesus.

Paul Arrives In Ephesus.

He Baptizes Some Disciples of Apollos

19:1 And it came about during Apollos's being in Corinth *that* Paul, having gone through the upper regions, came down to Ephesus and found some disciples. ² And he said to them, "Did you receive *the* Holy Spirit, having believed?" And the *ones* said to him, "But we did not even hear if^B *the* Holy Spirit is given". ³ And he said, "Into what then were you baptized?" And the *ones* said, "Into John's baptism". ⁴ And Paul said, "John baptized *a* baptism of repentance, saying to the people that they should believe in the *One* coming after him, that is, in Jesus". ⁵ And having heard *it*, they were baptized in the name of the Lord Jesus. ⁶ And Paul having laid *his* hands on them, the Holy Spirit came upon them, and they were speaking *in* tongues and prophesying. ⁷ And all the men were [totaling] about twelve.

*Paul Ministers In Ephesus For Over Two Years,
Teaching And Doing Miracles*

8 And having entered into the synagogue, he was

A. Or, forcefully. **B.** Or, whether there is [yet] *a* Holy Spirit. They had not heard that John's prediction had come to pass, Mt 3:11.

speaking-boldly for three months, reasoning and persuading *as to the things* concerning the kingdom of God. ⁹ But when some were becoming-hardened, and were disobeying, speaking-evil-of the Way before the assembly— having departed from them, he separated the disciples, reasoning daily in the school^A of Tyrannus. ¹⁰ And this took place for two^B years, so that all the *ones* dwelling-in Asia heard the word of the Lord— both Jews and Greeks. ¹¹ And God was doing not the ordinary^C miracles by the hands of Paul— ¹² so that handkerchiefs or aprons^D *were* even being carried-forth^E from his skin to the *ones* being sick, and the diseases *were* being released from them, and the evil spirits *were* going out.

Even Some Non-Believing Priests Tried To Utilize Paul's Power

¹³ And even some of the Jewish exorcists^F going-around attempted to name the name of the Lord Jesus over the *ones* having the evil spirits, saying,

- A. That is, school building. B. During this time, Paul wrote 1 Corinthians, and perhaps Galatians (see 14:28). C. In other words, unusual, uncommon. D. That is, such as a worker would wear. E. Or, brought, taken. F. These men cast out demons using magical formulas and oaths. They tried using the sentence that follows as part of their ritual.

"I make you swear^A by the Jesus Whom Paul is proclaiming". ¹⁴ Now there were seven sons of a certain Sceva^B, a Jewish chief priest, doing this. ¹⁵ But having responded, the evil spirit said to them, "I know Jesus and know-about Paul, but who are you?" ¹⁶ And the man in whom was the evil spirit—having leaped on them, having subdued^C all^D of them—prevailed against them, so that they fled out of that house naked and having been wounded. ¹⁷ And this became known to all the ones dwelling-in Ephesus— both Jews and Greeks. And fear fell upon them all.

*Jesus Was Being Magnified
And The Word of The Lord Was Prevailing*

¹⁸ And the name of the Lord Jesus was being magnified. And many of the ones having believed were coming, confessing-out^E and declaring^F their [evil] practices. ¹⁹ And many of the ones having practiced sorceries, having brought-together their books, were burning them up in the presence of

- A. This seems to be intended to force the demon to leave rather than swear allegiance to Christ.
- B. This is the man's name.
- C. Or, overpowered.
- D. Or, both, if only two were active participants in this case.
- E. Or, confessing-openly. That is, confessing Jesus; or, confessing their practices.
- F. Or, disclosing.

everyone. And they calculated-up the prices of them, and found it to be fifty thousand silver-coins^A.
²⁰ Thus in accordance with the might^B of the Lord, the word was growing and prevailing.

*Paul Decides To Return To Jerusalem And Then Go To Rome.
He Sends Timothy Ahead*

²¹ Now when these^C things were completed, Paul put^D in his spirit that, having gone through Macedonia and Achaia, he should be going to Jerusalem, having said that “After I come-to-be there, I must also see Rome”. ²² And having sent-out two of the ones ministering with him to Macedonia—Timothy and Erastus— he himself held-on in Asia for a time.

*There Is a Big Uproar In Ephesus Over a Decline In
The Sale of Idols Due To Paul*

²³ Now about that time, no small disturbance took place concerning the Way. ²⁴ For a certain Demetrius by name,

- A. This probably refers to the drachma, which is equivalent to a denarius, one day's wage for a laborer. Thus, this is a considerable sum of money.
B. Or, His might, the word **of the Lord** (the emphasis being upon 'of the Lord'). C. That is, Paul's work in Asia, based in Ephesus, 19:1-20. D. Or, resolved in the Spirit. Note 20:22.

a silversmith making silver shrines^A of Artemis^B, was bringing-about no small business for the craftsmen—²⁵whom having assembled-together, and the workers with respect to such *things*, he said, “Men, you know that prosperity for us is from this business. ²⁶And you are seeing and hearing that this Paul— having persuaded people not only from Ephesus, but from almost all Asia— turned-away a considerable crowd, saying that the gods being made with hands are not gods. ²⁷But not only is there-a-danger for us that this^C part may come into disrepute, but also that the temple of the great goddess Artemis may be counted for nothing, and that she whom all Asia and the world worships may even be about to be torn-down^D from her majesty”.

*Amid The City-Wide Confusion,
Friends of Paul Are Seized*

²⁸ And having heard it, and having become full of rage, they were crying-out, saying, “Great is Artemis of the Ephesians!” ²⁹ And the city was filled with confusion. And they rushed with-one-accord into

- A. That is, miniature replicas of this world-famous temple, which was considered one of the wonders of the world. B. She was a many-breasted goddess of fertility, and perhaps is the same goddess known to the Romans as Diana. C. That is, their personal line of work. D. Or, thrown-down.

the theater, having seized Gaius and Aristarchus— Macedonian fellow-travelers of Paul. ³⁰ And while Paul was wanting to enter into the public-assembly, the disciples were not letting him. ³¹ And even some of the Asian-officials^A— being friends with him, having sent to him— were urging him not to give himself to the theater. ³² Then indeed, other ones were crying-out another^B thing. For the assembly was confused, and the majority did not know for what reason they had come together. ³³ And some from the crowd gave-instructions-to^C Alexander— the Jews having put him forward. And Alexander, having waved his hand, was intending to speak-a-defense to the public-assembly. ³⁴ But having recognized that he was a Jew, one voice came^D from everyone— crying-out for about two hours, “Great is Artemis of the Ephesians!”

The Town Mayor Calms And Dismisses The Crowd

³⁵ And the town-mayor^E, having calmed the crowd, says, “Men, Ephesians, who indeed is there of

- A. Or, Asiarchs, high officials of the province. B. That is, something different than Demetrius. Perhaps it was something anti-Jewish, causing them to put forth Alexander to defend themselves. C. Or, concluded it was. D. Or, arose. E. Or, town-secretary. This man was the chief executive of the city, and answered to the proconsul.

mankind who does not know the city of the Ephesians as being temple-keeper^A of the great Artemis, and of the image fallen-from-heaven^B?

³⁶These things then being undeniable, you must continue-being calmed^C and doing nothing reckless— ³⁷for you brought here these men being neither temple-robbers nor ones blaspheming our goddess. ³⁸So indeed if Demetrius and the craftsmen with him have a complaint against anyone, courts are being led^D, and there are proconsuls. Let them bring-a-charge against one another. ³⁹Now if you are seeking-for anything further^E, it will be settled in the lawful assembly. ⁴⁰For indeed we are in-danger-of being charged with a riot because of today— there being no cause^F for it— in relation to which^G we will not be able to render an account for this gathering". ⁴¹And having said these things, he dismissed the assembly.

- A.** Or, temple-guardian. **B.** The Ephesians claimed that the statue of this goddess fell from heaven. **C.** Or, restrained, quiet. **D.** That is, are in session. **E.** That is, beyond what can be settled in a private court action, and thus requiring a town meeting. **F.** No crime or guilty person can be pointed to as the cause of this gathering. **G.** That is, a charge of rioting.

*After The Uproar, Paul Departs For Jerusalem
Through Macedonia And Greece*

20:1 And after the uproar ceased, Paul— having sent for the disciples and having encouraged *them*, having said-farewell— went forth to proceed^A to Macedonia. **2** And having gone^B through those regions, and having encouraged them *with* much speaking, he came to Greece^C. **3** And having done three^D months *there*, a plot having been made *against* him by the Jews while *he was* about to put-to-sea for Syria— he became *of a mind that he should* be returning through Macedonia^E. **4** And Sopater, son of Pyrrhus, a Berean, was accompanying him; and Aristarchus and Secundus *of the* Thessalonians; and Gaius, a Derbean; and Timothy; and Tychicus and Trophimus, Asians. **5** But these^F, having gone ahead, were awaiting us^G in Troas. **6** And **we** sailed-off from Philippi after the days *of the Feast of Unleavened-Bread*,

- A.** That is, according to his plan in 19:21. **B.** On this trip, Paul met Titus (2 Cor 7:5-7) and wrote 2 Corinthians. **C.** Specifically, the city of Corinth.
- D.** During this period in Corinth Paul wrote Romans to prepare his way there according to his plan in 19:21. He may also have written Galatians (see 14:28). **E.** That is, by land, up to Philippi. **F.** The men mentioned in v 4 are the delegates carrying the offering from the churches of Macedonia, Galatia, and Asia to the poor believers in Jerusalem, mentioned in 1 Cor 16:1-4; 2 Cor 8-9; Rom 15:26. **G.** Luke reappears. See 16:17.

and came to them at Troas within five days, where we spent seven days.

*While Paul Is Speaking In Troas,
Eutychus Falls To His Death, And Is Raised*

⁷ And on the first *day of* the week, we having been gathered together to break bread, Paul was speaking *to* them, being about to go away *on* the next day. And he was extending the message until midnight. ⁸ And there were many lamps in the upper-room where we had been gathered-together. ⁹ And *a* certain young-man, Eutychus *by* name, sitting on the window [sill], was being carried-away by *a* deep sleep while Paul *was* speaking further. Having been carried-away by the sleep, he fell down from the third floor, and was picked-up dead. ¹⁰ But having gone down, Paul fell upon him, and having embraced *him*, said, “Do not be thrown-into-a-commotion, for his life is in him!” ¹¹ And Paul ^A having gone up, and having broken the bread and eaten and having conversed for *a* considerable *time*, until daybreak— in this manner he departed. ¹² And they brought the boy [along]^B alive. And they were not moderately comforted.

- A.** The following verbs are singular, referring to Paul. **B.** That is, to the ship. Or, [home], after the meeting.

*In His Hurry To Reach Jerusalem By Pentecost,
Paul Sails By Ephesus To Miletus*

¹³ And **we**, having gone ahead to the ship, put-to-sea for Assos, intending from there to pick-up Paul. For thus having arranged *it*, **he** was intending to go-on-foot^A.

¹⁴ And as he was meeting us in Assos, having picked him up, we came to Mitylene. ¹⁵ And having sailed-away from there *on* the following *day*, we arrived opposite Chios. And *on* another *day* we crossed-over to Samos. And *on* the next *day*, we came to Miletus. ¹⁶ For Paul had determined to sail-by Ephesus so that it might not happen *to* him *that he* lose-time in Asia. For he was hurrying to be in Jerusalem— if it might be possible *for* him— the day of Pentecost.

*Paul Exhorts Elders From Ephesus:
You Know How I Served The Lord Among You*

¹⁷ But having sent from Miletus^B to Ephesus, he summoned the elders of the church. ¹⁸ And when they came to him, he said *to* them, “**You** know, from *the* first *day* from which I set-foot in Asia, how I **was**^C with you the whole time— ¹⁹ serving the Lord with all humblemindedness and tears and trials (*the ones*

- A. Or, go-by-land. Assos was about 20 miles or 32 kilometers south of Troas. B. This was about 30 miles or 48 kilometers south of Ephesus. C. Or, became, proved-to-be. That is, how I conducted myself.

having happened *to* me by the plots *of* the Jews);
²⁰ how^A I in no way drew-back *from* the *things* being profitable^B so as not to declare *them* to you and teach you *in* public and from house-to-house,
²¹ while solemnly-testifying both *to* Jews and *to* Greeks *as to* the repentance toward God and faith in our Lord Jesus. ²² And now, behold— having been bound *in my spirit*^C, I am going to Jerusalem, not knowing the *things that* will meet^D me in it, ²³ except that the Holy Spirit is solemnly-warning me in each city, saying that imprisonment and afflictions are awaiting me. ²⁴ But I am making *my life* of no account^E *as to* value *to* myself so-as to finish my course and the ministry which I received from the Lord Jesus— to solemnly-testify *to* the good-news *about* the grace of God.

*Take Heed To Yourselves And
To Shepherd The Flock. For Wolves Are Coming*

²⁵ “And now, behold— I know that **you all**,

- A.** Or, that. **B.** Or, beneficial, helpful. **C.** Or, *by the Spirit*. Note that because of Paul’s determination to proceed with the plan of 19:21, we have Romans, Ephesians, Philippians, Colossians, Philemon, Luke, and Acts. **D.** Or, befall, happen *to*. **E.** Continuing to live on this earth is not even a factor Paul considers as he focuses on finishing his course for Jesus.

among whom I went-about proclaiming the kingdom, will no longer see^A my face.

26Therefore, I am bearing-witness *to* you on this very day that I am clean of the blood *of* everyone. **27**For I did not draw back *so as* not to declare the whole purpose^B *of* God *to* you.

28Take heed to yourselves, and *to* all the flock among which the Holy Spirit placed^C **you** *as* overseers— to shepherd the church *of* God which He obtained with *His* own^D blood. **29**I know that after my departure savage wolves will come in among you, not sparing the flock.

30And men will rise-up from you yourselves, speaking *things* having been perverted, *that they might* be drawing-away the disciples after them. **31**Therefore keep-watching, remembering that night and day *for* three years I did not cease admonishing each one *of you* with tears.

32And *as to* the *things* now, I commend you *to* God, and *to* the word *of* His grace being able to build *you* up and to give *you* the inheritance among all the *ones* having been sanctified.

- A.** This is because Paul plans to go from Jerusalem to Rome (19:21) and beyond (Rom 15:28). **B.** Or, plan, counsel. **C.** Or, set, appointed. **D.** Or, the blood *of* His own Son.

I Did Not Serve You For Money

³³ “I coveted *the* silver or gold or clothing of no one. ³⁴ You know that **these hands** served my own needs, and the *people* being with me. ³⁵ In all respects, I showed you that laboring in this manner, it-is-necessary^A to help the *ones* being weak and remember the words of the Lord Jesus— that He Himself said, ‘It is more blessed to be giving than to be receiving’ ”.

Paul Departs Amid Prayer And Weeping

³⁶ And having said these *things*, having put-down his knees with them all, he prayed. ³⁷ And there was much weeping *from* everyone. And having fallen upon the neck of Paul, they were kissing him, ³⁸ suffering-pain especially over the statement which he had spoken— that they were no longer going see his face. And they were accompanying him to the ship.

*Paul Travels By Ship To Tyre,**Where He Is Again Warned Not To Go To Jerusalem*

21:1 And when it came about that having withdrawn^B from them we put-to-sea, having run-a-straight-course

we came to Cos, and *on* the next *day* to Rhodes, and from there to Patara. ² And having found *a* ship crossing-over to Phoenicia, having boarded, we put-to-sea. ³ And having sighted Cyprus, and having left it behind on the left, we were sailing to Syria. And we came down to Tyre, for there the ship was unloading *its* cargo. ⁴ And having found the disciples, we stayed there seven days— who were telling Paul through the Spirit not to be setting-foot in Jerusalem. ⁵ But when it came about *that* we finished the days, having gone out, we were proceeding— everyone accompanying us, with wives and children, as far as outside the city. And having put *down our* knees on the beach, having prayed, ⁶ we said-farewell to one another. And we went-up into the ship, and those *ones* returned to *their own things*.

When Paul Arrives In Caesarea, Agabus The Prophet Foretells Imprisonment

⁷ And **we**, having completed^A the voyage from Tyre, arrived in Ptolemais. And having greeted the brothers, we stayed with them one day. ⁸ And having gone-out *on* the next day, we came to Caesarea. And having entered into the house of Philip the evangelist (being *one* of the seven^B), we stayed with him ⁹ (and this *one* had four

A. Or, continued. B. That is, the seven chosen in 6:5.

virgin daughters prophesying!). ¹⁰ And while we were staying-on for more days, a certain prophet from Judea, Agabus by name, came down. ¹¹ And having come to us, and having taken Paul's belt, having bound his own feet and hands, he said, "These things says the Holy Spirit: 'In this manner the Jews in Jerusalem will bind the man whose belt this is, and hand him over into the hands of the Gentiles' ". ¹² And when we heard these things, both we and the local-residents were begging that he not be going up to Jerusalem. ¹³ Then Paul responded, "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". ¹⁴ And he not being persuaded, we were quiet, having said, "Let the Lord's will be done".

Paul Arrives In Jerusalem

¹⁵ And after these days, having made-preparations, we were going up to Jerusalem. ¹⁶ And some of the disciples from Caesarea also came with us, bringing^A us to Mnason—a certain Cyprian, an old disciple, with whom we might lodge. ¹⁷ And we having come-to-be in Jerusalem, the brothers welcomed us gladly.

A. Or, bringing Mnason with them.

Paul Meets James. They Formulate a Plan For His Acceptance Among The Jews

¹⁸ And on the following day Paul was going in with us to James, and all the elders were present. ¹⁹ And having greeted them, he was describing individually each *of the things* which God did among the Gentiles through his ministry. ²⁰ And the *ones*, having heard *it*, were glorifying God. And they said to him, “You see, brother, how many myriads of the *ones* having believed there are among the Jews! And they are all zealots^A for the Law. ²¹ And they were informed about you— that you are teaching all the Jews^B throughout the nations **apostasy** from Moses, saying *that they should* not be circumcising *their* children, nor walking in *their* customs. ²² What, then, is *to be done*? They will surely hear that you have come. ²³ Therefore do this which we tell you: There are four men *with us* having *a* vow upon themselves. ²⁴ Having taken along these *men*, be purified together-with them. And spend^C money for

- A. That is, these Jewish believers are zealously holding on to their Jewish way of life derived from the Law. B. That is, the Jewish believers to whom Paul had ministered. These in Jerusalem did not object to Paul teaching the Gentile believers in the manner described next, but to his teaching the Jewish believers to abandon their Jewish customs. C. That is, pay their expenses. This was perceived as a good deed for a Jew.

them, so that they will shave^A the head. And everyone will know that there is nothing *true of the things* which they have been informed about you, but even you yourself are walking-in-line^B, keeping the Law. ²⁵ But concerning the Gentiles having believed— **we** wrote-to *them*, having determined *that they should guard-themselves as to food-sacrificed-to-an-idol and blood and the strangled thing and sexual immorality*".

While Executing The Plan,

Paul Is Recognized By Ephesian Jews And Attacked

²⁶ Then Paul— having taken along the men *on* the next *day*, having been purified together-with them— was going into the temple, giving-notice *as to* the completion *of* the days *of* purification, until which *time* the offering was offered for each one *of* them. ²⁷ But as the seven days were about to be completed, the Jews from Asia^C, having seen him in the temple, were stirring-up the whole crowd. And they put *their* hands on him, ²⁸ crying-out, "Men,

A. These four would cut off their hair upon completion of their vow, as Paul did in 18:18. **B.** That is, with his Jewish heritage. **C.** The plan may have worked with the local Jewish Christians, but when these Jews from Asia (Ephesus) aroused the Jews against Paul, the believers could do nothing.

Israelites, help! This is the man teaching everyone everywhere against *our* people and the Law and this place. And furthermore, he also brought Greeks into the temple, and has defiled this holy place".²⁹ For they had previously-seen Trophimus the Ephesian in the city with him, whom they were supposing that Paul brought into the temple.³⁰ And the whole city was set-in-motion, and *a* running-together of the people took place. And having taken-hold-of Paul, they were dragging him outside of the temple. And immediately the doors were shut.

The Romans Swoop Down And Take Paul Into Custody

³¹ And while *they* were seeking to kill him, *a* report went up to the commander^A of the [Roman] cohort^B that all Jerusalem was stirred-up—³² who at-once, having taken along soldiers and centurions^C, ran down upon them. And the *ones*, having seen the commander and the soldiers, ceased striking Paul.
³³ Then having drawn-near, the commander took-hold-of him. And he ordered *that he* be bound with two chains. And he was inquiring *as to* who he

A. Or, tribune, a commander of 600-1000 men, to whom centurions reported. He reported to the procurator, who for this man was Felix (23:24). **B.** See Mt 27:27. **C.** That is, commanders of 100 men.

might be and what he has done. ³⁴ But other^A ones in the crowd were calling-out another thing. And he not being able to know the certainty of it because of the uproar— he ordered *that* he be brought into the barracks. ³⁵ But when he^B came-to-be on the stairs, it happened *that* he was carried by the soldiers because of the violence of the crowd— ³⁶ for the multitude of the people were following, crying-out, “Take him away”.

Paul Asks To Speak To The Mob

³⁷ And being about to be brought into the barracks, Paul says *to* the commander, “Is it permissible for me to say something to you?” And the *one* said, “You know Greek? ³⁸ Then are **you** not the Egyptian— the *one* before these days having caused-an-upset^C and led out into the wilderness the four-thousand men of the Assassins^D? ” ³⁹ And Paul said, “I am a Jewish man from-Tarsus^E of Cilicia, a citizen of no insignificant city— and I beg you, permit me to speak to the people”. ⁴⁰ And he having

- A.** The one with whom the commander was inquiring was saying one thing, but others in the crowd were shouting different things. **B.** That is, Paul. **C.** Or, caused-a-revolt. **D.** Or, the Sicarii. This was a Jewish nationalist group that used assassination against their political opponents. **E.** Tarsus was the capital city of the province of Cilicia.

permitted *it*, Paul, standing on the stairs, motioned *with his hand* to the people. And *a great silence* having come about, he addressed *them in* the Hebrew language, saying: **22:1** “Men, brothers, and fathers, hear my defense to you now”. **2** And having heard that he was addressing them *in* the Hebrew language, they granted more quietness.

*I Am a Jew Trained By Gamaliel,
And Was Zealously Persecuting The Church*

And he says, **3** “I am a Jewish man, having been born in Tarsus *of* Cilicia, but having been brought-up in this city; having been trained at the feet *of* Gamaliel^A in accordance with *the* strictness^B of the Law *of*^C my ancestor^D; being a zealot *for* God just as **you** all are today— **4** who persecuted this Way to the point *of* death, binding and handing-over both men and women to prisons, **5** as indeed the high priest testifies *concerning* me, and the whole Council-of-elders, from whom also having received letters to the brothers, I was proceeding to Damascus *to bring bound* to Jerusalem even

A. This was a famous and respected rabbi, mentioned also in 5:34. **B.** Or, exactness, accurateness. **C.** That is, handed down from. **D.** Paul’s father was a Pharisee, 23:6.

the *ones* being there, in order that they might be punished.

*On The Way To Damascus For This Purpose,
Jesus Spoke To Me And Blinded Me*

6 "But it came about *in* my proceeding and drawing-near to Damascus about mid-day, *that* suddenly *a* great light from heaven flashed around me. **7** And I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?' **8** And I answered, 'Who are You, sir^A?' And He said to me, 'I am Jesus the Nazarene, Whom **you** are persecuting'. **9** And the *ones* being with me saw the light, but did not hear^B the voice of the *One* speaking to me. **10** And I said, 'What shall I do, Lord?' And the Lord said to me, 'Having arisen, proceed into Damascus. And there it will be told you concerning everything which has been assigned^C to you to do'. **11** But since I was not seeing because of the glory of that light, I came into Damascus being hand-led by the *ones* being with me.

A. See 9:5. **B.** That is, understand. **C.** Or, appointed.

*Ananias Restored My Sight**And Said God Appointed Me To Be His Witness*

¹² "And *a* certain Ananias— *a* reverent man in-relation-to the Law, being attested by all the Jews dwelling *there*, ¹³ having come to me and having stood near— said *to* me, 'Brother Saul, see again'. And I looked-up at him *at* the very hour. ¹⁴ And the *one* said, the God *of* our fathers appointed^A you to know His will, and to see the Righteous *One* and hear *a* voice from His mouth, ¹⁵ because you will be *a* witness *for* Him to all people *of the things* which you have seen and *which* you heard. ¹⁶ And now, why are you delaying? Having arisen, be baptized, and wash-away your sins, having called-upon His name'.

*In a Vision At The Temple,**God Said He Was Sending Me To The Gentiles*

¹⁷ "And it came about *at* my having returned to Jerusalem, and while I *was* praying in the temple, *that* I came-to-be in *a* trance ¹⁸ and saw Him saying *to* me, 'Hurry, and go out from Jerusalem quickly, because they will not accept your testimony about Me'. ¹⁹ And I said, 'Lord,

they themselves know that throughout the synagogues I was imprisoning and beating the ones putting-faith upon You. ²⁰ And when the blood of Stephen Your witness was being shed, I myself also was standing-near and giving-approval and guarding the garments of the ones killing him'. ²¹ And He said to me, 'Be going, because I will send you out far away to the Gentiles'".

*At The Mention of Gentiles, The Mob Erupts.
The Romans Take Paul Away*

²² And they were listening-to him up to this statement. And they raised their voice, saying, "Take away such a one from the earth, for it was^A not proper that he continue-living". ²³ And while they were shouting and throwing-off their cloaks and throwing dust into the air, ²⁴ the commander ordered that he be brought into the barracks—having said that he should be interrogated with whips in order that he might learn for what reason they were calling-out against him in this manner. ²⁵ But when they stretched him out with^B the straps^C,

- A. In other words, he should have been killed when he first turned to Christ. B. Or, for. C. This word could refer to the bindings or to the whip.

Paul said to the centurion standing *there*, “Is it lawful^A for you to whip *a man who is a Roman and uncondemned?*” ²⁶ And having heard *it*, the centurion, having gone to the commander, reported, saying, “What are you about to do? For this man is *a Roman*”. ²⁷ And having gone to *him*, the commander said to him, “Tell me, are **you** a Roman?” And the *one* said, “Yes”. ²⁸ And the commander responded, “I acquired this citizenship *with a large sum [of money]*”. And Paul said, “But I indeed have been born *one*”. ²⁹ So the *ones* being about to interrogate him **immediately** withdrew from him. And the commander also became afraid, having learned that he was *a Roman*, and because he had bound him.

The Romans Take Paul Before The Sanhedrin

³⁰ And *on* the next day, wanting to know the certainty *as to* why he was being accused by the Jews, he released^B him and ordered the chief priests and the whole Sanhedrin to come together. And having brought Paul down, he stood *him* before them. **23:1** And Paul, having looked-intently *at* the

Sanhedrin, said, “Men, brothers, I have conducted myself^A with all good conscience before God up to this day”. ² And the high priest Ananias^B commanded the ones standing near him to strike his mouth. ³ Then Paul said to him, “God is going to **strike** you—whitewashed wall! Do **You** indeed sit *there* judging me according to the Law, and violating-the-Law, order *that* I be struck?” ⁴ And the ones standing near said, “Are you reviling the high priest of God?” ⁵ And Paul said, “I did not know, brothers, that he was high priest. For it has been written [in Ex 22:28] that ‘You shall not speak badly of a ruler of your people’ ”.

*Paul Divides The Assembly
Over The Question of The Resurrection*

⁶ And Paul, having known that the one part of them was of Sadducees and the other of Pharisees, was crying-out in the Sanhedrin, “Men, brothers, I am a Pharisee, a son of Pharisees. I am being judged concerning the hope^C and resurrection of the dead”. ⁷ And he having said this, a dispute between the

- A. Or, conducted-my-citizenship. B. He was high priest from A.D. 47-58.
C. That is, the hope for and resurrection of the dead. Or, *our* hope—even the resurrection.

Pharisees and Sadducees took place, and the assembly was divided.⁸ For Sadducees say that there is not *a* resurrection, nor *an* angel, nor *a* spirit— but Pharisees confess all^A three.⁹ And a great clamor took place. And having stood up, some of the scribes of the Pharisees' part were battling, saying, “We are finding no evil in this man. And what if *a* spirit did speak to him, or *an* angel?”

The Romans Take Paul Away

¹⁰ And while *a* great dispute was taking place, the commander— having feared that Paul might be torn-to-pieces by them— ordered the troop^B, having gone down, to snatch him out of the midst of them and bring *him* to the barracks.

That Night The Lord Appears To Paul

And Says He Will Also Testify In Rome

¹¹ And on the following^C night, the Lord, having stood near him, said, “Take-courage. For as you solemnly-

A. Or, both, if ‘nor *an* angel nor *a* spirit’ is viewed as one thing. **B.** Or, squad, detachment. **C.** In other words, that night; the night following the day mentioned in 22:30.

testified in Jerusalem *as to the things* concerning Me, so you must also testify in Rome".

The Next Day, Over 40 Jews

Swear an Oath To Kill Paul, And Hatch a Plot

¹² And having become day, the Jews, having held a gathering, bound themselves under-a curse, saying *that they would* neither eat nor drink until which *time* they killed Paul. ¹³ Now there were more than forty having made^A this sworn-pact— ¹⁴ who, having gone to the chief priests and the elders, said, “*With a curse^B*, we bound ourselves under-a curse to eat nothing until which *time* we kill Paul. ¹⁵ Now therefore, **you**, along with the Sanhedrin, notify the commander so that he may bring him down to you, *as-though you are* intending to determine the *things* concerning him more accurately. And **we** are prepared *that we might* kill him before he draws-near”.

*Paul's Nephew Hears of The Plot,
And Informs The Roman Commander*

¹⁶ But the son of the sister of Paul— having

A. Or, formed this conspiracy. B: *With a curse...* under-a curse. This a Hebrew way of speaking, meaning ‘We bound ourselves under a solemn curse’. They said ‘May God curse us if we eat before we kill Paul’.

heard-of the ambush, having come and entered into the barracks— reported *it to Paul*. ¹⁷ And Paul, having summoned one *of* the centurions, said, “Lead this young-man away to the commander, for he has something to report *to him*”. ¹⁸ So indeed the *one*, having taken him along, led *him* to the commander. And he says, “Paul the prisoner, having summoned me, asked *that I lead this young man to you— he* having something to tell you”. ¹⁹ And the commander— having taken-hold-of his hand, and having withdrawn privately— was asking, “What is it that you have to report *to me*?” ²⁰ And he said that “The Jews agreed to ask you so that tomorrow you might bring Paul down to the Sanhedrin, as-*though* intending to inquire something more accurately concerning him. ²¹ So don’t **you** be persuaded *by them*. For more than forty men from-*among* them are lying-in-wait-for him who bound themselves under-a-curse neither to eat nor drink until which *time* they kill him. And now they are prepared, waiting-for the promise^A from you”.

- A. That is, the promise to bring Paul at a certain time.

*The Roman Commander**Makes Arrangements To Send Paul To Caesarea*

22 Then indeed the commander sent away the young-man, having commanded *him* to tell no one “that you revealed^A these *things* to me”.

23 And having summoned *a* certain two *of* the centurions, he said, “Prepare two-hundred soldiers and seventy horsemen and two-hundred spearmen^B so that they may proceed to Caesarea at *the third^C* hour of the night”; **24** and *that they should* provide mounts in order that having put-on Paul, they might bring *him* safely through to Felix^D the governor, **25** *he* having written *a* letter having this form:

26 “Claudius Lysias, to the most-excellent governor Felix: Greetings. **27** I rescued this man having been seized by the Jews and being about to be killed by them, having come-suddenly-upon *them* with the troop— having learned that he was *a*

A. Or, gave-notice-of. **B.** Or, slingers, bowmen. The precise meaning of this military term is not certain. **C.** That is, 9 P.M. **D.** After the death of King Herod Agrippa I (Act 12:1), the Roman emperor Claudius (Act 18:2) put Judea under the control of a Roman procurator (similar to the prefects like Pilate). Felix was the fourth, and ruled from A.D. 52-59.

Roman^A. ²⁸ And wanting to know the reason for which they were accusing him, I brought *him* down to their Sanhedrin—²⁹ whom I found being accused about issues of their Law, but having no accusation^B worthy of death or imprisonment. ³⁰ And a plot having been disclosed to me that would be against the man, I sent *him* to you at once, having also ordered *his* accusers to speak the *things* against him before you”.

*Roman Soldiers Take Paul To Caesarea,
Where He Awaits The Arrival of His Accusers*

³¹ So indeed the soldiers, in accordance with the *thing* having been commanded them, having picked-up Paul, brought *him* during the night to Antipatris. ³² And on the next day, they^C returned to the barracks, having let the horsemen depart with him— ³³ who, having entered into Caesarea, and having delivered the letter to the governor, presented Paul to him also. ³⁴ And having read it, and having asked from what province he was, and

- A. Lysias gives himself the higher motive (rescuing a Roman citizen) rather than his actual motive (maintaining order; doing his duty), omitting the messy details. B. Or, charge. C. That is, the walking soldiers; the bulk of the detachment.

having learned that *he was* from Cilicia,³⁵ he said, “I will give you a hearing whenever your accusers also arrive”— having ordered *that* he be guarded in the Praetorium^A of Herod.

*Paul Is Accused Before Felix The Roman Governor
By The High Priest And Others*

24:1 And after five days, the high priest Ananias came down with some elders and *an attorney*^B, a certain Tertullus— who^C brought-charges against Paul *to* the governor. ² And he^D having been called, Tertullus began to accuse *him*, saying, “Attaining much^E peace through you, and reforms taking place *for* this nation through your foresight ³ both^F in every way and everywhere— we welcome *it*, most-excellent Felix, with all thankfulness. ⁴ But in order that I may not hinder you further, I beg you to hear us briefly, *by* your kindness. ⁵ For having found this

- A.** That is, governor's headquarters or palace in Caesarea. **B.** Or, advocate. That is, a lawyer in the Roman sense who could skillfully argue their case. **C.** This word is plural, referring to them all. **D.** That is, Paul. **E.** Or, *a* long. **F.** Punctuated this way, Tertullus is exaggerating Felix's accomplishments. Or, foresight. We welcome *it* both in every way and everywhere, most. This exaggerates the Jews' submission to and appreciation of Felix.

man to be a plague^A, and setting-in-motion disputes^B among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes,⁶ who even tried to profane^C the temple, whom also we seized—^D ^{7 E} ⁸ from whom you yourself, having examined *him*, will be able to learn about all these things of which **we** are accusing him".⁹ And the Jews also joined-in-the-attack, asserting that these things hold so.

Paul Defends Himself Against Their Charges

¹⁰ And Paul responded, the governor having nodded to him to speak, "Knowing-about you being a judge^F to this nation for many years, I cheerfully speak-a-defense as to the things concerning myself— ¹¹you being able to learn that it is not more than twelve days from which day I went up to Jerusalem to worship.

A. That is, a public menace, a diseased one threatening our society. **B.** Or more strongly, riots. **C.** Tertullus is referring to 21:28-29. If he could prove this, Felix would execute Paul. **D.** Tertullus stops short of expressing their demand, leaving it to Felix to determine the penalty for himself. **E.** Some manuscripts say 'seized. And we wanted to judge *him* according to our Law. But having arrived, Lysias the commander led *him* away from our hands with much violence, having commanded his accusers to come before you, from whom'. **F.** That is, one administering justice.

¹² And neither in the temple did they find me arguing with anyone or causing *an onset of a crowd*— nor in the synagogues, nor throughout the city! ¹³ Nor are they able to prove to you *the things* concerning which they now are accusing me. ¹⁴ But I confess this to you— that according to the Way which they call *a sect*, thus I am worshiping^A the God of my ancestor^B, believing all the *things* in accordance with the Law, and the *things* having been written in the Prophets, ¹⁵ having *a* hope in God which these *ones* themselves also are waiting-for^C— that there will-certainly be *a* resurrection *of* both righteous *ones* and unrighteous *ones*. ¹⁶ In this^D indeed I am striving to have *a* blameless conscience toward God and people continually. ¹⁷ Now after many years I came to do acts-of-almsgiving^E for my nation, and offerings, ¹⁸ during which they found me in the temple, having been purified^F— not with *a* crowd, nor with *a* commotion. ¹⁹ But *there were* some Jews

A. Or, serving. **B.** Paul is linking himself and the Way to historic Judaism, which had the protection of Roman law. **C.** Or, accepting. **D.** That is, this way of worshiping and serving. **E.** That is, acts of charity. This may refer to the gift brought from the Gentile churches, Rom 15:26. **F.** That is, in obedience to its laws, not in violation of them.

from Asia— who ought-to-have been present before you and accusing *me*, if they have something against me. ²⁰ Or let these *ones* themselves say what crime they found, I having stood before the Sanhedrin— ²¹ other-than concerning this one shout which I cried-out while standing among them, that ‘I am being judged before you today concerning *the* resurrection *of the dead*’ ”.

*Felix Adjourns The Hearing,
But Keeps Paul In Relaxed Custody*

²² And Felix adjourned^A them, knowing more-accurately the *things* concerning the Way, having said, “Whenever Lysias the commander comes down, I will determine^B the *things* concerning you^C *people*”, ²³ having given-orders to the centurion *that* he be kept [in custody] and *that he have a relaxation^D* [of custody] and *that they forbid none of his own people* to serve him.

- A. Or, deferred, postponed. B. Or, decide. C. This word is plural. D. Or, loosening, abatement. That is, that Paul have a measure of freedom within his confinement, in deference to his Roman citizenship.

*Paul Frequently Speaks To Felix,
Who Hopes To Get Money From Paul*

24 And after some days, Felix, having arrived with Drusilla^A his own wife (she being a Jew), sent for Paul and listened-to him concerning faith in Christ Jesus. **25** But while he was speaking about righteousness, self-control and the coming judgment, Felix, having become afraid, responded, “As to the present, go. And having received an opportunity, I will summon you”— **26** at the same time also hoping that money would be given to him by Paul. Therefore indeed, sending for him very-frequently, he was conversing with him.

*Two Years Later,
Paul Is Accused Before The New Governor, Festus*

27 Now two years^B having been fulfilled, Felix received a successor— Porcius Festus^C. And wishing

- A.** She was the daughter of Agrippa I (12:1), and sister of Agrippa II and Bernice (25:13). **B.** During this period, Luke gathered the information to write (and may have written) Luke and much of Acts. See also 28:30. **C.** He was the fifth procurator of Judea, serving from A.D. 59-62. He was appointed by the emperor Nero.

to gain^A favor *with* the Jews, Felix left Paul bound.

25:1 So Festus, having set-foot *in* the province, went up after three days to Jerusalem from Caesarea.

2 And the chief priests and the leading *ones of the* Jews brought-charges *to* him against Paul. And they were appealing-to him, **3** asking-for a favor against him, so that he might summon him to Jerusalem—while making *an* ambush to kill him along the way.

4 Then indeed Festus responded *that* Paul was being kept in Caesarea, and *that he himself was* about to be proceeding-out [of Jerusalem] shortly. **5** “So”, he says, “the powerful *ones* among you having gone-down-with *me*— if there is something out-of-place in the man, let them be accusing him *there*”. **6** And having spent days among them (not more than eight or ten), having come down to Caesarea, having sat on the judgment-seat *on* the next day, he ordered *that* Paul be brought.

*When Festus Suggests a Trial In Jerusalem,
Paul Appeals To Caesar*

7 And he having arrived, the Jews having come down from Jerusalem stood around him

A. Or, grant *a* favor *to*. Having been recalled to Rome regarding another incident, Felix wanted no further problems following him there, as might have happened if he had released Paul.

bringing many and weighty charges against *him*, which they were not able to prove—⁸ Paul speaking-in-defense that “Neither against the Law of the Jews, nor against the temple, nor against Caesar, did I sin anything”.⁹ But Festus, wishing to gain favor *with* the Jews, having responded to Paul, said, “Are you willing, having gone up to Jerusalem, to be judged there before me concerning these *things*? ”¹⁰ And Paul said, “I am standing *here* before the judgment-seat of Caesar, where I ought-to be judged. I did *the* Jews no wrong, as **you** also are knowing very well.¹¹ So if I am doing wrong^A and have committed something worthy *of* death, I am not refusing to die. But if *the things of* which these *ones* are accusing me are nothing, no one is able^B to freely-give me *to* them. I appeal-to Caesar^C”.¹² Then Festus, having talked-with *his* council, responded, “You have appealed-to Caesar— you will go before Caesar”.

- A.** That is, against Roman law. Paul is being held for political, not legal purposes. **B.** That is, under Roman law. **C.** This was the right of every Roman citizen in a capital case. The Caesar in view here is Nero, who was emperor from A.D. 54-68.

*King Agrippa Arrives In Caesarea
And Asks To Hear From Paul*

¹³ Now some days having passed, Agrippa^A the king and Bernice^B arrived in Caesarea, having greeted^C Festus. ¹⁴ And while they were spending more days there, Festus laid-before the king the *things* concerning Paul, saying, “A certain man has been left-behind by Felix as a prisoner, ¹⁵ concerning whom— I having come-to-be in Jerusalem— the chief priests and the elders of the Jews brought-charges, asking-for a sentence-of-condemnation against him, ¹⁶ to whom I responded that it is not a custom with Romans to freely-give any person^D before the *one* being accused should have *his* accusers face-to-face, and should receive a place^E for a defense concerning the accusation. ¹⁷ So they having come-with^F me here— I having made no delay, having sat on the judgment-seat on the next

A. That is, Agrippa II, son of Herod Agrippa I (12:1). His Roman name was Marcus Julius Agrippa. His capital was Caesarea Philippi, which he renamed Neronias. He ruled much of the territory in the region, but not Judea (although he did appoint the high priests), until about A.D. 100.

B. She was the sister of Agrippa II and Drusilla (24:24). **C.** Or, greeting. Agrippa probably came from Neronias to Caesarea to welcome Festus to his new post. **D.** That is, Roman person, Roman citizen. **E.** That is, a place in the process; an opportunity. **F.** Or, come-together, assembled.

day— I ordered *that* the man be brought,
¹⁸ concerning whom, the accusers having stood were bringing no charge of *the evil^A things* which I was supposing^B, ¹⁹ but were having certain issues with him concerning *their* own religion and concerning *a* certain Jesus having died, whom Paul was asserting^C to be alive. ²⁰ And **I**, being perplexed *as to* the investigation concerning these *things*, was saying whether he might be willing to go to Jerusalem, and there be judged concerning these *things*. ²¹ But Paul having appealed *that* he be kept for the decision of the Emperor, I ordered *that* he *continue-being-kept* [in custody] until which *time* I might send him up to Caesar". ²² And Agrippa says to Festus, "I myself also was wanting^D to hear the man". "Tomorrow", he says, "you will hear him".

Festus Introduces Paul,

Hoping To Learn Something To Write To Caesar

²³ So *on* the next day, Agrippa and Bernice having come with great pageantry, and having entered into the auditorium with both commanders^E and prominent men *of* the city,

A. Or more specifically, crimes. **B.** Or, suspecting. **C.** Or, claiming. **D.** Or, *would* wish to hear. **E.** Or, tribunes. There were five cohorts in Caesarea, each led by a tribune.

and Festus having given-orders— Paul was brought. ²⁴ And Festus says, “King Agrippa, and all the men being present-with us— you see this *one* concerning whom the whole assembly of the Jews appealed to me, both in Jerusalem and here, shouting *that* he ought not to live any longer, ²⁵ but I found-out *that* he had committed nothing worthy of death. And this *one* himself having appealed-to the Emperor, I determined to send *him*— ²⁶ concerning whom, I do not have something certain to write to my lord. Therefore I brought him before you, and especially before you King Agrippa, so that the examination having taken place, I may have something I may write. ²⁷ For it seems unreasonable to me, while sending a prisoner, not also to signify the charges against him”. **26:1** And Agrippa said to Paul, “It is permitted to you to speak concerning yourself”.

Paul Says He Is Being Judged For His View of The Promise All Israel Awaits

Then Paul, having stretched-out *his* hand, was speaking-a-defense: ² “King Agrippa, I regard myself fortunate— being about to speak-a-

defense before you today concerning everything of which I am being accused by *the* Jews, ³ especially you being^A *an* expert of all of both the customs and issues in relation to *the* Jews. Therefore I beg *that you* listen-to me patiently. ⁴ Indeed then, all the Jews know my manner-of-life from youth— *it* having taken place from *the* first in my nation and in Jerusalem, ⁵ *they* knowing me beforehand^B from-the-beginning if they are willing to testify— that I lived *as a* Pharisee in accordance with the strictest sect of our religion. ⁶ And now I am standing *here* being judged for *the* hope of the promise having been made by God to our fathers, ⁷ to which our twelve tribes are hoping to attain while worshiping night and day with fervency^C!— concerning which hope I am being accused by *the* Jews, King. ⁸ Why is it being judged unbelievable^D among you^E *people* if God raises *the* dead?

- A. Or, you being especially. B. That is, before this incident. C. Or, earnestness. D. Or, not-believable. E. This word is plural, referring to the audience, or meaning ‘you Jews’.

At First I Persecuted This Name.

Then Jesus Spoke To Me and Sent Me

9 "So indeed^A, I thought to myself *that I* ought-to do many *things* contrary^B to the name of Jesus the Nazarene— **10** which indeed I did in Jerusalem. And I both locked-up many *of* the saints in prisons, having received the authority from the chief priests, and while they *were* being killed^C, cast *my* vote against *them*. **11** And while punishing them often throughout all the synagogues, I was compelling^D *them* to blaspheme. And being exceedingly enraged *at* them, I was persecuting *them* as far as even to the outside cities— **12** during which, while proceeding to Damascus with authority and *a* commission *from* the chief priests, **13** *in the middle of the day* along the road, King, I saw *a* **light** from heaven beyond the brightness *of* the sun, having shined-around me and the *ones* going with me.

- A.** Having summarized his case in v 6-8, Paul now resumes from v 5 with the details. **B.** Or, opposed, hostile. **C.** That is, in mob actions like Stephen's case, not legal executions through Rome. **D.** That is, *trying to* compel; or, *repeatedly* compelling.

¹⁴ And we all having fallen down to the ground, I heard a voice saying to me *in* the Hebrew language, ‘Saul, Saul, why are you persecuting Me? *It is hard for* you to kick^A against *the goads*’. ¹⁵ And I said, ‘Who are You, sir?’ And the Lord said, ‘I am Jesus Whom **you** are persecuting. ¹⁶ But arise and stand on your feet. For I appeared *to* you for this— to appoint you *as a* servant, and *a* witness both *of which things* you saw *as to* Me and *of which things* I shall be seen *by* you ¹⁷ while rescuing you from the [Jewish] people, and from the Gentiles— to whom I am sending you forth ¹⁸ to open their eyes *that they may* turn from darkness to light and *from* the authority of Satan to God, *that they may* receive forgiveness *of* sins and *a* share among the ones having been sanctified *by* faith in Me’.

*So I Proclaimed His Message To The Gentiles,
And The Jews Want Me Dead*

¹⁹ “Hence, King Agrippa, I did not become^B

- A. That is, to resist the divine force pricking your heart. Paul tells us what only Saul knew. B. Or, prove to be.

disobedient to the heavenly vision,²⁰ but was declaring to the ones both in Damascus first and *in* Jerusalem, and *throughout* all the country of Judea, and to the Gentiles *that they should* repent and turn to God, doing works worthy of repentance.²¹ For these reasons, Jews, having seized me while being in the temple, were trying to murder *me*.²² Therefore, having obtained help from God, I stand to this day^A bearing-witness to both small and great, saying nothing outside of *the things* which both the Prophets and Moses spoke *about things* going to take place—²³ whether^B the Christ *is* subject-to-suffering^C; whether He first^D from^E *a resurrection from the dead* is going to proclaim light both *to* the [Jewish] people and *to the Gentiles*".

A. Or, help from God to this day, I stand *here* bearing-witness. **B.** Or, if Paul presents these two issues as questions to be considered based on the Scripture. These two subjects are the same two mentioned by Jesus in Lk 24:46. **C.** That is, whether the Scripture teaches that Messiah is capable of suffering, as opposed to being a conquering king reigning in glory forever. **D.** That is, first before He comes in glory; or, first before others, whether He, *the first One* from. **E.** Or, by.

Festus Says Paul Has Gone Mad.

Paul Makes a Personal Appeal To King Agrippa

²⁴ And while he was speaking these *things* in his defense, Festus says *in a* loud voice, “You are mad^A, Paul. Great^B learning is turning **you** to madness”. ²⁵ But Paul says, “I am not mad, most-excellent Festus, but I am declaring^C words of truth and of sound-mindedness. ²⁶ For the king knows about these *things*— to whom indeed I am speaking while speaking-openly. For I am in no way persuaded *that* any of these *things* escape-notice-of him, for this has not been done in *a* corner. ²⁷ King Agrippa, do you believe the Prophets? I know that you believe”.

²⁸ And Agrippa says to Paul, “In *a* short^D time, are you persuading me *so as* to make *me* a Christian?” ²⁹ And Paul says, “I would pray to God *that* both in *a* short time and in *a* long time^E, not only you, but also all the ones hearing me today *might* become such ones of-what-sort I also am— except for these^F bonds”.

- A. Or, raving, out of your mind. B. Or, Much. C. Or, uttering, as in 2:4.
D. Or, With *a* little effort, In *a* little while, With *a* brief speech. In addition, this may be a question, In [such] *a* short time?; or, an exclamation, In *a* short time [longer]! E. Or, With *a* little effort and with *a* great effort; with *a* brief speech and with *a* long speech. F. Or, this imprisonment.

³⁰ And the king stood up, and the governor; and Bernice and the *ones* sitting with them. ³¹ And having gone-away, they were speaking to one another, saying that “This man is in no way doing anything worthy of death or imprisonment”. ³² And Agrippa said to Festus, “This man could have been released if he had not appealed-to Caesar”.

*Paul Is Put On a Ship Under Guard
For The Voyage To Rome*

27:1 And when it was determined that we^A should sail-away to Italy, they were handing-over both Paul and some other prisoners to a centurion of the Imperial^B cohort, Julius by name. ² And having boarded an Adramyttian^C ship being about to sail to the places along [the coast of] Asia, we put-to-sea— Aristarchus, a Macedonian of Thessalonica, being with us. ³ And on another day we put in at Sidon. And Julius, having treated Paul humanely, permitted him to obtain care^D, having gone to his friends. ⁴ And from there, having put-

A. Luke was last included in 21:18. **B.** Or, Augustan. That is, the cohort performing duties for the emperor. **C.** That is, from the seaport town of Adramyttium, near Troas. **D.** Or, attention. Medical care, personal refreshment, or spiritual fellowship may be in view. This does not imply Paul was unaccompanied by a guard.

to-sea, we sailed-under-the-shelter^A-of Cyprus because of the winds being contrary. ⁵ And having sailed-through the open-sea along Cilicia and Pamphylia, we came down to Myra of Lycia. ⁶ And there the centurion, having found an Alexandrian ship sailing to Italy, put us on board in it. ⁷ And in many^B days, sailing-slowly and with-difficulty, having come-to-be off Cnidus^C— the wind not permitting us to go farther^D— we sailed-under-the-shelter-of Crete off Salmone. ⁸ And sailing-along it^E with-difficulty, we came to a certain place being called Fair Havens, near to which was the city Lasea. ⁹ And a considerable time having passed, and the voyage being already dangerous^F because even the Fast^G had passed-by already, Paul was advising, ¹⁰ saying to them, “Men, I perceive^H that the voyage will-certainly be with damage^I and great loss— not only of the cargo and the ship, but

A. Or, lee-of. **B.** With favorable winds, the trip from Myra to Cnidus would have taken one day. **C.** This town is on the southwest extremity of modern Turkey. **D.** That is, farther north and west toward Italy. Instead they turn south to Crete. **E.** That is, the south side of Crete. **F.** Or, prone-to-fail. **G.** That is, the fast on the Day of Atonement at the end of September or early October, the only fast commanded by the Law. The Mediterranean was considered unsafe for sailing between mid-September and mid-November, when sailing ceased for the winter. The Day of Atonement in view here may have been the one on October 5, 59. **H.** That is, based on his own experience. He had been shipwrecked at least three times prior to this, 2 Cor 11:25. **I.** Or, disaster, hardship.

also of our lives".¹¹ But the centurion was being persuaded more by the helmsman and the captain than by the things being said by Paul.¹² And the harbor being unsuitable for wintering, the majority made a plan^A to put-to-sea from there— if somehow they might be able to spend-the-winter having attained to Phoenix^B, a harbor of Crete looking toward the southwest and toward the northwest.

A Severe Storm Catches The Ship

¹³ Now a south-wind^C having blown-moderately— having supposed that they had taken-hold-of their purpose, having lifted anchor, they were sailing-along very-near Crete.¹⁴ But after not much time a violent^D wind rushed down from it^E, the one being called the “Northeaster^F”.¹⁵ And the ship having been seized and not being able to face-into the wind, we were being carried-along, having given ourselves up to it.¹⁶ And having run-under-the-

- A. Or, gave counsel. B. This more favorable port was 38 miles or 61 kilometers further west. C. That is, a wind blowing from the south, which would have taken them to Phoenix in a few hours. D. Or, typhonic, tempestuous. E. That is, down off the island, blowing them away from the coast. F. Or, Euraquilo, blowing from the northeast. Some manuscripts spell it Euroclydon.

*shelter-of a certain small-island being called Cauda^A, we were able with-difficulty to come-to-be in-control of the [ship's] boat^B— ¹⁷ having lifted which, they were using supports^C, undergirding the ship. And fearing that they might run-aground at Syrtis^D, having lowered^E the gear, in this manner they were being carried-along. ¹⁸ And we being violently storm-tossed, *on the next day* they were doing a jettison. ¹⁹ And *on the third day* they threw-off the equipment of the ship with-their-own-hands. ²⁰ And neither sun nor stars appearing^F for many days, and no small storm lying-upon^G us, finally all hope that we might be saved was being taken-away^H.*

- A.** This island is about 30 miles or 50 kilometers south of Crete. **B.** Or, skiff. That is, the small boat towed behind the ship used to go to and from shore. **C.** Ships carried ropes or cables for such an emergency. They were run under the hull and secured on deck to help hold the ship together. The straining caused by the heavy mast as the ship was tossed in the sea would spread the planks of the hull, causing the ship to founder and sink. **D.** That is, the Gulf of Sidra, off the coast of modern Libya, a place of shallow and shifting sands. The sailors feared the winds would blow them to certain destruction off the coast of Africa. **E.** That is, the gear that would turn the ship as much northward as the winds would allow, and away from Africa. Perhaps it was a floating sea anchor. **F.** This would make it impossible for the sailors to determine their position. **G.** Or, pressing-upon. **H.** Or, removed.

21 And much^A abstinence-from-food^B being present, at that time Paul, having stood in their midst, said, "O men, having obeyed me, *you* indeed should-have not put-to-sea from Crete and gained^C this damage and loss. **22** And *as to the things* now, I advise *that* you cheer-up. For there will be no loss *of life* from-*among* you, only *of the ship*. **23** For *an angel* stood-before me *on this night from* the God Whose I am, Whom also I serve, **24** saying, 'Do not be afraid, Paul. You must stand-before Caesar. And behold— God has granted you all the *ones* sailing with you'. **25** Therefore, cheer up, men. For I believe God that it shall happen in this manner— in accordance with the way it has been spoken *to me*. **26** But we must run-aground on *a certain island*".

*On The Fourteenth Night,
The Sailors Fear Running Aground*

27 Now when *the fourteenth night* came, while we were being driven-about in the Adriatic-sea, during *the middle of the night* the sailors were suspecting *that* some land *was* approaching them. **28** And having taken-soundings^D, they found *it to be* twenty

A. That is, a long; or, a serious. **B.** Or, lack-of-appetite. **C.** Or, incurred. Or, spared-*yourselves*. **D.** Or, heaved-the-lead. That is, having dropped a weighted line to the bottom.

fathoms^A. And having set *a* short interval^B, and again having taken-soundings, they found *it to be* fifteen fathoms. ²⁹ And fearing that we might run-aground somewhere against rocky places, having thrown-off four anchors from *the stern*^C, they were praying *that* day *might* come. ³⁰ And while the sailors *were* seeking to flee from the ship, and *had* lowered the [ship's] boat to the sea *on a* pretense *as-though* intending to stretch-out anchors from *the bow*, ³¹ Paul said *to* the centurion and the soldiers, "Unless these *ones* remain in the ship, **you** cannot be saved". ³² Then the soldiers cut-off the ropes of the [ship's] boat, and let it fall-away. ³³ And until which *time* day was about to come, Paul was urging everyone to receive food, saying, "While waiting-in-expectation *for a* fourteenth day today, you are continuing without-food, having taken nothing. ³⁴ Therefore I urge you to receive food. For this is for your preservation. For *a* hair from the head of none

- A. A fathom is the length of a man's outstretched arms, about 6 feet or 1.8 meters. The sailor thus counted the fathoms as he pulled up the line.
- B. That is, interval of time, and thus distance. Based on the geography, this may have been about 30 minutes. Or, separated *a short distance*.
- C. That is, the sailors threw four anchors from the rear of the ship to hold it in place pointing in to shore until daylight when they could see to navigate.

of you will be lost^A". ³⁵ And having said these *things*, and having taken bread, he gave-thanks to God in the presence of everyone. And having broken *it*, he began to eat. ³⁶ And everyone having become cheerful, **they** also were taking food. ³⁷ Now we, all the souls in the ship, were two-hundred seventy six. ³⁸ And having been satisfied *with* food, they were lightening^B the ship— throwing-out the wheat into the sea.

Shipwrecked On an Island, All Make It Safely Ashore

³⁹ And when it became day, they were not recognizing the land. But they were looking-closely-at a certain bay having a beach, to which they were deliberating^C whether they might be able to drive-out the ship. ⁴⁰ And having cast-off the anchors, they were leaving *them* in the sea. At the same time, having unfastened the ropes *of* the rudders^D, and having raised the sail^E to the blowing [wind], they were holding [course] for the beach. ⁴¹ But having

- A.** Or, will perish. **B.** The sailors wanted to get the ship as close to shore as possible before it ran aground. **C.** Or, were planning (if they could) to drive-out. **D.** Greek ships had two oarlike steering paddles. The sailors unlashed them and put them back in the water so they could steer the ship. **E.** That is, the foresail, near the bow.

fallen-into^A a place between-seas^B, they grounded the vessel. And the bow, having become stuck, remained immovable; but the stern was being broken-up by the force of the waves. ⁴² Now the plan of the soldiers came-to-be that they should kill the prisoners, *that* none should escape, having swum-away. ⁴³ But the centurion, wanting to bring Paul safely through, forbid them *from their* intention. And he ordered the *ones* being able to swim, having jumped-overboard^C first, to go away to the land, ⁴⁴ and the rest *to follow*— some upon planks, and others on some of the *things* from the ship. And so it happened *that* everyone was brought-safely-through to the land.

*While Stranded On The Island of Malta,
Paul Heals the Sick*

28:1 And having been brought-safely-through, then we learned that the island was called Malta. ² And the natives^D were showing us not the ordinary humaneness. For having lit *a* fire, they welcomed us all because of the rain having set-upon *us* and because of the cold. ³ And Paul having gathered a

A. Or, encountered. **B.** That is, an underwater reef or sandbar or point of land with deeper sea on both sides. **C.** Lit, thrown [themselves] from [the ship]. **D.** That is, the local non-Greek-cultured people.

certain quantity of dry-sticks, and having put *them* on the fire—*a* viper having come-out because of the heat fastened-on his hand. ⁴ And when the natives saw the beast hanging from his hand, they were saying to one another, “Surely this man is *a* murderer whom, having been brought-safely-through from the sea, Justice^A did not allow to live”. ⁵ Then indeed the *one*, having shaken-off the beast into the fire, suffered no harm. ⁶ And the *ones* were expecting *that* he *was* about to be swelling-up, or suddenly be falling down dead. But while they for *a* long *time* *were* waiting-in-expectation and observing nothing out-of-place happening to him—having changed *their* minds, they were saying *that* he was *a* god. ⁷ Now in the *areas* around that place were lands *belonging to* the leading^B *official* of the island, Publius by name— who, having welcomed us, entertained^C *us* courteously *for* three days. ⁸ And it came about *that* the father of Publius *was* lying-down, being gripped with fevers and dysentery, to whom having gone in and having prayed, having laid *his* hands on him, Paul healed him. ⁹ And this having

- A. That is, the goddess by this name; or, justice as an abstract concept.
- B. Or, the first *man*, a title for this official found in inscriptions on Malta.
- C. Or, received *us* as guests, gave *us* lodging.

taken place, the others on the island having infirmities were also coming to *him* and being cured—¹⁰ who also honored us *with* many honors, and *at our* putting-to-sea provided the *things* for *our* needs.

*After Three Winter Months,
They Boarded Another Ship And Sailed For Rome*

¹¹ And after three^A months, we put-to-sea in *a* ship having spent the winter at the island^B— *an* Alexandrian *one* marked *with* the Twin-brothers^C.
¹² And having put-in at Syracuse, we stayed three days—¹³ from which, having cast-off, we came to Rhegium. And after one day, *a* south *wind* having come up, we came on the second day to Puteoli—
¹⁴ where, having found brothers, we were invited to stay with them *for* seven^D days. And so^E we came^F to Rome. ¹⁵ And from there the brothers, having heard

- A.** That is, some time in February of A.D. 60. **B.** It would have been in the port of Valetta. **C.** Or, Dioscuri. That is, the Greek gods Castor and Pollux, twin sons of Zeus and Leda, patron gods of sailors. The mark may refer to a carved figurehead, or to painted emblems on each side of the prow. **D.** During this time, Julius (v 1) would have been making arrangements for the 130 mile or 210 kilometer journey by road to Rome. **E.** Or, in this manner. **F.** Or, went.

the *things* concerning us, came as far as *the Forum^A* of Appius and *the Three Taverns^B* to meet us—whom having seen, Paul, having given-thanks to God, took courage^C.

*In Rome Paul Explains His Circumstance To The Jews,
Who Ask To Hear His Message*

16 And when we entered into Rome, it was permitted to Paul to stay by himself ^D, with the soldier guarding him. **17** And it came about after three days *that* he called-together the *ones* being leading *ones of* the Jews. And they having come together, he was saying to them, “I, men, brothers, having done nothing contrary to *our* people or *our* ancestors’ customs, was handed-over as *a* prisoner from Jerusalem into the hands of the Romans— **18** who, having examined me, were wanting to release *me* because of *there* being no charge *worthy of* death in connection with me. **19** But the Jews speaking-against *it*, I was compelled to appeal-to Caesar— not as *though* having anything to accuse my nation. **20** For this reason therefore, I called-for you, to see and speak to

- A.** This location was 39 miles or 63 kilometers south of Rome. **B.** Or, Inns. This location was 30 miles or 49 kilometers south of Rome. **C.** Paul had written them the book of Romans (in 20:2) about three years earlier, and now takes courage at their concern for him. **D.** That is, in his own rented quarters (v 30), rather than in prison.

you. For I am wearing this chain for the sake of the hope of Israel". ²¹ And the *ones* said to him, "We neither received letters from Judea concerning you, nor did any of the brothers having arrived report or speak anything evil concerning you. ²² And we consider-it-fitting that we hear from you *the things* which you think. For indeed concerning this sect^A, it is known to us that it is being spoken-against everywhere".

*Some Believed Paul's Message, Others Rejected.
Paul Turns To The Gentiles*

²³ And having appointed a day for him, more came to him at his lodging— to whom he was explaining it from early-in-the-morning until evening, solemnly-testifying as to the kingdom of God, and persuading them concerning Jesus from both the Law of Moses and the Prophets. ²⁴ And some were being persuaded by the things being said, but others were not-believing^B. ²⁵ And being not-in-agreement with one another, they were departing, Paul having spoken one statement— that "The Holy Spirit spoke **rightly** through Isaiah the prophet [in Isa 6:9-10] to your fathers, ²⁶ saying, 'Go to this people and say: In hearing, you will hear and by no means understand.

A. That is, Christians. B. Or, refusing-to-believe.

And while seeing, you will see and by no means perceive. ²⁷ For the heart *of* this people became dull^A, and they hardly^B heard *with their* ears, and they closed their eyes, that they might not ever see^C *with their* eyes, and hear *with their* ears, and understand *in their* heart, and turn-back, and I shall heal^D them'. ²⁸ Therefore let it be known to you that this salvation *of* God was sent-forth **to the Gentiles**. **They^E** also will hear *it*'. ²⁹ **F**

*While Two Years Pass,
Paul Continues To Proclaim Christ*

³⁰ And he stayed two^G whole years in *his* own rented-

A. Or, thick, fat, insensitive. **B.** That is, with difficulty. They are spiritually hard of hearing. **C.** This expresses the purpose of the people. They closed their eyes to God that they might not ever see what they did not want to see, and never have to change their ways and return to God. **D.** Paul places the blame on these Jews for not entering the process that results in spiritual healing: see and hear, understand, and turn back. **E.** Or, And **they** will listen. **F.** Some manuscripts add 'And he having spoken these *things*, the Jews departed, having *a great dispute among themselves*.' **G.** Thus, closing the book some time in A.D. 62. Some think Paul was then tried and released; others that his case was dismissed because the Jews failed to prosecute it. Some think Paul wrote Ephesians, Philippians, Colossians, and Philemon during this time. Others think these letters were written during the two years in Caesarea (24:27); others, in an imprisonment in Ephesus during Acts 19.

quarters^A. And he was welcoming all the *ones* coming-in to him— ³¹proclaiming the kingdom of God, and teaching the *things* concerning the Lord Jesus Christ with all boldness, without-hindrance.

A. Or, at *his* own expense (in Roman government quarters).

Romans

Introduction		1:1-17
A. The wrath of God is revealed against all ungodliness of people		1:18
1. Because the thing known of God is evident in them, for God made it evident to them		1:19-20
2. Because having known God, they did not glorify Him, but became futile in thinking		1:21-32
3. Therefore you are without excuse— everyone judging. For in what you judge others, you condemn yourself, because you do the same things. You are storing up wrath for yourself		2:1-8
4. There will be affliction and distress upon everyone doing evil— the Jew and the Greek. For all who sinned will be judged, whether without the Law or through the Law		2:9-13
a. For the Gentiles will be judged by the things of the Law written on their hearts		2:14-16
b. But do you as a Jew obey the Law? Circumcision will not profit transgressors		2:17-29
5. What then is the advantage of the Jew? Much in every way. God keeps His promises		3:1-8
6. Therefore what? Are we better than they? No. All are under sin, accountable to God		3:9-20

- B. But now apart from law, the righteousness of God has been revealed 3:21
1. And it is the righteousness of God through faith in Jesus Christ to all the ones believing. For there is no distinction— all have sinned and are declared righteous as a gift through the redemption in Christ, whom God set forth as the satisfaction of His wrath 3:22-26
 - a. Where then is the boasting? It was shut out by faith. God is God of all by faith 3:27-31
 - b. Abraham also believed God, and it was credited for righteousness. This was apart from circumcision and Law, so that he might become the father of all believers 4:1-25
 2. Therefore we have peace with God, and access by faith into this grace in which we stand. And we boast in the hope of the glory of God, a hope which does not put to shame 5:1-11
 3. Because of this, just as sin and death entered the world through one man, so also the gift of righteousness and life came through one Man. Grace now reigns over sin and death 5:12-21
 4. Therefore should we be continuing in sin that grace might increase? No, we died to sin. Or do you not know that we were baptized into His death? So do not let sin reign in your body, for you are not under the Law, but grace 6:1-14

5. Therefore should we commit a sin because we are not under the Law but under grace? No 6:15
- Do you not know you are slaves to whom you obey? Present yourself to God 6:16-23
 - Or do you not know that the Law lords over a person only while he lives? You have died to the Law and now serve in the newness of the Spirit. But the Law did not cause my sin or death. The sin in me used the Law to kill me 7:1-25
6. Therefore there is now no condemnation for the ones in Christ. For the law of the Spirit of life in Christ Jesus set you free from the law of sin and death 8:1-2
- For what the Law could not do, God did through His own Son for us walking in accordance with the Spirit. For you are not in the flesh, but in the Spirit 8:3-9
 - And if Christ is in you, the body is dead, but the Spirit is life. God will give life to your mortal bodies through the Spirit 8:10-11
 - So then, brothers, we are debtors not to live according to the flesh. If you are putting to death the practices of the body you will live 8:12-13
 - For all who are being led by the Spirit are sons of God 8:14-16

- ii. And if we are children, we are heirs, and fellow heirs with Christ, since we are suffering with Him in order that we might be glorified with Him 8:17-27
 - iii. And all things are working together for good for the ones loving God 8:28-30
7. Therefore, what shall we say to these things? If God is for us, who can be against us? 8:31-39
- C. I am telling the truth. There is great grief for me and unceasing pain in my heart over Israel. For I would pray that I might be accursed from Christ on behalf of my kinsmen, the Israelites 9:1-5
- 1. But it is not such as that the word of God has failed. For all these ones from Israel are not Israel, nor children of promise. God has mercy and He hardens whom He wants 9:6-29
 - 2. Therefore what shall we say? Gentiles not pursuing righteousness took hold of it by faith. But Israel, pursuing the Law of righteousness, did not attain it, but stumbled on Christ 9:30-33
 - 3. Brothers, I pray for their salvation, but their zeal is not in accordance with knowledge 10:1-2
- a. For being ignorant of God's righteousness, they did not subject themselves to it. For Christ is the end of the Law for righteousness for everyone believing. For

- Scripture says everyone putting faith in Him will be saved. There is no distinction 10:3-17
- b. But I say— it is not that they did not hear.
The word went out 10:18
- c. But I say— it is not that they did not know.
Moses and the prophets told them 10:19-21
4. Therefore did God reject His people? No. The remnant was saved, the rest hardened 11:1-10
5. Therefore did they stumble in order to fall? No. By their trespass salvation came to the Gentiles. How much more will their fullness be! God can regraft them into their tree. A partial hardening has happened to Israel until the fullness of Gentiles comes in 11:11-32
6. O the depths of God's wisdom and knowledge. To Him be the glory forever, amen 11:33-36
- D. Therefore I urge you to present your bodies as a sacrifice to God as your spiritual worship. And do not be conformed to this age, but be transformed by the renewing of your mind 12:1-2
1. For I say to all of you by the grace given to me— be thinking accurately about yourself 12:3
- a. As we have many body parts in one body, so also is Christ's body. Do your part 12:4-8
- b. I say to let your love be sincere; to be diligent. Bless your enemies. Be humble 12:9-21

2. Let every soul be subject to superior authorities.
They are God's servants for good 13:1-7
 3. Owe nothing to anyone except to love one another.
Love is the fulfillment of the Law 13:8-10
 4. And do this knowing the time. Lay aside darkness
and put on the weapons of light 13:11-14
 5. Now be accepting the one being weak in faith,
but not for disputes about opinions 14:1
 - a. One has faith to eat, another not. Do not
treat with contempt or judge one another 14:2-4
 - b. One judges a day above another. Let each be
assured in his own mind. We live for the Lord.
We will all stand before His judgment seat
and give an account 14:5-12
 - c. Therefore judge this—not to place a cause of
stumbling or falling for your brother 14:13-18
 - d. So then, let us pursue the things of peace
and edification 14:19-15:6
 - e. Therefore be accepting one another as
Christ accepted you, for the glory of God 15:7-12
 6. Now may the God of hope fill you with joy and
peace in believing 15:13
- E. Paul explains why he wrote, his commission by God,
his present and future plans 15:14-33
- Conclusion 16:1-27

1:1 Paul^A, a slave of Christ Jesus, a called apostle^B, having been separated^C for the good-news of God ² which He promised-beforehand through His prophets in the Holy Scriptures ³ concerning His Son— the One having come from the seed of David according-to^D the flesh, ⁴ the One having been designated^E as the Son of God with power according to the Spirit^F of holiness by the resurrection from the dead, Jesus Christ our Lord— ⁵ through Whom we received grace and apostleship for the obedience of ^G faith among all the Gentiles for the sake of His name, ⁶ among whom **you** also are called ones of Jesus Christ, ⁷ to all the ones being in Rome, beloved ones of God, called saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I am giving-thanks to my God through Jesus Christ for you all because your faith is being proclaimed in the whole world. **9** For God is my witness— Whom I am serving in my spirit in^H the good-news of His Son— how unceasingly I am making mention of you **10** always in my prayers, asking if somehow now at last I shall be prospered in the will of God to come to you.

- A.** On when this book was written, see Act 20:3. Paul was in Corinth, Rom 16:23. **B.** Or, called to be an apostle. **C.** That is, set apart, appointed. **D.** Or, with respect to. **E.** Or, declared to be. **F.** Or, His spirit. **G.** That is, consisting of; or, proceeding from. **H.** That is, in connection with.

¹¹ For I am yearning to see you in order that I may impart some spiritual gift to you so that you *may* be established. ¹² And this is *that I may* be encouraged-together-with *you* among you— through each other's faith, both yours and mine.

¹³ And I do not want you to be-unaware, brothers, that often I planned to come to you— and was prevented until now— in order that I might have some fruit among you also, as indeed among the other Gentiles. ¹⁴ I am a debtor both to Greeks and barbarians, both to wise and foolish. ¹⁵ So for my part, *I am* eager also to announce-the-good-news to you, the ones in Rome.

¹⁶ For I am not ashamed-of the good-news, for it is the power of God for salvation to everyone believing^A— both to the Jew first and to the Greek.

¹⁷ For the righteousness of^B God is revealed in it from faith to faith, just as it has been written [in Hab 2:4]: “But the righteous one shall live by faith”.

God's Wrath Is Upon All Sin

¹⁸ For the wrath of God is revealed from heaven against all

A. Or, exercising faith. Same root word as 'faith' in v 17. B. That is, from God; or, belonging to God; or, the God-kind of-righteousness.

ungodliness^A and unrighteousness^B of people holding-down^C the truth in^D unrighteousness.

*Because God Revealed Enough of Himself In Creation
For The World To Be Without Excuse*

¹⁹ Because the *thing* known of God is evident^E in^F them, for God made *it* evident to them. ²⁰ For His invisible *things*— both His eternal power and divine-nature— are clearly-seen, being understood since *the creation of the world in the things* made, so that they are without-excuse.

*And Having Known This Truth About God,
The World Did Not Honor Him As God*

²¹ Because having known God, they did not glorify *Him* as God or give-thanks, but became futile in their thoughts, and their senseless heart was darkened.

*They Turned From The Glory of The Immortal God
To Their Crafted Images of God*

²² While claiming to be wise, they became-foolish ²³ and exchanged the glory of the immortal God for

- A. That is, lack of reverence toward God; profaneness. B. That is, wrongdoing; actions violating God's standards. C. Or, suppressing, holding back, restraining. D. That is, in connection with; or, by means of. E. Or, clear, visible, plainly seen. F. Or, among.

a likeness— an image of a mortal person and of birds and of four-footed-animals and of reptiles.

24 Therefore God handed them over^A in the desires of their hearts to impurity so that^B their bodies are dishonored among them.

They Turned From The Truth

To Worship The Creation Rather Than The Creator

25 Who exchanged the truth of God for the lie^C, and worshiped and served the creation^D rather than the One having created— Who is blessed forever, amen.

26 For this reason God handed them over to passions of^E dishonor. For both their females exchanged the natural [sexual] function for the one contrary to nature, **27** and likewise also the males, having left the natural [sexual] function of the female, were inflamed by their craving for one another— males with males committing the indecent-act^F and receiving-back in themselves the return^G which was due their error^H.

- A.** Or, gave them up. **B.** Or ‘impurity, the dishonoring as to their bodies among themselves’. **C.** That is, the lie of false religion. Or, falsehood. **D.** Or, creature. **E.** That is, characterized by; or, leading to; or, proceeding from. **F.** Or, the shameful-deed. **G.** This is a neutral rendering; negatively it means ‘penalty’. **H.** Or, deception, delusion.

They Disapproved of Keeping God In Mind

28 And as they did not approve to have^A God in *their* knowledge, God handed them over to *a* disapproved mind, to do the *things* not being proper— **29** having been filled *with* all unrighteousness, evilness, greed, badness; full *of* envy, murder, strife, deceit, malice; whisperers^B, **30** slanderers, God-haters^C, violent, proud, boasters, inventors *of* evils, disobedient *to* parents, **31** senseless, unfaithful^D, unaffectionate^E, unmerciful; **32** who, having known the regulation *of* God that the *ones* practicing such *things* are worthy *of* death, not only are doing them, but are also giving-approval *to* the *ones* practicing *them*.

You Who Know More Truth And Judge Others By It Are Also Without Excuse

2:1 Therefore you are without-excuse, O human— everyone judging. For in what^F you are judging the other *person*, you are condemning yourself; for you, the *one* judging, are practicing the same *things*! **2** And we know that the judgment *of* God is according to truth upon^G the *ones* practicing such *things*.

- A.** Or, hold, retain. **B.** That is, gossips. **C.** Or, God-hated. These may be combined as slandering whisperers, God-hated violent *ones*, proud boasters. **D.** Or, undutiful. **E.** Or, without good feelings for others. **F.** Or, For while. **G.** That is, it is truly upon them.

*Do You Think You Will Escape God's Judgment
When You Do The Same Things?*

³ But are you thinking this, O human— the *one* judging the *ones* practicing such *things* and doing them [yourself]— that **you** will escape the judgment of God? ⁴ Or are you disregarding the riches of His goodness and forbearance and patience, not knowing that the good *thing of* God is leading you to repentance? ⁵ But in-accordance-with your hardness and *your* unrepentant heart, you are storing-up wrath for yourself on *the day of* wrath and *the revelation of* the righteous-judgment of God, ⁶ Who will render to each *one* according to his works— ⁷ to the *ones* seeking glory and honor and immortality in accordance with endurance *in* good work, *He will render* eternal life; ⁸ but to the *ones* indeed disobeying the truth and obeying unrighteousness out of selfish-interest^A, *there will be* wrath and fury.

*There Is No Respect of Persons With God
Regarding Sin And Judgment*

⁹ *There will be* affliction and distress upon every soul of

A. Or, self-seeking, selfish-ambition.

the person^A committing evil— both of the Jew first and of the Greek. ¹⁰ But there will be glory and honor and peace to everyone working good— both to the Jew first and to the Greek. ¹¹ For there is no respect-of-persons with God. ¹² For all who sinned without-Law will also perish without-Law, and all who sinned under^B the Law will be judged by the Law. ¹³ For not the hearers of law^C are righteous before God, but the doers of law will be declared-righteous.

*For Gentiles Will Be Judged By Their Own Standards
Insofar As They Agree With God's*

¹⁴ For whenever Gentiles, the ones not having the Law, are doing by nature the things of the Law, these ones not having the Law are a law to themselves, ¹⁵ who are demonstrating^D the work of the Law written in their hearts— their conscience bearing co-witness and their thoughts accusing or even defending between one another ¹⁶ on the day when God judges the hidden things of people according to my good-news, through Christ Jesus.

- A. That is, every soul belonging to the class defined as ‘the person committing evil’; every individual in this category, both Jew and Gentile.
- B. Or, in the sphere of, in the domain of. C. This is lowercase because it applies to both groups in v 12 in the different senses Paul defines next.
- D. Or, showing, proving.

And Jews Will Be Judged By The Law They Rely Upon

¹⁷ But if **you** call-yourself *a Jew*, and rely upon *the Law*, and boast in God, ¹⁸ and know *His will*, and approve the *things mattering^A*— being instructed out of the Law— ¹⁹ and are confident *as to yourself that you are a guide of blind ones, a light of the ones in darkness, ²⁰ a corrector of foolish ones, a teacher of children, one having the embodiment of knowledge and truth in the Law, ²¹ then— the one teaching another, are you not teaching yourself?* The *one* proclaiming not to steal, do you steal? ²²The *one* saying not to commit-adultery, do you commit-adultery? The *one* detesting idols, do you rob-temples?

Their Transgression of The Law Dishonors God

²³ You who are boasting in *the Law* are dishonoring God through transgression of the Law. ²⁴ For “the name of God is being blasphemed among the Gentiles because of you”, just as it has been written [in Isa 52:5].

A. Or, being worth more, being more valuable, and thus excellent, superior, essential.

Circumcision Will Not Help Transgressors

25 For circumcision profits if you practice *the Law*— but if you are *a transgressor of the Law* your circumcision has become uncircumcision.

26 So if the uncircumcised *one* keeps the requirements *of the Law*, will not his uncircumcision be counted for circumcision?

27 And the uncircumcised *one* by nature *who is* fulfilling the Law will judge you, the transgressor *of the Law with the letter^A* and circumcision! **28** For the Jew in the visible *thing* is **not** *a Jew*, nor *is the circumcision in the visible^B thing in the flesh circumcision*, **29** but the Jew in the hidden *thing is a Jew*, and circumcision *is of the heart*, by^C *the Spirit* not *the letter*— whose praise *is not from people*, but from God.

So Then What Is The Advantage of The Jew?

3:1 What then *is* the advantage *of the Jew*? Or what *is* the profit *of circumcision*? **2** Much in every way. For first— that they were entrusted the oracles^D *of God!*

A. That is, the written code, the Law. **B.** That is, the outward, open, public things. **C.** Or, in *the spirit*. **D.** That is, the sacred writings, the Scriptures.

*God Will Be Faithful To His Promises To The Jews
Even If Some Reject Him*

³ What indeed if some^A were faithless^B? Their faithlessness^C will not nullify the faithfulness of God, *will it?* ⁴ May it never be! But let God be [seen to be] true and every person a liar, just as it has been written [in Ps 51:4]: “So that You might be declared-righteous^D in Your words and prevail in Your being judged^E”.

*But God Is Not Unrighteous To Inflict Wrath
On Jews Who Sin*

⁵ But if our^F unrighteousness demonstrates^G the righteousness of God, what shall we say? God, the One inflicting the wrath, is not unrighteous, *is He?* (I am speaking in accordance with human thinking^H). ⁶ May it never be! Otherwise how will God judge the world?

- A. Or, What then? If some. Paul now refutes three objections to or false inferences from his teaching. B. Or, did not believe, were unfaithful, with reference to the oracles they were given. C. Or, unbelief. D. Or, vindicated. E. Or, in your judging. F. That is, Israel's; the some who were faithless, v 3. G. Or, exhibits. H. Or, with mankind.

God Holds Jews Accountable For Their Sin Too

⁷ But if the truth of God abounded in my lie^A to His glory, why am I also still being judged as a sinner?

⁸ Indeed, why not say “Let us do evil things that good things may come”, as we are blasphemed, and as some affirm us to say— whose condemnation is just^B!

Scripture Declares All Are Accountable And Guilty Before God. None Are Righteous

⁹ Therefore what? Are we better^C [than they]? Not at-all. For we already-charged^D that both Jews and Greeks are all under sin, ¹⁰ just as it has been written: “There is not a righteous one, not even one. ¹¹ There is no one understanding. There is no one seeking-out God. ¹² They all turned-away, together they became useless^E. There is no one doing goodness. There is not as-many-as one” [Ps 14:1-3]. ¹³ “Their throat is an opened grave. With their tongues they were deceiving” [Ps 5:9]. “The poison of asps is under their lips” [Ps 140:3]. ¹⁴ “Whose mouth is full of cursing^F and bitterness” [Ps 10:7]. ¹⁵ “Their feet are

A. Or, falsehood. Note 11:11-12. B. Or, deserved. C. Or, Do we [Jews] have an advantage? Or, Are we [Jews] excused? D. Or, previously-charged. That is, in 1:18-2:29. E. Or, worthless. F. That is, calling down evil on someone.

swift to shed blood. ¹⁶ Destruction and misery *are* in their ways. ¹⁷ And they did not know *the way of peace*" [Isa 59:7-8]. ¹⁸ "There is no fear of God before their eyes" [Ps 36:1]. ¹⁹ And we know that whatever the Law says, it speaks to the *ones* under the Law— in order that every mouth may be stopped^A and the whole world may become accountable^B to God. ²⁰ Because by *the works of law*^C no flesh will be declared-righteous in His sight. For through law *comes the knowledge of sin.*

But Now Righteousness From God Has Been Revealed

²¹ But now apart from law^D, *the righteousness of God has been revealed*, being attested by the Law and the Prophets.

It Comes As an Undeserved Gift Through Faith In Christ, Who Satisfied God's Wrath

²² And *it is the righteousness of God through faith^E in Jesus Christ for all the ones believing!* For there is no distinction, ²³ for all sinned and are coming-short-of the glory of God, ²⁴ being declared-righteous as-a-gift^F by His grace through the redemption in Christ Jesus, ²⁵ Whom

A. Or, shut. B. Or, liable, answerable. C. Or, 'of the Law'. D. That is, any kind of law, Jewish or Gentile. Or, Law, the Law of Moses. E. Or, through *the faithfulness of Jesus Christ* (to what God sent Him to do). F. Or, freely, without a cause.

God set-forth^A as that-which-satisfies^B [His wrath] through faith, in^C His blood— for the demonstration^D of His righteousness because of the passing-by of the sins having previously-taken-place ²⁶ in the forbearance^E of God; for the demonstration of His righteousness at the present time, so that He *might* be righteous and declaring-righteous the *one* of ^F faith *in* Jesus.

*There Can Be No Boasting In Our Works:
It Is By Faith For All!*

²⁷ Where then *is* the boasting? It was shut-out^G. Through what kind of law^H? *Of* works? No, but through *a* law *of* faith. ²⁸ For we consider *a* person to be declared-righteous *by* faith apart from works

A. Or, presented, publicly displayed. B. Or, that-which-propitiates, the-means-of-satisfaction, the-satisfying-sacrifice. That is, that which satisfies God's wrath and obtains His mercy; the focus being on God. Jesus is the sacrifice that removes or satisfies God's wrath against sin that Paul has just proven is upon all flesh. Or, that-which-expiates, covers, cleanses [our sin]. That is, that which removes our sin and guilt; the focus being on our sin. C. Or, by. The satisfaction is both through faith (from our viewpoint) and in or by His blood (from His viewpoint). Or, through faith in His blood. D. Or, proof. E. Or, holding back, clemency, delay of punishment. F. That is, characterized by. G. Or, excluded. H. Or, principle, system. Or, Law (meaning, through a Law wrongly understood as of works? No, through a Law rightly understood as of faith).

of the Law. ²⁹ Or is He the God of Jews only^A? Is He not also the God of Gentiles? Yes, of Gentiles also, ³⁰ since *there is* one God— Who will declare-righteous *the circumcised* by faith, and *the uncircumcised* through the *same^B* faith. ³¹ Do we then nullify *the Law* through the faith? May it never be! On the contrary, we establish *the Law*.

What About Abraham?

4:1 What then shall we say *that* Abraham, our forefather according-to^C *the flesh*, has found? ² For if Abraham was declared-righteous by works, he has *a boast*— but not before God.

His Righteousness Came By Faith

³ For what does the Scripture say?— “And Abraham believed God, and it was credited to him for righteousness” [Gen 15:6]. ⁴ Now *to the one* working, the wages are not credited to *him* based-on grace, but based on debt. ⁵ But *to the one* not working but putting-faith upon the *One* declaring the ungodly righteous— his faith is

- A.** This would be the conclusion if we were saved through a Law of Jewish works. **B.** Lit, ‘the faith’ just mentioned. **C.** Or, with respect to. Or, our forefather, has found according to *the flesh* (that is, by works)?

credited for righteousness. ⁶ Just as David also says [in Ps 32:1-2] *as to* the blessedness of the person *to* whom God credits righteousness apart from works: ⁷ “Blessed *are the ones* whose lawless-deeds were forgiven and whose sins were covered. ⁸ Blessed *is the man* whose sin *the Lord will never count*”.

This Occurred Prior To Circumcision

⁹ So *is* this blessedness upon the circumcised, or upon the uncircumcised also? For we say “Faith was credited *to* Abraham for righteousness”. ¹⁰ How then was it credited—*to one* being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision!

¹¹ And he received *the sign of* circumcision, *a seal of the righteousness of*^A *faith while* in uncircumcision, so that he *might be*^B *the father of all the ones believing through uncircumcision— so that righteousness might be credited also to them—* ¹² *and the father of the circumcised to the ones not of circumcision only, but indeed the ones walking-in-line in the*

A. Or, *by* faith; or, *his* faith-righteousness. B. That is, from his viewpoint. Or, so that he is (from our viewpoint).

footsteps of the faith of our father Abraham while he was in uncircumcision.

*The Promise Was Not Through The Law
But Faith, Making It Firm To All*

13 For the promise to Abraham or to his seed^A that he should be the inheritor of the world was not through the Law^B, but through the righteousness of faith! **14** For if the ones of the Law are inheritors, faith has been made-empty^C and the promise has been nullified^D.

15 For the Law brings-about wrath. But where there is no Law, neither is there transgression^E.

16 For this reason it is by faith, in order that it may be based on grace, so that the promise might be firm^F to all the seed—not to the seed of the Law only^G, but also to the seed of the faith of Abraham,

- A.** That is, his believing offspring, his spiritual descendants, v 11-12.
- B.** Or, law, depending on whether Paul is speaking from the viewpoint of Abraham (who lived before the Law) or his seed (who lived under it).
- C.** Or, voided. That is, emptied of any value or place. **D.** The promise of a free gift is nullified, since obedience would be required to obtain it.
- E.** Or, violation. There is no law to violate in connection with the promise of a gift, so there can be no transgression and no wrath. **F.** Or, secure, certain. **G.** That is, to people like Paul; believing Jews.

Abraham Is The Father of All Who Believe

... who is *the father of us all*—¹⁷ just as it has been written [in Gen 17:5] that “I have made you *a father of many nations*”—before God^A Whom he believed, the *One giving-life-to the dead and calling the things not being as^B being,*

*He Believed God’s Promise,**Contrary To All His Human Circumstances*

¹⁸ ... who believed contrary-to^C hope, upon hope, so that he *might become^D the father of many nations* in accordance with the *thing having been spoken* [in Gen 15:5]: “So shall your seed be”. ¹⁹ And not having weakened *in faith*, he considered^E his *own body already having become impotent^F*,

- A.** Abraham is the spiritual father of us all before God. **B.** Or, *as-if*. That is, calling the *things not being* [into] being, in an act of creation, as seen in the birth of Isaac. Or, calling/naming the *things not* [yet] being *as-if* being, as if they already existed, as when He calls Abraham the father of many nations when he had no child. **C.** Or, *against*, *beyond*. That is, contrary to all human hope could offer, upon the hope God promised. **D.** That is, from his viewpoint. Or, so that he became (from our viewpoint). **E.** Some manuscripts say ‘he did not consider’. **F.** Or, dead, as good as dead, lifeless, with regard to procreation.

being about *a* hundred years *old*, and the deadness *of* the womb *of* Sarah. ²⁰ But he did not waver *in* unbelief with reference to the promise *of* God, but became-strong *in* faith— having given glory *to* God, ²¹ and having been fully-convinced that what He had promised He was able also to do.

*His Faith Was Credited To Him
As Righteousness, And So Is Ours*

²² Therefore indeed it was credited *to* him for righteousness. ²³ And it was not written for his sake only that it was credited *to* him, ²⁴ but also for our sake *to* whom it is going-to be credited— the *ones* putting-faith upon the *One* having raised Jesus our Lord from *the* dead, ²⁵ Who was handed-over for^A our trespasses and was raised for^A our justification.

*This Means We Have Peace With God
And Access To His Grace Through Jesus Christ*

5:1 Therefore, having been declared-righteous by faith, we have peace with God through our Lord Jesus Christ,

- A. Or, for the sake of, because of.

² through Whom also we have the access *by* faith into this grace in which we stand.

And In Spite of Our Afflictions,

Our Hope Will Not Disappoint Us, For God Loves Us

And we are boasting over *the* hope of the glory of God. ³ And not only *this*, but we also are boasting in the afflictions— knowing that the affliction is producing endurance, ⁴ and the endurance *is producing* approvedness, and the approvedness *is producing* hope, ⁵ and the hope does not put-to-shame^A because the love of God has been poured-out in our hearts through *the* Holy Spirit having been given *to* us.

For God Shows His Love For Us

In That Christ Died To Reconcile And Save Us

⁶ For while we *were* still being weak, yet at *the* right-time, **Christ** died for ungodly *ones*. ⁷ For one will rarely^B die for *a* righteous *person*; for^C perhaps someone may even dare to die for the good *person*. ⁸ But God demonstrates^D His own love for us because while we *were* still being

- A. Or, disappoint. B. Or, hardly, scarcely. C. Or, though. D. Or, shows, exhibits.

sinners, Christ died for us. ⁹ Therefore by much more, having now been declared-righteous by His blood, we shall be saved from the wrath through Him. ¹⁰ For if while being enemies we were reconciled to God through the death of His Son, by much more having been reconciled, we shall be saved by His life.

Our Boast Is In God Through Jesus Christ

¹¹ And not only *this*, but *we are* also boasting in God through our Lord Jesus Christ, through Whom we now received the reconciliation.

This Means That Death And Life

Each Originated In The Act of One Man

¹² Because of this^A, just as^B through one man sin entered into the world, and death through the sin, and so death went-through^C to all people because all sinned— ¹³ for

- A.** That is, summing up 3:21-5:11: Because we have received the reconciliation as a gift by His grace through the sacrifice of Jesus Christ, resulting in righteousness, peace with God, and eternal life. Paul now puts this in broad perspective, comparing Christ's one act bringing life to all His spiritual descendants to Adam's one act bringing death to all his physical descendants. **B.** Paul breaks off this sentence at 'because all sinned' to explain how all sinned; that is, how Adam's one act affected all his progeny. Then he takes this thought up again in v 18 and completes it, giving the 'so also' side. **C.** Or, came through, spread.

until *the Law*, sin was in *the world*, but sin is not charged-to-the-account, *there* being no law. ¹⁴ Nevertheless death reigned from Adam until Moses, even over the *ones* not having sinned in the likeness^A of the transgression of Adam, who is *a pattern^B* of the *One* coming.

One Sin Brought Death To Adam's Many.

God's Gift Abounded To Christ's Many

¹⁵ But not as *is* the trespass, so also^C *is* the grace-gift. For if *by* the trespass of the one *man* the many^D died, *by* much more the grace of God and the gift by *the* grace of the one man Jesus Christ abounded for the many.

A. Adam violated a requirement of God. Those living until Moses had no such requirement from God, so they did not sin in the same manner. Thus 'all sinned' in v 12 cannot mean 'transgressed God's command'. In some sense death is a consequence upon all humanity of Adam's one act of sin. **B.** Before Paul explains how Adam and Christ are similar (v 18, as, so also), he first explains how they are not similar, v 15-17. **C:** not as... so also. That is, the trespass is not like the gift. The trespass brought a deserved end to life; the undeserved gift abounded in life. **D.** When referring to Adam, 'the many' and 'all' mean all his physical progeny, mankind. When referring to Christ, they mean all His spiritual progeny, those receiving the gift, v 17.

Death Reigned From One Sin.

The Gift Brings a Reign In Life To Those Receiving It

¹⁶ And not as^A what resulted through one *man* having sinned *is* the given-gift. For the judgment *is* from one *trespass*^B, resulting-in a verdict-of-condemnation; but the *grace-gift*^C *is* from many trespasses, resulting in a verdict-of-righteous^D. ¹⁷ For if *by* the trespass of the one *man* death reigned through the one, *by* much more the *ones* receiving the abundance *of* the grace and *of* the gift *of* righteousness will reign^E in life through the One, Jesus Christ.

Just As One Act Resulted In Condemnation,

So One Act Resulted In Justification

¹⁸ So then^F, as *it was* through one^G trespass resulting-in a verdict-of-condemnation for all

A: not as... *is*. That is, the result of Adam's act (judgment earned in response to one sin, resulting in condemnation and the reign of death) is not like the gift given (righteousness given in response to many sins, resulting in justification and our reign in life). **B.** Or, *man having sinned*. **C.** That is, gift of the righteousness of God, v 17; 3:21. **D.** Or, justification. **E.** Adam's one act resulted in the reign of death, Christ's in the reign in life for those who receive the gift. **F.** The first half of this verse restates v 12 using the words from v 15-17. **G.** Or, *the trespass of one*; and later in the verse, *the righteous act of One*.

people, so also *it was* through one righteous-act resulting-in *a* declaring-righteous^A issuing in^B life for all people. ¹⁹ For just as through the disobedience *of* the one man the many were made^C sinners, so also through the obedience *of* the One the many will be made righteous *ones*.

The Law Increased Sin, But Grace Abounded So As To Reign Through Righteousness

²⁰ And *the Law*^D came-in-beside^E that the trespass might increase. But where sin increased, grace super-abounded, ²¹ in order that just as sin reigned in death, so also grace might reign through righteousness, resulting-in eternal life through Jesus Christ our Lord.

- A.** Or, justification. **B.** Or, *resulting in*. Lit, *of*. **C.** Or, constituted, caused to become. The sin of one resulted in condemnation because we were made sinners. The righteous act of One resulted in justification because those receiving this gift (v17) were made righteous. **D.** Paul now puts the Law into this broad perspective. **E.** Same root word as ‘entered’ in v 12. Sin ‘came in’, Law ‘came in beside’.

*This Does Not Mean That We Should Keep Sinning
Because Salvation Is By Grace*

6:1 Therefore, what shall we say? Should we^A be continuing *in sin* in order that grace might increase?
2 May it never be! How shall we who died *to sin* still live in it?

*Don't You Know That We Died With Christ
In Order To Live a New Life With Him?*

3 Or do you not know that all we who were baptized into Christ Jesus were baptized into His death? **4** Therefore we were buried-with Him through baptism into death in order that just as Christ arose from *the dead* through the glory of the Father, so also **we** might walk in newness *of life*.

*For We Share In His Death To Sin
And His Life With God*

5 For if we have become united-with *Him* *in the likeness of His death*, certainly we shall be also *in the likeness of His resurrection*, **6** knowing this: that our old person was crucified-with *Him* in order that the body *of sin* might be

- A.** If salvation is all by grace (3:24), and we stand in grace at peace with God (5:1), and where sin increased grace abounded (5:21), then would not God's grace be magnified even more by my continuing in sin?

done-away-with^A, so that we no longer^B are slaves^C to sin. ⁷For the one having died has been declared-righteous from sin. ⁸And if we died with Christ, we believe that we shall also live-with Him, ⁹knowing that Christ, having arisen from the dead, dies no more. Death lords-over Him no longer. ¹⁰For the death that He died, He died to sin once-for-all. But the life that He is living, He is living to God. ¹¹So also you, be counting yourselves to be dead to sin but living to God in Christ Jesus.

So Don't Let Sin Reign In You, But Present Yourselves To God As Alive From The Dead

¹²Therefore do not let sin be reigning in your mortal body so that you are obeying its desires, ¹³nor be presenting your body-parts to sin as instruments^D of unrighteousness. But present yourselves to God as-if^E being alive from the dead, and your body-parts to God as instruments of righteousness. ¹⁴For sin

- A. Or, rendered powerless, brought to nothing. B. Or, we might no longer be-slaves. C. Or, are serving as slaves. D. Or, tools, weapons, equipment. E. That is, as-if presently possessing full resurrection-life like Jesus, v 4. Or, 'as'; that is, as being alive from the spiritually dead.

shall not lord-over you— for you are not under *the Law^A*, but under grace.

This Does Not Mean We Should Sin Because We Are Not Under Law, But Under Grace

¹⁵ Therefore, what? Should we sin^B because we are not under *the Law* but under grace? May it never be!

You Were Freed From Slavery To Sin.

So Present Yourselves As Slaves of Righteousness

¹⁶ Do you not know that *to whom* you are presenting yourselves *as slaves* for obedience, you are slaves *to whom* you are obeying— whether *slaves of sin* leading-to^C death, or *slaves of obedience* leading-to righteousness? ¹⁷ But thanks *be to God* that you were slaves *of sin*, but you obeyed from *the heart the form^D of teaching* to which you were delivered.

¹⁸ And having been set-free from sin, you were enslaved^E *to righteousness* ¹⁹ (*I am speaking in human terms* because of the weakness of your flesh). For just as you presented your body-parts *as slaves to impurity and lawlessness* leading-to

- A.** The escape from the lordship of sin is due to our release from the Law, which occurred when we died to it. Paul explains this in chapter 7. The Law is the power of sin, 1 Cor 15:56. **B.** That is, commit a sin. **C.** Or, resulting in. Same word as in v 19, 22. **D.** Or, pattern. **E.** Or, made slaves.

lawlessness, so now present your body-parts as slaves to righteousness leading to holiness.

*The Fruit of Sin Is Shame And Death;
Righteousness Leads To Holiness And Life*

20 For when you were slaves of sin, you were free to^A righteousness. **21** So what fruit were you having at that time? *Things*^B over which you are now ashamed! For the outcome of those *things* is death. **22** But now having been set-free from sin and enslaved to God, you are having your fruit leading-to holiness. And the outcome is eternal life! **23** For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

*But We Are Indeed Not Under The Law,
For It Only Has Jurisdiction Over The Living*

7:1 Or^C do you not know, brothers (for I am speaking to ones knowing the Law^D), that the Law lords-over^E

- A.** That is, with regard to. **B.** Paul states the answer. Or, at that time, over which *things* you are now ashamed?, the implied answer being 'None'.
- C.** Paul now takes up the other part of 6:14-15, the not being under the Law. **D.** That is, the Law of Moses, God's Law. Or, law, the general principle of law and legal justice. **E.** Or rules over, is the master of.

the person for as much time as he lives? ² For the married woman has been bound *by the Law* to the living husband; but if the husband dies, she has been released from the law ^{of}^A the husband. ³ So then, while the husband *is* living, she will be called *an adulteress* if she comes^B *to a* different husband. But if the husband dies, she is free from the law, so *that* she is not *an adulteress*, having come *to a* different husband.

We Have Died To The Law In Christ

⁴ So-then^C, my brothers, **you** also were put-to-death *with reference to* the Law^D through the body *of* Christ so that you *might* come^E *to a* different *One*— *to the One* having arisen from *the dead*— in order that we might bear-fruit *for God*.

- A.** That is, concerning. **B.** Or, comes-to-be *with*. **C.** Now Paul applies to us the principle of v 1, illustrated by v 2-3, that death ends the authority of the Law. **D.** That is, God's Law as the terms and conditions of which we must be doers (2:13) to have a relationship with Him. Christ did not need to die to release us from our legalism or man's civil law or law in general, but from God's objective standards. **E.** Same word as twice in the illustrations in v 3. It is not the normal word for 'marry', but that is the idea in v 3-4.

*Having Died, We Are Released From The Law
Through Which Sin Produced Death*

⁵ For when we were in the flesh^A, the passions of^B sins which^C were through^D the Law were at-work in our body-parts so as to bear-fruit for death. ⁶ But now we were released^E from the Law, having died to that by which we were being held, so that we are serving in newness of the Spirit^F and not in oldness of the letter^G.

Not That The Law Is At Fault For My Sin

⁷ Therefore, what shall we say? Is the Law sin^H? May it never be! On-the-contrary, I would not have known^I sin except through the Law.

Sin Used The Law To Produce Sin In Me

For indeed I would not have known^J

- A.** That is, before we died with Christ. **B.** That is, *leading to*; or, *belonging to* (sin's passions). **C.** That is, the passions... which. **D.** That is, were increased through the Law, 5:20. Paul explains this next in v 7-8. **E.** Same word as in v 2. **F.** Or, *of* spirit. **G.** That is, the written code of the Law. **H.** If the passions of sins are through the Law, is the Law what makes me a sinner? No. It merely defines the standard against which sin rebels. **I.** Or, come-to-know sin. That is, known of sin's presence in him as sin (v 7-8) or of its power to kill him in relation to God (v 9-11). Apart from God's Law, sin is merely 'your opinion' or 'my bad choices'. **J.** Or, known-about.

coveting^A if the Law were not saying [in Ex 20:17], “You shall not covet”. ⁸ But sin, having taken^B *an opportunity*^C through the commandment, produced^D every^E [kind of] coveting in me. For apart-from^F *the Law*, sin is dead^G.

And Sin Used The Law To Kill Me

⁹ And I was once^H alive apart from *the Law*. But the commandment having come, sin became-alive^I ¹⁰ and I died. And the commandment for^J life— this was found *in me to be for*^K death. ¹¹ For sin, having taken *an opportunity* through the commandment, deceived^L me, and through it, killed *me*.

- A.** Or, [evil] desire, lust. **B.** Or, received. **C.** Or, occasion, starting point, base of operations. **D.** Or, opportunity, produced... in me through the commandment. **E.** Once aware it was forbidden, sin increased the coveting. This explains how the passions of sins were ‘through the Law’, v 5. **F.** Or, without *a* law. **G.** This is stated as a general principle. Sin is present, but inactive until it has a law to transgress. Thus God’s Law is the power of sin, 1 Cor 15:56. Or, ‘sin was dead’, stating it as the historical experience of Paul. **H.** Or, formerly. **I.** Or, sprang to life, came back to life. **J.** That is, for the purpose life. **K.** That is, resulting in death. **L.** Or, opportunity, deceived me through the commandment.

So The Law Is Good

12 So-then the Law *is* holy, and the commandment *is* holy and righteous and good.

*Not That The Law Killed Me.**Sin Is To Blame For My Death*

13 Therefore did the good *thing* become death^A *for* me? May it never be! On the contrary, *it was* sin, in order that it might become-visible *as* sin while producing death *in* me through the good *thing*, in order that sin might become extremely^B sinful through the commandment.

*I Agree The Law Is Good,**But The Sin In Me Produces Behavior I Hate*

14 For^C we know that the Law is spiritual. But I am made-of-flesh^D, having been sold

- A. If the Law resulted in death, v 5, 10, is God's Law responsible for my death? B. Or, supremely, utterly. C. The purpose of v14-25 is to prove that sin is responsible for death, not the Law. Paul uses himself as an example, and scholars debate whether he has in view his experience as a Pharisee or a Christian (each view giving a different sense to 'Law' and 'death'). What Paul says in these verses is true of anyone trying to live under law. D. That is, carnal, fleshly; or, human, of Adam's race.

under sin. ¹⁵ For I do not understand^A what^B I am producing. For I am not practicing this which I am wanting, but I am doing this which I am hating. ¹⁶ But if I am doing this which I am not wanting, I am agreeing-with^C the Law— that *it is* good. ¹⁷ And now I am no longer producing it, but the sin^D dwelling in me *is*.

*I Know I Am Not Good,
For I Cannot Do The Good I Want To Do*

¹⁸ For I know that **good** does not dwell in me, that is, in my flesh. For the wanting is present *in* me, but the producing the good *is* not. ¹⁹ For I am not doing *the* good which I am wanting, but I am practicing this evil which I am not wanting. ²⁰ But if I am doing

- A.** Or, ‘acknowledge’ as representing his true desires. **B.** For example, this coveting, v 7. **C.** Or concurring-with. **D.** When God says not to do it, Paul agrees and does not want to do it, but sin produces it in him anyway. Thus it is sin, not God’s Law, that causes his death. The sin in him is against him and against God! How extremely sinful it truly is! This proves v 14b; Paul is under the dominion of sin.

this which I am not wanting, I am no longer producing it, but the sin^A dwelling in me *is*.

*So The Evil Inside Me Enslaves Me
To The Law of Sin And Death In Me*

21 I find then the law^B *in* me, the *one* wanting to do the good, that the evil is present *in* me. **22** For I am rejoicing-with^C the Law of God according-to^D the inner person. **23** But I am seeing *a* different law in my body-parts waging-war-against^E the law of my mind, and taking me captive^F under the law of sin existing in my body-parts.

24 I *am a* wretched^G person! Who will deliver me from this^H body *of* ^I death?

25 But thanks *be to* God through Jesus Christ our Lord! So then, I myself am serving the Law of God *with* the mind, but the law of sin *with* the flesh.

- A.** Good is not in him producing good, but sin is in him producing sin, and overcoming his inner desire to obey God's good Law. This proves v 18. **B.** Or, the principle, the law of sin. v 23. **C.** Or, taking pleasure with, delighting in. **D.** Or with respect to. **E.** The law of sin's control over Paul's body fights and defeats his inner desires to obey. **F.** Or, making me prisoner. **G.** Or, miserable. **H.** Or, the body *of* this death. **I.** That is, characterized by.

*This Does Mean That There Is Now No Condemnation
For Those In Christ Jesus*

8:1 Therefore^A, there is now no condemnation for the ones in Christ Jesus. **2** For the law^B of the Spirit of life in Christ Jesus set you^C free from the law of sin and death!

*For God Did What The Law Could Not Do,
For Those Walking In The Spirit*

3 For the thing impossible^D for the Law, in that it was weak through the flesh, God did. Having sent His own Son in the likeness of sinful flesh, and for^E sin, He condemned sin in the flesh^F, **4** in order that the requirement^G of the Law might be fulfilled in us, the ones walking not in-accordance-with^H the flesh, but in accordance with the Spirit.

- A.** Paul now turns from correcting false inferences drawn from salvation by grace (ch 6-7) to again teaching true ones. **B.** That is, the controlling power, the operative power. **C.** This word is singular. Paul makes it personal. **D.** That is, to conquer the death-producing power of sin. **E.** Paul may mean as an offering for sin; or, to deal with sin in all its aspects. **F.** Or, in His flesh. **G.** This views the entire Law as a single requirement. **H.** Or, in harmony with, in conformity with.

For The Way of The Flesh Is Death.

But You Are Not In The Flesh, But In The Spirit

⁵ For the *ones* being^A in accordance with *the flesh* are thinking^B the *things of*^C the flesh, but the *ones being* in accordance with *the Spirit*, the *things of* the Spirit. ⁶ For the way-of-thinking of the flesh *is* death, but the way-of-thinking of the Spirit *is* life and peace. ⁷ Because the way-of-thinking of the flesh *is* hostility toward God; for it is not subject^D to the Law of God, for it is not even able. ⁸ And the *ones* being in *the flesh* are not able to please God. ⁹ But **you** are not in *the flesh*, but in *the Spirit*— since^E *the Spirit of God* is dwelling in you. But if anyone does not have *the Spirit of Christ*, this *one* is not of^F Him.

And The Spirit Is True Life In Us Now,

And Will Give Life To Our Mortal Bodies

¹⁰ And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life^G because of righteousness.

- A.** Or, existing, and thus, living. This is another way of saying ‘walking’, v 4. **B.** Or, setting their minds on, being intent on. This is the focus of their hearts and minds. **C.** That is, *belonging to; proceeding from*. **D.** Or, does not subject-*itself*. **E.** Or, if as is the case, if indeed. **F.** That is, does not belong to Him. **G.** That is, the Spirit is true life. Or, the spirit *is* alive, in contrast to the body.

11 And if the Spirit of the *One* having raised Jesus from *the* dead is dwelling in you, the *One* having raised Christ from *the* dead will also give-life-to your mortal bodies through His Spirit dwelling in you.

So We Are Debtors To The Spirit

To Put To Death The Deeds of The Flesh And Live

12 So then, brothers, we are debtors— not to the flesh, *that we should* be living in accordance with *the* flesh. **13** For if^A you are living in accordance with *the* flesh, you are going-to^B die. But if by the Spirit you are putting-to-death the practices of the body, you will live.

For Those Being So Led By The Spirit

Are The Adopted Children of God

14 For^C all who are being led^D by the Spirit of God, these are sons^E of God. **15** For you did not receive a spirit^F of slavery again leading-to fear, but you received a Spirit^G of adoption by Whom

- A.** That is, assuming it is true that. **B.** Or, are destined to. **C.** This gives the reason you will live. If you are living by the Spirit, this means you are one of God's children. **D.** This is the broad category of which putting to death the practices of the body is one aspect. **E.** That is, children, family members, as opposed to slaves. **F.** That is, a disposition, a slave kind of spirit. **G.** Or, spirit.

we are crying-out “Abba^A! Father!” ¹⁶The Spirit Himself bears-witness-with our spirit that we are children *of* God!

*This Means We Are Joint-Heirs With Christ,
Sharing His Suffering And Glory*

¹⁷And if we *are* children, we *are* heirs also. *We are* heirs *of* God, and fellow-heirs *of* Christ, since^B we are suffering-with *Him* in order that we may also be glorified-with *Him*. ¹⁸For I consider that the sufferings *of* the present time *are not worthy* to the glory destined to be revealed to^C us.

Creation Itself Groans To Share In Our Glory

¹⁹For the eager-expectation of the creation is awaiting^D the revelation *of* the sons *of* God. ²⁰For the creation was subjected *to* futility^E— not willingly^F, but because of the

- A.** That is, papa, daddy. **B.** That is, if as is the case. **C.** Or, for, in. **D.** Or, eagerly-awaiting. **E.** Or, purposelessness, pointlessness. **F.** Or, not of its own will, again personifying creation.

One having subjected it— in hope^A ²¹ that the creation itself also will be set-free from the slavery of^B decay into the freedom of^C the glory of the children of God. ²² For we know that the whole creation is groaning-together and suffering-birthpains-together^D until the present.

We Groan For The Redemption of Our Body
²³ And not only *creation*, but also ourselves having the firstfruit^E of the Spirit— **we** ourselves also are groaning within ourselves while eagerly-awaiting adoption, the redemption of our body.
²⁴ For we were saved in hope. But hope being seen is not hope, for who hopes-for what he sees? ²⁵ But since we hope-for

- A.** That is, in the hope granted to it that. This hope results in the eager expectation of v 19. Or, subjected *it* in the expectation that the creation. Or, subjected *it* in hope, because the creation (making this the only place in the Bible where ‘hope’ has God as the subject). **B.** Or, *belonging to, leading to*. **C.** That is, *characterized by*; or, *belonging to*. **D.** That is, for the birth of the new age. **E.** That is, the initial foretaste of the Spirit, the future fullness of Whom will be the harvest; or, the firstfruit which is the Spirit, He being the first installment of all the blessings God will bestow on us.

what we do not see, we are eagerly-awaiting *it* with endurance.

*The Spirit Groans To Help Us
In Our Present Weakness*

26 And similarly also^A the Spirit helps our weakness. For we do not know what we should pray as we ought-to, but the Spirit Himself intercedes-for *us* with inexpressible^B groanings. **27** And the One searching *our* hearts knows^C what the mind of the Spirit *is*, because He is interceding for *the* saints in accordance with God.

*This Means God Is Working All Things Together
Toward Our Glorification*

28 And we know that all *things* are^D working-together^E for good *for* the ones loving God, the ones being called *ones* according to *His*

- A.** Or, indeed. **B.** That is, unspoken, wordless; or, unspeakable, inexpressible, too deep for words. **C.** That is, knows in the sense of approves of, recognizes with approval, takes interest in; or, understands. **D.** Or, that He is working all *things* together for good; or, that *in all things*, He joins in working for good. **E.** Or, cooperating, helping, assisting.

purpose^A. ²⁹ Because whom He foreknew^B, He also predestined^C to be similar-to-the-form of the image^D of His Son, so that He *might* be firstborn^E among many brothers. ³⁰ And whom He predestined, these He also called^F. And whom He called, these He also declared-righteous. And whom He declared righteous, these He also glorified^G.

So What Shall We Say To All This?

If God Is For Us, Who Will Condemn Us?

³¹ Therefore, what shall we say to these *things*? If^H God *is* for us, who *is* against us? ³² He Who indeed did not spare *His* own Son but handed Him over for us all, how will He not also with Him freely-give^I us all *things*? ³³ Who will bring-a-charge against *the chosen^J ones of God*? God *is* the *One* declaring-righteous! ³⁴ Who *is* the *one who* will condemn^K? Christ Jesus *is* the *One* having died, but

- A.** Or, plan, design, resolve. **B.** Or, knew beforehand, had advance knowledge of. Some think this knowledge is with reference to their actions and choices; others, that He ‘knew’ them in the sense of ‘had regard for, loved, took interest in’ them. **C.** Or, preappointed, predesignated. **D.** Or, likeness. **E.** That is, preeminent, first in rank, the supreme One. **F.** Or, summoned. **G.** Paul puts this in the past tense, as something already certain. **H.** That is, If as is the case. **I.** Or, graciously-grant. **J.** Or, elect, selected. **K.** Or, who *is* the *one* condemning?

more, having been raised, Who also is at *the right hand of God*, Who also intercedes^A for us!

*Nothing Can Separate Us From Christ's Love;
We Are Conquerors Through Him*

³⁵ What^B shall separate us from the love of Christ? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶ Just as it has been written [in Ps 44:22] that "For your sake we are being put-to-death the whole day. We were considered as sheep *for* slaughter". ³⁷ But in all these *things* we overwhelmingly-conquer^C through the One having loved us. ³⁸ For I am convinced that neither death nor life, nor angels nor rulers, nor *things* present^D nor *things* coming, nor powers, ³⁹ nor height nor depth, nor any other creation^E will be able to separate us from the love of God in Christ Jesus our Lord.

My Heart Has Great Grief And Pain Over Israel

9:1 I am telling *the* truth in Christ, I am not lying— my conscience bearing-witness-with me in *the* Holy Spirit— ² that

- A.** Or, petitions, appeals. Same word as in v 27. **B.** Or, Who. **C.** Or, are completely-victorious. **D.** Lit, being present; or, having come. **E.** Or creature, created *thing*.

there is great grief *in* me and unceasing pain *in* my heart.

3 For I would pray^A that I myself might be **accursed** from Christ for the sake of my brothers, my kinsmen according to the flesh— **4** who are Israelites, *of whom*^B is the adoption and the glory^C and the covenants and the Law-giving and the [temple] service and the promises, **5** *of whom* are the fathers, and from whom is the Christ according-to^D the flesh, the *One* being^E over all, God, blessed forever, amen.

*But Not All Abraham's Physical Children
Are Children of God*

6 But it is not such as that the word of God has failed—for not all^F these *ones* from Israel are Israel. **7** Nor are they all children because they are seed of Abraham, but “In Isaac a seed will be called for you” [Gen 21:12]. **8** That is, these children of the flesh are not children of God, but the children of^G the promise are counted for seed.

- A.** Or, I would wish (pray in a non-religious sense). Paul may mean ‘I would pray’ or ‘I could almost pray’, but don’t since it is not possible; or, ‘I was wishing’, meaning he did at one period in his life wish it. **B.** That is, to whom belong. **C.** That is, the glory of God in all its manifestations in their history. **D.** Or, with respect to. **E.** That is, the One Who is the following three things. Or, the *One* being over all, blessed God forever; or, the *One* being God over all, blessed forever. **F.** All of Abraham’s physical descendants are not partakers of God’s promises made to him, as seen even in the very first case, Isaac and Ishmael. **G.** That is, *belonging to, originating in, proceeding from* the promise.

⁹ For the word of promise is this: “I will come at this time, and there will be a son to Sarah” [Gen 18:10]. ¹⁰ And not only this, but there is also Rebekah having bed^A from one man, Isaac our father. ¹¹ For the twins having not yet been born nor having done anything good or bad—in order that the purpose^B of God according to His choosing^C might continue^D, ¹² not of works but of the One calling—it was said to her [in Gen 25:23] that “the older will serve the younger”. ¹³ Just as it has been written [in Mal 1:2-3]: “I loved Jacob, but I hated Esau”.

*God Has Mercy On Whom He Wants,
And He Hardens Whom He Wants*

¹⁴ Therefore what shall we say? There is not unrighteousness^E with God, is there? May it never be! ¹⁵ For He says to Moses [in Ex 33:19], “I will have-mercy-on whomever I have-mercy, and I will have-compassion-on whomever I have compassion”. ¹⁶ So then, mercy is not of^F the one wanting, nor of the

- A.** That is, having conceived. **B.** Same word as in 8:28. **C.** Or, election, selection. **D.** With Jacob as with Isaac, God chose before their birth, without reference to their works, who would be the promised ‘seed’ of Abraham. **E.** Is God unjust to choose one over the other without reference to their works? **F.** That is, not dependent on.

one running, but of the One having-mercy^A— God.

¹⁷ For the Scripture says to Pharaoh [in Ex 9:16] that “I raised you up for this very purpose: so that I might demonstrate My power^B in you, and so that My name might be proclaimed in all the earth”. ¹⁸ So then, He has-mercy-on whom He wants, and He hardens^C whom He wants.

*The Creator Is Making Known
His Wrath And His Mercy In Humankind*

¹⁹ Therefore you will say to me, “Why then does He still find-fault? For who has resisted^D His will?” ²⁰ O human, on the contrary, who are **you**, the *one* answering-back to God? The *thing* formed will not say to the *one* having formed *it*, “Why did you make me like-this?”, **will it?** ²¹ Or does not the potter have

- A.** God is not unrighteous because mercy is not a matter of justice or debt; it is a matter of undeserved kindness. Gift-giving is the prerogative of the giver. God cannot be faulted for blessing Isaac and Jacob. **B.** That is, My power both to punish (Egypt) and to save (Israel); My wrath and My mercy. **C.** God is not unrighteous to harden because all punishment for sin is earned and deserved. **D.** How can people be held accountable since God has mercy or hardens as He pleases and people cannot resist His will in either direction? Paul’s answer is that people are accountable, and the Creator intends to demonstrate both His wrath and mercy on mankind.

authority over the clay to make from the same lump one vessel for honor and another for dishonor? ²² But *what* if God, wanting^A to demonstrate *His* wrath and to make-known His power, bore^B with much patience vessels *of* wrath having been prepared^C for destruction, ²³ and *did so* in order that He might make-known the riches *of* His glory upon vessels *of* mercy which He prepared-beforehand^D for glory— ²⁴ even us whom He called not only from *the* Jews, but also from *the* Gentiles?

*He Is Making Those Not His People
His Own Children*

²⁵ As^E He says also in Hosea: “I will call ‘Not My people’, ‘My people’; and ‘Not having been loved’, ‘Having been loved’” [Hos 2:23]. ²⁶ “And it shall be in the place where it was said *to them* ‘you *are* not My people’, there they will be called sons *of the* living God” [Hos 1:10].

- A.** Or, willing, wishing, intending. Paul may mean *because of* wanting; or, *although* wanting. **B.** Or, endured, put up with. **C.** By whom? Perhaps God (as in 9:18; 11:7-8; Jn 12:37-40); Satan; or themselves, rendering it ‘having prepared-*themselves*’. **D.** Note that God endured the one group, but actively prepared-beforehand the other. **E.** Here Paul proves that those not in a relationship with God would be called to salvation.

But Only a Remnant of Israel Will Be Saved

²⁷ But^A Isaiah cries-out concerning Israel: “If the number of the sons of Israel should be like the sand of the sea, the remnant will be saved. ²⁸ For the Lord will accomplish^B His word upon the earth, completing^C and cutting-short^D” [in Isa 10:22-23]. ²⁹ And just as Isaiah said-before [in Isa 1:9]: “Unless the Lord of Sabaoth had left-behind a seed for us, we would have become like Sodom, and we would have been likened^E as Gomorrah”.

*Israel Pursued a Righteousness Through The Law,
And Did Not Attain It*

³⁰ Therefore, what shall we say? That Gentiles, the ones not pursuing righteousness, took-hold-of^F righteousness—but a righteousness by faith. ³¹ But Israel, pursuing the Law of righteousness, did not attain to that Law.

A. Here Paul proves that only a remnant of physical Israel would be saved. **B.** Or more specifically, execute *His* sentence; less specifically, carry-out *the* matter. **C.** That is, completing *the judgment*; or, carrying-out *His word*; or, closing *the account*. **D.** Or, cutting-down, cutting-off. Paul may mean cutting-short the nation, cutting it down to the remnant; or, cutting short the time, ‘quickly’. **E.** That is, we would have been used as an illustration of desolation, like Gomorrah. **F.** Or, took possession of, seized.

³² For what reason? Because *they pursued it* not by faith, but as-if *it was* by works. They stumbled on the Stone of stumbling, ³³ just as it has been written [in Isa 28:16]: “Behold— I am laying in Zion a Stone of stumbling and a Rock of falling. And the one putting-faith upon Him will not be put-to-shame”.

Israel's Zeal Is Not In Accordance With Knowledge

10:1 Brothers, my heart's desire and petition to God for them is for *their* salvation. ² For I testify concerning them that they have a zeal for God— but not in-accordance-with knowledge.

For They Are Ignorant of The Source of True Righteousness

³ For being-ignorant-of the righteousness of God, and seeking to establish *their* own righteousness, they did not subject *themselves* to the righteousness of God. ⁴ For^A Christ is the end^B of the Law for^C righteousness for everyone believing.

- A. This sentence summarizes the heart of their ignorance, the relationship between Christ, Law, righteousness, faith, and works. B. Or, fulfillment, completion, termination, goal. C. Paul may mean ‘for purposes of righteousness’; or, ‘so that there may be righteousness’.

*The Law Requires Performance;
True Righteousness Comes By Faith In Christ*

⁵ For Moses writes [in Lev 18:5] as to the righteousness of the Law that “The person having done them will live by them”. ⁶ But the righteousness of faith speaks^A as follows: “Do not say in your heart, “Who will go up into heaven?”, that is, to bring^B Christ down, ⁷ or “who will go down into the abyss?”, that is, to bring^C Christ up from *the* dead. ⁸ But what does it say? “The word is near you, in your mouth and in your heart”, that is, the word of^D faith which we are proclaiming, ⁹ that^E if you confess with your mouth Jesus *as* Lord and you believe in your heart that God raised Him from *the* dead, you will be saved. ¹⁰ For it is believed *with* the heart resulting-in righteousness, and it is confessed *with* the mouth resulting in salvation.

- A.** In what follows, Paul uses phrases from Deut 30:11-14 to help describe God's saving process, explaining his current application of each.
- B.** The righteousness by faith does not ask who will bring the Messiah down from heaven, because He has already come. **C.** Nor does it ask who will bring Him back from the dead, because He has already been raised.
- D.** That is, about, producing, calling for. **E.** This gives the content of the word of faith. Or, because, explaining why the righteousness of faith says this word is near.

*The Scripture Says Faith Leads To Salvation
For Both Jew And Greek*

11 For the Scripture says [in Isa 28:16] “everyone putting-faith upon Him will not be put-to-shame”. **12** For there is no distinction *between* both Jew and Greek—for the same Lord *is Lord of* all, being rich toward all the *ones* calling-upon Him. **13** For “everyone who calls-upon the name *of the Lord* will be saved” [Joel 2:32].

*This Is Why God Sent Forth His Messengers
With The Report About Christ*

14 How then^A may they^B call-upon *the One* in Whom they did not believe? And how may they believe *the One Whom^C* they did not hear? And how may they hear without *one* proclaiming? **15** And how may they proclaim if they are not sent-forth?— just

- A.** Paul now traces out the logical implications of the Scriptures just quoted. They imply that the response of faith is made to a message proclaimed to everyone by ones sent forth from God. **B.** That is, everyone (v 13), Jew and Greek (v 12). Paul carries out his argument in the universal terms of the prophets, which he is here applying to the case of Israel itself. **C.** Or, the *One of Whom*.

as it has been written^A [in Isa 52:7]: “How beautiful *are* the feet *of* the *ones* announcing-good-news-of good *things!*”

16 But^B they did not all obey the good-news, for Isaiah says [in Isa 53:1], “Lord, who put-faith-*in* our report?” **17** So^C the faith^D *comes* from *a* report-hearing^E, and the report-hearing through *a* word^F *about*^G Christ.

But It Is Not As Though Israel Did Not Hear

18 But I say^H— *it is not that* they did not hear^I, *is it?* On the contrary: “Their voice went-out into all the

- A.** Paul quotes Isaiah to prove that God has done His part. He sent forth messengers and they have proclaimed the message. **B.** Isaiah predicted this rejection by Israel as well, further proof of Israel’s ignorance. **C.** Paul summarizes the process he has deduced from Scripture. Faith in the hearer comes in response to a report about Christ, and this report comes through a message proclaimed by one sent. **D.** That is, the faith to call upon the Lord and be saved. **E.** This word means both hearing (the act of hearing) and report (the message heard). It is the same word as ‘report’ in v 16, and is related to ‘hear’ in v 18, and is rendered this way to show the connection to both. An obedient-hearing is in view here. **F.** Or, message. That is, the word of faith (v 8); the report (v 16); the proclamation (v 15). **G.** Or, *from*, through the word of His messengers. **H.** Paul moves on from describing the content of Israel’s ignorance (v 3-17) to their culpability for it. **I.** Israel cannot claim to have not heard the message, for the message was taken from Israel to the whole world.

earth, and their words to the ends of the world” [Ps 19:4].

And It Is Not As Though Israel Did Not Know

19 But I say— *it is not that Israel did not know^A, is it?* First, Moses says [in Deut 32:21] “I will provoke you to jealousy over *what is not a nation*. I will provoke you to anger over *a nation without-understanding^B*”.

20 And Isaiah is very-bold and says [in Isa 65:1] “I was found by the *ones* not seeking Me. I became visible^C to the *ones* not asking-for Me”. **21** But with-regard-to Israel He says [in Isa 65:2], “I held-out^D My hands the whole day toward *a disobeying^E and contradicting^F people*”.

But God Did Not Reject His People

11:1 Therefore I say, God did not reject^G His people, *did He?* May it never be! For I also am *an* Israelite, from *the*

- A.** Or, understand. The prophets do not leave them this excuse. God told them from the beginning that He would go to the Gentiles and Israel would not believe. **B.** Or, *a* senseless nation, *a* foolish nation. The nation that knows God and has His word and is trained in spiritual matters will be angered by ones with no such expertise. **C.** Or, known. **D.** That is, in an imploring, pleading gesture. **E.** This word means ‘refusing to believe’. **F.** Or, speaking-against, opposing. **G.** Or, push aside, push away.

seed of Abraham, *the tribe of Benjamin.* ² God did not reject His people whom He foreknew!

There Is Still a Remnant Chosen By God

Or do you not know what the Scripture says in-connection-with^A Elijah [in 1 Kings 19:14], how he appeals to God against Israel?— ³ “Lord, they killed Your prophets, they tore-down Your altars, and I alone was left, and they are seeking my life”. ⁴ But what does the divine-response say to him [in 1 Kings 19:18]?— “I left-remaining for Myself seven-thousand men^B who did not bow a knee to Baal”. ⁵ In this manner then, there has come-to-be a remnant^C also at the present time, according-to the choosing of grace. ⁶ And if it^D is by grace, it is no longer by works. Otherwise the grace becomes grace no longer.

But The Rest Were Hardened By God

⁷ Therefore what? This^E which Israel is seeking-for, it did not obtain. But the chosen^F obtained it, and the

- A. Or, in the case of; or, in *the place about*. B. That is, males. C. This proves God has not completely rejected Israel. D. That is, the choosing. E. That is, this righteousness and life; this relationship with God. F. Lit, the choosing, an abstract term for the whole group of those chosen.

rest were hardened,⁸ just as it has been written: “God gave them *a spirit of stupor* [Isa 29:10], eyes *that they may not see* and ears *that they may not hear*, until this very day” [Deut 29:4].⁹ And David says [in Ps 69:22-23], “Let their table become *a snare* and *a trap* and *a cause-of-falling* and *a retribution* to them.¹⁰ Let their eyes be darkened *that they may not see*. And bend^A their back continually”.

And Israel Did Not Stumble So As To Fall

¹¹ Therefore I say, they did not stumble in order that they might fall^B, *did they?* May it never be! On-the-contrary, by their trespass^C salvation *came to* the Gentiles, so as to provoke them to jealousy.¹² But if their trespass *is riches for the world* and their defeat^D *is riches for the Gentiles*, how much more *will* their fullness *be!*¹³ And I am speaking *to you*, the Gentiles. So indeed to the extent^E I am *an apostle of the Gentiles* I glorify^F my ministry—¹⁴ if somehow^G I might provoke my flesh to

A. David may mean in bondage or slavery; or, in fear or grief; or, under their burden. **B.** Or, so that they fell. **C.** Or, false-step, fall. **D.** Or, failure; or, diminishing. **E.** Or, as long as, as far as, inasmuch as. **F.** That is, I magnify, publicize it. **G.** This is a modestly stated hope that Paul might be part of fulfilling God’s plan spoken through Moses.

jealousy and save some of them. ¹⁵ For if their rejection^A is reconciliation *for the world*, what will their acceptance^B be if not life from the dead?

*Their Branches Were Broken Off By Unbelief
And You Were Grafted In By Faith*

¹⁶ But^C if the firstfruit^D is holy, the lump is also. And if the root is holy, the branches are also. ¹⁷ Now if some of the branches were broken-off^E and **you^F**, being a wild-olive-tree, were grafted-in among them and became a co-partner^G of the root, of the fatness^H of the olive tree, ¹⁸ do not be vaunting^I over the branches. But if you vaunt, [remember] **you** are not carrying the root, but the root you. ¹⁹ You will say then, "Branches were broken off in order that I might be grafted-in". ²⁰ Well said! They were broken off by their unbelief, and **you** stand by your faith. Do not be thinking lofty^J things, but be fearing^K— ²¹ for

- A. Or, throwing off, being cast away. That is, by God. B. Or, reception.
- C. Paul now turns from Israel's failure, which serves the Gentiles, to their remaining potential for salvation. D. That is, the first part offered to God.
- E. That is, unbelieving physical Israel was pruned from spiritual Israel.
- F. In v 17-24 'you' is singular, referring to a single Gentile as a representative. In v 25 'you' is plural again. G. Or, joint-sharer, co-participant. H. Or, richness, wealth. I. Or, gloating. J. That is, proud thoughts. K. That is, be reverencing God; or, be afraid of unbelief.

if God did not spare the branches in accordance with nature, perhaps^A neither will He spare you.

They Will Be Re-Grafted If They Believe

22 Therefore behold *the* kindness and severity of God— severity upon the *ones* having fallen, but *the* kindness of God upon you, if you continue *in His* kindness. Otherwise **you** also will be cut off. **23** But those *ones* also, if they do not continue *in* unbelief, will be grafted-in. For God is able to graft them in again. **24** For if **you** were cut off from the wild-olive-tree according to nature and were grafted-in contrary to nature into *a* cultivated-olive-tree, how much more will these, the *ones* in accordance with nature, be grafted-in *their* own olive tree!

All Israel Will Be Saved

25 For I do not want you to be unaware, brothers, *as to this mystery*^B— in order that you not be wise among yourselves— that *a* hardness in part^C has

- A.** Or, nature, *fear* that He will somehow not spare you. **B.** That is, something hidden but now revealed; something known only by revelation from God. **C.** That is, to part of Israel, ‘some’ of the branches, v 17.

happened to Israel until^A the fullness of the Gentiles comes in. ²⁶ And so^B all Israel^C will be saved, just as it has been written: “The *One* delivering will come^D from Zion, He will turn-away ungodliness from Jacob. ²⁷ And this *is* the covenant from Me *with* them, when I take-away their sins” [Isa 59:20-21].

They Are Beloved To God

²⁸ In relation to the good-news *they^E are* enemies [of God] for your sake— but in relation to the choosing^F of God *they are* beloved ones

A. Paul may mean that the hardness in part ends at that future time and the fullness of response comes, a national conversion; or, that it continues until that time, implying Israel's continued existence until Christ returns, but nothing about a national conversion. **B.** Or, in this manner, thus. That is, with the fullness of the Gentiles coming in, and the moving of Israel to jealousy (v 11) so that they believe (v 23) and are regrafted into their tree (v 24). **C.** Paul may mean the nation as a whole, Israel in contrast to the remnant, the emphasis being on ‘all’ versus ‘in part’, ending the hardness in part. Or he may mean all individual true spiritual Israelites, the remnant in contrast with Israel, the emphasis being on ‘so, in this manner’. Alongside the continuing hardness in part, all true Israelites will believe. **D.** Paul may be referring to the first coming, or to the second. **E.** That is, the as yet unsaved Jews; or, the Jewish nation as a whole. **F.** That is, God’s choosing them as His people.

[of God] for the sake of the fathers. ²⁹ For the gifts and the calling of God are without-regret^A.

They Will Be Shown Mercy

³⁰ For just as **you** once^B disobeyed God, but now were shown-mercy *in* the disobedience of these Jews, ³¹ so also these Jews now disobeyed *in* the mercy belonging to you, in order that **they** also now may be shown-mercy. ³² For God confined all in disobedience in order that He may show-mercy to all.

O The Depth of God's Wisdom! To Him Be The Glory!

³³ O the depth of riches both^C of the wisdom and the knowledge of God! How unsearchable are His judgments and untraceable^D His ways! ³⁴ “For who knew the mind of the Lord? Or who became His counselor?” [Isa 40:13]. ³⁵ “Or who previously-gave^E to Him and it will be repaid to him?” [Job 41:11]. ³⁶ Because all things are from Him and through Him and for Him. *To Him be the glory forever, amen.*

A. Or, unregretted, unchanged. **B.** Or, formerly. **C.** Or, and. **D.** Or, inscrutable, incomprehensible. They cannot be traced out. **E.** Or, gave-beforehand, gave in advance.

*I Urge You To Present Your Bodies To God As a Living Sacrifice,
And Renew Your Mind*

12:1 Therefore I urge you, brothers, by the compassions^A of God, to present^B your bodies as a living holy sacrifice pleasing to God, as your spiritual^C worship^D. **2** And do not be conformed^E to this age^F, but be transformed by the renewing of your mind, so that you *may* be approving what^G is the good and pleasing and perfect will of God.

*Think Sound-Mindedly About Yourself
As God Has Apportioned You The Faith*

3 For I say to everyone being among you through the grace having been given to me not to be thinking-highly of yourself beyond what you ought-to think, but to be thinking so as to be sound-minded, as God apportioned^H to each a measure^I of faith.

For We Are One Body In Christ.

Use The Gifts And Faith God Has Given You

4 For just as we have many body-parts in one body and all the body-parts do not have the same

A. Or, *acts-of*-compassion. **B.** Or, offer. **C.** Or, reasonable, thoughtful, pertaining to the real (spiritual) nature of things. **D.** Or, service. **E.** Or, molded. **F.** Or, world. **G:** what *is*... God. Or, what *is* the will of God— the *thing* good and pleasing and perfect. **H.** Or, divided, distributed. **I.** Or, a quantity, *a* measured-portion.

function, ⁵ in this manner we the many are one body in Christ, and individually body-parts of one another. ⁶ And having different grace-gifts according-to the grace having been given to us, exercise them accordingly^A: whether prophecy, in accordance with the proportion^B of your faith^C; ⁷ or service^D, in-the-sphere-of^E your service^F; or the one teaching, in the sphere of your teaching^G; ⁸ or the one exhorting^H, in the sphere of your exhortation^I; the one giving, with^J generosity^K; the one leading^L, with diligence; the one showing-mercy, with cheerfulness.

- A. At some point Paul transitions from explanation to exhortation, intending the reader to supply the commands needed. Some add a single command here; others a command after each gift mentioned next.
- B. That is, your measure of faith. Or, the right-relationship to the faith.
- C. Or, the faith given.
- D. Or, ministry.
- E. Or, with, by.
- F. Or, the service given.
- G. Or, the teaching given.
- H. Or, encouraging, comforting.
- I. Or, the exhortation given.
- J. Paul changes from referring to the sphere in which the gift is used to the manner in which it is used.
- K. Or, simplicity (that is, without any self-seeking motive or partiality), sincerity.
- L. Or, managing, ruling, being at the head, presiding over.

Think And Diligently Act In Love, Faith, And Holiness

⁹ I say^A to let your love be sincere^B, while abhorring the evil, clinging^C to the good; ¹⁰ to be affectionate^D to one another *in* brotherly-love, preferring^E one another *in* honor; ¹¹ to not be hesitant *in* diligence; to be boiling *in* spirit, serving the Lord, ¹² rejoicing *in* hope, enduring *in* affliction, devoting-yourselves *to* prayer, ¹³ sharing *in* the needs of the saints, pursuing hospitality. ¹⁴ Be blessing the *ones* persecuting you—be blessing and not cursing^F. ¹⁵ I say to rejoice with rejoicing *ones*, to weep with weeping *ones*; ¹⁶ to be thinking the same *thing* toward one another, not thinking lofty^G things, but being carried-along-with^H the lowly^I (do not be wise among yourselves); ¹⁷ to be giving-back evil for evil *to* no one; to be providing-for^J good *things* in the sight of all people,

- A.** What follows is clearly a series of exhortations, so most make them all commands. Here they are given as Paul wrote them, with words supplied in italics to make the sense clear. Since there is no clear indication of a change of subject, they are listed as a continuation of what Paul wants to ‘say to everyone being among you’, v 3. **B.** Or, genuine, without-hypocrisy. **C.** Or, joining *oneself to*, associating *with*. **D.** Or, warmly-devoted, tenderly-loving. **E.** Paul may mean leading the way for one another in honor; or, being first to honor one another; or, esteeming one another more highly in honor. **F.** That is, calling down curses. **G.** Or, high, proud. **H.** Or, accommodating to, associating with. **I.** Or, humble. **J.** Or, planning for, taking thought for.

¹⁸ living-in-peace with all people if possible—*as far as* from you; ¹⁹ *to not be* avenging yourselves, beloved, but give *a place to* the wrath *of God*. For it has been written: “Vengeance *is for* Me, I will repay, says *the Lord*” [Deut 32:35]. ²⁰ “But if your enemy is hungry, feed him; if he is thirsty, give-a-drink *to* him. For doing this, you will heap coals *of fire* upon his head” [Prov 25:21-22]. ²¹ Do not be overcome by^A evil, but be overcoming evil with good.

Be Subject To Authorities: They Are Established By God

13:1 Let every soul be subject^B to superior authorities. For there is no authority except by God. And the existing *ones* are established^C by God. ² So then the *one* opposing^D the authority has resisted^E the ordinance^F of God. And the *ones* having resisted will receive^G judgment *on* themselves.

- A.** That is, by the evil done to you. Do not be controlled or directed by it, but take the lead yourself with good. **B.** Or, submit *himself*. **C.** Or, put in place, stationed, arranged, assigned. **D.** Or, setting himself against. **E.** Or, stood against. **F.** Or, decree, direction. The authority of government is God’s decree. Paul is commanding submission to this authority, however it is expressed in your nation. In some nations this includes active involvement in government; in others, citizens have little input. **G.** That is, from God, whose decree you have resisted. Secondarily, from the authorities, if you are caught.

*Rulers are God's Servants**To Reward Good And Punish Evil*

³ For the rulers are not *a* fear *to* good work, but *to* evil^A. Now do you want to not be fearing the authority? Be doing good, and you will have praise^B from him^C— ⁴for he is God's servant *to* you for good. But if you are doing evil, be fearing! For he does not bear^D the sword in-vain^E— for he is God's servant, *an* avenger for wrath *on* the *one* practicing evil. ⁵ Therefore *it is a* necessity to be subject— not only because of the wrath^F, but also because of the conscience.

So Give Them Their Due

⁶ For because of this also you pay tributes^G. For they

- A.** That is, civil evil, crime. **B.** This is the general rule. Paul does not deal here with exceptions. Paul himself was persecuted for doing good, for proclaiming the gospel. **C.** Or, it, the authority. **D.** Or, wear. **E.** That is, for no purpose. Governments have God's authority to punish evil to the fullest extent, including death, and they serve God's purposes in doing so. Governments exercise this authority through the police, the courts, and the military, in ways and means and degrees of their own choosing. **F.** We submit out of fear of God's wrath expressed through government, and our own conscience toward God. Usually these are in agreement. In exceptional cases, which Paul does not address here, the conscience must be followed in spite of the threats from government. **G.** Taxes paid by foreigners to ruling states, such as that paid by Israel to Rome.

are ministers^A of God devoting-themselves to this very *thing*. ⁷ Give-back to all *authorities* the *things* owed— the tribute to the *one owed* the tribute, the tax^B to the *one owed* the tax, the fear^C to the *one owed* the fear, the honor to the *one owed* the honor.

Pay Your Ongoing Debt of Love

⁸ Be owing^D nothing to anyone except to be loving one another. For the *one* loving the other has fulfilled the Law. ⁹ For the saying “You shall not commit-adultery, you shall not murder, you shall not steal, you shall not covet” [Ex 20:13-17], and if *there is* any other commandment, is summed-up in this saying— in the “You shall love your neighbor as yourself” [Lev 19:18]. ¹⁰ Love does not work harm^E to the neighbor. Therefore love *is the* fulfillment of the Law.

Put On The Weapons of The Light, And Make No Provision For The Flesh

¹¹ And do this knowing the time, that *it is* already the

- A. Or, public servants. Note that Paul is talking about Rome, which conquered and subjugated his nation and took away their freedom and right of self-government. B. That is, the local taxes. C. Or, respect. D. The owing and the loving refer to the same person or people. Paul is referring here to our personal relations with individuals. E. Or, evil, civil or personal.

hour *for* you to arise from sleep. For now our salvation *is* nearer than when we believed. ¹² The night is advanced, and the day has drawn-near. Therefore let us lay-aside^A the works of the darkness and let us put-on the weapons^B of the light. ¹³ Let us walk properly^C as in *the day^D*— not *in* revelries^E and drunkenness^F, not *in* beds^G and sensualities, not *in* strife and jealousy, ¹⁴ but put-on^H the Lord Jesus Christ and do not be making provision^I for the flesh, for *its* desires.

Accept Those Weak In The Faith

14:1 Now be accepting the *one* being weak *in* the faith^J— [but] not for disputes^K *about* opinions^L.

- A.** That is, like a garment. **B.** Or, tools, instruments. **C.** Or, decently, with propriety. **D.** Paul may mean the broad-daylight; or, the present daylight of the gospel; or, the future day when Jesus comes. **E.** Or, wild-parties with drunken antics. **F.** This word is plural, and may mean *episodes of* drunkenness, drinking bouts. **G.** That is, sex; in this context, perhaps orgies. **H.** Or, wear, clothe-*yourself*-in. **I.** Or, foresight, forethought, plan. **J.** Or, weak in faith. Their faith does not allow them to live in the full freedom of Christ. They are bound by customs and traditions from their former life. The weak sometimes judge a person who does not do as they do. The strong sometimes treat the weak with contempt because of their opinions. **K.** This word means ‘discernments, judgments’, and then the ‘disputes, quarrels’ that result from this behavior. **L.** Or, reasonings, thoughts.

*Don't Judge The Opinions of Fellow Servants
of Your Master*

² One has faith to eat all *things*, but the *one* being weak eats vegetables^A. ³ Let not the *one* eating be treating-with-contempt^B the *one* not eating. And let not the *one* not eating be judging^C the *one* eating—for God accepted him. ⁴ Who are **you**, the *one* judging a household-servant belonging-to-another? *To his* own master he stands or falls. And he will stand, for the Lord is able to make him stand.

*Live For The Lord As You Think Best,
For Each of Us Will Give an Account To God*

⁵ For one judges *a* day beyond *a* day^D, but another judges every day *alike*. Let each *one* be fully-convinced in *his* own mind^E. ⁶ The *one* thinking^F as to the day, is thinking *for the* Lord. And the *one* eating, is eating *for the* Lord—for he gives-thanks to God. And the *one* not eating, is not eating *for the*

- A.** The weak one's faith leads him to conclude that the meat has a negative spiritual significance and must be avoided. **B.** Or, despising, disregarding. **C.** Or, passing judgment on. **D.** That is, one day as spiritually more significant than another. **E.** Each should follow the course proceeding from their own faith in Christ. **F.** That is, thinking of it in a special way out of a desire to honor the Lord.

Lord—and he gives-thanks to God. ⁷For^A none of us lives *for* himself, and none dies *for* himself. ⁸For if we live, we live *for* the Lord; and if we die, we die *for* the Lord. Therefore if we live and if we die, we are the Lord's. ⁹For Christ died and came-to-life for this: that He might be-Lord both *of* dead and living ones. ¹⁰But why are **you** judging your brother? Or why also are **you** treating your brother with contempt? For we will all stand before the judgment-seat *of* God. ¹¹For it has been written [in Isa 45:23]: “As I live”, says *the* Lord, “every knee will bow **to Me**. And every tongue will confess-out to God”. ¹²So then, each *of* us will give *an* account for himself *to* God.

Don't Let Your Good Choices Cause Spiritual Harm To Others; Walk In Love

¹³Therefore let us no longer be judging one another. But rather judge^B this: not to be placing *an* opportunity-for-stumbling^C or *a* cause-of-falling^D *for*

- A.** Paul generalizes from these cases to the broad view. In all of life and death, we live for the Lord. **B.** That is, determine, decide, resolve. **C.** Or, an occasion to take offense or stumble into sin. **D.** The former case causes an unintended stumble; the cause of falling is a consciously chosen thing. The person deliberately proceeds with behavior known to be objectionable to the weak, perhaps even in defiance of them.

the brother (¹⁴I know^A and am convinced in *the Lord Jesus* that nothing^B *is defiled*^C in itself^D, except to the *one* considering anything to be defiled— *to that*^E *one it is defiled*). ¹⁵For if your brother is grieved^F because of food, you are no longer walking according-to love. Do not be destroying *with*^G your food that *one* for whom Christ died. ¹⁶Therefore do not be letting your good *thing* be blasphemed^H. ¹⁷For the kingdom of God is not eating and drinking, but righteousness^I and peace and joy in *the Holy Spirit*. ¹⁸For the *one* serving^J Christ in this *is* pleasing to God and approved *by* people.

*Let Us Be Pursuing Peace And Things That Build Up,
Not Things That Tear Down*

¹⁹So then, let us be pursuing the *things of*^K peace

A. As to knowledge, the strong are correct. But there is another way to view the matter besides ‘in itself’. **B.** That is, nothing in the category of things being discussed here. **C.** Or, unclean, impure. **D.** That is, by means of being what it is. Even in the OT, pig was not unclean because it was pig. All God’s creation is good. It was defined as unclean to Israel by God’s Law. **E.** Regardless of what it is in itself or to God, it is defiled to the conscience of the one thinking it such. **F.** Or, distressed, caused pain, caused sorrow. **G.** Or, *for*. **H.** Or spoken against. **I.** It is the subjective experience of these three things that the strong can take from the weak. **J.** That is, serving-as-slave to Christ. **K.** That is, *belonging to*; or, *leading to*.

and the *things of* edification for one another. ²⁰ Do not be tearing-down the work *of* God for the sake of food. All *things are* clean— but *it is* evil for the person eating with *an opportunity-for-stumbling*. ²¹ *It is* good not to eat meats, nor to drink wine, nor *to do anything* by which your brother stumbles.

*Hold To Your Convictions, But Carry The Weak.
Don't Just Please Yourselves*

²² *The* faith which **you** have, be having for^a yourself in the sight of God. Blessed *is* the *one* not judging himself in what he is approving. ²³ But the *one* doubting has been condemned if he eats, because *it was* not from faith— and everything which *is* not from faith is sin. **15:1** But^b **we**, the strong *ones*, ought to be carrying^c the weaknesses *of* the *ones* not-strong, and not to be pleasing ourselves.

- A. That is, in the interest of, in relation to. B. The strong would completely agree with 14:22-23. But Paul wants them to also see this point, which breaks the deadlock. C. Or, bearing, bearing with. The strong are not just to tolerate the weak, they are to help them, support them, carry their burden.

Be Pleasing Your Neighbor. For Even Christ Didn't Please Himself, As It Is Written

² Let each of us be pleasing his neighbor for good, toward [his] edification. ³ For even Christ did not please Himself, but just as it has been written [in Ps 69:9]: “The reproaches of the ones reproaching You fell upon Me”.

For Scripture Was Written To Give Us Hope As We Endure In This

⁴ For all that was written-before was written for our instruction, in order that we might have hope through endurance and through the encouragement of the Scriptures.

May God Help You All To Think The Same Thing, To His Glory

⁵ Now may the God of endurance and encouragement grant you to be thinking the same^A thing among one another according-to^B Christ Jesus, ⁶ in order that with-one-accord you

A. Paul does not mean the same thing about foods and days, but about the treatment of one another. **B.** Or, in harmony with.

may with one mouth be glorifying the God and Father of our Lord Jesus Christ.

Therefore Accept One Another

As Christ Has Accepted You, Both Jew And Gentile

⁷Therefore, be accepting one-another, just as Christ also accepted you— for the glory of God. ⁸For I say that Christ has become a servant of the circumcised on behalf of the truth of God, so that He might confirm the promises of ^A the fathers, ⁹and the Gentiles *might* glorify God for His mercy just as it has been written: “For this reason I will praise You among the Gentiles and I will sing-praise to Your name” [Ps 18:49]. ¹⁰And again he says, “Celebrate, Gentiles, with His people” [Deut 32:43]. ¹¹And again, “All Gentiles, be praising the Lord, and let all the peoples praise Him” [Ps 117:1]. ¹²And again Isaiah says, “There will be the root of Jesse, even the One rising-up to rule^B the Gentiles. The Gentiles will put-their-hope upon Him” [Isa 11:10].

Peace And Joy To You All

¹³Now may the God of ^C hope fill you with all joy and

A. That is, belonging to. B. Or, be-ruler of. C. That is, producing, granting.

peace in believing, so that you *may* be abounding in hope by *the power of the* Holy Spirit.

Brothers, I Wrote To You

As a Minister of Christ To The Gentiles, Serving The Gospel

¹⁴ Now I am convinced, my brothers— even I myself concerning you— that you yourselves also are full of goodness, having been filled *with* all knowledge, being able also to admonish one another. ¹⁵ But I wrote more-boldly^A to you, in part^B as reminding you again, because of the grace having been given *to* me by God ¹⁶ so that I *might* be a minister of Christ Jesus to the Gentiles, performing-priestly-service-for^C the good-news *of* God in order that the offering of^D the Gentiles might become acceptable^E, having been sanctified^F by *the* Holy Spirit.

My Ministry of The Gospel To Gentiles Who Have Not Heard Is My Boast And My Ambition

¹⁷ I then have *this* boasting^G in Christ Jesus as to the

- A. Or, more daringly. B. That is, in part reminding you, along with the reason stated in v 23-24. Or, I wrote more boldly in part; that is, in some parts of the book, such as chapter 14. C. Or, serving-as-priest-for. Paul is doing temple duties in God's spiritual temple. D. That is, consisting of. E. Or, welcome. F. Or, made holy, set apart *to God*. G. Or, *my* boasting. That is, as to his God-given ministry.

*things pertaining to God—¹⁸ for I will not dare^A to speak anything *of things* which Christ did not accomplish through me *in word and deed* for^B *the obedience of the Gentiles*, ¹⁹ by *the power of signs and wonders, by the power of the Spirit of God*— so-*that* from Jerusalem and around as far as Illyricum^C I have completed^D the good-news *of Christ*, ²⁰ and *was* thus being ambitious^E to be announcing-the-good-news where Christ was not named in order that I might not be building upon *a foundation belonging-to-another*, ²¹ but just as it has been written [in Isa 52:15]: “*Ones to whom it was not declared concerning Him will see, and they who have not heard will understand*”.*

*Pursuing This Ministry, I Hope To Come To You
On The Way To Spain*

²² Therefore indeed I was hindered *as to many^F things from coming to you*. ²³ But now no longer having *a place in these regions*, and having *a yearning for many years*

- A.** Stated positively, I will dare only to speak of what Christ accomplished through me. **B.** That is, for the purpose of; or, leading to; or, resulting in.
- C.** In modern terms, from Israel up and around the Mediterranean to north of Greece in the area of the Balkans. **D.** That is, completed his proclamation of the good news about Christ. Paul finished his pioneering ministry, the task he was given to do. **E.** Or. making it my ambition, pursuing as my ambition. **F.** Or, many *times*, and thus, ‘often’.

that I should come to you ²⁴ whenever I am proceeding into Spain^A— for I hope, while proceeding-through, to see you and to be sent-forward there by you, if I may first be filled in part *with your company*.

*But First I Am Going To Jerusalem,
Taking a Contribution To The Poor Saints There*

²⁵ But now I am proceeding to Jerusalem, serving the saints. ²⁶ For Macedonia^B and Achaia were well-pleased to make *a* certain contribution for the poor *among* the saints in Jerusalem. ²⁷ For they were well-pleased, and they are their debtors. For if the Gentiles shared *in* their spiritual *things*, they are indebted also to minister^C to them in fleshly *things*. ²⁸ Having then completed this, and having sealed^D this fruit *to* them, I will go through you into Spain. ²⁹ And I know that while coming to you, I will come in *the fullness of the blessing of Christ*.

Pray For Me, Brothers

³⁰ Now I appeal-to you, brothers, through our Lord Jesus

A. Paul breaks off this sentence, and takes up this thought again in v 28. First he explains how the Romans fit into his yearning for Spain and his plans to get there. **B.** Compare 1 Cor 16:1; 2 Cor 8-9. **C.** Or, serve. This is the priestly service of the Gentiles. **D.** That is, secured and certified in accordance with its intention.

Christ and through the love ^A of the Spirit, to struggle with^B me in *your* prayers to God for me— ³¹ that I may be delivered from the *ones* disobeying in Judea, and *that* my service^C for Jerusalem may prove-to-be acceptable to the saints, ³² in order that having come in joy to you by *the will of God*, I may rest-up-with you. ³³ Now the God of peace *be* with you all, amen.

Closing Remarks And Greetings:

I Command Phoebe To You; Help Her

16:1 Now I command to you our sister Phoebe^D— *she* being also *a* servant^E of the church in Cenchrea^F— ² in order that you may receive her in *the Lord* worthily of the saints, and may stand-by^G her in whatever matter she may be having-need of you. For she herself indeed became *a* benefactor^H of many, and *of* me myself.

Greet My Friends

³ Greet Prisca and Aquila— my fellow-workers in Christ Jesus, ⁴ who risked their *own* neck for my life, *to whom* not only am I giving-thanks, but also all the churches of the

- A. That is, proceeding from; or, produced by. B. Or, fight along with. C. Or, ministry. D. She is probably the one carrying this letter. E. Or, deaconess. F. The eastern seaport of Corinth. G. Or, help, aid. H. Or, patron, protector, helper.

Gentiles—⁵ and the church at their house. Greet Epaenetus, my beloved, who is *the firstfruit of Asia* for Christ. ⁶ Greet Mary, who labored-at many *things* for you. ⁷ Greet Andronicus and Junias^A, my kinsmen^B and my fellow-captives^C, who are notable^D among^E the apostles, who also were in Christ before me. ⁸ Greet Ampliatus, my beloved in *the Lord*. ⁹ Greet Urbanus, our fellow-worker in Christ, and Stachys my beloved. ¹⁰ Greet Apelles, the approved *one* in Christ. Greet the *ones* from the *ones of*^F Aristobulus. ¹¹ Greet Herodion, my kinsman. Greet the *ones* from the *ones of* Narcissus, the *ones* being in *the Lord*. ¹² Greet Tryphaena^G and Tryphosa, the *ones* laboring in *the Lord*. Greet Persis^H the beloved, who labored-at many *things in the Lord*. ¹³ Greet Rufus, the chosen *one in the Lord*, and his mother and mine. ¹⁴ Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them. ¹⁵ Greet Philologus and Julia,

A. This is a male name. Some manuscripts have it as a female name, Junia (perhaps as husband and wife, or brother and sister, as with Julia in v 15). **B.** That is, fellow Jews. **C.** Paul may mean they once shared an imprisonment with him; or, simply that they too were once jailed for Christ. **D.** Or, famous, distinguished. **E.** Paul may mean 'as apostles', in the wider sense of the word; or, 'to the apostles' (the twelve), their imprisonment having taken place in Judea where they were believers before Paul. **F.** Paul probably means the believers from the household-members of Aristobulus. **G.** The names of these women mean Delicate and Dainty. **H.** This is a woman.

Nereus and his sister, and Olympas, and all the saints with them. ¹⁶ Greet one another with a holy kiss.

The Churches Here Greet You

All the churches^A of Christ greet you.

Watch Out For False Teachers

¹⁷ Now I urge you, brothers, to be watching-out-for the *ones* producing the dissensions and the causes-of-falling contrary to the teaching which **you** learned, and be turning-away from them. ¹⁸ For such *ones* are not serving our Lord Christ, but their *own* stomach. And by smooth-talk and flattery^B they deceive the hearts of the guileless^C *ones*. ¹⁹ For your obedience reached to all, therefore I am rejoicing over you. But I want you to be wise with-reference-to^D the good and innocent^E with-reference-to the evil. ²⁰ And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus *be* with you.

A. Perhaps Paul is referring to all the representatives with him in Act 20:4. This book was written from Corinth in Act 20:3. **B.** Or, false eloquence, good-sounding argument. Paul may mean their good speech about you (flattery); or their good-sounding but false speech regarding what they are teaching. **C.** Or, innocent, unsuspecting. **D.** Or, for the purpose of. **E.** Or, pure.

My Companions Greet You

²¹ Timothy my fellow-worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen. ²² I, Tertius, greet you— the one having written the letter in^A the Lord. ²³ Gaius, the host^B of me and of the whole church, greets you. Erastus, the steward^C of the city, greets you, and so does Quartus, our brother. ²⁴ D

To God Be The Glory

²⁵ Now^E to the One being able to establish^F you in-accordance-with^G my good-news and the proclamation of^H Jesus Christ, [which is]^I in-accordance-with the revelation of the mystery having been kept-silent for eternal times, ²⁶ but now having been revealed and **having been made-known to all the nations** through the prophetic Scriptures according to the

- A. This is the Greek word order. This may mean ‘greet you... in the Lord’; or, ‘written... in the Lord’. Tertius served as Paul’s secretary, writing down or copying this letter for him. B. Paul is apparently staying with Gaius in Corinth. This may be the Gaius of 1 Cor 1:14. C. Or, manager, administrator. D. Some manuscripts say ‘The grace of our Lord Jesus Christ be with you all. Amen.’ here instead of in v 20b. E. This doxology (v 25-27) appears in different places in the manuscripts. F. Same word as in 1:11. G. Or, based on, in relation to. H. That is, about. This proclamation is given in its greatest detail in this book. I. That is, the good news and proclamation are in accordance with the revelation of the mystery.

command of the eternal God for *the* obedience of faith^A, ²⁷to
the only wise God through Jesus Christ, *to Whom^B* be the
glory forever, amen.

A. Same phrase as in 1:5. **B.** This could refer back to the only wise God or to Jesus Christ.

1 Corinthians

- Introduction 1:1-9
- A. I exhort you that there not be divisions among you over Paul, Apollos, Cephas, Christ 1:10-12
- 1. Has Christ been divided? Were you baptized into Paul? I give thanks I baptized none of you 1:13-16
 - a. For He sent me not to baptize, but to speak the gospel without wisdom of speech 1:17-31
 - b. And I having come to you, I did not proclaim God's mystery with human wisdom 2:1-5
 - c. Yet we are speaking wisdom to the mature, a wisdom God revealed through the Spirit 2:6-16
 - d. And I was not able to speak to you as to spiritual ones. I gave you milk. But even still you are fleshly, walking like mankind, saying I am of Paul, of Apollos 3:1-4
 - 2. Therefore what is Apollos and Paul?— servants through whom you believed. We are co-workers of God. So let no one be boasting in people 3:5-4:5
 - 3. I applied these things to Apollos and I that you may learn not to be puffed up about men 4:6-21
- B. Sexual immorality is being heard of among you. Remove the immoral person from among you 5:1-13

- C. Does any one of you dare to take your cases before the unrighteous judges and not the saints? 6:1-11
- D. Flee sexual immorality. Your body is for the Lord, a part of Christ, and a temple of the Spirit 6:12-20
- E. Now concerning the things which you wrote 7:1
 - 1. Marital relations, marriage and singleness, divorce 7:1-24
 - 2. Now concerning virgins, and the remarriage of widows 7:25-40
 - 3. Now concerning foods sacrificed to idols. Some eat by the custom of the idol, staining their conscience 8:1-12
 - a. If food causes my brother to stumble, I will never eat meat again. Am I not an apostle? Nevertheless, I do not make use of my rights so as not to hinder the gospel 8:13-9:23
 - b. Run so as to lay hold of the prize and not become disapproved. Remember Israel! 9:24-10:22
 - c. All things are lawful, but not all are beneficial. Be seeking the good of the other 10:23-30
 - d. Therefore do all to the glory of God. Become blameless to all, imitators of me 10:31-11:1
 - 4. Head coverings for women while publicly praying or prophesying 11:2-16
 - 5. Proper conduct at the Lord's Supper 11:17-34

6. Now concerning spiritual gifts. There are differences of gifts, ministries, and things-worked, given by the one God. They are given to each for our benefit, just as He wills 12:1-11
 - a. For as the human body has many body-parts but is one body, so also is Christ 12:12-31
 - b. And I show you a way still beyond measure— love. Be pursuing love 12:31-14:1
 - c. Be zealous for spiritual gifts, but even more that you might be prophesying. In church, do all things for edification 14:1-40
 7. Now I make known the good news I announced to you, that Christ died and was raised. But if Christ is proclaimed as raised, how is it some are saying there is no resurrection? 15:1-58
 8. Now concerning the collection for the poor in Jerusalem, and Paul's next visit 16:1-11
 9. Now concerning Apollos 16:12
- Conclusion 16:13-24

1:1 Paul^A, a called apostle of Christ Jesus by the will of God, and Sosthenes our brother, **2** to the church of God being in Corinth, to ones having been sanctified^B in Christ Jesus, called saints^C, with all the ones calling-upon the name of our Lord Jesus Christ in every place, their Lord and ours: **3** Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I am giving-thanks to my God always for you for the grace of God having been given to you in Christ Jesus, **5** because you were enriched in everything in^D Him— in all speech^E and all knowledge, **6** even as the testimony of^F Christ was confirmed^G in^H you— **7** so that you are not lacking in any gift while eagerly-awaiting the revelation of our Lord Jesus Christ, **8** Who also will confirm you until the end so as to be blameless^I on the day of our Lord Jesus Christ. **9** God is faithful, through Whom you were called into fellowship with His Son, Jesus Christ our Lord.

Brothers, Be of One Mind; Stop Dividing Over Your Leaders

10 Now I exhort you, brothers, by the name of our Lord Jesus Christ, that you all be speaking the same thing, and that there not be divisions among you, but that you be made-complete^J

- A. On when this book was written, see Act 19:10. Paul was in Ephesus, 1 Cor 16:8. B. Or, set apart (to God), made holy. C. Or, holy ones. D. Or, in union with, by. E. Or, word, doctrine, speaking. F. That is, about. G. Or, established. H. Or, among. I. Or, unaccused. J. Or, put-in-order.

in the same mind^A and in the same purpose^B. ¹¹ For it was made-clear to me concerning you, my brothers, by the ones^C of Chloe, that there are quarrels among you. ¹² Now I mean this: that each of you is saying “I am of Paul”, and “I of Apollos”, and “I of Cephas”, and “I of Christ”.

*Has Christ Been Divided? Were You Baptized Into Paul?
Thankfully, I Did Not Baptize You!*

¹³ Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul? ¹⁴ I give-thanks to God that I baptized none of you, except Crispus and Gaius, ¹⁵ so that no one may say that you were baptized in my name! ¹⁶ Now I baptized also the household of Stephanas. As to the rest, I do not know if I baptized any other.

*For I Was Not Sent To Baptize, But To Announce The
Gospel Without Wisdom of Speech*

¹⁷ For Christ did not send me forth to be baptizing, but to be announcing-the-good-news— not in wisdom of speech, in order that the cross of Christ may not be made-empty^D.

A. Or, understanding. B. Or, intention, judgment. C. That is, servants or family members of her household. D. Or, made of no effect.

*For God Intends The Gospel To Be
Both Foolishness And Powerful*

18 For the speech^A of the cross is foolishness *to* the *ones* perishing, but is *the power of God* to us being saved. **19** For it has been written [in Isa 29:14]: “I will destroy the wisdom *of* the wise *ones*, and I will set-aside the intelligence^B *of* the intelligent *ones*”. **20** Where *is the wise one?* Where *is the scribe^C?* Where *is the debater of this age?* Did not God make-foolish the wisdom *of* the world?

*For God Saves Those Who Believe
The “Foolishness” of Christ Crucified*

21 For since, in the wisdom *of* God, the world through *its* wisdom did not know^D God, God was well-pleased through the foolishness *of^E* the proclamation to save the *ones* believing. **22** Because indeed Jews are asking-*for* signs and Greeks are seeking wisdom, **23** but **we** are proclaiming Christ crucified^F— *to Jews, an offense; and to*

- A.** Or, message, word. That is, the content of our speech about the cross.
B. Or, understanding, cleverness. **C.** That is, religious scholar. **D.** Or, come-to-know. **E.** That is, characterizing, belonging to. **F.** Or, *a* crucified Messiah.

Gentiles, foolishness; ²⁴ but to the called ones themselves, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵ Because the foolish thing^A of God is wiser than humans, and the weak thing of God is stronger than humans.

*God Chose To Save The Foolish And Weak
To Shame Human Self-Effort*

²⁶ For look-at^B your calling, brothers— that there are not many wise according-to^C the flesh, not many powerful, not many well-born^D. ²⁷ But God chose^E the foolish things of the world in order that He might be putting the wise ones to shame. And God chose the weak things of the world in order that He might be putting the strong things to shame. ²⁸ And God chose the low-born^F things of the world, and the things having been treated-with-contempt^G— the things not being^H, in order that He might bring-to-nothing the things being, ²⁹ so that

- A. That is, this foolish proclamation. B. Or, you see. C. Or, with respect to, in relation to. D. That is, not many are nobles. E. Or, called-out, selected. F. Or, base, not-noble, not-well-born. G. Or, despised. H. That is, being anything in the eyes of the world.

no flesh may boast in the sight of God. ³⁰ But by Him **you** are in Christ Jesus, Who became wisdom *to us* from God— both righteousness and holiness^A, and redemption— ³¹ in order that just as it has been written [in Jer 9:24], “Let the *one* boasting be boasting in *the Lord*”.

*And I Came To You Proclaiming Christ Crucified
Without Human Eloquence Or Wisdom*

2:1 And I, having come^B to you, brothers, did not come in accordance with superiority^C of speech or of wisdom while proclaiming *to you* the mystery *of God*. **2** For I determined not to know anything among you except Jesus Christ— and this *One* having been crucified. **3** And I was^D with you in weakness and in fear and in much trembling. **4** And my speech and my proclamation *was* not in persuasive words *of wisdom*, but in demonstration^E *of the Spirit and power*, **5** in order that your faith might not be in *the wisdom of humans* but in *the power of God*.

- A.** Or, sanctification. **B.** That is, in Act 18:1. **C.** Or, preeminence, excellence. **D.** Or, came-to-be. **E.** Or, display, proof. **F.** Or, *from*.

Yet We Are Speaking God's Wisdom To The Mature

⁶ Yet we are speaking wisdom among the mature, but *a* wisdom not *of* this age, nor *of* the rulers *of* this age— the *ones* being brought-to-nothing. ⁷ Rather we are speaking God's wisdom in *a* mystery; the *wisdom* having been hidden which God predestined before the ages for our glory, ⁸ which none *of* the rulers *of* this age has understood. For if they had understood, they would not have crucified the Lord *of* glory. ⁹ But *it^A* is just as it has been written: “*Things* which *an* eye did not see and *an* ear did not hear, and *which* did not come-up^B on *the* heart *of* *a* human— which God prepared *for* the *ones* loving Him”.

*God Revealed This Wisdom To Us
Through His Spirit*

¹⁰ And God revealed *it^C* **to us** through the Spirit. For the Spirit searches all *things*, even the deep *things* *of* God. ¹¹ For who *among* people knows the *things* *of* the person except the spirit *of* the person within him? In this manner also, no one has known the *things* *of* God except the Spirit

A. That is, But *this wisdom is*; But *it happened*. **B.** Or, arise. **C.** That is, the hidden wisdom. Or, *these things*.

of God. ¹² And **we** did not receive the spirit of the world, but the Spirit from God, in order that we might know the *things* having been freely-given to us by God— ¹³ *things* which we also are speaking not in words taught by human wisdom, but in words taught by the Spirit, combining^A spiritual *things* with spiritual words.

¹⁴ But a natural person does not accept the *things* of the Spirit of God. For they are foolishness to him and he is not able to understand, because they are spiritually examined^B. ¹⁵ But the spiritual person examines all *things*, yet he himself is examined by no one^C. ¹⁶ For “who knew the mind of the Lord? Who will instruct Him?” [Isa 40:13], and **we** have the mind of Christ!

*But You Are Still Acting Like Infants
By Dividing Over Paul And Apollos*

3:1 And I, brothers, was not able to speak to you as to spiritual ones, but as to ones made-of-flesh^D, as to infants in Christ. ² I gave you milk to drink, not food, for you were not yet able. But not-even still

- A.** Or, explaining spiritual *things* to spiritual people. **B.** Or, investigated, discerned. **C.** That is, no one without the mind of Christ. **D.** That is, as to ones like non-believers in their thinking.

now are you able,³ for you are still fleshly^A. For where *there is* jealousy and strife among you, are you not fleshly and walking in accordance with human *thinking*^B? ⁴For whenever one says “I am of Paul”, and another “I am of Apollos”, are you not [mere] humans?

So What Are Apollos And Paul?

Servants Planting And Watering Seed For God

⁵ Therefore, what is Apollos? And what is Paul?—servants through whom you believed, even as the Lord gave to each one.⁶ I planted, Apollos watered, but God was causing-growth.⁷ So then neither is the *one* planting anything, nor the *one* watering, but God causing the growth.⁸ And the *one* planting and the *one* watering are one^C, but each will receive *his* own reward according to *his* own labor.

We Are Workers In God's Building.

Be Careful How You Build On The Foundation

⁹ For we are God's fellow-workers^D; you are God's farm, God's building.¹⁰ I laid *a* foundation according-

- A. That is, living like non-believers. B. Or, with mankind. That is, with human logic, goals, ways of viewing things. C. That is, in purpose. Or, one *thing*, God's fellow workers. D. That is, co-workers *for* God, or *with* God.

to^A the grace of God having been given to me as a wise master-builder, and another is building-upon it. But let each one be watching-out how he builds-upon it. ¹¹ For no one can lay another **foundation** other than the one which is laid, which is Jesus Christ. ¹² And if one builds gold, silver, precious stones, wood, hay, straw upon the foundation, ¹³ each one's work will become evident. For the day will make it clear^B, because it is revealed by fire. And the fire itself will test what-sort each one's work is. ¹⁴ If one's work which he built-upon it shall remain, he will receive a reward. ¹⁵ If one's work shall be burned-up, he will suffer-loss^C. But he himself will be saved, yet so as through fire. ¹⁶ Do you not know that you are God's temple and the Spirit of God is dwelling in you? ¹⁷ If anyone ruins^D the temple of God, God will ruin this one. For the temple of God is holy— which you are!

Don't Be Deceived.

The World's Wisdom Is Foolishness To God

¹⁸ Let no one be deceiving himself. If anyone among you thinks that he is wise in this age, let him become

A. Or, based on. B. Or, reveal it, show it (for what it really is). C. Or forfeit (the reward). D. Or, corrupts, destroys, spoils.

foolish in order that he may become wise. ¹⁹ For the wisdom of this world is foolishness with God. For it has been written [in Job 5:13], “*He is the One* catching the wise in their craftiness^A”; ²⁰ and again [in Ps 94:11], “*The Lord knows the thoughts^B of the wise, that they are futile*”.

So Don't Boast In People.

All God's Servants Belong To You

²¹ So then, let no one be boasting in people. For all things are yours— ²² whether Paul or Apollos or Cephas or the world or life or death or things present or things coming— all things are yours. ²³ And you are Christ's, and Christ is God's.

Consider Us As God's Assistants And Stewards.

Don't Judge Anything Before The Time

4:1 Let a person be considering^C us in-this-manner: as attendants^D of Christ and stewards^E of the mysteries of God. ² Here^F, furthermore, it is sought in^G stewards that one be found faithful^H. ³ Now to

- A.** Or, trickery, cunning. **B.** Or, opinions, reasonings. **C.** Or, estimating, counting, regarding. **D.** Or, assistants, underlings, helpers, servants. **E.** That is, household managers or administrators. **F.** That is, on earth; or, in this matter. **G.** That is, in the case of. **H.** Or, trustworthy, dependable.

me, it is *a very small thing* that I should be examined^A by you, or by *a human day of judgment*. But I do not even examine myself ! ⁴ For I am conscious of nothing *against* myself, but I have not been declared-right^B by this, but the *One* examining me is *the Lord*. ⁵ So then do not be judging anything before *the time*, until the Lord comes, Who will both^C illuminate the hidden *things of* the darkness and reveal the motives^D of the hearts. And at-that-time the praise^E will come *to each one* from God.

*Brothers, Learn From Apollos And Paul
Not To Be Puffed Up About God's Ministers*

⁶ Now brothers, I applied^F these *things* to myself and Apollos for your sakes, in order that in us you might learn the *saying* “*Do not go*^G beyond *the things* which have been written”— in order that you might not be puffed-up, one on behalf of the one against the other. ⁷ For who discerns^H you *to be superior*? And what do you have that you did not receive? But if indeed you received *it*, why do you boast as-though not having received *it*?

- A.** That is, as to his faithfulness, his execution of his stewardship. **B.** That is, before God. Or, vindicated. **C.** Or, also, indeed. **D.** Or, purposes, counsels, plans. **E.** Or, approval, commendation. **F.** Or, adapted. **G.** Or, *think*. **H.** Or, distinguishes, differentiates, judges; and thus, regards, makes.

*For God Has Displayed Us Apostles
As Last And Lowest In This World*

⁸You are already satisfied^A! You already became-rich! You became-kings^B without us! And o-that indeed you became-kings, in order that **we** also might reign with you. ⁹For I think God displayed^C us the apostles *as last*^D, like *ones* condemned-to-death— because we were-made^E *a spectacle*^F to the world, both *to angels* and *to people*. ¹⁰We *are* foolish *ones* for the sake of Christ, but you *are* wise *ones* in Christ. We *are* weak *ones*, but you *are* strong *ones*. You *are* distinguished *ones*, but we *are* dishonored *ones*. ¹¹Until the present hour indeed we hunger, and thirst, and are naked^G, and are beaten, and live-transiently^H, ¹²and labor— working *with our own hands*. ¹³While being reviled^I, we bless; while being persecuted, we endure; while being slandered, we conciliate^J. We were-made^K like

- A. Or, You already have enough; You already have all *you* want. B. Or, reigned. C. Or, exhibited. D. That is, last in status, like condemned criminals. E. Or, became. F. Or, *a show, theater*. G. That is, poorly clothed. H. Or, are unsettled, are unstable. That is, we move from place to place, with no permanent home. I. Or, insulted, reproached. J. Or, exhort, encourage, comfort. K. Or, became.

*the sweepings^A of the world, the scum^B of all things,
up to now.*

*I Am Writing To Admonish You As My Children.
Be Imitators of Me*

¹⁴ I am writing these *things* not shaming you, but admonishing *you* as my beloved children. ¹⁵ For if you should have ten-thousand tutors^C in Christ, yet *you do not have* many fathers. For I fathered you in Christ Jesus through the good-news. ¹⁶ Therefore I exhort you— be^D imitators of me. ¹⁷ For this reason I sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you *as to* my ways in Christ Jesus, just as I am teaching everywhere in every church. ¹⁸ Now some were puffed-up as-if I were not coming to you. ¹⁹ But I will come to you soon, if the Lord wills. And I shall come-to-know not the talk^E of the *ones* having been puffed-up, but the power. ²⁰ For the kingdom of God is not in^F talk, but in power. ²¹ What do you want? Should I come to you with a rod, or with love and a spirit of gentleness?

A. Or, rinsings. B. Or, scrapings, dregs. C. Or, guardians, guides. D. Or, become. E. Or, message, word. F. That is, in the sphere of.

*Remove Sexually Immoral People From Your Church:
A Little Leaven Leavens The Lump*

5:1 Sexual-immorality is **actually** being heard-of among you—and such sexual immorality which *is* not even among the Gentiles, that someone has^A *the wife of his* father. **2** And **you** are puffed-up, and did not mourn instead, in order that the *one* having done this deed might be taken out of your midst. **3** For indeed **I**, being absent *in* the body but present *in* the^B spirit, have already judged— *as-though* being present— the *one* having thus committed this *thing*. **4** In the name *of* our Lord Jesus, you and my spirit having been gathered-together, with^C the power of our Lord Jesus, **5** *you are* to hand-over such *a one to* Satan for *the destruction of his* flesh, in order that *his* spirit may be saved on the day *of* the Lord. **6** Your boast *is* not good. Do you not know that *a* little leaven leavens the whole lump? **7** Clean-out the old leaven, in order that you may be *a* new lump, just as you are unleavened. For indeed, our Passover [Lamb] was sacrificed^D— Christ. **8** So then let us celebrate-the-feast not with old leaven, nor with *the leaven of badness*^E and evilness, but with *the* unleavened *loaves of purity*^F and truth.

- A.** That is, has his step mother as his wife. **B.** That is, *my* spirit, as in v 4.
C. Or, along-with. **D.** Or, slaughtered, killed. Paul is applying the Passover celebration to the Corinthians. **E.** Or, malice. **F.** Or, sincerity.

*Do Not Even Associate With So-Called Brothers
Who Continue To Disobey God*

⁹ I wrote you in the letter^A not to associate-with^B sexually-immoral *ones*— ¹⁰ not at-all *meaning with* the sexually-immoral *ones of* this world, or *with* the greedy and swindlers^C, or *with* idolaters, because then you *would have to go out of* the world! ¹¹ But now^D, I wrote^E to you not to associate-with *them* if anyone being named *a brother* should be *a sexually-immoral one*, or *a greedy one*, or *an idolater*, or *a reviler*, or *a drunkard*, or *a swindler*— not even to eat with such *a one*. ¹² For what do I have to do with judging the *ones outside*? Are **you** not judging the *ones inside*? ¹³ But God judges^F the *ones outside*. Remove^G the evil *one from-among* you yourselves.

Take Your Disputes With Brothers

To Wise Judges In The Church, Not To The World's Courts

6:1 Does any one of you, having *a matter against* the other, **dare to go-to-court^H** before the unrighteous *ones*, and not before the saints? ² Or do you not know that the saints will judge the world? And if the world is judged by you, are you

- A. That is, some previous letter; or, *this letter*. B. Or, keep company with.
C. Or, robbers, plunderers. D. Or, But as-it-is. E. Or, did write. F. Or, will judge. G. Or, Purge, Expel. H. Or, to be judged.

unworthy of the smallest cases^A? ³ Do you not know that we will judge angels? Shall I not-indeed mention things-pertaining-to-this-life? ⁴ So indeed, if you have cases pertaining-to-this-life, are you seating^B these [as judges]—the ones having been of-no-account^C in the church? ⁵ I say this to your shame. So is there not among you anyone wise who will be able to discern^D between his brother and this brother?— ⁶ but brother is going-to-court against brother, and this before unbelievers?

Better To Be Wronged

Than To Wrong Your Brother With a Lawsuit

⁷ So indeed, it is **already** actually a defeat^E for you that you have lawsuits with each other. Why not rather be wronged? Why not rather be defrauded^F? ⁸ But **you** are wronging and defrauding— and this [your own] brothers!

Wrongdoers Will Not Inherit The Kingdom.

But You Were Cleansed of Such Things

⁹ Or do you not know that wrongdoers will not inherit God's kingdom? Do not be deceived. Neither sexually-immoral ones, nor idolaters, nor adulterers,

- A. Or, courts. B. Or, seat these... church! (speaking sarcastically). C. Or, disdained, despised. D. Or, decide, judge. E. Or, failure. F. Or, robbed, deprived.

nor homo-erotic-partners^A, nor homosexuals^B, ¹⁰ nor thieves, nor greedy *ones*— not drunkards, not revilers, not swindlers— will inherit *the kingdom of God*. ¹¹ And some of you were these *things*. But you washed-*them*-away^C, but you were sanctified^D, but you were declared-righteous in the name of the Lord Jesus Christ and in the Spirit of our God.

Do Not Be Sexually Immoral

¹² “All^E *things* are lawful^F to me”, but not all *things* are beneficial^G. “All *things* are lawful to me”, but I will not be mastered by any. ¹³ Foods^H are for the stomach and the stomach for foods. But God will do-away-with^I both this and these. But the body is not for sexual-immorality, but for the Lord, and the Lord is for the body. ¹⁴ And God both raised the Lord and will raise us up by His power.

- A. Or, catamites. That is, males kept by older males for this purpose.
- B. That is, males who engage in sex with other males. C. Or, washed-away *your sins*; washed *yourselves*.
- D. Or, made holy. E. Paul may have said this to the Corinthians about Jewish food restrictions, as he does in 10:23. But they were wrongly applying it to sexual matters. F. Or, permitted. Paul may be quoting their slogan.
- G. Or, useful, profitable, advantageous.
- H. This too could be their slogan.
- I. Or, bring to nothing.

*Your Bodies Are Body-Parts of Christ:
Flee Sexual Immorality*

¹⁵ Do you not know that your bodies are body-parts^A of Christ? Therefore, having taken-away the body-parts of Christ, shall I make *them* body-parts of a prostitute? May it never be! ¹⁶ Or do you not know that the *one* joining *himself to a* prostitute is one body *with her*? For He says [in Gen 2:24] “the two will be one flesh”. ¹⁷ But the *one* joining *himself to the Lord* is one spirit *with Him*. ¹⁸ Be fleeing sexual immorality.

*Your Body Is The Temple of The Holy Spirit.
Glorify God In Your Body*

Every sin which *a* person may do is outside the body. But the *one* committing-sexual-immorality is sinning against *his* own body. ¹⁹ Or do you not know that your body is *the temple of the Holy Spirit* in you, Whom you have from God? And you are not your *own^B*, ²⁰ for you were bought *with a price*. Therefore glorify God in your body.

Answers To Your Questions:

7:1 Now concerning *the things* which you wrote—

A. Or, limbs, members. B. That is, you do not belong to yourself.

*Concerning Marriage And Singleness:
Live According To Your Gift From God*

It is good^A for a man not to touch^B a woman. ² But because of sexual-immoralities, let each *man* have his own wife, and let each *woman* have *her* own husband. ³ Let the husband give-back to *his* wife *her* due^C, and likewise also the wife to *her* husband. ⁴ The wife does not have-authority^D over *her* own body, but the husband *does*. And likewise also the husband does not have-authority over *his* own body, but the wife *does*. ⁵ Do not be depriving one another— except perhaps by agreement, for a time, in order that you may devote-yourselves to prayer and [then] be together again— in order that Satan may not tempt you because of your lack-of-self-control. ⁶ But I am saying this by way of concession, not by way of command. ⁷ And I wish that all people were as^E indeed myself! But each has *his* own gift from God— one in this manner and another in this manner. ⁸ And I say to the unmarried and the widows— *it is good for them if they remain as I also*

- A.** Or, commendable, praiseworthy. **B.** That is, to have sexual contact with, and thus, to marry. Paul extols singleness, in contradiction to the views of his day. **C.** That is, what is due her, physically and otherwise. **D.** Or, have-the-right. **E.** That is, single and pure, devoting themselves fully to God.

am. ⁹ But if they do not have-self-control, let them marry. For it is better to marry than to be burning^A.

But Do Not Divorce Your Christian Spouse

¹⁰ But to the ones having married I command (not I, but the Lord), that a wife not be separated from her husband— ¹¹ but if indeed she is separated, let her remain unmarried or let her be reconciled to her husband— and that a husband not leave^B his wife.

Do Not Divorce an Unbelieving Spouse

Who Chooses To Stay

¹² But to the rest I say, not^C the Lord— if any brother has an unbelieving wife and this one consents to dwell with him, let him not leave her. ¹³ And if any woman has an unbelieving husband and this one consents to dwell with her, let her not leave her husband. ¹⁴ For the unbelieving husband has been sanctified^D by his wife. And the unbelieving wife has been sanctified by the brother. Otherwise then your children are unclean, but now^E they are holy.

A. That is, with sexual desire. **B.** Or, abandon, divorce. **C.** That is, this was not spoken of by the Lord, as was the last case. **D.** Or, consecrated, made holy. Rather than the believer being defiled by the unbeliever (who is probably an idolater), the reverse is true. **E.** Or, as-it-is. The children also are sanctified by the presence of the believer.

¹⁵ But if the unbelieving *one* separates, let *such a one* separate. The brother or the sister has not been enslaved by such^A *things*, but God has called you in peace. ¹⁶ For how do you know, wife, whether you will save *your* husband? Or how do you know, husband, whether you will save *your* wife? ¹⁷ Except *that*^B as the Lord apportioned^C to each *one*, as God has called each *one*, in this manner let him be walking. And thus I am directing^D in all the churches.

*In General, Remain With God In The Life Context
In Which You Were Saved*

¹⁸ Was anyone called having been circumcised? Let him not conceal^E it. Has anyone been called in uncircumcision? Let him not be circumcised. ¹⁹ Circumcision is nothing and uncircumcision is nothing, but *the keeping of the commandments of God*. ²⁰ Each in the calling *in which he was called*— in this let him remain. ²¹ Were you called as a slave? Do not let it be a concern to

A. Or, by such *ones*. Or, in such *cases*. **B.** That is, you are not enslaved... except that. Paul provides perspective. This is the general rule of Christian living of which the preceding is an exception. **C.** Or, distributed, assigned. **D.** Or, commanding, ordering. **E.** Lit, pull-over the foreskin (a medical term). Do not hide your heritage.

you. But if also^A you are able to become free, rather make-use-of *the opportunity*. ²² For the *one* having been called in *the Lord* as a slave is a freedperson of *the Lord*. Likewise the *one* having been called as a free *one* is a slave of Christ. ²³ You were bought with a price; do not become slaves^B of people. ²⁴ Each in what he was called, brothers— in this let him remain with God.

Concerning The Unmarried:

In General, It Is Good To Remain As You Are In Life

²⁵ Now concerning virgins, I do not have a command from the Lord, but I am giving an opinion as *one* having been shown-mercy by *the Lord* to be trustworthy. ²⁶ I think then that this^C is good because of the present necessity^D, that it is good for a person to be so^E. ²⁷ Have you been bound^F

- A. That is, if also (while not being concerned about it, but serving the Lord)... *the opportunity*. Or, if indeed... *your freedom*. Or, even if... *your present state*; that is, do not wait to be free to serve Christ. B. That is, sell yourselves as slaves; or, become slaves of the opinions of people regarding your status in life. C. That is, being a virgin; remaining unmarried. D. Or, constraint, pressure, distress. E. That is, unmarried. Or, as-follows. F. That is, promised, betrothed, in an arrangement usually made between the parents, according to their custom; or, bound (in marriage) to a wife.

to a woman? Do not be seeking a release^A. Have you been released^B from a woman? Do not be seeking a wife. ²⁸ But even if you marry, you did not sin. And if the virgin marries, she did not sin. But such ones will have affliction *in* the flesh, and I am sparing^C you.

*We All Must Keep Our Earthly Life
In Eternal Perspective*

²⁹ And this I say, brothers— the time^D is shortened, so that **henceforth** even the *ones* having wives should be *as-though* not having, ³⁰ and the *ones* weeping *as-though* not weeping, and the *ones* rejoicing *as-though* not rejoicing, and the *ones* buying *as-though* not holding-on-to^E, ³¹ and the *ones* making-use-of the world *as-though* not making-full-use-of *it*. For the form^F of this world is passing away.

- A.** Or, unbinding, untying. That is, a release from your pledge, your commitment to marry; or, a release from your marriage, a divorce. **B.** Or, unbound, untied. That is, released from your commitment to marry; or, released from *your* wife; unbound from your marriage by any circumstance. **C.** That is, *trying to* spare you from the problems that will result due to the ‘present necessity’. **D.** That is, the time remaining to serve Christ before you die or He comes is in a state of shortness. **E.** Or, retaining. **F.** Or, outward appearance.

*Single People Can Be Solely Devoted To God;
The Married Have a Dual Concern*

³² Now I want you to be free-from-concern. The unmarried *man* is concerned-about the *things of* the Lord— how he may please the Lord. ³³ But the *man* having married is concerned-about the *things of* the world— how he may please his wife, ³⁴ and he has been divided^A. And the unmarried woman^B, and the virgin, is concerned-about the *things of* the Lord— that she may be holy both *in* the body and *in* the spirit. But the *woman* having married is concerned-about the *things of* the world— how she may please *her* husband.

*Do What You Think Is Honorable For
Your Virgin Daughter*

³⁵ Now I am saying this^C for the benefit of you yourselves— not that I may throw a noose^D on you, but toward good-order and devotion^E to the Lord, undistractedly. ³⁶ But if one^F thinks that he is

A. The divided interests are not sinful, but can dilute and distract (v 35) a person's service to the Lord. **B.** That is, the widowed, divorced, or abandoned. **C.** That is, that the unmarried should remain so. **D.** Or, halter, restraint, choke-chain. **E.** Or, service, attending. **F.** That is, a father who must decide what to do with his daughter.

behaving-dishonorably^A toward his virgin *daughter*— if she is beyond-the-bloom-of-youth^B, and it ought^C to be so— let him do what he wants. He is not sinning. Let them marry. ³⁷ But he who stands steadfast^D in his heart, not having *a* necessity^E, and has authority^F concerning^G *his* own will, and has determined this in *his* own heart, to keep^H his virgin *daughter*— he will do well!. ³⁸ So then, both the *one* giving his virgin *daughter* in marriage is doing well, and the *one* not giving-in-marriage will do better.

*Widows Are Free To Remarry,
But May Be Happier Remaining As They Are*

³⁹ A wife has been bound for as much time as her husband lives. But if *her* husband falls-asleep, she is

- A. Or, behaving improperly, disgracefully, indecently. That is, by not permitting his daughter to wed. B. That is, she is of marriageable age. C. That is, if the marriage is right and ought to take place, all things considered. D. That is, believing it is best for his daughter to remain single. E. Or, constraint, obligation, compulsion. That is, outside forces, including his daughter's wishes, are not compelling the father to do otherwise. F. That is, freedom to act as he thinks best in the case of his daughter. G. Or, in relation to, with regard to. H. That is, keep her in his household, keep her as she is. I. That is, he is doing a good and commendable thing.

free to be married *to whom she wishes— only in the Lord.* ⁴⁰ But she is happier if she remains thus^A, according to my opinion; and I also think *that I have the Spirit of God.*

*Concerning Food Sacrificed To Idols:
Let Love Guide Your Exercise of “Rights”*

8:1 Now concerning the foods-sacrificed-to-idols, we know that we all have knowledge^B. Knowledge puffs-up, but love builds-up. ²If anyone thinks *that he has come-to-know anything, he did not-yet know as he ought-to know.* ³But if one loves^C God, this *one* has been known by Him. ⁴Therefore concerning the eating of the foods-sacrificed-to-idols— we know that *an idol is nothing^D* in *the world, and that there is no God except one.* ⁵For even if-indeed there are *ones* being called gods, whether in heaven or on earth— as-indeed there are many^E gods and many lords— ⁶yet *for us there is One God the Father, from Whom are all things, and we are^F for Him; and one Lord Jesus Christ, through Whom are all things, and we are through Him.* ⁷But *this knowledge is not in all people.*

- A.** That is, unmarried. **B.** Before Paul gives the content of such knowledge in v 4-6, he corrects the spirit of such a statement. **C.** Love is the heart of our relationship with God, not knowledge. **D.** Or, that *there is no idol (no genuine representation of any god).* **E.** Paul later calls them demons, 10:20. **F.** Or, *exist.*

But some, by the accustomed-habit^A of the idol until now, eat *this food* as^B food-sacrificed-to-an-idol. And their conscience, being weak, is stained^C. ⁸ But food will not bring us^D near^E to God— neither if we do not eat are we lacking, nor if we eat are we abounding. ⁹ But be watching-out *that* this right^F of yours does not somehow become *an opportunity-for-stumbling to the weak ones*. ¹⁰ For if someone sees you, the *one* having knowledge, reclining [to eat] in *an* idol-temple, will not his conscience, being weak, be built-up so as to eat the foods-sacrificed-to-idols? ¹¹ For the *one* being weak is being destroyed^G by your knowledge— the brother for the sake of whom Christ died! ¹² And in this manner sinning against the brothers and striking^H their conscience while being weak, you are sinning against Christ.

*On The One Hand, I Will Not Do Anything
That Hinders People's Spiritual Advance*

¹³ For-this-very-reason, if food causes my brother to fall, I will never eat meats, ever— in-order-that I may not cause my brother to fall.

- A.** Or, habitual-use. **B.** That is, as if the sacrifice, the eating, and the food still carry their old meanings. **C.** Or, soiled, dirtied. **D.** That is, us having knowledge, whose choices are the focus of the entire discussion in chapters 8-10. **E.** Or, present us to God(for reward or judgment). **F.** That is, this right to eat such food. **G.** Or, ruined. **H.** Or, assaulting, wounding.

*For Example, I Have The Right To Be Paid
As God's Workman*

9:1 Am^A 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 *to* others I am not *an* apostle, yet indeed I am *to* you. For **you** are the seal of my apostleship in *the* Lord— **3** this^B is my defense *to* the *ones* examining me! **4** We do not fail to have *the* right to eat^C and drink, *do we?* **5** We do not fail to have *the* right to take along^D a sister *who is a* wife, *do we?*— as also the other apostles, and the brothers of the Lord, and Cephas. **6** Or I alone and Barnabas— do not we have *the* right not to be working^E?

- A.** To justify the bold statement just made, Paul uses himself (in foregoing his right to financial support) as an example of choosing not to use one's rights in order to advance the gospel. **B.** That is, you are the defense of my apostleship to any who would oppose it (making this a parenthetical comment). Or, “Lord. This is my defense (for the bold statement in 8:13) *to* the *ones* examining me— we” (making verse 2 parenthetical). **C.** That is, to sustain ourselves through our work among you. **D.** That is, to take a believing wife with us in our ministry to you, at your expense. **E.** That is, not to be working outside of our ministry to you in order to support ourselves.

*Workers Always Partake of The
Fruit of Their Labors*

⁷ Who ever serves-as-a-soldier *with his* own rations? Who plants *a* vineyard and does not eat the fruit *of* it? Or who shepherds *a* flock and does not eat of the milk *of* the flock?

Does Not The Law Say This Very Thing?

⁸ I am not speaking these *things* according to [mere] human *thinking*^A, *am I*? Or does not the Law also say these *things*? ⁹ For in the Law *of* Moses it has been written [in Deut 25:4], “You shall not muzzle *a* threshing ox”. God is not concerned *about* the oxen^B, *is He*? ¹⁰ Or is He surely speaking for our sake? Indeed it was written for our sake— because^C the *one* plowing ought to plow on the basis of hope, and the *one* threshing *to thresh* on the basis of hope *that he might* partake.

- A.** Or, according to mankind. **B.** No, God is not concerned whether oxen get fed before, during, or after threshing. This was an object-lesson. **C.** Or, [meaning] that.

I Do Have This Right Over You

¹¹ If we sowed spiritual *things* to you, is it a great *thing* if we shall reap fleshly^A *things* from you? ¹² If others partake of this right over you, should we not more?

*But I Chose Not To Make Use Of This Right
So As Not To Hinder The Gospel*

Nevertheless, we did not make-use-of^B this right. But we are bearing^C all *things*, in order that we might not give any hindrance to the good-news of Christ.

*The Lord Even Commanded
That Gospel Workers Live By Their Work*

¹³ Do you not know that the *ones* working the temple-duties eat the *things* from the temple, that the *ones* serving at the altar divide-a-share with the altar? ¹⁴ So also the Lord directed^D the

- A.** That is, material. **B.** Paul does not make use of rights from which he is in no way excluded. The Corinthians should also forego rights no one would ever deny are theirs. **C.** Or, enduring. **D.** Or, commanded, ordered. Paul does not make use of rights specifically commanded by the Lord. The Corinthians should also forego rights specifically granted in Scripture, rights based on knowledge.

ones proclaiming the good-news to be living from the good-news.

But My Boast

Is That I Do Not Make Use of This Right

¹⁵ But I have not made-use-of any of these things. And I did not write these *things* in order that it might become so in my case, for *it would be better for* me to die rather than— no one shall empty my boast^A! ¹⁶ For if I am announcing-the-good-news, it is not^B a boast for me, for a necessity^C is lying-upon^D me; for woe is to me if I do not announce-the-good-news. ¹⁷ For if I am practicing this of-my-own-will, I have a reward; but if not-of-my-own-will, I have been entrusted a stewardship^E. ¹⁸ What then is my reward? That while announcing-the-good-news, I might place the good-news free-of-charge, so as not to make-full-use-of my right in^F the good-news.

- A.** Paul's sacrifice of his right to financial support is a personal matter of boasting for which he would die rather than give up. **B.** Paul cannot boast that he is proclaiming the gospel, only in how he does it, sacrificially.
- C.** Or, compulsion, constraint. **D.** Or, is pressing upon, is laid upon, is imposed upon. Paul must do it. **E.** That is, a position of management responsibility given him by his Master. **F.** That is, in connection with.

*For I Have Chosen To Enslave Myself To All
For The Advance of The Gospel*

¹⁹ For^A while being free from all *people*, I enslaved myself to all in order that I might gain the more. ²⁰ Indeed I became to the Jews as *a* Jew, in order that I might gain Jews; *to the ones under the Law*, as under *the Law*— not being myself under *the Law*— in order that I might gain the *ones under the Law*; ²¹ *to the ones without-the-Law*, as *without-the-Law*— not being *without-the-law of God*, but *within-the-law of Christ*— in order that I might gain the *ones without-the-Law*. ²² I became weak *to the weak*, in order that I might gain the weak. I have become all *things to all people*, in order that I might by all means save some. ²³ And I am doing all *things* for the sake of the good-news, in order that I might become *a co-partner of it*.

*On The Other Hand, I Will Do Everything Needed
To Win My Race And Keep My Prize*

²⁴ Do^B you not know that the *ones* running in *a race*

- A.** Paul now expands his point beyond the financial arena. **B.** Paul now gives a positive reason. Do these things not only to not hinder the gospel (for the good of others, 8:13-9:23), but to take hold of your own reward (for your own good).

all run, but one receives the prize? Be running in this manner: that you may take-hold-of *the prize*. ²⁵ And everyone competing exercises-self-control *as to all things*. So those *do it* in order that they might receive *a* decayable crown, but we *an* undecayable *one*. ²⁶ So-indeed I run in this manner, as not aimlessly^A. I box in this manner, as not beating *the air*. ²⁷ But I bruise my body and make *it my slave*, *that* having proclaimed *to others*, I myself should not somehow become disapproved^B.

For Loss of The Prize Is Possible:

Remember What Happened To Israel

10:1 For I do not want you to be unaware, brothers, that our fathers^C were all under the cloud, and all went through the sea, ² and all were baptized into Moses in the cloud and in the sea, ³ and all ate the same spiritual^D food, ⁴ and all drank the same spiritual drink. For they

- A.** Or, uncertainly, unknowingly. **B.** That is, for the prize, v 24. Or, disqualified. Positively stated, that I might receive my reward and keep it. The Corinthians could seem to win a reward based on knowledge, but lose it due to the impact of their behavior on others. **C.** Paul is a positive example, Israel a negative one. A fall into disapproval is not theoretical. It happened to Israel! **D.** That is, in origin. The manna came from God. Likewise next.

were drinking from *a spiritual^A* rock following *them*. And the rock was Christ. ⁵ But God was not well-pleased with the majority *of them*, for they were strewn in the wilderness.

Do Not Follow Their Example

⁶ Now these *things* took place *as our examples*, so that we *might* not be desirers of evil *things*, as those also desired. ⁷ And do not be idolaters, as some *of them*, as-indeed it has been written [in Ex 32:6], “The people sat-down to eat and drink, and stood up to play”. ⁸ And let us not be committing-sexual-immorality, as some *of them* committed sexual immorality, and twenty three thousand fell *in one day* [Num 25:1-9]. ⁹ And let us not be putting Christ to the test, as some *of them* tested, and were being destroyed by the serpents [Num 21:5-6]. ¹⁰ And do not be grumbling, like some *of them* grumbled, and perished by the destroyer [Num 16:41-49]. ¹¹ Now these^B *things* were happening *to those ones* as-an-example. And it was written for our

A. That is, a rock from God, spiritual in origin; or, a supernatural, invisible rock, Christ Himself. **B.** That is, the consequences of sin just recounted.

admonition, on whom the ends of the ages have come^A.

So Watch Out That You Do Not Fall

¹² So then let the one thinking that he stands be watching-out that he may not fall. ¹³ A temptation has not seized you except what is common-to-humanity. And God is faithful, Who will not allow you to be tempted beyond what you are able, but also with the temptation will make the way-out, that you may be able to endure.

*For This Very Reason, Flee From
The Eating Connected With Idol Worship*

¹⁴ For-this-very-reason, my beloved, be fleeing from idolatry^B. ¹⁵ I speak as to wise ones; you judge what I say: ¹⁶ the cup of blessing which we bless, is it not a sharing^C of the blood of Christ? The bread which we break, is it not a sharing of the body of Christ? ¹⁷ Because there is one

- A. Or, arrived. The preceding ages ended in Christ, who began a new age.
B. Paul now applies v 1-13 to eating in idols' temples, an issue mentioned but not addressed in 8:10. Your knowledge in which you think you stand will cause you to fall if you think you can do this without arousing the jealousy of God. C. Or, communion, partnership.

bread, we the many are one body^A, for we all partake from the one bread. ¹⁸ Look-at Israel according to *the flesh*— are not the *ones* eating the sacrifices sharers of the altar? ¹⁹ Therefore what am I saying? That^B food-sacrificed-to-an-idol is anything, or that *an* idol is anything? ²⁰ On the contrary, that *the things* which they are sacrificing, they are sacrificing to demons, and not^C to God. And I do not want you to be sharers of the demons. ²¹ You cannot drink *the Lord's cup* and *the demons' cup*. You cannot^D partake of *the Lord's table* and *the demons' table*. ²² Or do we provoke the Lord to jealousy? We are not stronger *than He*, *are we?*

*So As To The Eating of Meat, Do What Is Beneficial
And Edifying To Those Eating*

²³ All *things* are lawful, but not all *things* are beneficial. All *things* are lawful, but not all *things* build-up. ²⁴ Let no one be seeking his own *thing*, but the *thing of* the other. ²⁵ Be eating anything being

- A.** Partaking of the bread and cup makes us one with Christ and one another. Paul's point is that the same is true in the idol's temple. **B:** That... that? These are the same two points of knowledge Paul began with in 8:4 and 8. **C.** Or, *to a* no God. **D.** That is, without provoking God to jealousy and bringing His judgment upon you.

sold in *the meat-market*, examining nothing for the sake of conscience. ²⁶ For “The earth and the fullness of it are the Lord’s” [Ps 24:1]. ²⁷ If one of the unbelievers invites you, and you want to go, eat anything being set-before you, examining nothing for the sake of conscience. ²⁸ But if one should say to you “This is offered-in-sacrifice”, do not eat^A— for the sake of that *one* having disclosed *it*, and the conscience. ²⁹ Now *the conscience* I mean *is* not the *one of oneself*, but the *one of the other*. For why^B is my freedom being judged^C by another’s conscience? ³⁰ If I am partaking *with* thanks, why am I being blasphemed for *that* which I am giving-thanks?

In Summary, Do All For God’s Glory.

Be Blameless To All And Seek Their Benefit

³¹ Therefore, whether you are eating or drinking or doing anything, be doing all for *the glory of God*.

A. Or, stop eating. **B.** That is, (correcting the strong one) why should I allow my freely chosen behavior to come under condemnation? I should instead choose not to eat. Or, (supporting the strong one) why should I allow another person’s conscience to judge my actions? They have no right to do so. My sacrifice of my right to eat is voluntary and for the sake of their conscience not mine, and not because I agree with their view. **C.** Or, condemned.

³² Be blameless^A both to Jews and Greeks, and to the church of God— ³³ just as I also am pleasing all people as to all things, not seeking the benefit of myself, but the benefit of the many, in order that they might be saved. **11:1** Be imitators of me, just as I also am of Christ.

*Concerning The Wearing of Veils In Public:
God Has Established Heads of Authority*

² Now I praise you because^B you have remembered^C me as to everything, and you are holding-on-to the traditions, just as I delivered to you. ³ And^D I want you to know that Christ is the head of every man^E, and the husband is the head of a wife, and God is the head of Christ.

Do Not Shame Your Head By How You Dress

⁴ Every^F man praying or prophesying while having a covering down over his head is shaming^G his head^H.

- A.** Or, without-an-opportunity-for-stumbling, without-offense. **B.** Or, that. **C.** Or, kept me in mind. **D.** Paul begins to expound upon the next topic about which the Corinthians had kept him in mind in their letter (7:1). Or, But; Paul begins to correct them regarding an issue about which they had not kept him in mind or held on to his teaching. **E.** Or, husband. **F.** Now Paul applies the general principle in verse 3 to a question specific to their culture. **G.** Or, dishonoring. **H.** That is, Christ; or, his physical head, and thus, himself. Similarly next.

⁵ And every woman praying or prophesying *with* the head unveiled^A is shaming her head, for she is one and the same^B *with the one* having been shaved.
⁶ For if *a* woman is not veiling-*herself*, let her also^C have-*herself*-sheared. But if *it is* shameful for *a* woman to have-*herself*-sheared or shaved, let her be veiling-*herself*. ⁷ For *a* man ought not to be veiling the head, being *the* image and glory of God— but the woman^D is *the* glory of man. ⁸ For man is not from woman, but woman from man. ⁹ For indeed man was not created for the sake of the woman, but woman for the sake^E of the man. ¹⁰ For this reason,

A. Or, without-a-head-covering. **B.** She has identified herself with society's shameful. **C.** If you are going this far in violating proper decorum, why not go all the way and cut off your hair! **D.** That is, Adam and Eve reflect their Creator's glory, including the dominion they share as a pair, Gen 1:26-28. But Eve also reflects Adam's glory, having been created from him (v 8) as his counterpart (v 9). The aspects of her that reflect Adam's glory are specifically related to her as his counterpart and mate. Honoring her 'mateness' in whatever way her society deems appropriate is honoring him, herself, her marriage, and her Creator. So wear the veil. Or, man reflects the glory of God in a way woman does not, because he is in the position of authority and rule. **E.** That is, as his counterpart, as a mate suitable to him and completing the pair, Gen 2:18-24.

the woman ought to be having authority^A on her head because of the angels^B. ¹¹ Nevertheless^C there is neither woman without man, nor man without woman in *the Lord*. ¹² For just as the woman *is* from the man, so also the man *is* through the woman. And all *things are* from God.

*Judge Among Yourselves Whether It Is Fitting To
Ignore The Customs of The Churches*

¹³ Judge among^D you yourselves— is it fitting^E that an unveiled woman *should* pray to God? ¹⁴ Does not even nature^F itself teach you that if a man has long

A. That is, a symbol of her mate's authority over her in the God-given chain of relationships (v 3). Or, control over her head; that is, so as not to bring shame on herself and others. **B.** Compare 4:9. **C.** The creation of woman from man and for man is the order of the first creation, but not the new creation 'in the Lord'. At present we all live in both spheres. Balancing freedom 'in the Lord' with what was 'fitting' (v 13) in their culture so as not to bring unnecessary shame on Christ is Paul's goal in this discussion. **D.** Or, within. **E.** Or, proper, suitable, becoming, seemly. Our 'judgment' as to what is 'fitting' for this issue differs by culture. It would be just as unseemly for us in western cultures to force the wearing of veils upon women as it was for the women of Paul's day not to wear them. **F.** That is, the physical makeup of man and woman, woman generally having a richer endowment of hair; or, the natural disposition and preferences of men and women, as reflected in the customs regarding hair.

hair, it is *a dishonor* to him— ¹⁵ but if *a woman* has long hair, it is *a glory* to her? Because^A the long hair has been given *to her* for^B *a covering*^C. ¹⁶ But if anyone seems^D to be contentious, **we** do not have such *a custom*^E, nor *do the churches of God*.

*Concerning The Lord's Supper:
Your Supper Is Unworthy of The Name*

¹⁷ But while commanding this, I do not praise^F— because you are coming-together not for the better, but for the worse. ¹⁸ For first, while you *are* coming-together in church^G, I am hearing *that there* are divisions among you. And *a certain part of it* I believe— ¹⁹ for there indeed have-to^H be factions among you in order that the approved *ones* may also^I become known among you. ²⁰ So while you *are* coming-together at the same *place*, it is not *that you may eat the Lord's Supper!* ²¹ For at the

- A.** Or, That, making this a second question. **B.** Or, corresponding to, answering to. **C.** That is, a woman's covering of hair honors her in a special way, and as such, shows that a veil is also honorable. **D.** Or, thinks, presumes. **E.** That is, if you want to debate this, we have no other custom. This is the practice we are accustomed to in the churches. Or, we have no custom of fighting about these things. **F.** Compare 11:2. **G.** Or, *an assembly*. That is, in home meetings. **H.** Or, must. **I.** Or, indeed. Choices between right and wrong, good and bad, separate the approved from the disapproved.

eating^A, each *one* is taking *his* own dinner before *others*. And one is hungry, and another is drunk. ²²You do not indeed fail to have houses for eating and drinking, *do you?* Or are you treating the church of God with contempt, and humiliating the *ones* not having? What should I say to you? Shall I praise you? In this I do not praise.

*The Lord's Supper Is a Remembrance of
What Jesus Did For Us*

²³For I received from the Lord what I also handed-over^B to you— that the Lord Jesus, in the night on which He was being handed-over, took bread. ²⁴And having given-thanks, He broke *it* and said “This is My body, the *one being given*^C for you. Be doing this for My remembrance”. ²⁵Similarly also the cup after the dining^D, saying, “This cup is the new covenant in My blood. Be doing this, as-often-as you drink *it*, for My remembrance”. ²⁶For as-often-as you eat this bread and drink the cup, you are proclaiming the death of the Lord, until which *time* He comes.

- A. That is, the eating of the love feast, the dinner associated with the Lord's Supper in that day. B. Or, delivered, handed-down. C. This is supplied from Lk 22:19. Or, *broken*, from earlier in this verse. D. That is, the eating of the Passover dinner.

*So Don't Partake of It In a Manner Unworthy of
What He Did: Examine Yourselves*

27 So then, whoever eats the bread or drinks the cup of the Lord unworthily^A shall be guilty^B of the body and the blood of the Lord. **28** But let a person examine himself, and in this manner let him eat of the bread and drink of the cup. **29** For the one eating and drinking while not rightly-judging the body^C is eating and drinking judgment^D on himself. **30** For this reason many among you are weak and sick, and many sleep. **31** But if we were rightly-judging ourselves, we would not be being^E judged. **32** But while being judged, we are being disciplined^F by the Lord in-order-that we might not be condemned with the world.

- A.** That is, in a manner unworthy of the Lord, such as what the Corinthians were doing, v 18-22. **B.** Or, liable for, answerable for. **C.** That is, the Lord's body being remembered by eating the bread; and thus, treating this Supper as common and failing to examine themselves in light of the full meaning of it. Or, the church, your fellow believers; and thus, failing to properly honor those with whom you are partaking. **D.** That is, discipline, as Paul says in v 32. **E.** Or, be experiencing judgment, as just described. **F.** Or, corrected, trained, educated, as His children.

*Partake of It Together With Proper Respect
For One Another*

³³ So then, my brothers, while coming-together so as to eat, be waiting-for one another. ³⁴ If one is hungry, let him eat at home, in-order-that you might not come-together for^A judgment. And I will set-in-order the remaining *things* whenever I come.

Concerning Spiritual Gifts:

God Distributes a Variety of Gifts For Our Mutual Benefit

12:1 Now concerning the spiritual *gifts*, brothers, I do not want you to be unaware. ² You know that when you were Gentiles^B, *you were* being led-away^C to the speechless idols, however^D you were being led. ³ Therefore I make-known to you that no one speaking by *the Spirit of God* is saying “Jesus *is*^E accursed”. And no one is able to say “Jesus *is Lord*” except by *the Holy Spirit*. ⁴ Now there are differences^F of gifts^G, but the same Spirit. ⁵ And there are differences of ministries^H, and the same Lord. ⁶ And there

- A.** Or, resulting in, leading to. **B.** That is, non-believers. **C.** That is, by outside forces beyond your control. This is no longer so. In chapters 12-14 Paul explains how the Spirit of God is working in and through them. **D.** Or, whenever. **E.** Or, *be*. **F.** Or, divisions, varieties, distributions. **G.** That is, empowerments proceeding from God’s grace. **H.** That is, ways and spheres of service.

are differences of *things-worked*^A, but the same God working all *things* in all *persons*.⁷ And the manifestation^B of^C the Spirit is given to each *one* for *our* benefit.⁸ For to one a word^D of^E wisdom is given through the Spirit; and to another, a word of knowledge according-to^F the same Spirit;⁹ to a different *one*, faith by the same Spirit; and to another, gifts of^G healings by the one Spirit;¹⁰ and to another, *things-worked*^H by miracles; and to another, prophecy^I; and to another, discernments^J of spirits; to a different *one*, kinds of tongues^K; and to another, interpretation^L of tongues.¹¹ But the one and the same Spirit works^M all these *things*, distributing to each *one* individually^N, just as He wills^O.

- A. Or, effects, products, results, activities. God accomplishes different things in and through us.
- B. Or, open-disclosure, public revelation.
- C. That is, given by; or, consisting of.
- D. Or, speech, saying, message, statement.
- E. That is, characterized by; or, resulting in.
- F. Or, based on, by way of.
- G. That is, resulting in; or, consisting of.
- H. Or, products of miracles. Or, workings by Him of miracles, workings of His powers. Or, results characterized by miracles, miraculous works. Verse 28 simply says 'miracles'.
- I. That is, speaking revelation from God confirmed by supernatural knowledge of past, present or future events; or, speaking revelation from God (but without such confirmation); or, speaking for God, foretelling, preaching.
- J. Or, distinguishings.
- K. Or, languages.
- L. Or, translation.
- M. Or, produces, effects.
- N. Or, his own.
- O. Or, wants, wishes.

For The Body of Christ Is Like The Human Body

¹² For just as the [human] body is one [body]; and it has many body-parts; and all the body-parts of the [human] body, being many, are one body; so also is Christ.^A

It Is One Body With One Spirit

¹³ For indeed with^B one Spirit, **we** all were baptized into one body^C— whether Jews or Greeks, whether slaves or free. And we all were given one Spirit to drink.

It Has Many Body Parts Placed By God

¹⁴ For indeed the body is not one body-part, but many. ¹⁵ If the foot should say “Because I am not *a hand*, I am not *a part* of the body”, it is not for this *reason* not *a part* of the body. ¹⁶ And if the ear should say “Because I am not *an eye*, I am not *a part* of the body”, it is not for this *reason* not *a part* of the body. ¹⁷ If the whole body were *an eye*, where would the hearing be? If the whole were *an ear*, where would the smelling be? ¹⁸ But now^D, God placed the body-parts—

- A. Paul expands on the four parts of this verse in v 13-31. B. Or, in, by. C. This is what makes the body one body. D. Or, But as-it-is.

each one *of* them— in the body, just as He wanted. ¹⁹ And if all were one body-part, where *would* the body *be*?

All Body Parts Are Needed

For The Healthy Functioning of The One Body

²⁰ But now, *there are* many body-parts— but one body! ²¹ And the eye cannot say *to* the hand, “I do not have need *of* you”. Or again the head *to* the feet, “I do not have need *of* you”.

²² On the contrary, much rather the body-parts *of* the body seeming to be weaker are necessary. ²³ And *the things of* the body which we are thinking to be more-without-honor, *on* these we are putting-on^A more honor. Indeed our private^B *parts* have more^C presentability^D, ²⁴ but our presentable *parts* have no need^E. But God blended-together the body, having given more honor *to* the *body-part* lacking, ²⁵ in order that there should not be division in the body, but *that* the body-parts should be having the same concern for one another. ²⁶ And if one

- A.** Such as when we put on a ring or robe or fancy shoe. **B.** Or, shameful, un-honored. **C.** That is, because we cover them with clothing. **D.** Or, decorum, decency, propriety. **E.** That is, of clothing.

body-part is suffering, all the body-parts are suffering-with *it*. If one body-part is being glorified, all the body-parts are rejoicing-with *it*.

*You Are The Parts of Christ's Body,
Placed Where You Are By God*

27 And **you** are *the body of Christ*, and body-parts in part^A. **28** And God placed some^B in the church *as* first, apostles^C; second, prophets; third, teachers; then miracles; then gifts of healings, helps, administrations, kinds of tongues. **29** All *are* not apostles, *are they*? All *are* not prophets, *are they*? All *are* not teachers, *are they*? All *do not do* miracles, *do they*? **30** All *do not have* gifts of healings, *do they*? All *do not speak in* tongues, *do they*? All *do not interpret*, *do they*? **31** But be zealous-for^E the greater gifts.

- A.** That is, body-parts [of it] in part; the Corinthians are part of Christ's worldwide body. Or, in [your assigned] part. Or, partially (not the eye, but part of the eye).
- B.** Paul starts to say some... others, but then combines this with first, second, in order to rank the gifts.
- C.** Or, sent ones, official representatives or messengers. That is, the twelve (or so) sent personally by Christ; or more broadly, ones sent out by churches.
- D.** The grammar of all these questions expects a 'no' answer.
- E.** The Spirit gives gifts as He wills. But since we do not know the works God has prepared for us (Eph 2:10), we should aim to be of maximum value to the body.

*The Value of Your God-Given Gift
Is Measured By Your Love*

And^A I show you a way still^B beyond measure^C:
13:1 If I speak *in* the tongues of humans and of angels, but I do not have love, I have become a sounding brass [gong] or a clanging cymbal. ² And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but I do not have love, I am nothing. ³ And if I dole-out^D all my possessions, and if I hand-over^E my body so that I may boast^F, but I do not have love, I am profited nothing.

The Way Love Behaves

⁴ Love is patient. Love shows-kindness. Love does not envy^G, does not brag, is not puffed-up, ⁵ does not behave-dishonorably^H, does not

- A.** Having completed his main explanation of gifts, Paul now puts them in a broader context. **B.** Or, And furthermore, I show you a way beyond measure. **C.** While some gifts are greater than others in edification value, love is beyond measure. God gives gifts; God is love. **D.** Or, give away (piece by piece). **E.** Or deliver. That is, deliver into slavery to help others; or as a martyr. **F.** Some manuscripts say 'be burned'. **G.** Or, behave jealously (in a negative sense). **H.** Or, -improperly, -disgracefully, -indecently.

seek its *own things*, is not provoked^A, does not count^B the bad, ⁶ does not rejoice over unrighteousness, but rejoices-with the truth, ⁷bears all *things*, believes all *things*, hopes all *things*, endures all *things*.

Love Is Permanent; Gifts Are Temporary.

Be Pursuing Love

⁸ Love never fails. But if *there are* prophecies, they will be set-aside^C. If *there are* tongues, they will cease^D. If *there is* knowledge, it will be set-aside. ⁹ For we know in part, and we prophesy in part— ¹⁰ but when the complete^E *thing* comes, the *thing* in part will be set-aside.

¹¹ When I was *a* child, I was speaking like *a* child, thinking like *a* child, counting^F like^G *a* child— when I have become^H *a* man, I have set-aside the *things of* the child. ¹² For now we are seeing

- A.** That is, to anger. Or, irritated. **B.** Or, account, calculate, impute. That is, keep account of it; or, count it against a person (be resentful); or, impute it to others. **C.** Or, done away, put to an end. **D.** Or, leave off, come to an end. **E.** That is, in contrast to ‘in part’. Or, perfect, mature, having attained its end or purpose. **F.** Or, calculating, evaluating. **G.** That is, with partial understanding. **H.** That is, attained the state of manhood. Paul is comparing the two states.

through^A a mirror, in *an* enigma^B— but then face to face. Now I know in part— but then I will know-fully, just as I also was fully-known.

13 But now^C these three are remaining— faith, hope, love. But love *is the greater of these.*

14:1 Be pursuing^D love.

*Be Zealous For Spiritual Gifts,
But Especially To Prophesy And Edify The Church*

Now be zealous-for the spiritual *gifts*, but even-more^E that you might be prophesying. **2** For the *one* speaking *in a tongue* is not speaking^F to people, but *to God*— for no one hears^G, but he speaks mysteries^H *with his spirit!* **3** But the *one* prophesying is speaking edification and exhortation and consolation^I *to people.* **4** The *one* speaking *in a tongue* is edifying himself^K, but the *one* prophesying

- A.** Or, with, by means of. **B.** That is, in a form that is imperfectly seen, indistinctly reflected, as by a primitive polished-metal mirror. **C.** Or, But as-it-is. That is, in this life. Faith and hope are added because they are our connection to the next life. **D.** Or, running after, seeking after. **E.** Or, rather. **F.** That is, addressing himself to. **G.** That is, hears with understanding. **H.** That is, things not knowable by humans apart from a revelation by God. **I.** Or, *by the Spirit*; or, *with his spiritual gift* (as in v 12). **J.** Or, comfort, encouragement. **K.** That is, because God is speaking through him, not because he understands.

is edifying *the church*. ⁵ And I wish^A that you all were speaking *in tongues*, but even-more^B that you might be prophesying. But^C the *one* prophesying is greater^D than *one* speaking *in tongues*— unless^E he interprets in order that the church may receive edification.

*Speaking In Tongues Is Just Speaking Into
The Air Unless It Is Understood*

⁶ But now^F, brothers, if I come to you speaking^G *in tongues*, what will I profit you unless I speak to you either^H by^I a revelation or by knowledge or by a prophecy or by a teaching? ⁷ Likewise the lifeless *things* giving a sound— whether a flute or harp— if it does not give a distinction in the tones, how will the *thing* being fluted or the *thing* being harped be known? ⁸ For indeed, if a trumpet gives an uncertain sound, who will prepare *himself* for battle? ⁹ So also you with

- A.** That is, wish in theory (as this word is used in 7:7), since neither is possible, 12:11, 18, 30; or, wish it to truly happen. **B.** Or, rather. Same phrase as in v 1. **C.** Or, And, Now. **D.** That is, in ability to edify the church. **E.** Lit, except unless. That is, with this exception, unless. The interpretation is equivalent to prophecy in edification value. **F.** Or, But as-it-is. **G.** That is, as a tongues-speaker; or, as actually addressing you. **H.** That is, by one of these other gifts; or, by an interpretation of my tongues so as to yield one of these benefits. **I.** Or, with, in.

the tongue— if you do not give a clear word, how will the *thing* being spoken be known? For you will be speaking into *the air!* ¹⁰ There are perhaps so-many kinds of *spoken* sounds^A in *the world*, and none *is* meaningless. ¹¹ If then I do not know the force of the *spoken* sound, I will be *a barbarian to the one* speaking, and the *one* speaking *a barbarian with me.* ¹² So also^B you— since you are zealots^C for spiritual *gifts*, be seeking that you may abound for the edification of the church.

*So In Church, Tongues Must Be Interpreted If
The Hearers Are To Be Edified*

¹³ Therefore let the *one* speaking *in a tongue* pray in order that he might interpret. ¹⁴ For if I am praying *in a tongue*, my spirit^D is praying, but my mind^E is unfruitful^F. ¹⁵ What then^G is to

- A. Or, voices, and thus, languages. B. Paul applies v 6-11 to them in a positive way. C. Or, zealous. D. Or, my spiritual *gift*, as in v 12. E. Or, understanding, intellect. F. Or, barren, unproductive, fruitless. My mind produces nothing for edification. G. That is, what is the tongues-speaker personally to do? Compare v 26.

be done? I will pray *with* the spirit, and^A I will also pray *with* the mind. I will sing-praise *with* the spirit, and I will also sing-praise *with* the mind. ¹⁶ Otherwise, if you are blessing^B with *your spirit*^C [only], how will the *one* filling the place *of* the uninstructed^D say the “Amen” at your thanksgiving, since he does not know what you are saying? ¹⁷ For you are giving-thanks well^E— but the other *person* is not being edified. ¹⁸ I give-thanks to God I speak *in* tongues more *than all of you*. ¹⁹ But in church^F, I want to speak five words *with* my mind in order that I might also instruct others, *rather than* ten-thousand words in *a* tongue.

*Tongues Are a Sign For Unbelievers;
Prophecy Is For Believers*

²⁰ Brothers, do not be children *in your* understanding. But be childlike *in evilness*, and

A. Or, but. That is, with one privately and the other publicly; or, with tongues in church and then with the interpretation to edify others; or, with both in church at the same time (meaning, in my native language).

B. This is equivalent to praying [a blessing] in a tongue, v 14. C. Or, spiritual *gift*, as in v 12. D. Or, untrained, uninformed. E. Or, commendably. F. This implies Paul either spoke in tongues to unbelievers, in accordance with v 22, or privately.

be mature *in your* understanding. ²¹ It has been written in the Law [in Isa 28:11-12] that “I will speak *to* this people by *people of* other-tongues, and by *the lips of* others. And not even in this manner will they listen-to Me, says *the Lord*”. ²² So then the tongues are for *a sign*^A—not *for* the *ones* believing, but *for* the unbelievers. But the prophecy *is not for* the unbelievers, but *for the ones* believing.

So In Church, Tongues Not Understood Breed Confusion. Prophecy Edifies

²³ Therefore, if the whole church comes-together at the same *place*, and they all speak *in tongues*^B, and uninstructed *ones* or unbelievers come-in, will they not say that you are mad^C? ²⁴ But if they all prophesy^D, and some unbeliever or *an uninstructed one* comes in, he is convicted^E by all. He is examined by all. ²⁵ The hidden *things of* his heart become evident^F.

- A. That is, a sign of God's presence in the one speaking to the unbelievers, as seen in Acts 2; or more specifically, a sign of God's judgment on Israel, as in Isaiah 28.
- B. That is, without interpretation.
- C. Or, raving, out of your mind. In this case, none are edified.
- D. In this case, all are edified, even any unbeliever present.
- E. Or, exposed, rebuked.
- F. Or, known.

And thus, having fallen on *his* face, he will give-worship to God, declaring that God is really among you.

*Brothers, Organize Your Church Service
For Edification*

26 What then^A is to be done, brothers? Whenever you come-together, each^B one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. **27** If anyone speaks in a tongue, let it be done by two or at the most three, and in turn, and let one^C person interpret. **28** But if^D there is no interpreter, let him be silent in church. And let him speak to himself^E and to God. **29** And let two or three prophets speak, and let the others^F discern^G. **30** But if a prophecy is revealed to another being seated, let the first be silent. **31** For you can all prophesy individually^H, in order that all may learn, and all

- A.** That is, what is the church to do?
- B.** That is, each has what God gives them, these being examples.
- C.** That is, one for all three; or, one for each.
- D.** This means the speaker must know in advance that the tongue will be interpreted.
- E.** That is, silently; or, privately, somewhere else.
- F.** That is, other prophets or gifted individuals.
- G.** That is, discern whether God is the source.
- H.** Or, one by one.

may be exhorted^A. ³² And *the spirits^B* of prophets are subject^C to prophets. ³³ For God is not *the God of disorder^D*, but *of peace*.

This Also Includes Women Being Quiet During The Church Service

As^E in all the churches^F of the saints, ³⁴ let the women be silent^G in the churches. For it is not permitted *for them to speak^H*. But let them be subject, just as the Law also says^I. ³⁵ And if they want to learn anything, let them question *their* own husbands at home. For it is shameful *for a woman to speak in church*.

- A.** Or, encouraged. **B.** That is, human spirits; or, spiritual *gifts*, as in v 12. **C.** The prophets and tongue-speakers (as seen in v 28) are not in a state of uncontrollable ecstasy, possessed by the gods, as in the Corinthians' former pagan religions. **D.** Or, unruliness, commotions. **E.** Or, peace, as in all... saints. Let the. **F.** Or, churches, let the wives *of* the saints. **G.** Some think women prayed and prophesied in the church, subordinating this verse to 11:4-5. Aside from such participation led by the Spirit, they are to remain quiet. General talking and asking questions is in view. Others think women prayed and prophesied elsewhere, subordinating 11:4-5 to this verse, meaning Paul is forbidding all speaking in church by women. **H.** Or, talk. That is, speak out of order, as with the prophets and tongue-speakers; or, speak at all. **I.** Compare 11:8-9; 1 Tim 2:13-14.

*These Instructions
Are The Lord's Commandments*

36 Or did the word *of God* go-forth from you? Or did it reach to you only? **37** If anyone thinks *that he is a prophet or a spiritual person*, let him acknowledge *the things* which I am writing *to you*—that they are *a commandment of the Lord*. **38** But if anyone does not-know *this*, he is not-known^A.

Summary

39 So then, my brothers, be zealous-for the prophesying. And do not be forbidding^B the speaking *in tongues*. **40** But let all *things* be done properly, and in accordance with order.

Concerning The Resurrection:

Christ Was Raised From The Dead And Seen By Many

15:1 Now I make-known *to you*, brothers, the good-news which I announced-as-good-news *to you*, which you also received, in which you also stand, **2** through which you

- A.** That is, as a prophet or spiritual person. Or, not-recognize... not-recognized. **B.** Or, preventing, hindering, restraining.

also are being saved— if^A you are holding-on *in* that message I announced-as-good-news *to* you, unless^B you believed in-vain. ³ For I delivered *to* you among *the first^C things* what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ and that He was buried, and that He has been raised *on* the third day in accordance with the Scriptures, ⁵ and that He appeared *to* Cephas, then *to* the twelve. ⁶ After that He appeared *to* over five-hundred brothers at-one-time, of whom the majority are remaining until now. But some fell-asleep. ⁷ After that He appeared *to* James, then *to* all the apostles. ⁸ And last of all, as-if-indeed^D to the untimely-born^E one, He appeared *to* me also. ⁹ For I am the least of the apostles— who am not fit 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 did not become^F empty^G. But I labored even more *than* them all— yet not I, but the grace *of* God with me. ¹¹ So whether *it was* I or those, thus we are proclaiming, and thus you believed.

- A.** That is, assuming that. The uncertainty arises because of the issue of the resurrection addressed in this chapter. **B.** This would indeed be the case if Christ was not raised, v 17. **C.** Or, foremost. **D.** Or, as-it-were. Paul adds this word because he was not in fact born late in God's plan, but was separated from his mother's womb, Gal 1:15. **E.** Or, abnormally-born. **F.** Or, prove-to-be. **G.** Or, without result.

So If Christ Was Raised,

Why Do Some of You Say There Is No Resurrection?

12 But if Christ is being proclaimed^A that He has been raised from *the* dead, how *is it* some are saying among you that there is no resurrection of dead^B ones?

If The Dead Are Not Raised,

Christ Was Not Raised, And Your Faith Is Futile

13 Now if there is no resurrection of dead ones, neither has Christ been raised. **14** And if Christ has not been raised, then our proclamation *is also empty*; your faith *is also empty*; **15** and we are even found *to be* false-witnesses of^C God, because we testified against^D God that He did raise Christ— Whom He did not raise if-indeed then dead ones are not raised. **16** For if dead ones are not raised, neither has Christ been raised. **17** And if Christ has not been raised, your faith *is futile*. You are **still** in your sins. **18** Then also the *ones* having fallen-asleep in Christ perished^E. **19** If we are *ones* having hoped in

- A.** That is, by all these witnesses in v 5-8, and others. **B.** That is, that their bodies will not be raised, but they will live as spirits. **C.** That is, concerning. **D.** That is, against the truth of God. Or, by; that is, under oath. **E.** Or, were lost.

Christ in this life only, we are more pitiable^A than all people.

But Christ Has Been Raised

As The Firstfruit of Those Yet To Be Raised

²⁰ But now, Christ has been raised from the dead—the firstfruit^B of the ones having fallen-asleep. ²¹ For since death came through a man, the resurrection of dead ones also came through a man. ²² For just as in^C Adam all die, so also in Christ all will be given-life^D, ²³ but each in his own order^E: Christ the firstfruit; after-that^F the ones of ^G Christ at His coming. ²⁴ Then^H comes the end—when He hands-over the kingdom to His God and Father, when He^I has abolished all^J rule and all authority and power. ²⁵ For He^K must reign until which time He^L has put all

- A.** That is, deserving of pity. **B.** Or, first-portion, representative. **C.** That is, in the sphere of, in connection with. **D.** That is, all bodies will be raised from the dead. This includes unbelievers, but they are not in view here. Or, just as all in Adam die, so also all in Christ will be given-life. In this case, Paul is comparing all humanity to all Christians, and ‘given-life’ has its full meaning. **E.** Or, group, class, division, turn. **F.** Or, then, next-in-order. **G.** That is, belonging to. **H.** Or, Next. **I.** That is, the Son (continuing from ‘He hands-over’); or, the Father (as described in v 26-28). **J.** Or, every ruler and every authority. **K.** That is, the Son. **L.** That is, the Son; or, the Father.

the enemies under His feet. ²⁶ Death, *the* last enemy, is abolished^A— ²⁷ for “He^B subjected **all things** under His^C feet” [Ps 8:6]. But when He says^D that “**All things** have been subjected”, *it is* clear that *this is* except the *One*^E having subjected all *things* to Him. ²⁸ But when **all things** **are subjected** to Him, then the Son Himself also will be subjected to the *One*^F having subjected all *things* to Him, in order that God may be **all things** in all.

*Otherwise, Why Be Concerned About The Dead
Or Risk Our Lives?*

²⁹ Otherwise^G, what will the *ones* being baptized for^H the dead do? If dead *ones* are not raised at all, why indeed are they baptized for them?
³⁰ Why indeed^I are **we** in danger every hour?

- A.** Or, done away with, put to an end, nullified. **B.** That is, the Father, as in the psalm. **C.** That is, the Son. **D.** That is, when God says in the psalm; or, when God says at the end of time (note the change of tense to ‘have been subjected’). **E.** That is, the Father... to the Son. **F.** That is, the Father. **G.** That is, if v 20-28 is not the case. **H.** Or, on behalf of, with reference to, for the sake of, because of. Paul’s meaning is uncertain. Some think he is sarcastically referring to some pagan practice of proxy baptism familiar to the Corinthians, but otherwise unknown to us. Others think he means ‘because of the dead’, because of the influence of their lives, or to be with them. **I.** Or, also.

³¹ I die^A daily— by^B your boasting, brothers, which I have in Christ Jesus our Lord. ³² If in accordance with human^C thinking I fought-wild-animals^D at Ephesus, what *is* the profit to me? If dead ones are not raised, “Let us eat and drink, for tomorrow we die” [Isa 22:13].

Don't Be Deceived. Sober Up

³³ Do not be deceived: bad companionships^E corrupt good habits^F. ³⁴ Sober-up^G righteously^H and do not be^I sinning, for some have *an* ignorance of God. I speak to your shame.

How Are The Dead Raised, And With What Kind of Body?

³⁵ But someone will say, “How are the dead raised? And *with* what kind of body do they come?”

- A. That is, face death. B. Paul swears with an oath. I swear by the boasting I do concerning you. C. Or, with mankind. D. It was illegal to throw a Roman citizen like Paul to the animals. So this was either a mob action, or Paul is speaking of his enemies metaphorically. E. Or, associations. Paul is referring to those influencing ‘some’ in v 12. F. Or, customs, character. G. Or, Come-to-your-senses. H. Or, rightly. I. Or, stop sinning.

*What You Sow Must Die, And Then God
Gives It New Life In a Different Body*

³⁶ Foolish one! What **you** sow is not given-life unless it dies. ³⁷ And as to what you sow— you do not sow the body *which* will come, but *a* bare seed, perhaps *of* wheat or *of* some of the rest. ³⁸ And God gives it *a* body just as He willed— indeed, *to each of* the seeds *its* own body^A. ³⁹ Not all flesh *is* the same flesh. But *there is* one *of* humans, and another flesh *of* livestock, and another flesh *of* birds, and another *of* fish. ⁴⁰ And *there are* heavenly^B bodies and earthly bodies. But the glory of the heavenly *is* one *kind*, and the glory of the earthly *is* different. ⁴¹ *There is* one glory *of the* sun, and another glory *of the* moon, and another glory *of the* stars. For star differs *from* star in glory.

*So Also Is The Resurrection of The Dead.
We Are Raised In a Heavenly Body*

⁴² So also *is* the resurrection *of the* dead. It is

- A.** These bodies God gives take many forms and have many degrees of glory, as seen by the following examples. **B.** That is, angelic; or, celestial.

sown in decay^A; it is raised in undecayability^B.

⁴³ It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. ⁴⁴ It is sown *a* natural^C body; it is raised *a* spiritual body. If there is^D *a* natural body, there is also *a* spiritual *body*. ⁴⁵ So also it has been written [in Gen 2:7], “The first man, Adam, became *a* living soul”. The Last Adam^E *became a* life-giving^F spirit. ⁴⁶ But the spiritual *body is* not first—but the natural *body*, then the spiritual. ⁴⁷ The first man *was* from earth, made-of-dust. The second Man *is* from heaven^G. ⁴⁸ Such^H as *was* the *one* made-of-dust—such *ones* also *are* the *ones* made-of-dust. And such as *is* the heavenly *One*—such *ones* also *are* the heavenly *ones*.

⁴⁹ And just as we bore^I the image^J of the *one* made of dust, we shall also bear the image of the heavenly *One*.

A. Or, corruption, ruin, destruction. **B.** Or, incorruptibility. **C.** Or, material, physical. **D.** Or, exists. **E.** Christ is the last progenitor or head of a race.

F. That is, one giving resurrection life. **G.** That is, from the spiritual realm, even though He took a body like Adam's. **H.** That is, as to the composition and nature of their bodies, Adam's family takes after him, Christ's takes after Him. **I:** bore... bear. Or, wore... wear. **J.** Or, likeness.

*Behold, I Tell You a Mystery: We Will Not All Die,
But We Will All Conquer Death*

50 Now I say this, brothers: that flesh and blood are not able to inherit *the kingdom of God*, nor does decay inherit undecayability. **51** Behold, I tell you *a mystery*^A: we will not **all** fall-asleep. But we will **all** be changed— **52** in *a moment*, in *the blink of an eye*, at the last trumpet. For it will trumpet, and the dead will be raised undecayable^B, and **we** will be changed.

53 For this decayable *body* must put-on undecayability, and this mortal *body* must put on immortality^C. **54** And when this decayable *body* puts-on undecayability, and this mortal *body* puts on immortality, then the saying having been written will come-about^D: “Death was swallowed-up in victory” [Isa 25:8]. **55** “Death, where is **your** victory? Death, where is **your** stinger?” [Hos 13:14]. **56** Now the stinger^E of death *is sin*, and the power of sin *is the Law*^F. **57** But thanks *be to God*, the *One* giving us the victory through our Lord Jesus Christ.

- A.** That is, a truth formerly hidden, but now revealed. **B.** Or, imperishable, not-subject-to-decay, incorruptible. **C.** Or, deathlessness. **D.** Or, take-place, come-to-pass, happen. **E.** Death delivers its poison through sin. Sin is what brings separation from God in death. Apart from sin, death is powerless. **F.** The Law establishes the line to cross, and the penalty for doing so.

*So Abound In The Work of The Lord;
Your Labor Is Not In Vain*

58 So then my beloved brothers, be^A steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not empty^B in the Lord.

*Concerning The Collection For Jerusalem:
Store Up Your Gift And Be Ready When I Come*

16:1 Now concerning the collection for the saints^C, just as I directed in the churches of Galatia, so **you** do also. **2** Every first day of the week^D, let each of you put-aside^E beside^F himself, storing-up^G whatever thing he may be prospered, in-order-that when I come, collections might not be taking place at-that-time. **3** And when I arrive, whomever you approve, I will send these ones with letters^H to carry-forth your grace-gift to Jerusalem. **4** And if it is fitting^I that I also go, they will go with me.

- A.** Or, become. **B.** Or, in vain. **C.** That is, the collection Paul was raising from the Gentile churches for the poor Christians in Jerusalem. Compare 2 Cor 8-9; Rom 15:25-27. **D.** That is, Sunday by Sunday. **E.** Or, lay-away. **F.** That is, at home. **G.** Or, treasuring-up. **H.** That is, with letters of introduction from Paul. Or, whomever you approve with letters, I will send. That is, with your letters of authorization as your official representatives. Some such people are named in Act 20:4. **I.** Or, worthy. That is, if the amount collected makes it appropriate for me to go; or, if it is fitting at the time in view of all the circumstances.

*I Will Stay In Ephesus For Now,
And Come To You Before Winter*

⁵ Now I will come to you whenever^A I go through Macedonia, for I am going through Macedonia. ⁶ And perhaps I will continue with you, or even spend-the-winter, in order that **you** may send me forward wherever I may go. ⁷ For I do not want to see you now in passing, for I am hoping to stay with you *for* some time, if the Lord permits^B. ⁸ But I will stay-on in Ephesus until Pentecost, ⁹ for *a* great and effective^C door has opened *to* me, and *there are* many opposing.

Timothy May Come Before Me: Take Care of Him

¹⁰ But if Timothy comes, see that he may come-to-be with you fearlessly^D. For he is working the work *of the* Lord as I also. ¹¹ Therefore let no one treat him with contempt. And send him forward in peace in order that he may come to me, for I am waiting-for him with the brothers.

Concerning Apollos: He Will Come When He Can

¹² Now concerning Apollos *our* brother, I strongly urged

- A. This took place in Act 20:1-2. B. Paul spend three months with them, Act 20:3. C. Or, active. D. Paul was really concerned about Timothy's age, since he writes 1 Tim 4:12 some eight to ten years later.

him that he come to you with the brothers. And it was not at all *his* will that he come now, but he will come whenever he finds-an-opportunity.

Closing Exhortations And Greetings

¹³ Keep-watching, be standing-firm in the faith, be acting-like-men^A, be growing-strong, ¹⁴ let all your *things* be done in love.

¹⁵ And I exhort you, brothers— you know the household of Stephanas, that it is *the* firstfruit of Achaia^B, and they appointed^C themselves for ministry to the saints— ¹⁶ that **you** also be subject to such *ones*, and to everyone helping^D and laboring. ¹⁷ Now I am rejoicing over the coming^E of Stephanas and Fortunatus and Achaicus, because these *ones* filled-up your lack^F. ¹⁸ For they refreshed my spirit and yours. Therefore be acknowledging such *ones*.

¹⁹ The churches of Asia^G greet you. Aquila and Prisca^H greet you earnestly in *the* Lord, along with the church at their house. ²⁰ All the brothers greet you. Greet one another with a holy kiss.

- A.** Or, be manly, be courageous. **B.** Corinth was located in this Roman province. **C.** Or, stationed, established, arranged. **D.** Or, working-with *us*. **E.** That is, to Ephesus, where Paul was, v 8. **F.** That is, your physical lack, your absence. **G.** Ephesus was located in this Roman province. **H.** Paul originally met this couple in Corinth in Act 18:1-2.

²¹ The greeting of Paul by my own hand— ²² if anyone does not love the Lord, let him be accursed. Marana tha^A. ²³ The grace of the Lord Jesus be with you. ²⁴ My love be with you all in Christ Jesus.

A: Marana tha. This Aramaic phrase means Lord, come! Or, maran atha, The Lord has come!

2 Corinthians

Introduction		1:1-2
A.	Blessed be God who comforts us in all our affliction so that we may be able to comfort others	1:3-11
B.	Our conscience boasts that we conducted ourselves with you in simplicity and purity from God	1:12-14
1.	And in this confidence I was intending to come to you first, on the way to Macedonia	1:15-16
2.	Therefore while intending this, did I act with lightness? I changed plans to spare you!	1:17-2:11
3.	Now having come to Troas, I had no rest at not finding Titus. I went to Macedonia	2:12-13
4.	But thanks be to God who leads us and makes the aroma of Christ evident through us. Because we are the fragrance of Christ— of death to some, of life to others	2:14-17
a.	Are we commanding ourselves? You are our letter of recommendation from Christ	3:1-3
b.	And we have such a confidence through Christ. Our sufficiency is from God, who made us ministers of a new covenant. Therefore we use much boldness, reflecting the glory, not veiling it like Moses	3:4-18

- c. For this reason, we do not lose heart. We are renewed daily by hope. Therefore we are ambitious to please God, for we must all appear before Him 4:1-5:11
 - 5. Now we have been made known to God, and I hope also in your consciences. We are not commanding ourselves, but giving you an opportunity to boast in us. For Christ's love controls us. We are ambassadors for Christ, since God is appealing through us 5:11-6:10
 - 6. Our mouth and heart have opened wide to you, Corinthians. You open wide also. Do not become mis-yoked to unbelievers. Make room for us. I do not condemn you 6:11-7:4
 - 7. I have been filled with comfort by the news of you brought by Titus 7:4-16
- C. Now we make known to you the grace of God granted in the churches of Macedonia— that their abundance of joy and deep poverty abounded into their generosity 8:1-6
- 1. But just as you abound in everything, be abounding also in this grace. Complete the doing 8:7-15
 - 2. I am sending Titus and two brothers to you so that you may be prepared when I come 8:16-9:5
 - 3. Now this I say— the one sowing sparingly will reap sparingly. God will help you 9:6-15

- D. Now I beg to not have to be bold toward some considering us as walking according to the flesh. For we do not wage war according to the flesh, but with God's weapons 10:1-6
1. You are looking at things according to appearance. For if I boast about our authority which the Lord gave us, I will not be put to shame. But let us boast in the Lord 10:7-17
 2. O that you would bear with me in a little bit of foolishness. For I am jealous for you. I fear for you that your minds are being corrupted 11:1-15
 3. Again I say, receive me even if as foolish, in order that I also may boast a little bit. Since many are boasting according to the flesh, I also will boast— in my weaknesses! 11:16-12:10
 4. I have become foolish— you compelled me! I ought to be being commended by you! For I in no way come short of the superlative apostles— the signs prove it 12:11-18
 5. All this time are you thinking we are defending ourselves? We are speaking before God. For I fear that having come, we may not find each other such as we would want 12:19-21
- a. If I come I will not spare you, since you are seeking proof of Christ in me. Prove yourselves! We pray you not do anything bad, for your sakes, not mine 13:1-9

- b. I am writing these things while absent so I may not have to act severely when I come 13:10

Conclusion 13:11-14

1:1 Paul^A, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God being in Corinth, together-with all the saints being in all Achaia^B: **2** Grace to you and peace from God our Father and the Lord Jesus Christ.

Blessed Be God For Comforting Us In All Our Sufferings

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions^C and God of all comfort^D, **4** the One comforting us concerning^E all our affliction so that we might be able to comfort the ones in every affliction with the comfort by which we ourselves are being comforted by God. **5** Because just as the sufferings of Christ are abounding in us, so our comfort also is abounding through Christ. **6** And if we are being afflicted— it is for the sake of your comfort and salvation. If we are being comforted— it is for the sake of your comfort, the comfort being at-work^F in your endurance of the same sufferings which we also are suffering. **7** And our hope for you is firm^G, knowing that as you are sharers of the sufferings, so also of the comfort.

- A. On when this book was written, see Act 20:2. B. This is the Roman province in which Corinth was located. C. That is, acts of compassion. D. Or, encouragement. E. Or, during, because of. F. Or, in-operation. G. Or, secure.

*For We Despaired Even of Living,
But God Delivered Us, And Will Deliver Us*

⁸ For we do not want you to be unaware, brothers, with reference-to our affliction having taken place in Asia^A, that we were burdened^B extremely beyond *our* power, so that we despaired^C even *of* living. ⁹ But **we** had^D the sentence *of* death in ourselves in order that we should not be trusting in ourselves, but in God, the *One* raising the dead, ¹⁰ Who delivered us from so great *a* death^E, and will deliver *us*; in Whom we have put *our* hope that He will indeed^F still deliver *us*— ¹¹ you also joining-in-helping *in your* prayer for us— in-order-that thanks might be given on our behalf by many faces^G *as to* the gift granted to us through many *prayers*.

*Our Boast As We Endure Our Suffering
Is Our Blameless And Forthright Behavior Toward You*

¹² For our boasting is this: the testimony *of*^H our conscience that we conducted-*ourselves* in the world, and especially

- A.** That is, in Ephesus after 1 Cor 16:8-9. **B.** Or, weighed down. **C.** Or, were utterly at a loss. That is, they could not see how they would survive the danger facing them. **D.** The grammar implies it was true then and continues to be true now. **E.** That is, a peril of death. **F.** Or, also, even. **G.** That is, persons viewed as looking up to God in prayer. **H.** That is, proceeding from.

toward you, in simplicity^A and purity^B from God^C; and not in fleshly wisdom, but in *the grace of God*. ¹³ For we are writing no other *things* to you other than *the things* which you read or indeed understand. And I hope that you will understand until *the end*^D— ¹⁴ just as you also did understand us in part—that we are your boast, even as you also *are* ours, on the day of our Lord Jesus.

*And In This Confidence I Was Intending
To Come To You First, Then Go To Macedonia*

¹⁵ And *in* this confidence, I was intending first^E to come to you in order that you might have *a* second^F benefit^G, ¹⁶ and^H to go through you to Macedonia, and from Macedonia to come again to you, and to be sent-forward by you to Judea.

*I Do Not Make My Plans Lightly,
But I Changed My Plans In Order To Spare You*

¹⁷ Therefore, while intending this, I did not then act *with*

A. Or, frankness. **B.** Or, sincerity. **C.** Or, *before* God; or, godly, modifying one or both of the preceding terms. **D.** Or, fully, completely. **E.** Or, formerly. That is, intending formerly; or, to come to you first. This was Paul's original plan, which he changed in 1 Cor 16:3-6, apparently causing some Corinthians to question whether he was a divinely-directed apostle. **F.** That is, by virtue of a second visit by Paul. **G.** Or, grace, kindness, favor. **H.** Or, even, indeed.

lightness, *did I*? Or do I plan^A *the things* which I plan according-to *the flesh*— so that^B there is with me the yes, yes, and the no, no? ¹⁸ But as God is faithful^C, our message to you is not yes and no. ¹⁹ For God's Son Jesus Christ, the One having been proclaimed among you by us— by me and Silvanus and Timothy— did not become^D yes and no, but has become yes in Him. ²⁰ For as many as *there are promises of God*, in Him *is* the yes^E! Therefore also through Him *is* [spoken] the amen^F to God for His glory, through^G us. ²¹ And the One establishing us with you for^H Christ and having anointed us *is* God— ²² the One also having sealed us and given the pledge^I of the Spirit in our hearts. ²³ And I call-upon God *as* witness for my soul that sparing^J you I no longer came to Corinth— ²⁴ not that we are lording-over your faith, but we are fellow-workers of^K your joy. For you stand *in*^L *your faith*^M.

- A. Or, decide, resolve. B. That is, so that my plans or my message are based on human uncertainty or whim. C: as God is faithful. This is an oath, like 11:10 and Rom 14:11. D. Or, was not; or, did not prove-to-be. E. That is, the fulfillment, confirmation, affirmation. F. That is, the amen of response and acceptance of God's message. G. Or, by. H. Or, in. I. Or, first-installment, down-payment. J. Sparing the Corinthians further grief over an incident that had occurred among them, as alluded to in 2:1-11, was Paul's motive for changing his plans. K. That is, producing. L. Or, by. M. Or, *in* faith.

*For I Did Not Want My Coming To Cause You Grief,
So I Wrote To You Instead*

2:1 For I determined this *for* myself: not to come to you again^A in grief. **2** For if I grieve you, who indeed is the *one* cheering me except the *one* being grieved by me? **3** And I wrote this very^B *thing* in order that having come, I should not have grief from *the ones of* whom I ought-to-have rejoicing—having confidence in you all that my joy^C is *the joy of* you all.

*I Wrote To You In Anguish Not To Grieve You,
But Out of Love For You*

4 For I wrote *to* you through many tears, out of much affliction and anguish *of* heart— not that you might be grieved, but that you might know **the love** which I have especially for you. **5** But^D if anyone has caused-grief, he has grieved not

- A.** That is, come again; or, in grief again, implying a previous sorrowful interaction (whether in person, or by the letter mentioned in 2:4; 7:8).
- B.** That is, this change of plans; or, my grief-causing letter. **C.** That is, obedience to Christ. **D.** Paul pauses to comment on the case about which he wrote them in order to avoid coming to them and causing more grief.

me, but in part^A (that I not be *a burden^B*), you all. ⁶ This^C punishment by the majority *is* sufficient^D *for* such *a one*, ⁷ so that on-the-contrary^E, instead you *should* forgive and comfort *him*, *that* such *a one* should not somehow be swallowed-up *by* more grief. ⁸ Therefore I urge you to confirm^F *your* love for him.

I Also Wrote To Test Your Obedience To God

⁹ For I also wrote for this *purpose*: that I might know your approvedness, whether you are obedient in all *things*. ¹⁰ And to whom you are forgiving anything, I also. For indeed what I have forgiven, if I have forgiven anything, *is* for your sakes in *the presence of Christ*, ¹¹ in order that we may not be exploited by Satan. For we are not unaware *as to* his schemes.

- A.** That is, partially (as to some of you, or some of the grief); or, to some degree. **B.** Or, weigh-heavily. That is, exaggerate the extent of the grief; or, burden him (by blaming him for everything); or, burden you (by detailing the matter). **C.** That is, this grief-causing punishment; or, this punishment about which Titus informed me upon his arrival, 7:6-13. **D.** Or, adequate, enough. That is, because it led to repentance. **E.** That is, contrary to punishing him further or more harshly. **F.** That is, publicly affirm.

So Instead I Went To Macedonia First To Find Titus

¹² Now^A having come to Troas for the good-news of Christ, and *a* door having been opened *for* me by the Lord, ¹³ I had no rest *in* my spirit *at* my not finding Titus my brother. But having said-goodbye to them, I went forth to Macedonia.

*I Praise God That He Is Always Spreading
The Aroma of Christ Through Us Everywhere*

¹⁴ But thanks *be to* God, the *One* always leading us in triumph^B in Christ, and making the aroma of ^C the knowledge of Him known through us in every place. ¹⁵ Because we are *the* fragrance of Christ *for*^D God among the *ones* being saved, and among the *ones* perishing— ¹⁶ *to* the *ones* *an* aroma from death *to*^E death, but *to* the others *an* aroma from life to life. And who *is* sufficient for these *things*? ¹⁷ For we are not like the many peddling^F the word of God. But as from purity, but as from God, we are speaking in Christ before God.

A. Moving on from his aborted plans, Paul summarizes his travels before he met Titus returning from Corinth, with which he resumes in 7:4 after the lengthy reflection on his ministry in 2:14-7:4. **B.** That is, in a triumphal procession. **C.** That is, consisting of. **D.** Or, *to*. **E.** That is, originating in death and resulting in death; or, from Christ's death to their death. **F.** That is, selling it for personal gain.

*You Yourselves Are Proof To Everyone
That God Is Working Through Us*

3:1 Are we^A beginning to commend ourselves again? Or we do not have-need *of* letters of recommendation^B to you or from you, like some, *do we?* **2** You are our letter— *it* having been inscribed in our hearts, *it* being known and being read by all people, **3** *you* being made-known^C that you are *a* letter *from*^D Christ having been served by us, having been inscribed not *with* ink but *with the Spirit of the* living God, not in tablets made-of-stone but in tablets^E which are hearts made-of-flesh.

*It Is God Who Makes Us Sufficient
As Ministers of His New Covenant*

4 And we have such^F *a* confidence through Christ toward God— **5** not that we are sufficient^G from ourselves to count anything as out of ourselves, but our sufficiency *is* from God, **6** Who indeed made us sufficient *as* ministers *of a* new covenant, not *of the*

- A.** Paul pauses to answer a false conclusion that could be drawn from 2:14-17. **B.** That is, to prove we are authorized representatives of God. **C.** That is, through the letter recorded on your hearts. **D.** That is, from Christ to others; or, *about* Christ. **E:** in tablets... flesh. Or, in tablets made-of-flesh— *in* hearts. **F.** That is, such as described in 2:14-3:3. **G.** Or, adequate, worthy, competent.

letter but *of the Spirit*. For the letter kills, but the Spirit gives-life.

*And This Ministry Is More Glorious
Than That of The Old Covenant*

⁷ And if the ministry *of death* having been engraved in letters *on stones* came in glory (so that the sons *of Israel* could not look-intently at the face *of Moses* because of the glory *of his face*^A— the *glory passing-away*), ⁸ how shall the ministry *of the Spirit* not be more in glory! ⁹ For if *in the ministry of condemnation there was glory*, *by much more the ministry of righteousness is abounding in glory*. ¹⁰ For indeed the [ministry of the letter]^B having been glorified has not^C been glorified in this respect— because of the surpassing glory! ¹¹ For if the [ministry of the letter] passing-away *was with glory*, *by much more the [ministry of the Spirit] remaining is in glory*.

A. God made the face of Moses shine temporarily, Ex 34:29-30. **B.** Lit, the *thing*. Paul leaves it to the reader to supply the reference from the context. Likewise three more times below. **C.** That is, the ministry glorified in the face of Moses and other ways pales by comparison to the surpassing glory now.

*We Don't Veil The Glory Like Moses.
We Reflect It And Are Transformed By It*

12 Therefore, having such a hope, we are using great boldness, **13** and are not like Moses. He was putting a veil on his face so that the sons of Israel might not look-intently at the end^A of the [face of glory]^B passing-away. **14** But^C their minds were hardened^D, for until this very day the same^E veil remains on the reading of the old covenant— it not being unveiled because^F it passes-away^G in Christ. **15** Indeed^H, until today whenever Moses is being read, a veil lies on their heart. **16** But whenever it^I turns to the Lord, the veil is taken-away. **17** Now the Lord^J is the

A. Or, cessation, termination, finish, goal. **B.** For Paul, the fading glory on Moses' face symbolized the temporary nature of that covenant. Others supply [ministry of the letter]. **C.** Paul makes an application from Moses to Israel. **D.** That is, to the spiritual meaning of the fading glory, and thus to the true intent of the old covenant. **E.** Like the one on Moses, it hides the fading glory. **F.** Or, that; it not being unveiled (revealed) to them that it (the old covenant) passes away in Christ. **G.** Or, is done-away. **H.** Paul clarifies that the veil is not on the Law, but on their hearts. **I.** That is, such a veiled heart (v 15) or hardened mind (v 14); or, a person, a Jew. Or, he (Moses), as the type of one turning to the Lord, Ex 34:34. As with Moses physically then, so today spiritually. **J.** That is, the Lord in Moses' case (v 16) is the Spirit today; or, the Lord (Christ) is the OT 'Spirit of the Lord' in our experience of God today.

Spirit, and where the Spirit *of the Lord is, there is* freedom! ¹⁸ But^A **we** all *with a* face having been unveiled, while reflecting^B the glory *of the* Lord as a mirror, are being transformed *into* the same image from glory^C to glory, just-as^D from *the* Lord^E, *the* Spirit.

So We Don't Lose Heart In This Ministry Or Its Reception; God Is Shining Through Us

4:1 For this reason, having this ministry even-as^F we received-mercy, we do not lose-heart. ² But we renounced the hidden *things of* ^G shame, not walking in craftiness^H, nor handling-deceitfully^I the word *of* God, but *by* the open-disclosure *of* the truth, commanding^J ourselves to every conscience

- A.** Now Paul makes an application from Moses to us, completing what he began in v 13. We are not like Moses who veiled his face... But we all are being transformed. **B.** Or, looking at. Moses did both. **C.** That is, from glory to more glory (not fading); or, from *His* glory to *our* glory. **D.** That is, just as would be expected. **E.** That is, *the Lord who is the* Spirit; or, *the* Spirit *who is the* Lord; or, *the Lord of the* Spirit (that is, *who sends the* Spirit). **F.** That is, as a gift of His grace. **G.** That is, proceeding from shameful motives; or, resulting in shame when they become known. It is failure to attain hidden self-focused motives that causes us to lose heart. **H.** Or, trickery. That is, using any means to gain our end. **I.** Or, adulterating, distorting, falsifying. **J.** Or, presenting.

of mankind^A in the sight of God. ³ And if indeed our good-news is veiled, it is veiled in the *ones* perishing, ⁴ in whose case the god of this age blinded the minds of the unbelievers so that *they might* not see^B the illumination of the good-news of the glory of Christ— Who is *the image of God*. ⁵ For we are not proclaiming ourselves, but Jesus Christ as Lord, and ourselves as your slaves for the sake of Jesus, ⁶because God, the *One* having said “Light will shine out of darkness”, is He Who shined in our hearts for^C the illumination of^D the knowledge of the glory of God in the face of Jesus Christ.

God Is Making Life Known

Through Clay Vessels Handed Over To Death

⁷ But^E we have this treasure in vessels made-of-clay, in order that the excess^F of the power may be God’s and not from us— ⁸in every way being afflicted^G but not restrained^H, being perplexed but not utterly-perplexed, ⁹being persecuted

- A.** That is, every individual conscience of all people with whom we come in contact. **B.** Or, so that the illumination of the good-news of the glory of Christ *might* not shine-forth *on them*. **C.** That is, to create in us. **D.** That is, consisting of; or, produced by. **E.** Paul now turns to the external causes of losing heart. **F.** That is, abundance (in quantity); or, excellence (in quality). **G.** Or, pressed, squeezed. **H.** Or, confined, crushed.

but not forsaken, being struck down but not perishing; ¹⁰ at-all-times carrying-around in *our* body the dying^A of Jesus in order that the life of Jesus may also be made-evident^B in our body.

¹¹ For **we** the *ones* living are always being handed-over to death for the sake of Jesus, in order that the life of Jesus may also be made-evident in our mortal flesh. ¹² So then, death is at-work in us, but life in you.

*But We Believe And Speak Because We Know
God Will Raise Us Up With Jesus*

¹³ But having the same spirit^C of faith in accordance with the *thing* having been written, “I believed, therefore I spoke” [Ps 116:10]— **we** also believe, therefore we also speak, ¹⁴ knowing that the *One* having raised the Lord Jesus will also raise us with Jesus, and will present *us* with you. ¹⁵ For all *things* are for your sakes— in order that grace, having increased through the more *people*, may cause thanksgiving to abound to the glory of God.

A. Or, putting-to-death; or its result, the death, deadness. **B.** Or, revealed, made visible. **C.** That is, disposition characterized by. Or, Spirit producing.

*And Our Affliction Is Producing an
Eternal Weight of Glory For Us In Heaven*

16 Therefore we do not lose-heart. But even though our outer person is being destroyed^A, nevertheless our inner *person* is being renewed day *in* and day *out*. **17** For the momentary lightness *of* our affliction is producing *for us an* eternal weight *of* glory extremely beyond measure, **18** while we *are not* looking-for^B the *things* being seen, but the *things* not being seen. For the *things* being seen *are* temporary, but the *things* not being seen *are* eternal. **5:1** For we know that if our earthly house— *our tent*^C— is torn-down^D, we have *a* building^E from God, *a* house not-made-by-human-hands, eternal, in the heavens.

*We Do Indeed Groan In This Body
And Would Prefer To Get Home To The Lord*

2 For indeed in this *tent* we are groaning, yearning to put-on-over^F *ourselves* our dwelling from heaven— **3** inasmuch^G as we,

- A. Or, ruined, spoiled, consumed, wasted. B. Or, looking-at, looking-to, watching-for. C. That is, our physical body. D. Or, taken-down. E. That is, a resurrection body; or, a place to stay (Jn 14:2). F. That is, like an outer garment. G. Or, since indeed.

having taken-off^A *this tent*, shall not be found naked^B. ⁴ For indeed we, the *ones* being in the tent^C, are groaning, being burdened, because we do not want to take-off^D *our earthly tent*, but to put on *our heavenly dwelling* over *it*, in order that the mortal may be swallowed-up by the life. ⁵ And the *One* having made us for this very *thing* is God, the *One* having given us *His* pledge: the Spirit. ⁶ So while always being confident^E, and knowing that while being-at-home in the body we are away-from-home, from the Lord ⁷(for we walk by faith, not by appearance^F)— ⁸ yet we are confident^G and prefer rather to get-away-from-home, out of the body, and to get-at-home with the Lord.

- A.** Some manuscripts say having put-on *the heavenly-dwelling*. **B.** That is, without a body; or, without a dwelling-place. The reverse of v 1. **C.** That is, physically alive on earth. **D:** to take off... to put on. That is, to die... to live with God. **E.** That is, in the present life we live by faith. **F.** Or, sight, what is seen. **G.** That is, in the future life that awaits us when we die.

*Therefore We Are Ambitious To Please Him
By Persuading People*

⁹ Therefore^A we indeed are ambitious^B to be pleasing *to* Him— whether being at-home or being away-from-home. ¹⁰ For we all must appear^C before the judgment-seat of Christ in order that each *one* might receive-back^D the *things done in*^E the body, in-accordance-with the *things* which he practiced, whether good or bad. ¹¹ Therefore knowing the fear^F of the Lord, we are persuading^G people.

*Now Our Heart Has Been Made Known To God,
And I Hope To You. Boast In Us*

Now^H we have been made known *to* God. And I hope that we also have been made known in your consciences. ¹² We are not again commanding ourselves *to* you, but *are* giving you *an opportunity for a boast about us*, in order that you may have *an answer* for the

- A.** We do not lose heart, looking to the next life, 4:16-5:8. Now positively, we are ambitious, looking to what remains of earthly life. **B.** Or, make it our aim. **C.** Or be made-known (as in v 11). **D.** Or, get, obtain, receive-in-full. **E.** Or, during-the-time-of, by-means-of. **F.** That is, reverence for the Lord and the desire to please Him that this fact (v 10) elicits in us. **G.** That is, in accordance with what God commanded us to do. **H.** Or, But. Others begin this point with v 12.

ones boasting in appearance and not in heart. ¹³ For if we lost-our-senses, *it is for* God! If we are sound-minded, *it is for* you!

*For The Love of Christ Controls Us
As We Live a New Life For Him*

¹⁴ For the love of ^A Christ controls^B us, we having determined this— that One died for all, therefore all died. ¹⁵ And He died for all so that the *ones* living might no longer be living *for* themselves, but *for* the *One* having died and been raised for them. ¹⁶ So then from now *on*, **we** regard^C no one based-on^D *the* flesh^E. Even though we have known Christ based on *the* flesh, nevertheless now we no longer are knowing *Him thus*. ¹⁷ So then if anyone *is* in Christ, *he is a* new creation^F. The old *things* passed-away; behold, new *things* have come-into-being^G.

- A.** That is, proceeding from; or, for. **B.** Or, grips, governs, directs, compels. **C.** Or, know, recognize, take interest in, value. **D.** Or, in accordance with, in relation to. We regard people only in relation to the One who died for them: as living for Him or needing Him. **E.** That is, based on earthly viewpoints and distinctions. **F.** Or, creature. **G.** Or, come-to-pass, come-about.

*And God Gave Us This Ministry of Reconciliation
As His Ambassadors*

18 And all *things* are from God, the *One* having reconciled us *to Himself* through Christ, and having given us the ministry of reconciliation: **19** how that God was in Christ reconciling *the world to Himself*—not counting their trespasses *against them*, and^A having placed the message of reconciliation in us. **20** Therefore, we are ambassadors on behalf of Christ, since^B God *is* appealing through us.

*We Are Begging People
To Be Reconciled To God...*

We are begging^c on behalf of Christ: “Be reconciled to God! **21** He made the *One* not having known sin *to be* sin for us, in order that **we** might become *the righteousness of God in Him*”...

We Are Appealing To You Too!

6:1 And working-with *Him*, we also are appealing *that you* not receive the grace of

- A.** God ‘was reconciling’ in two senses, the ‘not counting’ which still continues and the ‘having placed’ which is finished. **B.** Or, seeing-that.
- C.** Or, pleading. What follows gives the content of the begging (Be reconciled), and the manner of it (6:3-10).

God in vain. ² For He says [in Isa 49:8], “I heard you *at the* acceptable time. And I helped you *on the day of* salvation”. Behold, now *is the* very-acceptable time. Behold, now *is the* day of salvation.

*... In The Process Giving Them
No Opportunity For Stumbling...*

³ ... in^A nothing giving **any** opportunity-for-stumbling, in order that the ministry may not be faulted,

*But Commending Ourselves While Enduring The
Bad And Persevering In The Good*

⁴ ... but in everything, as God’s servants, commending ourselves in great endurance—in afflictions, in constraints, in distresses, ⁵ in beatings, in prisons, in disturbances, in labors, in watchings^B, in fastings; ⁶ in purity, in knowledge, in patience, in kindness, in *a* holy^C spirit, in sincere love, ⁷ in *the* word^D of truth, in

A. Paul continues on from 5:21. **B.** Or, sleepless-nights. **C.** That is, a holy disposition. Or, *the* Holy Spirit. **D.** Or, in *the* message characterized by truth (the gospel); or, in truthful speech; or, in *the* declaration of truth.

the power of God; through^A the weapons of^B righteousness for the right hand and^C the left;⁸ through^D glory and dishonor, through evil-report^E and good-report; as deceivers and true ones,⁹ as being not-known and being fully-known; as dying and behold we live, as being disciplined and not being put-to-death,¹⁰ as being grieved but always rejoicing; as poor but enriching many, as having nothing and holding-on-to all things.

Open Your Hearts To Us, Corinthians

¹¹ Our mouth has opened to you, Corinthians; our heart has been opened-wide. ¹² You are not restrained^F in us, but you are restrained in your own deep-feelings. ¹³ Now as^G the same return^H— I speak as to my children— you also open-wide.

A. Or, with, by-means-of. **B.** That is, belonging to, proceeding from, supplied by. **C:** right... and left. That is, offensive (a sword) and defensive (a shield); or more generally, fully armed for any fight. **D.** Or, by-way-of, with, amid. **E.** Or, ill-repute and good-repute; slander and praise. **F.** Or, cramped. There is no restraint of love or cramping of space for you in our hearts. **G.** Or, give. **H.** That is, the same return due me (love from one's children) as due you (love from one's father). What Paul has in mind requires both a turning from those misleading them (6:14-7:1) and a turning to Paul (7:2).

*Do Not Be Mis-Yoked To Unbelievers;
Be Separated Out To God Your Father*

14 Do not be *ones* being mis-yoked to unbelievers^A. For what partnership *is there for* righteousness and lawlessness? Or what fellowship *is there for* light with darkness? **15** And what *is the* harmony^B of Christ with Beliar^C? Or what share *is there for a* believer with *an* unbeliever? **16** And what agreement^D *is there for the* temple of God with idols? For **we** are *the* temple of the living God, just as God said [in Lev 26:12], that “I will dwell in them, and I will walk-among *them*, and I will be their God, and **they** will be My people”. **17** Therefore, “Come out of their midst and be separated^E”, says *the* Lord, “and do not touch *an* unclean *thing*^F. And I will take you in **18** and be *a* father to you, and **you** will be sons and daughters to me”, says *the* Lord Almighty. **7:1** Therefore, having **these** promises, beloved, let us cleanse ourselves from every stain^G of flesh and spirit, perfecting^H holiness in *the* fear of God.

- A.** This was one source of their mistaken attitudes and less-than wide-open feelings toward Paul. **B.** Or, agreement, shared interest. **C.** That is, Satan. **D.** Or, mutual decision, voted agreement. **E.** Or, set apart. **F.** Or, person. **G.** Or, defilement. **H.** Or, finishing, bringing to completeness.

Make Room For Us In Your Hearts

² Make-room-for us— we wronged no one, we corrupted^A no one, we exploited^B no one. ³I am not speaking for *your* condemnation. For I have said before that you are in our hearts so as to die-together and to live-together. ⁴*There is* great confidence *in* me toward you. *There is* much boasting *by* me about you.

*When I Found Titus In Macedonia,
I Was Comforted By His Report About You*

I have been filled *with* comfort. I am super-abounding *with* joy in all our affliction. ⁵For indeed we having come to Macedonia^C, our flesh had no rest, but *we were* being afflicted in every *way*— battles^D outside, fears inside. ⁶But the *One* comforting the downcast^E, God, comforted us by the coming *of* Titus; ⁷and not only by his coming, but also by the comfort *with* which he was comforted over you while reporting *to* us your yearning, your mourning, your zeal for me, so that I rejoiced more.

- A. Or, ruined, destroyed. B. Or, defrauded. C. This resumes from 2:13.
D. Or, fights, conflicts. E. Or, lowly, humble.

*I Am Rejoicing At Your Repentance And Actions
After You Received My Letter*

⁸Because even though I grieved you by the letter^A, I do not regret *it*. Even though I was regretting *it* (for I see that that letter grieved you, even though for *an hour*), ⁹now I am rejoicing— not that you were grieved, but that you were grieved into repentance. For you were grieved in-accordance-with God, in order that you might suffer-loss in nothing by us. ¹⁰For the grief in accordance with God works unregretted repentance leading-to salvation. But the grief of the world produces death. ¹¹For behold this very *thing*— the being grieved in accordance with God— how much earnestness^B it produced *in* you; even *a* defense^C, even indignation^D, even fear, even yearning, even zeal, even punishment^E. In everything you demonstrated yourselves to be pure *in* the matter. ¹²So even though I wrote *to* you [causing grief], *it was not*^F for the sake of the *one* having done wrong, nor for the sake of the *one* having been wronged, but for the sake of making

- A.** That is, the one also mentioned in 2:3. **B.** That is, earnestness to obey God in response to the grief related to the incident in 2:1-11. **C.** That is, of God or Paul. **D.** That is, toward the sin committed. **E.** That is, for the man in 2:5-6. **F.** That is, not primarily.

your earnestness for us evident to you in the sight of God. ¹³ For this reason, we have been comforted.

I Rejoiced Even More At The Joy of Titus Over You

But in addition to our comfort, we rejoiced even more abundantly over the joy of Titus, because his spirit has been refreshed by you all. ¹⁴ Because if I have boasted anything to him about you, I was not put-to-shame. But as we spoke all *things* to you in truth, so also our boasting before Titus proved-to-be *the* truth. ¹⁵ And his deep-feelings are especially for you, while remembering the obedience of you all— how you received him with fear and trembling.

¹⁶ I am rejoicing because in everything I am confident in you.

Macedonia Gave Sacrificially,

So We Urged Titus To Go Complete Your Gracious Gift

8:1 Now we make known to you, brothers, the grace of God having been granted in the churches of Macedonia^A— ²that in a great test of^B affliction their abundance of joy and their down deep poverty abounded into the riches of their

- A.** That is, where Paul was laboring at this time, 7:5. The churches we know about in this province are those at Philippi, Thessalonica, and Berea. **B.** That is, characterized by.

generosity. ³ Because I testify *that they gave* in accordance with *their* ability and beyond *their* ability, *of-their-own-accord*, ⁴ with *a great appeal* begging *from us* the favor^A and the partnership^B *in this* ministry to the saints— ⁵ and not as we hoped^C, but they gave **themselves** first to the Lord and to us by *the will of God*— ⁶ so that we urged^D Titus that just as he previously-began, so also he should complete this grace^E with reference to you also.

*I Urge You To Abound In This Grace of Giving
Because It Is Beneficial For You!*

⁷ But just as you are abounding in everything— *in* faith and speech and knowledge and all earnestness, and *in* the love from us in you— *I urge* that you also be abounding in this grace. ⁸ I am not speaking by way of command, but *am proving*^F through the earnestness *of* others the genuineness *of* your love also. ⁹ For you know the grace^G *of* our Lord Jesus Christ— that for your sakes He became-poor while being rich, in order that **you** might become-rich *by* the poverty *of* that One. ¹⁰ And I am giving *an opinion* in this *matter*, for this^H is beneficial *for* you, who began-beforehand from last year not only

- A. Or, grace. B. Or, participation. C. Or, expected. D. Or, appealed to. E. Or, grace-gift, act-of-grace. F. Or, testing, proving-by-test. G. Or, grace-gift, act-of-grace. H. That is, this participation in giving.

the doing, but the wanting *to do*. ¹¹ But now indeed complete the doing, so that just as was the eagerness of the wanting, so also may be the completing out of what you have.

*A Gift Proportionate To Your Abundance
Is Acceptable For Their Need*

¹² For if the eagerness is there, *it^A* is acceptable to whatever degree *a person* may have, not to-the-degree he does not have. ¹³ For *it is* not in order that *there may be* rest^B for others, affliction^C for you, but out of equality^D— ¹⁴ at the present time your abundance^E being for the need of those ones, in order that the abundance of those ones also may come-to-be for your need, so that there may be equality. ¹⁵ Just as it has been written [in Ex 16:18], “The one gathering much did not increase^F, and the one gathering little did not have-less”.

- A.** That is, a gift, the concrete expression of your eagerness. **B.** Or, relief, abatement, relaxation. **C.** Or, pressure, trouble. **D.** Or, fairness, equity. **E.** Or, surplus, leftovers. **F.** That is, beyond their need. Likewise next. The Israelites gathered the same amount of manna for each person; none had an excess or a shortage.

Titus Was Eager To Go To You.

So Demonstrate Your Love For All To See

¹⁶ Now thanks *be to God*, the *One* having given the same^A earnestness^B for you in the heart of Titus. ¹⁷ Because he welcomed the urging^C— but being more^D earnest, went-out^E to you *of-his-own-accord!* ¹⁸ And we sent with him the brother^F whose praise in^G the good-news *is* through all the churches, ¹⁹ and not only *this*, but *who was* also appointed^H by the churches *to be* our fellow-traveler with this grace-*gift* being ministered by us for the glory of the Lord Himself, and *to show* our eagerness^I— ²⁰ avoiding this: *that* anyone should fault^J us in this abundance being ministered by us. ²¹ For we are providing-for^K good *things* not only in the sight of the Lord, but also in the sight of people. ²² And we sent with them our brother whom we often proved in many *things* as being diligent, but now *is* much more diligent *with* great confidence in you. ²³ If *any ask*^L about Titus— *he is*

- A.** That is, the same kind as Paul's. **B.** Or, diligence, eagerness. **C.** Or, the appeal. That is, the one mentioned in v 6. **D.** That is, more than Paul expected. **E.** That is, along with this letter, and the brothers mentioned next. **F.** Perhaps Paul is referring to one of those in Act 20:4. Paul wrote 2 Corinthians during Act 20:2. **G.** That is, in connection with. **H.** Or, chosen, elected. **I.** That is, to help those in Jerusalem. **J.** Or, blame, criticize. **K.** Or, exercising-forethought-for. **L.** Paul is giving a written commendation of these men. Titus represents Paul.

my partner and fellow-worker for you; if *as to* our brothers^A— *they are delegates^B of the churches, a glory of^C Christ.* ²⁴ Therefore, *be demonstrating^D to them, to the face^E of the churches, the demonstration of your love and our boasting about you.*

*For I Have Boasted of Your Eagerness To Others,
So I Want You Ready When I Come*

9:1 For indeed, it is superfluous *for me to write to you concerning the ministry^F to the saints.* ² For I know your eagerness, which I am boasting about you *to the Macedonians*— that “Achaia has been prepared [to give] since last year”. And your zeal stirred-up the majority. ³ But I sent the brothers in order that our boast about you might not be made-empty in this respect: in order that, just as I was saying, you may be prepared, ⁴ *that we should not somehow be put-to-shame (that I not say you) in this confidence^G if Macedonians come with me and*

- A.** That is, the ones in v 18 and 22. **B.** Or, official representatives, apostles. **C.** That is, to; or, proceeding from. This is a second description of these men. **D.** That is, through your reception of them and the assembling of your gift with their help. **E.** Or, presence. These men represent the churches who sent them. **F.** That is, the details of this ministry to the saints in Jerusalem. There is no need to promote this ministry. **G.** Or, project, undertaking.

find you unprepared. ⁵ Therefore I regarded it necessary to urge the brothers that they go-ahead to you and prepare-beforehand your previously-promised blessing^A, *that this may be ready thus as a blessing and not as greediness^B.*

*Sow For Blessings, As You Freely Choose In Your Hearts:
God Loves a Cheerful Giver*

⁶ Now this^C I say: the *one* sowing sparingly will also reap sparingly. And the *one* sowing for^D blessings will also reap for blessings. ⁷ Each *should give* just as he has chosen-beforehand^E *in his heart*— not out of grief^F or out of compulsion. For God loves a cheerful giver. ⁸ And God is able to cause all grace to abound to you in order that in everything, always having all sufficiency, you may be abounding for every good work. ⁹ Just as it has been written [in Ps 112:9], “He scattered, he gave to the needy ones, his righteousness remains forever”.

- A.** That is, blessing for those in Jerusalem. **B.** That is, as an exhibit of your blessing them by giving, and not as an exhibit of your greediness in withholding what you promised. **C.** Or, Now as to this giving. **D.** That is, for the purpose of. **E.** Or, preferred, purposed. **F.** That is, a heart grieving or pained over the loss of the money.

*God Will Multiply Your Seed And Fruit,
And Your Gift Will Abound To His Glory*

10 And the *One* supplying seed to the *one* sowing^A, and bread for eating, will supply and multiply your seed, and will grow the fruits of^B your righteousness.

11 In everything *you will* be enriched for all generosity, which through^C us is *going to* produce thanksgiving to God, **12** because the ministry of^D this service^E is not only *going to be* filling-up the needs of the saints, but also abounding through many thanksgivings to God! **13** Through the approvedness of this ministry, *they will be* glorifying God for the obedience of^F your confession to^G the good-news of Christ, and the generosity^H of the contribution for them and for all, **14** while they also are yearning-for you in prayer for you because of the surpassing

A: sowing... multiply. Or, sowing, will both supply bread for eating and multiply. **B.** That is, consisting of; or, proceeding from. **C.** That is, through our delivery of your gift. **D.** That is, consisting of. **E.** That is, public-service for God (for the believing public); or, priestly-service. **F.** That is, proceeding from; or, to. Or, the obedience to the good news of Christ characterizing your confession. **G.** Or, with reference to. **H.** Or, more broadly, the sincerity of the fellowship toward them and toward all.

grace of God upon you. ¹⁵ Thanks be to God for His indescribable gift^A.

*Now Don't Make Me Have To Act Boldly Against Some of You,
For My Weapons Are Powerful*

10:1 Now I, Paul, myself, am appealing-to you by the gentleness and kindness of Christ— I who face-to-face *am* lowly among you, but while absent am-bold toward you! ²And I am begging *that I may not* [have to] be bold^B while present *with* the confidence *with* which I am considering to dare [to act] against some considering us as walking in accordance with *the flesh*^C. ³For [though] walking in *the flesh*, we are not waging-war in accordance with *the flesh*. ⁴For the weapons of our warfare *are* not fleshly^D, but powerful *in*^E God

- A.** That is, gift of grace, referring either to that given in His Son, the model of all giving, or to the gift of grace enabling the Corinthians to abound (as in 8:1); or, to the anticipated result of the gift given by them. **B.** With this opening comment for this section compare the closing comment in 13:10. Paul is writing to correct a wrong attitude toward him on the part of some, the precise details of which are not stated but can only be inferred from what Paul says. His desire is to be bold in words here in order to avoid having to be bold in actions against them when he comes. **C.** That is, with mere human authority, motives, and power. **D.** That is, pertaining to the flesh, physical. **E.** Or, *for* God; or, *by* God, that is, divinely powerful.

for *the* tearing-down *of* fortresses. *We are* tearing-down^A considerations^B ⁵ and every height^C being raised-up against the knowledge *of* God, and taking-captive every thought^D to the obedience *of* Christ, ⁶ and being ready to punish^E all disobedience^F, when your obedience is fulfilled^G.

*If I Boast In My Authority In Christ,
I Will Not Be Put To Shame*

⁷ You are^H looking *at things* according to appearance. If someone^I is confident *in himself* *that he* is Christ's^J, let him consider this again in himself: that just as he *is* Christ's, so also *are we*. ⁸ For if I should boast anything more about our authority, which the Lord gave for building-up and not for tearing you down, I shall not be put-to-shame— ⁹ in order that I may not seem^K as-if *I* would [merely] frighten you by *my letters*! ¹⁰ Because “The letters”, he^L says, “*are* weighty and strong, but the

A: tearing down... punish (v 6). Warfare against a rebellious city in that day consisted of tearing down walls and defenses, then taking the people captive, then punishing the offenders. This is the metaphor here. **B.** Or, thoughts, reasonings; that is, the wrong thoughts raised up against God. **C.** Or, elevation, barrier, obstacle. **D.** Or, mind. **E.** Or, avenge. **F.** Or, every refusal-to-listen. **G.** After the full obedience of the majority, Paul will punish those remaining disobedient. **H:** You are... appearance. This sentence can be rendered in several ways, all implying ‘Look deeper!’ **I.** That is, one of the ‘some’ in v 2. **J.** That is, belongs to Christ; or, is Christ’s servant. **K.** That is, as ‘some’ say. **L.** That is, one of the ‘some’ in v 2.

presence of *his* body *is* weak, and *his* speaking *is* treated-with-contempt^A". ¹¹ Let such *a one* consider this: that such as we are *in* word by letters while absent, such *ones we are* also *in* deed while present!

*For I Do Not Command Myself
Or Compare Myself To Others*

¹² For we do not dare to class or compare ourselves *with* some *of* the *ones* commanding themselves. But **they**— measuring themselves by themselves, and comparing themselves *with* themselves— do not understand^B.

*And I Do Not Boast In Unmeasured Things
Or In The Labors of Others*

¹³ And **we** will not boast in unmeasured^C *things*, but in-relation-to^D the measure *of*^E the standard^F which God apportioned *to us as a measure*: to reach as far as even you. ¹⁴ For we are not, *as-if* not reaching to you, overextending ourselves. For we arrived even

- A.** Or, despised, disdained. **B.** That is, understand the true reality of the matter, stated in v 18. **C.** Or, unmeasurable; things beyond measure or without measure. **D.** Or, based-on. **E.** That is, consisting of. **F.** Or, sphere. That is, the measuring rod or the measured out sphere or territory allotted to Paul by God. If Paul did boast, it would be in his own accomplishments as measured by what God gave him to do.

as far as you in connection with the good-news of Christ!— ¹⁵ not boasting in unmeasured *things*, in labors belonging-to-others, but having *the hope*, while your faith *is* growing, *that we might* be enlarged^A in^B you in relation to our standard of *measure*, for *an* abundance; ¹⁶ *that we might* announce-the-good-news in the *regions beyond*^C you, not *that we might* boast in the prepared *things* in *the standard of measure* belonging-to-another.

The One The Lord Commands Is The Approved One

¹⁷ But “let the *one* boasting be boasting in *the Lord*” [Jer 9:24]. ¹⁸ For not that *one* commanding himself is approved, but *the one* whom the Lord commands.

I Am Jealous For You, For I Fear That You Are Being Corrupted By False Messengers

11:1 O—that you *would* bear-with me *as to a little bit*^D of foolishness— but indeed, keep-bearing-with^E me! ² For I am jealous-for^F you *with a jealousy*^G of ^H God. For I

- A. Or, lengthened. B. Or, by. C. A few months later, Paul wrote Romans from Corinth in Act 20:2-3, setting his sights on Rome. D. Or, something. E. Or, you-are-bearing-with. F. Or, zealous-for. G. Or, zeal. H. That is, from God; or, a godly jealousy.

betrothed^A you to one husband, *that I might* present you as a pure virgin to Christ. ³ But I am fearing that as the serpent deceived Eve by his craftiness, your minds^B should somehow be corrupted^C from sincerity^D and purity for^E Christ. ⁴ For indeed if the *one* coming proclaims another Jesus whom we did not proclaim, or you receive *a* different spirit which you did not receive, or *a* different good-news which you did not accept— you bear-with *him* nicely!

*For I Come Short of No Other Apostle,
Especially In Knowledge*

⁵ For I think *that I* have in no way come-short-of^F the superlative^G apostles. ⁶ But even though *I am* untrained *in* speech, nevertheless *I am* not *in* knowledge. But in every way we made *this* evident in all *things* to you.

Or Did I Sin By Not Letting You Pay Me?

⁷ Or^H did I commit *a* sin [by] humbling myself in

- A. Or, promised you in marriage, like a bride's father. B. Or, thoughts.
- C. Or, ruined, spoiled. D. Or, simplicity. E. Or, with regard to, towards.
- F. Or, been-inferior-to. G. That is, these 'super' apostles, as they think of themselves (who are false apostles, v 13); or, the chief, most-eminent apostles, such as Peter, James, and John. H. Paul brings up one way in which his opponents would have regarded him as inferior.

order that **you** might be exalted— because I freely^A announced-as-good-news *to* you the good-news *of* God? ⁸I robbed^B other churches, having taken rations^C *from them* for your ministry! ⁹And while being present with you and having been in-need, I did not burden anyone—for the brothers having come from Macedonia supplied my need. And in every way I kept and will keep myself unburdensome *to* you.

*I Won't Stop This Boast, For It Cuts Off
The Opportunity For False Apostles*

¹⁰ As the truth *of* Christ is^D in me, this boasting^E will not be stopped for me in the regions *of* Achaia! ¹¹ For what reason? Because I do not love you? God knows *I do*. ¹² But what I am doing, I indeed will do in order that I may cut-off the opportunity^F *of*

- A. Paul did not earn his living from his teaching. He supported himself, taking no money from them. B. Or, plundered, sacked. Paul is sarcastically referring to the fact that he accepted money from other churches to support his work among the Corinthians. C. Or, wages. D. Same type of oath as in 1:18. E. That is, the boast in supporting himself as he serves Christ. Paul would rather die than give it up, 1 Cor 9:15. F. By not accepting money, Paul cuts off the opportunity for his opponents to be regarded as equal to him.

the *ones* wanting *an* opportunity that they might be found *to be* just as also we in what they are boasting. ¹³ For such *ones are* false-apostles, deceitful workers, transforming *themselves* into apostles of Christ. ¹⁴ And no wonder, for Satan himself transforms *himself* into *an* angel of light. ¹⁵ Therefore *it is* no great *thing* if also his ministers are disguising *themselves* as ministers *of* righteousness— whose end shall be according to their works.

Don't Think Me Foolish, But I Too Can Boast

¹⁶ Again I say, let no one think me to be foolish. Otherwise indeed, receive me even if as foolish, in order that I also may boast *a* little bit! ¹⁷ In this confidence^A of boasting^B, what I am speaking, I am not speaking according-to *the* Lord, but as in foolishness.

- A.** Or, subject, undertaking. That is, this confidence in my status as apostle about which I am boasting; or, this subject of boasting forced upon me; or, this undertaking of boasting I will begin in v 21. **B.** Like his opponents, Paul will next boast in himself, in the flesh, rather than in the Lord; but Paul will boast in his weaknesses rather than his accomplishments.

*I Also Can Boast In My Heritage
And My Service For Christ*

18 Since many are boasting according-to *the flesh*, I also will boast! **19** For with-pleasure you bear-with the unwise^A, being wise. **20** For you bear-with *it* if anyone enslaves^B you, if anyone devours^C you, if anyone takes *you*, if anyone lifts-up^D *himself*, if anyone beats^E you in *the* face. **21** I speak in accordance-with *my dishonor*^F— how that **we** have been weak! But in whatever anyone may dare *to boast*— I am speaking in foolishness— I also dare.

22 Are they Hebrews? I also. Are they Israelites? I also. Are they seed *of* Abraham? I also. **23** Are they servants *of* Christ? I speak being distraught^G, I more— in far-more labors, in far-more prisons, in many-more beatings, in deaths^H often.

*But I Will Boast
In The Things Pertaining To My Weakness*

24 By Jews five-times I received forty *lashes* less

A. Or, foolish, as in v 16. **B.** Or, reduces you to bondage. **C.** Or, consumes. Compare Mk 12:40. **D.** Or, lifts *his hand* (in a threat); raises *his voice* (in anger). **E.** Paul may mean this literally (as in Jn 18:22; Act 23:2) or figuratively (insults you). **F.** That is, my weakness by comparison with my opponents, as they regard it. **G.** Or, deranged, mad, irrational. **H.** That is, perils of death.

one. ²⁵ Three-times I was beaten-with-rods. Once I was stoned. Three-times I was shipwrecked. I have done *a* night-and-day in the deep. ²⁶ On journeys often— *in* dangers from rivers, *in* dangers from robbers, *in* dangers from my nation^A, *in* dangers from Gentiles, *in* dangers in *the* city, *in* dangers in *the* wilderness, *in* dangers at sea, *in* dangers among false-brothers. ²⁷ *In* labor and hardship, in watchings^B often, in hunger and thirst, in fastings often, in cold and nakedness. ²⁸ Apart from the external^C *things*, *there is* the daily pressure^D *on* me, the concern *for* all the churches— ²⁹ who is weak, and I am not weak? Who is caused-to-fall, and I do not burn^E? ³⁰ If it-is-necessary^F to boast, I will boast the *things of* my weakness! ³¹ The God and Father of the Lord Jesus, the *One* being blessed^G forever, knows that I am not lying. ³² In Damascus, the ethnarch^H of Aretas^I the king was guarding the city *of* the Damascenes to

- A.** Or, people, kind; that is, Jews. **B.** That is, sleepless nights. **C.** Or, the *things outside these*; that is, the other things of this nature. **D.** Or, onset (of people). **E.** That is, with concern or anger. **F.** Or, If I have to, If I must. **G.** Or, the *One Who* is blessed. This phrase refers back to the God and Father. **H.** That is, governor. **I.** It was this king's daughter whom Herod (Mt 14:1) divorced to marry Herodias.

seize me. ³³ And I was lowered in a basket through a window through the wall and escaped his hands.

*I Could Boast In My Visions
And Revelations From The Lord*

12:1 It-is-necessary to boast. *It is* not beneficial^A, but I will come to visions and revelations *from the Lord*. ² I know a man in Christ, fourteen years ago—whether in *the body*, I do not know, or outside of the body, I do not know. God knows— *that such a one was snatched-away^B* to *the third heaven*. ³ And I know such a man— whether in *the body* or apart from the body, I do not know. God knows— ⁴ that he was snatched away into paradise, and heard unspeakable words which *are* not permitted *for a man to speak*. ⁵ I will boast on behalf of such a one. But I will not boast on behalf of myself, except in the weaknesses. ⁶ For if I should desire to boast, I will not be foolish, for I will be speaking *the truth*; but I am sparing *you*, *that no one might credit to me beyond what he sees as to me, or hears as to something from me*.

- A.** Or, profitable, advantageous. Such talk exposes Paul to the charge of self-commendation. Perhaps for this reason he puts what follows in the third person. **B.** Or caught-up, carried-off.

*But God's Power Is Perfected In Weakness,
So I Will Boast In My Weaknesses*

⁷ And^A for the excess^B of the revelations— for this-reason, in order that I might not be exalted^C, a thorn in the flesh was given to me; a messenger of Satan to^D beat^E me in order that I might not be exalted. ⁸ I appealed-to the Lord about this three-times, that it^F might depart from me. ⁹ And He has said to me: “My grace is sufficient^G for you. For My power is perfected^H in weakness”. Therefore most-gladly^I I will rather boast in my weaknesses in order that the power of Christ may dwell upon me. ¹⁰ For this reason I am well-pleased with weaknesses, with insults^J, with constraints, with persecutions and

- A. This points forward to “for-this-reason”. Or, “beyond what he sees... or hears... and for the... revelations. For this reason”, naming a second basis on which credit might come to Paul (v 6). B. Paul may mean excess of quality (excellence) or quantity (abundance). C. Or, exalt myself. D. Lit, in order that it (or, he) might beat me. E. Or, strike. F. That is, the thorn. Or, he; the messenger. G. Or, adequate, enough. H. Or, brought to completion or consummation. The greatness of God’s power is seen in the weakness of the means He uses to accomplish His works. Jesus is the prime example. God’s greatest victory came from the worst of human defeats. I. Or, with-the-greatest-pleasure. J. Or, violent mistreatment.

distresses for the sake of Christ. For whenever I am weak, at that time I am powerful^A.

*I Ought To Be Commended By You,
For I Did The Signs of The Apostle Among You*

¹¹ I have become foolish— **you** compelled me! For I ought to be being commended by you! For I in no way came-short-of the superlative^B apostles, even though I am nothing; ¹² the **signs**^C of the apostle were produced among you in^D all endurance *in* both signs and wonders, and miracles.

*My Only Shortcoming Is Not Letting You Pay Me!
I Will Gladly Spend Myself For You!*

¹³ For what is it *as to* which you were worse-off^E than the other churches?— except that I myself did not burden^F you. Forgive me this wrong-doing!

¹⁴ Behold— this *is the* third time I am ready to come to you, and I will not be *a* burden. For I am not seeking your *things*, but you. For the children ought not to be storing-up *for* the parents, but the parents *for* the children. ¹⁵ But I will most gladly spend and

A. Or, strong, mighty. B. See 11:5. C. That is, that which authenticates someone as an apostle; the *true* signs of the apostle; or, the signs of the *true* apostle. D. That is, in connection with. E. Or, inferior, less. F. That is, financially. See 11:9.

be expended for your souls— though while loving you more, I am^A loved less!

And Everyone I Sent You Did The Same As I

16 But let it^B be— I did not weigh you down, but being crafty, I took you *by* deceit! **17** As to anyone of whom I have sent-out to you— I did not exploit you through him, *did I?* **18** I urged Titus *to go*, and I sent the brother with *him*. Titus did not exploit you, *did he?* Did we not walk *in* the same spirit? *In* the same footsteps?

*In All This I Am Speaking To Edify You,
Lest I Should Have To Come And Mourn Over You*

19 All-this-time are you thinking^C that we are defending-*ourselves to* you? We are speaking before God in Christ— and *speaking all things*, beloved, for the sake of your edification. **20** For I am fearing that having come, I may somehow find you *to be* not such as I want and I may be found *by you to be* such as you do not want— that somehow *there may be* strife, jealousy, rages^D, selfish-interests, slanders, whisperings, puffings [with

- A.** Or, am I loved less? **B.** That is, let someone's assertion be. Let their case be that I did not burden you, but I took you through those I sent.
C. Or, you are thinking... you. **D.** Or, *fits of rage*.

pride], disorders^A; ²¹ that I having come again^B, my God should humble me before you, and I should mourn many of the ones having previously-sinned and not having repented over^C the impurity and sexual-immorality and sensuality which they practiced.

*When I Come I Will Not Spare Those Seeking
Proof of Christ Speaking In Me*

13:1 This is the third time I am coming^D to you. Every word shall be established based-on the mouth of two and three witnesses. ² I have said-before and I am saying-beforehand, as being-present^E the second time and being-absent now, to the ones having previously-sinned and to all the rest—that if I come again I will not spare you, ³ since you are seeking a proof of Christ speaking in me, Who is not weak toward you, but is strong in you. ⁴ For indeed

A. Or, disturbances. **B.** Or, that having come, my God should again humble me, perhaps implying a previous such sorrowful visit. **C.** Or, in relation to, concerning. **D.** That is, am ready to come, am intending to come, as clarified by 12:14 and 1:15 (the second planned visit never occurred because Paul changed his plans); or, am coming for an actual visit, implying two previous visits, this verse clarifying 12:14. **E.** That is, as when I was present; or, as though being present in spirit (as in 1 Cor 5:3).

He was crucified because-of weakness^A, but He lives because-of *the power of God*. For indeed **we** are weak in Him, but we will live with Him because of *the power of God* toward you.

Prove Yourselves, That Christ Is In You!

⁵ Test **yourselves** to see if you are in the faith!

Prove^B **yourselves**! Or do you not know yourselves, that Jesus Christ *is* in you?— unless indeed you are disapproved^C. ⁶ But I hope that you will come-to-know that **we** are not disapproved.

We Are Praying For You

⁷ And we are praying to God *that* you *may* not do anything bad^D— not in order that **we** may appear approved^E, but in order that **you** may be doing the good, and **we** may be as^F disapproved. ⁸ For we cannot *do* anything

- A.** That is, our weakness (sin); or, Christ's weakness (His humiliation as a man). **B.** Or, Examine. Related to 'proof' in v 3. **C.** Or, failing-the-test. Related to 'Prove'. **D.** Or, wrong, harmful, evil. That is, such things as named in 12:20-21. **E.** That is, because you submitted to and obeyed us. **F.** That is, appear disapproved (to some) because your right response eliminated any need for us to prove ourselves by displaying our disciplinary power.

against the truth, but [only] for the truth. ⁹ For we are rejoicing whenever **we** are weak but **you** are strong. This also we are praying— your restoration^A.

I Am Writing

So I Don't Have To Act Severely When I Come

¹⁰ For this reason I am writing these *things* while absent— in order that while being-present, I may not act severely^B according-to^C the authority which the Lord gave me for building-up and not for tearing-down.

¹¹ Finally, brothers, be rejoicing^D, be restored^E, be exhorted^F, be thinking the same *thing*, be living-in-peace. And the God of love and peace will be with you. ¹² Greet one another with a holy kiss. ¹³ All the saints greet you. ¹⁴ The grace of^G the Lord Jesus Christ and the love of^H God and the fellowship of^I the Holy Spirit be with you all.

- A. Or, completion, maturation. B. Or, sharply, harshly. C. Or, based on. D. Or, farewell. E. Or, put in order, made complete. F. Or, encouraged. G. That is, proceeding from, bestowed by Christ. H. That is, from; or, produced by God. I. That is, produced by; or, with the Spirit.

Galatians

Introduction

1:1-5

- A. I am marveling that you are turning away to a different gospel. If anyone announces a contrary gospel, let him be accursed. For I did not receive my gospel from humans, but by revelation 1:6-12
1. For you heard of my former conduct in Judaism. When God revealed His Son to me, I did not immediately communicate with flesh and blood, but went to Arabia 1:13-17
 - a. After three years I went to Jerusalem to visit Cephas for fifteen days 1:18-24
 - b. After fourteen years, I went again to Jerusalem to lay before them the good news I was proclaiming. They gave me the right hand of fellowship 2:1-10
 2. And I rebuked Cephas for not walking straight with regard to the gospel and the Gentiles 2:11-14
 - a. We are all declared righteous by faith, not works of the Law 2:15-16
 - b. We have died to the Law, and live by faith in the Son of God 2:17-21

- B. O foolish Galatians, who bewitched you? Are you now perfecting yourselves with the flesh? 3:1-5
1. Know then that the ones of faith are the sons of Abraham. Christ redeemed us from the Law 3:6-14
 - a. The promises to Abraham were not nullified by the Law which came later 3:15-18
 - b. Why then the law? It was added because of transgressions, until Christ came 3:19-20
 - c. Is the Law against the promises? No. It was our tutor leading to Christ. We are now not under a tutor, for we are sons of God, seed of Abraham, and heirs of the promise 3:21-29
 2. Now when we were minors we were slaves to the elemental things. But when God sent His Son, He adopted you as sons and heirs. Why are you turning back to slavery? 4:1-11
 3. I beg you, become as I. Have I become your enemy for speaking the truth to you? 4:12-20
 4. Tell me, do you not hear the Law? They are of the slave woman, we are of the free woman 4:21-31
- C. Christ set us free for freedom. So then stand firm, and do not again be held in a yoke of slavery 5:1-12
- D. For you were called for freedom, only do not use the freedom for an opportunity for the flesh 5:13-15

1. And I say— be walking by the Spirit and you will never fulfill the desire of the flesh 5:16-18
 - a. Those who practice the works of the flesh will not inherit the kingdom of God 5:19-21
 - b. Those in Christ crucified the flesh and bear the fruit of walking in the Spirit 5:22-25
 2. Let us not become conceited, challenging one another. Restore those who have fallen. Each has a boast only in his own proven work 5:26-6:5
 3. Share all good things. We reap what we sow. Let us not grow weary while doing good 6:6-10
- Conclusion 6:11-18

1:1 Paul^A— *an apostle not from humans nor through a human, but through Jesus Christ and God the Father, the One having raised Him from the dead—* ² and all the brothers with me, *to the churches of Galatia:* ³ Grace to you and peace from God our Father and the Lord Jesus Christ, ⁴ the One having given Himself for our sins so that He might rescue us out of the present evil age in accordance with the will of our God and Father, ⁵ to Whom *be the glory forever and ever, amen.*

*Are You Turning Away From The Gospel
I Received Through a Revelation From Christ?*

6 I am marveling that you are so quickly^B turning-away from the One having called you by the grace of Christ to a different good-news— ⁷ which is not another^C [good news]— except there are some disturbing you and intending^D to change^E the good-news of Christ. ⁸ But even if we or *an angel from heaven* should^F announce-a-good-news to you other-than^G what we announced-as-good-news to you, let him be accursed^H. ⁹ As we have said-before I am also now saying again— if anyone is^I announcing-a-good-news-to you other-than what you received, let him be accursed. ¹⁰ For am I now trying to win-

- A.** On when this book was written, see Act 14:28. **B.** Or, hastily. **C.** That is, another of the same kind. **D.** Or, wanting. **E.** Or, alter. **F.** That is, in the unlikely event that I or an angel should say this. **G.** Or, against, contrary-to. **H.** Lit, anathema. **I.** That is, assuming that someone is in fact now saying this.

approval-of^A humans or God? Or am I seeking to please humans? If I were still^B seeking to please humans, I would not be *a slave of Christ!* ¹¹ For I make-known to you, brothers, as to the good-news having been announced-as-good-news by me, that it is not according-to^C a human^D. ¹² For I neither received it from a human, nor was I taught *it*, but *I received it through a revelation of^E Jesus Christ.*

*For When God Was Pleased To Reveal Himself To Me,
I Conferred With No One*

¹³ For you heard-of my former conduct in Judaism— that I was persecuting the church of God extremely, and destroying^F it. ¹⁴ And I was advancing in Judaism beyond many contemporaries in my nation, being far more a zealot for the traditions of my fathers. ¹⁵ But when God— the One having separated me from my mother's womb^G and having called *me* through His grace— was well-pleased ¹⁶ to reveal His Son in me in order that I might be announcing Him as good news among the Gentiles, I did not immediately communicate^H with flesh and blood, ¹⁷ nor did I go up to Jerusalem to the

- A. Or, win-over, merely persuade. Some accused Paul of reshaping the gospel to appeal to the Gentiles. B. That is, as Paul did when he was a Pharisee. C. Or, by way of, based on. D. Or, mankind; that is, the authority of mankind. E. Or, from, given by. F. Or, ravaging, pillaging. Same in v 23. G. That is, since birth. H. Or, consult, confer.

apostles before me, but I went away to Arabia and returned back to Damascus.

*Three Years Later I Went To Jerusalem
And Visited Peter And James*

18 Then after three years I went up to Jerusalem to visit Cephas, and stayed with him fifteen days. **19** But I did not see another *of* the apostles except^A James, the brother *of* the Lord. **20** Now *the things* which I am writing *to* you, behold— *I affirm* in the sight of God that I am not lying. **21** Then I went into the regions *of* Syria and Cilicia. **22** And I was not-known *by* face *to* the churches *of* Judea in Christ, **23** but they were only hearing that “*the one* once persecuting us is now announcing-as-good-news the faith which he was once destroying”. **24** And they were glorifying God in^B me.

*Fourteen Years Later The Jerusalem Apostles
Added Nothing To My Gospel*

2:1 Then after fourteen years I again went up to Jerusalem with Barnabas, having also taken along Titus with *me*. **2** And I went up based-on^C a

A. Or, apostles, only James. **B.** That is, in connection with. **C.** Or, in accordance with.

revelation, and laid-before them the good-news which I am proclaiming among the Gentiles— but privately, *to the ones having-the-reputation-of^A being something*— *that somehow^B* I might not be running, or have run, in vain^C. ³ But not even Titus, the *one* with me, being *a* Greek, was compelled to be circumcised. ⁴ Now^D *this arose^E* because of the false-brothers secretly-brought-in, who sneaked-in to spy-out our freedom which we have in Christ Jesus in order that they might enslave^F us— ⁵ to whom we yielded *in* submission not-even for *an* hour, in order that the truth *of* the good-news might continue^G with you. ⁶ And from the *ones having-the-reputation-of* being something— *of-what-sort* they ever^H were makes no difference *to* me; God does not receive *the face^I of a* human— indeed *to me* the *ones having-the-reputation* communicated nothing. ⁷ But on-the-contrary, having seen that I have been entrusted the good-news *for* the uncircumcised just

- A.** Or, being-recognized-as, being-acknowledged-as. **B.** This rendering expresses Paul's fear that his work might come to no effect because of the opposition of some in Jerusalem. Or, 'whether somehow I am running or have run in vain', expressing the subject to be discussed. **C.** Or, for nothing, to no result. **D.** Or, But, And. **E.** Or, *we went up; it was*. **F.** Or, enslave us under *them*, reduce us to slavery. **G.** Or, remain continually. **H.** Or, once, formerly. **I.** That is, God is impartial.

as Peter *for* the circumcised—⁸ for the *One* having worked^A *in* Peter for *an* apostleship of the circumcised worked also *in* me for the Gentiles—⁹ and having recognized the grace having been given to me, James and Cephas and John, the *ones* having-the-reputation-of being pillars, gave *the right hands of fellowship* to me and Barnabas, that we *should go* to the Gentiles and they to the circumcised. ¹⁰ *They asked* only that we should be remembering^B **the poor**— *as to which*, I also was eager to do this very *thing*.

In Antioch I Rebuked Peter

When He Erred With Respect To Gentile Christians

¹¹ And when Cephas came to Antioch, I opposed *him* to his face— because he was condemned^C. ¹² For before certain *ones* came from James, he was eating with the Gentiles. But when they came, he was drawing-back and separating himself, fearing^D the *ones of the circumcision*. ¹³ And the other Jews also joined-in-hypocrisy with him, so that even Barnabas was carried-away by their hypocrisy. ¹⁴ But when I saw that they were not walking-

- A. That is, *miraculously* worked. B. Or, keeping in mind. C. That is, in a state of condemnation, due to his actions. D. The issue here is not Gentiles keeping the Law (as in Acts 15), but Jewish Christians (like Peter) keeping the Law.

straight^A with regard to the truth *of* the good-news, I said to Cephas in front of everyone— “If **you** being *a* Jew are living Gentile-ly^B and not Jewish-ly^C, how *is it* you are compelling the Gentiles to Judaize^D? ”

*Even We Jews Are Declared Righteous By
Faith In Christ, Not By Works of The Law*

¹⁵ We^E are Jews *by* nature, and not sinners from *the* Gentiles. ¹⁶ But knowing that *a* person^F is not declared-righteous by works *of* the Law except^G through faith *in* Jesus Christ, even **we** believed in Christ Jesus, in order that we might be declared-righteous by faith *in* Christ and not by works *of* the Law, because by works *of* the Law no flesh will be declared-righteous.

*And We Died To The Law As a Rule of Life,
And Now Live By Faith In The Son of God*

¹⁷ But if^H while seeking to be declared-righteous in

- A. Or, being-straightforward. B. That is, in a partially Gentile manner.
- C. That is, in a totally Jewish manner. D. That is, live like Jews. E. Verses 15-21 may still be part of Paul’s quotation of what he said that day; or it may be his present explanation of that event to the Galatians. F. That is, a Jewish person. G. Or, unless through, if not through. That is, if *he does not come* through. It is the faith, not the works, that bring the result.
- H. That is, assuming that.

Christ, we also ourselves were found *to be* sinners^A, *is* then Christ *a minister of sin*^B? May it never be! **18**For if I am building again these^C *things* which I tore-down^D, I am demonstrating^E myself *to be a* transgressor. **19**For through *the Law* I died *to the Law* in order that I might live *to God*. I have been crucified-with Christ! **20**And I no longer am living, but Christ is living in me. And what I am now^F living in *the flesh*^G, I am living by^H faith *in the Son of God*—the *One* having loved me and handed Himself over for me. **21**I am not setting-aside^I the grace of God! For if righteousness *comes* through *the Law*, then Christ died without-a-reason!

*Who Has Bewitched You? Do You Live By The Spirit And Faith,
Or The Flesh And Law?*

3:1 O foolish Galatians, who bewitched^J you, before whose

- A.** That is, equivalent to Gentiles in status before God. **B.** That is, for leading us to live Gentile-ly with our Gentile fellow-Christians. **C.** That is, these works of the Law as my rule of life and basis of relationship with others. **D.** That is, to be declared-righteous by God, since His only required condition is faith. **E.** Or, showing, exhibiting. That is, because I am erecting conditions in violation of God's only condition, faith. **F.** That is, as a Christian declared righteous by faith, with Christ living in me. **G.** That is, in my continued existence on earth. **H.** Or, in; that is, in the sphere of faith, not law. **I.** Or, nullifying, rejecting. **J.** Or, charmed.

eyes Jesus Christ was portrayed^A as crucified? ²I want to learn only this from you: did you receive the Spirit by works of the Law or by the hearing^B of^C faith? ³Are you so foolish? Having begun-with^D the Spirit are you now perfecting-yourselves^E with the flesh? ⁴Did you suffer^F so many things in-vain— if indeed it really was in-vain? ⁵Did then the One supplying^G you the Spirit and working miracles among you do it because-of^H works of the Law, or because-of the hearing of faith?

*The Children of Abraham Are The Ones Living By Faith,
Not By The Law*

⁶Just as Abraham “believed God and it was credited to him for righteousness” [Gen 15:6], ⁷know then that the ones of^I faith— these are the sons^J of Abraham. ⁸Now the Scripture, having foreseen that God declares the Gentiles righteous by faith, announced-the-good-news-beforehand to Abraham: that “All the Gentiles will be

- A.** Or, placarded, publicly-posted. **B.** Or, report. **C.** That is, the subjective obedient hearing proceeding from or characterized by faith (was it by works or by your believing?); or, the objective report concerning faith (was it by works or by the proclaiming of the gospel to you?). **D.** That is, begun in the sphere of; or, begun by means of. Same next on ‘with the flesh’. **E.** Or, being perfected, completed, finished. **F.** That is, suffer negative consequences, persecutions. Or, experience, referring to positive benefits. **G.** Or, providing. **H.** Or, out-of, in the sense of originating in. **I.** That is, originating in and living by. So also in v 9, 10, 12, 18. **J.** That is, spiritual descendants.

blessed in^A you”[Gen 12:3]. ⁹ So then the *ones* of faith are being blessed together-with Abraham, the *man-of-faith*^B. ¹⁰ For all-who are of *the works of the Law* are under *a curse*, for it has been written that “Cursed is everyone who is not continuing-in^C all the *things* having been written in the book of the Law, *that he might do them*”[Deut 27:26]. ¹¹ And that no one is declared-righteous by^D *the Law* before God is evident^E, because “The righteous *one* will live by faith” [Hab 2:4]. ¹² But the Law is not of faith, but “The *one* having done these *things* shall live by them” [Lev 18:5]. ¹³ Christ redeemed us from the curse of the Law, having become *a curse* for us— because it has been written, “Cursed is everyone hanging on *a tree*” [Deut 21:23]— ¹⁴ in order that the blessing of^F Abraham might come to the Gentiles in Christ Jesus, in order that we might receive the promise of^G the Spirit through faith.

God's Promises To Abraham Were Not Cancelled By The Law Which Came Later

¹⁵ Brothers, I speak in accordance with human

- A. That is, in connection with, in union with.
- B. Or, the believer, the faithful *one*.
- C. Or, abiding-in; and thus, being-faithful-to, being-true-to. Only doers are justified, Rom 2:12-13.
- D. Or, in the sphere of, under.
- E. Or, clear, plain.
- F. That is, promised to Abraham.
- G. That is, consisting of the Spirit.

thinking: Though it is [a covenant] of a human, no one sets-aside or adds-conditions-to a covenant having been ratified. ¹⁶ Now the promises were spoken to Abraham and to his seed^A. He^B does not say [in Gen 13:15] “and to seeds”, as-though speaking in reference to many; but as-though speaking in reference to one, “and to your seed”— who is Christ. ¹⁷ And this I say: the Law, having come-about after four-hundred and thirty years, does not un-ratify^C the covenant having been previously-ratified by God, so as to do-away-with^D the promise. ¹⁸ For if the inheritance is of^E the Law, it is no longer of the promise. But God has freely-given it to Abraham through the promise!

*The Law Was Added Because of Transgressions,
Until The Christ Should Come*

¹⁹ Why then the Law? It was added because of the transgressions until which time the Seed should come to Whom the promise has been made, having been commanded^F through angels by the hand of a

A. This word had the collective sense of offspring, descendants, posterity, but also the singular sense which Paul reminds us of next, linking Abraham and Christ. B. Or, It, meaning the Scripture. C. Or, nullify. D. Or, invalidate, set-aside, render-useless. E. That is, originating in. If this is the source of the inheritance. F. Or, ordained, set in order, arranged.

mediator^A. ²⁰ Now a mediator is not [a mediator] of [only] one [party], but God is one^B.

*The Law Served To Lead Us To Faith In Christ
So As To Inherit The Abrahamic Promises*

²¹ Is the Law then against the promises of God? May it never be! For if *a* Law being able to give-life had been given, righteousness really would have been by *the* Law! ²² But the Scripture confined all *things* under^C sin, in order that the promise by faith^D in Jesus Christ might be given to the *ones* believing.

²³ And before the faith^E came, we were being kept-in-custody^F under *the* Law— being confined until^G the faith destined to be revealed. ²⁴ So then the Law has been^H our tutor^I leading-to^J Christ, in order that we might be declared-righteous by faith. ²⁵ But the faith having come, we are no longer under *a* tutor!

²⁶ For you all are sons^K of God through faith in Christ Jesus! ²⁷ For all you who were baptized into Christ

- A.** That is, Moses. **B.** That is, a mediator stands between two parties. But God acted alone when He made His promise to Abraham and his seed. **C.** That is, under its power and consequence. **D.** Or, by *the* faithfulness of Jesus (to what God sent Him to do). **E.** That is, the faith just mentioned. Or, faith. **F.** Or, guarded. **G.** Or, to, for. **H.** Or, come-to-be. **I.** Or, guardian, guide; our childhood custodian. **J.** Or, until. **K.** That is, descendants, children.

put-on^A Christ. ²⁸ There is no Jew nor Greek, there is no slave nor free, there is no male and female. For **you** all are one in Christ Jesus. ²⁹ And if you *are* Christ's, then you are seed of Abraham— heirs according-to *the* promise.

*God Sent His Son To Redeem Us
So We All Could Be Adopted As Sons And Heirs*

4:1 Now I say— for as much time as the heir is *a child*^B, he is no different *from a* slave. Being *the* [future] owner of all, ² nevertheless^C he is under guardians and stewards^D until the pre-appointed *day of* the father. ³ In this manner also **we**, when we were children, were^E enslaved under the elemental^F *things of* the world. ⁴ But when the fullness *of* time came, God sent-forth His Son— having come^G from *a* woman, having come under *the Law* ⁵ in order that He might redeem the *ones* under *the Law*, in order that we [all] might receive the adoption. ⁶ And because^H you are sons, God sent-forth

- A. Or, are dressed-in, are wearing. B. That is, a minor. C: slave... nevertheless he is. Or, slave, [though] being *the* [future] owner of all. But he is. D. Or, household managers. E. Or, had been. F. That is, the elementary knowledge of God available in the world before Christ came. Or, the elemental spiritual beings or angels associated with religions. Same in v 9. G. Or, 'having come-into-being' as a human, and in this sense, 'having been born'. H. Or, And that; meaning, 'And as proof that'.

the Spirit of His Son into our hearts crying-out, “Abba! Father!” ⁷ So then you are no longer *a* slave, but *a* son—and if *a* son, also *an* heir through God!

Why Turn Back To Being Slaves Again? I Fear For You

⁸ But at that time not knowing God, you were-slaves to the *ones* by nature not being gods. ⁹ But now having known God, yet rather having been known by God, how *is it* you are turning-back again to the weak and poor elemental *things* to which again you are wanting to be-slaves anew? ¹⁰ You are observing days and months and seasons and years. ¹¹ I am fearing *for* you, that I somehow have labored in-vain for you.

I Beg You, Become As I Am. Have I Become Your Enemy By Speaking The Truth To You?

¹² I beg you, brothers, become as I, because I also became as you. You did me no wrong. ¹³ And you know that I first^A announced-the-good-news to you because of *a* weakness^B of the flesh. ¹⁴ And you did not treat-with-contempt nor loathe your trial in-connection-with my flesh, but you welcomed me as *an* angel^C of God, as

A. Or, formerly. B. Or, sickness. C. Or, messenger.

Christ Jesus. ¹⁵ Where then *is* your blessedness^A? For I testify *concerning* you that, if possible, you *would* have given your eyes *to* me, having torn *them* out! ¹⁶ So then, have I become your enemy while speaking-the-truth to you? ¹⁷ They are zealously-seeking you— not commendably, but they want to shut you out^B in-order- that you might be zealously-seeking them.

*I Am Again Suffering Birth Pains For You
Until Christ Is Formed In You*

¹⁸ Now *it is* good to be zealously-sought in^C a commendable *thing* at-all-times, and not only during my being present with you— ¹⁹ my^D children, *as to* whom again I am suffering-birth-pains until which *time* Christ is formed in you. ²⁰ But I was [just now] wishing^E to be present with you now and to change my tone, because I am perplexed with you.

*Listen To The Law. We Are Children of The Free Promise,
Not of The Slave Covenant*

²¹ Tell me, the *ones* wanting to be under *the* Law, do you not hear *the* Law? ²² For it has been written that

- A. That is, your feeling of blessing in my work among you. You had it then! B. Or, exclude you. C. That is, in connection with. D. Some start a new sentence here, omitting the ‘But’ at v 20. E. Or, I *would* wish, if it were possible.

Abraham had two sons— one by the slave-woman and one by the free *woman*. ²³ But the *one* by the slave-woman has been born according to *the flesh*, and the *one* by the free *woman* through *the promise*— ²⁴ which *things* are being allegorized^A, for these *women* are two covenants. One^B is from Mount Sinai, bearing *children* for slavery, which is Hagar ²⁵ (now Hagar is Mount Sinai in Arabia). And she^C corresponds to the present Jerusalem, for she^D is *a slave*^E with her children. ²⁶ But the Jerusalem above is free— which is our mother^F. ²⁷ For it has been written, “Celebrate, barren *one*, the *one* not giving-birth. Break-forth and shout, the *one* not suffering-birth-pains. Because many more are the children of the desolate^G than of the *one* having the husband!”[Isa 54:1] ²⁸ And **you**, brothers, are children of *the promise* in accordance with Isaac. ²⁹ But just as at-*that-time* the *one* having been born according to *the flesh* was persecuting the *one born* according to *the Spirit*, so also now. ³⁰ But what does the Scripture say? “Send-out the slave-woman and her son. For the son of

- A.** That is, which things contain an allegory; or, which things I am going to allegorize. **B.** That is, one woman representing one covenant. **C.** That is, Hagar. **D.** That is, the present Jerusalem. **E.** Or, serves as slave. **F:** But... mother. Paul does not fully detail this side of the comparison, but jumps to his two main points from it. **G.** That is, unable to bear children, referring to Sarah.

the slave-woman shall by no means inherit with the son of the free woman" [Gen 21:10]. ³¹ Therefore, brothers, we are not children of a slave-woman, but of the free woman.

Christ Set Us Free, So Stand Firm In Faith.

If You Pursue The Law, Christ Will Not Profit You

5:1 Christ set us free *for* freedom. Therefore be standing-firm, and do not again be held-in^A a yoke of slavery. ² Behold—I, Paul, say *to* you that if you receive-circumcision, Christ will profit you nothing. ³ And I testify again *to* every man receiving-circumcision that he is *a* debtor to do the whole Law. ⁴ You who are [trying to be] declared-righteous by *the* Law were alienated^B from Christ. You fell-from grace^C. ⁵ For *by*^D the Spirit, by faith, **we** are eagerly-awaiting *the* hope of righteousness. ⁶ For in Christ Jesus neither circumcision nor uncircumcision can-do^E anything, but faith working^F through love.

Who Hindered You From Believing The Truth?

He Will Bear His Judgment

7 You were running well. Who hindered^G you *that* you

A. Or, caught-in, subject-to. **B.** Or, separated, severed, cut off. Christ is of no value to people seeking to relate to God based on works. **C.** Grace and works are mutually-exclusive paths. **D.** Or, *in*. **E.** Or, avails; has power for, has validity for. **F.** Or, being in operation, being at work. **G.** Or, cut-in-on.

*should not be persuaded^A by the truth? ⁸The persuasion is not from the *One* calling you! ⁹A little leaven leavens the whole lump. ¹⁰I am persuaded^B with reference to you in the Lord that you will think no other *thing*. But the *one* disturbing you will bear the judgment, whoever he may be. ¹¹But I, brothers, if I am still proclaiming circumcision, why am I still being persecuted? Then the offense of^C the cross has been abolished. ¹²O-that^D the *ones* upsetting you *would* indeed cut-*themselves-off*^E!*

*Use Your Freedom To Serve One Another In Love,
Not As an Opportunity For The Flesh*

¹³For **you** were called for freedom, brothers, only *do not use* the freedom for *an opportunity for* the flesh, but be serving one another through love. ¹⁴For the whole Law has been fulfilled in one saying— in the “You shall love your neighbor as yourself” [Lev 19:18]. ¹⁵But if you are biting and devouring one another, watch out *that* you may not be consumed by one another!

*Walk By The Spirit And You Will Not
Fulfill The Flesh’s Desires Or Be Under The Law*

¹⁶And I say— be walking *by* the Spirit and you will

- A. Or, be obeying. B. Or, confident. C. That is, consisting of. D. Or, Would-that. E. That is, castrate themselves (a sarcastic response to their desire for circumcision); or, cut themselves off from the congregation.

never^A fulfill^B *the desire of*^C *the flesh.* ¹⁷ For the flesh desires against the Spirit and the Spirit against the flesh. For these are contrary^D to one another in-order-that you might not be doing these^E *things* which you may be wanting. ¹⁸ But if you are being led by *the Spirit*, you are not under *the Law*.

*Those Who Practice The Works of The Flesh
Will Not Inherit God's Kingdom*

¹⁹ Now the works of the flesh are evident, which are sexual-immorality, impurity, sensuality, ²⁰ idolatry, sorcery, hostilities, strife, jealousy, rages^F, selfish-interests, dissensions, factions, ²¹ envy^G, drunkenness, revelries, and the *things* like these— *as to which things* I tell you beforehand, just as I said-before, that the *ones* practicing such *things* will not inherit *the kingdom of God*.

- A. Or, by no means. B. Or, finish, bring to completion. C. That is, originating in. D. Or, opposed. But not as equals, for before Christ the flesh was dominant; after, the Spirit leads us into conformity to Him. E. That is, these desires of the flesh. The Spirit prevents us from living according to the flesh, proving the ‘never’ of v 16. Compare 1 Jn 3:9. F. Or, [fits of] rage. G. Or, [acts of] envy. It is plural, as is the next word.

*Those In Christ Crucified The Flesh
And Bear The Fruit of Living By The Spirit*

22 But the fruit of ^A the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, **23** gentleness, self-control. Against such *things* there is no law. **24** And the *ones of* ^B Christ Jesus crucified the flesh, with *its* passions and desires. **25** If we are living *by the* Spirit, let us also be walking-in-line^C *with the* Spirit.

*Don't Be Conceited. Humbly Care For One Another
And You Will Fulfill Christ's Law*

26 Let us not become conceited^D *ones*, challenging^E one another, envying one another. **6:1** Brothers, even^F if a person is overtaken^G in some trespass, **you** spiritual *ones* be restoring^H such *a one in a spirit of gentleness*, looking-out-for yourself *that you* also not be tempted. **2** Be carrying one another's burdens^I, and in this manner you will fulfill the law of Christ. **3** For if anyone

- A.** That is, produced by. **B.** That is, belonging to. **C.** That is, living in conformity to. **D.** This is defined by 6:3. **E.** Or, provoking, calling out (to fight). **F.** That is, even if one is caught in an explicit sin, do not respond in the conceit that you yourself are invulnerable. **G.** Or, caught, surprised. **H.** That is, be engaged in the process of restoring such a one. **I.** Or, weights, impediments.

thinks *that he* is something while being nothing, he is deceiving himself.

Each Person Has a Boast

Only With Reference To His Own Proven Work

⁴ But let each *one* prove^A his *own* work— and then he will have the boast with reference to himself alone, and not with reference to the other *person*.

⁵ For each *one* will carry *his* own load^B.

We Will Reap What We Sow.

Plant Good Works To Reap a Good Harvest

⁶ And let the *one* being instructed-in the word share with the *one* instructing in all good *things*. ⁷ Do not be deceived— God is not mocked. For whatever a person sows, this he will also reap. ⁸ Because the *one* sowing to his *own* flesh will reap decay from the flesh. But the *one* sowing to the Spirit will reap eternal life from the Spirit. ⁹ And let us not grow-weary while doing good. For in His own time we not losing-heart^C will reap. ¹⁰ So then, while we have^D opportunity^E, let us be working good to everyone, but especially to the family-members of the faith.

- A. That is, prove by testing and examination. B. That is, load of work accomplished for Christ. C. Or, fainting, giving-out. D. That is, in this life. E. Or, time.

*Those Wanting Your Circumcision Are
Seeking To Boast In Your Flesh, Not To Keep The Law*

¹¹ See with what large letters I wrote to you with my own hand! ¹² All who want to make-a-good-showing^A in the flesh— these ones are compelling you to receive-circumcision only in order that they may not be persecuted for the cross of Christ. ¹³ For not even the ones receiving-circumcision themselves are keeping the Law. But they want you to receive-circumcision in order that they might boast in your flesh.

I Will Boast Only In The Cross of Christ.

Peace Be Upon All Who Do The Same

¹⁴ But for me, may it never be that I should boast except in the cross of our Lord Jesus Christ, through which^B the world has been crucified to me, and I to the world. ¹⁵ For neither circumcision nor uncircumcision is anything, but a new creation. ¹⁶ And all who will walk-in-line with this standard^C— peace and mercy be upon them, and^D upon the Israel of God. ¹⁷ Henceforth^E let no one be causing troubles for me. For I bear the brand-marks^F of Jesus on my body.

- A. Or, put-on-a-good-face. B. Or, Whom. C. Or, rule, norm. D. Or, even.
E. Or, Finally. F. That is, of ownership.

18 *May the grace of our Lord Jesus Christ be with your spirit, brothers. Amen.*

Ephesians

Introduction

1:1-2

- A. Blessed be the God who has blessed us with every spiritual blessing in Christ
 - 1. Even as He chose us in Him to be holy, having predestined us for adoption 1:4-6
 - 2. In Whom we have redemption through His blood and forgiveness by His grace 1:7-10
 - 3. In Whom we were allotted an inheritance, so that we might be for the praise of His glory 1:11-12
 - 4. In Whom you were sealed with the Holy Spirit, the pledge of our inheritance 1:13-14

- B. For this reason, I do not cease giving thanks for you, making mention of you in my prayers so that you may know what is the hope of His calling, the riches of the glory of His inheritance among the saints, and the greatness of His power toward us—
 - 1. Which He worked in Christ, having raised Him from the dead and seated Him at His right hand in the heavens 1:19-23
 - 2. Indeed, you were dead in sins. But God made us alive and seated us with Christ in order to demonstrate His grace and kindness. For by grace you are saved 2:1-10

- C. Therefore, remember that you Gentiles were excluded from God and His people 2:11-12
1. But now you were made near by the blood of Christ, and we are one in Him 2:13-18
 2. So then, you are no longer strangers, but fellow-citizens and family-members of God 2:19-22
 3. For this reason I, Paul, a prisoner for you Gentiles— 3:1
 - a. If indeed you heard of my stewardship to reveal God's promises to the Gentiles 3:2-7
 - b. It was granted to me to enlighten everyone to see the Creator's long hidden plan 3:8-13
 4. For this reason I pray that you may be strengthened and know His love 3:14-19
 5. Now to the One able to do beyond what we ask or think be the glory forever 3:20-21
- D. Therefore I exhort you to walk worthily, keeping the unity of the Spirit. There is one body and one Spirit, and each of us has been given gifts and grace to build up the body 4:1-16
- E. Therefore walk no longer as the Gentiles walk, in the futility of their darkened minds 4:17-19
1. Lay aside the old person, be renewed in your mind, and put on the new person 4:20-24
 2. Speak and live in truth and righteousness 4:25-32

- 3. Be imitators of God, walking in love, with no kind of impurity or greed among you 5:1-7
 - 4. For you were formerly darkness, but now you are light. Walk as children of light 5:8-14
- F. Therefore walk wisely. Understand God's will. Be filled with the Spirit in all relationships 5:15-21
- 1. Wives, be subject to your husbands as the church is subject to Christ 5:22-24
 - 2. Husbands, love your wives as Christ loved the church 5:25-33
 - 3. Children, honor your parents 6:1-3
 - 4. Fathers, nourish your children in the Lord 6:4
 - 5. Slaves and masters, live as slaves of Christ 6:5-9
- G. Finally, become strong in the Lord. Put on the full armor in our spiritual battle 6:10-20
- Conclusion 6:21-24

1:1 Paul^A, an apostle of Christ Jesus by the will of God, to the saints being in Ephesus and faithful in Christ Jesus: **2** Grace to you and peace from God our Father and the Lord Jesus Christ.

*Blessed Be The God Who Has Blessed Us In Christ
With Every Spiritual Blessing*

3 Blessed be the God and Father of our Lord Jesus Christ, the One having blessed us with every spiritual blessing in the heavenly places in Christ—

*In Christ And By Grace He Chose Us To Be Holy,
And Predestined Us For Adoption*

4 ... even as He chose us in Him before the foundation of the world that we might be holy and without-blemish in His presence, in^B love **5** having predestined us for adoption through Jesus Christ to Himself according-to^C the good-pleasure of His will, **6** for the praise of the glory of His grace which He graciously-bestowed-on us in the Beloved^D One,

A. On when this book was written, see Acts 28:30. B: presence, in love having predestined. Or, presence in love, having predestined. C. Or, based on, in harmony with. D: the Beloved One. Lit, the One having been loved.

*In Christ And By Grace He Redeemed Us
And Revealed The Mystery of His Will To Us*

⁷ ... in^A Whom we have the redemption through His blood, the forgiveness of trespasses, according to the riches of His grace ⁸ which He caused-to-abound to us, in^B all wisdom and understanding ⁹ having made-known to us the mystery of His will according to His good-pleasure, which He purposed in Himself ^C ¹⁰ for a stewardship^D of ^E the fullness of times, *that He might sum-up^F all things in Christ— the things at the heavens and the things on the earth, in Him,*

In Christ He Predestined Us For an Inheritance

¹¹ ... in Whom also we were allotted *an inheritance^G*, having been predestined^H according to *the purpose^I of the One* working all *things* in accordance with the counsel^J of His will ¹² so-that we, the ones having

- A. Or, in connection with, by means of. B: caused-to-abound to us, in all wisdom. Or, caused to abound to us in all wisdom and understanding, having made known. C. Or, purposed in Him (Christ). Or, set forth in Him. D. Or, arrangement, mode of operation, administration, government. E. Or, *belonging to*. F. Or, gather-together into one. G. Were allotted *an inheritance*, and thus, obtained *an inheritance*. Or, were allotted to God, and thus, were made an inheritance to God. H. This refers back to 'we'. I. Or, plan, design. J. Or, determination, intention, resolution.

previously-hoped^A in the^B Christ, *might* be for the praise of His glory,

*In Christ He Sealed Us With The Holy Spirit
As a Pledge of Our Inheritance*

¹³ ... in Whom also you— having heard the word *of* truth, the good-news *of* your salvation, in which^C also having put-faith— you were sealed *with* the Holy Spirit *of* promise, ¹⁴ Who is *a* pledge *of* our inheritance until *the* [final] redemption *of* His possession^D for the praise *of* His glory.

*I Pray You May Understand The Hope of His Calling
And The Greatness of His Power Toward Us*

¹⁵ For this reason I also, having heard-*of* your faith in the Lord Jesus and love toward all the saints, ¹⁶ do not cease giving-thanks for you, making mention *of* you in my prayers, ¹⁷ that the God *of* our Lord Jesus Christ, the Father *of*^E glory, may give you *a* spirit^F *of*^G wisdom and revelation *in*^H *the* knowledge *of*

A. Or, hoped-beforehand. **B:** in the Christ. Or, in Christ. **C:** in which also having put faith— you were sealed. Or, in Whom also having believed, you were sealed. **D.** Or, acquisition, obtained *ones*. Or, until *the* redemption, the obtaining *of* *our inheritance* for the praise. **E.** Or, characterized by. **F.** Or, *a* disposition. Or, *the* Spirit. **G.** That is, characterized by, leading to. **H.** That is, in connection with.

Him ¹⁸ so that you, **the eyes of your heart having been enlightened**, may know what is the hope of His calling, what is the riches of the glory of His inheritance among^A the saints, ¹⁹ and what is the surpassing greatness of His power toward us, the ones believing

*This Power Raised Christ From The Dead
And Seated Him In Great Glory*

... in-accordance-with the working of the might of His strength ²⁰ which He worked in Christ, having raised Him from the dead and having seated *Him* at His right hand in the heavenly places, ²¹ far above all rule and authority and power and lordship and every name being named—not only in this age, but also in the one coming. ²² And He subjected all *things* under His feet. And He gave Him as head over all *things to the church*, ²³ which is His body, the fullness of the One filling all *things* in all^B.

*This Power Made Us Alive From The Dead
And Seated Us With Christ As Recipients of Grace*

2:1 Indeed, you were dead in your trespasses and sins ² in which you formerly walked in accordance with the [present] age^C of this world, in accordance with the ruler

A. Or, in. B. That is, in all His people. Or, with all, filling all the universe with all things. C. Or, the course.

of the authority^A of the air, of^B the spirit^C now being at-work in the sons of^D disobedience,³ among whom even we all formerly conducted-*ourselves*^E in the desires of our flesh, doing the wants^F of the flesh and of the thoughts, and were by nature children of^G wrath, as also the rest.⁴ But God, being rich in mercy, because of His great love with which He loved us,⁵ even we being dead in trespasses, made-us-alive-with Christ— by grace you are saved—⁶ and raised-us-with Him and seated-us-with Him in the heavenly-places in Christ Jesus,⁷ in order that He might demonstrate^H in the coming ages^I the surpassing riches of His grace in His kindness toward us in Christ Jesus.

*For We Are Saved By Grace For The Good Works
Which God Prepared For Us*

⁸ For by grace you are saved through faith. And this^J is not from you. It is the gift of God—⁹ not of works, in order that no one may boast. ¹⁰ For we are His workmanship, having been created in Christ Jesus

- A.** Or, power, kingdom, empire. **B.** That is, and of the spirit; or, who is the spirit. **C.** That is, spirit *being*, spirit *world*, or spiritual *influence*. **D.** That is, characterized by; or, belonging to. **E.** Or, lived, behaved. **F.** Or, wishes, desires. **G.** That is, belonging to, destined for. **H.** Or, show, display, prove. **I.** Or, the ages coming-upon *us*. **J.** That is, the being saved; all of v 4-8.

for good works, which God prepared-beforehand in order that we might walk in them.

So Remember Your Hopeless Condition

As Gentiles Without Christ And God's Promises

¹¹Therefore remember that formerly you, the Gentiles in *the flesh*— the *ones* being called “*the uncircumcised*” by the *one* being called “*the circumcised*” (*one* done-by-*human-hands* in *the flesh*)—¹²that you were *at* that time without Christ, having been excluded *from* the citizenship^A of Israel, and strangers *from* the covenants of promise, having no hope and without-God in the world.

But Now Christ Made Peace And Reconciled Jews And Gentiles To God Through The Cross

¹³But now in Christ Jesus **you**, the *ones* formerly being far-away, were made near by the blood of Christ. ¹⁴For He Himself is our peace, the *One* having made both one and having broken-down the dividing-wall of partition^B, the hostility— in His flesh ¹⁵having abolished^C the Law of commandments in decrees^D in order that He might create the two in Himself into one new man, making

A. Or, state, commonwealth. That is, the condition and rights of a citizen.

B: partition... Law. Or, partition— in His flesh having abolished the hostility, the Law; or, partition, the hostility, in His flesh— having abolished the Law. **C.** Or, done away with. **D.** Or, regulations, ordinances.

peace, ¹⁶ and reconcile both in one body to God through the cross, having killed the hostility by it^A. ¹⁷ And having come, He announced-as-good-news peace to you, the ones far-away, and peace to the ones near, ¹⁸ because^B through Him we both have the access in^C one Spirit to the Father.

So You Are No Longer Strangers, But In Christ You Are Fellow Citizens And Family Members

¹⁹ So then, you are no longer strangers and foreigners, but you are fellow-citizens with the saints and family-members of God, ²⁰ having been built upon the foundation of^D the apostles and prophets— Christ Jesus Himself being the cornerstone, ²¹ in Whom the whole building being fitted-together^E is growing into a holy temple in the Lord, ²² in Whom also you are being built-together into a dwelling-place of God in^F the Spirit.

*For This Reason, I Paul,
a Prisoner of Christ For You Gentiles...*

3:1 For this reason, I Paul, the prisoner of Christ Jesus for the sake of you the Gentiles—

- A. That is, the cross. Or, in Himself. B. Or, that. C. Or, by. D. That is, consisting of; or, laid by. E. Or, framed together, joined together, as stones were combined to make ancient buildings. F. Or, by; or, in spirit, in a spiritual manner.

*For I Am a Steward of God's Plan To Make
Gentiles Partakers of His Promises*

² ... if indeed you heard-of the stewardship^A of the grace of God having been given^B to me for you, ³ that by way of revelation the mystery was made-known to me (just as I wrote-before in brief, ⁴ with reference to which you are able, while reading, to perceive my understanding in^C the mystery of Christ) ⁵ which in other generations was not made-known to the sons of humans as it was now revealed to His holy apostles and prophets by the Spirit— ⁶ that the Gentiles are fellow-heirs and fellow-body-members and fellow-partakers of the promise in Christ Jesus through the good-news, ⁷ of which I was made a minister^D in-accordance-with the gift of the grace of God having been given^E to me by-way-of the working of His power.

*It Was Granted To Me To Enlighten Everyone
To See The Creator's Long Hidden Plan*

⁸ This grace was given to me, the less-than-least of

- A. That is, the position of management responsibility; or, the arrangement or mode of operation in which Paul served. B. That is, the grace... given. C. That is, in connection with the mystery concerning Christ. D. Or, servant. E. That is, the grace... given.

all saints, *that I might* announce-as-good-news to the Gentiles the untraceable riches of Christ,⁹ and enlighten everyone *to see what is* the stewardship^A of the mystery having been hidden from the *past* ages in God, the *One* having created all *things*,¹⁰ so that now the multifaceted wisdom of God might be made-known *to* the rulers and the authorities in the heavenly *places* through the church,¹¹ in accordance-with *the purpose of the ages*^B which He accomplished in Christ Jesus our Lord,¹² in Whom we have boldness and access in confidence through faith^C *in* Him.¹³ Therefore I ask *that you* not lose-heart in connection with my afflictions for-your-sake, which is your glory!

For This Reason I Pray For You To Know The Love of Christ And The Fullness of God

¹⁴ For this reason I bow my knees before the Father,¹⁵ from Whom *the whole*^D family in *the heavens* and on earth is named,¹⁶ asking that He might grant *to* you in accordance with the riches of His glory *that you* be strengthened *with* power through His Spirit in *your* inner

- A. That is, mode of operation, arrangement. B: *the purpose of the ages*. Or, *the eternal purpose*. C: through faith *in* Him. Or, through His faithfulness. D: *the whole*. Or, every.

person ¹⁷ so-that^A Christ *may* dwell^B in your hearts through faith, ¹⁸ in-order-that^C you, having^D been rooted and founded in love, might be strong-enough^E to grasp together-with all the saints what *is* the width and length and height and depth, ¹⁹ and to know the love of Christ surpassing knowledge, in-order-that^G you might be filled to all the fullness of God.

To God Be The Glory

²⁰ Now to the One being able to do super-abundantly beyond all *of the things* which we ask or think^H according to the power being at-work^I in us— ²¹ to Him be the glory in the church and in Christ Jesus for all generations forever and ever, amen.

A: *so that*. Or, *that*, parallel with '*that you be strengthened*'. **B.** Or, reside, live, have His home. **C:** in order that. Or, that, making this a second main thing he is '*asking that*'. **D:** having been ... in love. In the Greek word order, this phrase precedes 'in order that you' (it is part of v 17), making it emphatic. **E.** Or, fully able. **F.** Or, comprehend, lay hold of. Paul may be referring to the dimensions of God's plan and wisdom (v 10); or, the dimensions of Christ's love. **G:** in order that. Or, that, making this a third main thing he is '*asking that*'. **H.** Or, understand, imagine, perceive. **I.** Or, in-operation.

*Therefore I Exhort You To Walk Worthily of Your Calling,
Keeping The Unity of The Spirit*

4:1 Therefore I, the prisoner in the Lord, exhort you to walk worthily of the calling with which you were called, ² with all humblemindedness and gentleness, with patience bearing-with one another in love, ³ being diligent to keep^A the unity of^B the Spirit in the bond of^C peace—

God Made Us One,

And Gave Gifts And Grace To Each One of Us

4 There is one body and one Spirit, just as you also were called in one hope of your calling; ⁵ one Lord, one faith, one baptism; ⁶ one God and Father of all, the One over all and through all and in all; ⁷ and to each one of us grace was given according to the measure of the gift of Christ.

*For Scripture Says Jesus Ascended On High And
Gave Gifts To His People*

8 For this reason it says, “having ascended to on-high, He led captivity captive^D, He gave gifts to people” [Ps 68:18].

A. Or, preserve, protect, guard. **B.** That is, produced by. **C.** That is, consisting of; or, leading to. **D:** led captivity captive. Or, took-prisoner prisoners of war.

⁹ Now what does the “He ascended” mean except that He also descended into the lower parts *of* the earth^A? ¹⁰ The *One* having descended is Himself also the *One* having ascended far above all the heavens, in order that He might fill all *things*.

*He Gave Gifted People To Equip The Saints
To Build Up The Body of Christ To Maturity*

¹¹ And He Himself gave some *as* apostles, and others *as* prophets, and others *as* evangelists, and others *as* shepherds and teachers, ¹² for^B the equipping^C of the saints for *the* work of ministry^D, for *the* building-up *of* the body of Christ ¹³ until we all attain to the unity *of* the faith and *of* the knowledge *of* the Son of God, to *a* mature^E man, to *the* measure *of* the stature *of* the fullness *of* Christ, ¹⁴ so that we may no longer be children, being tossed-about and carried-around *by* every wind *of* teaching, by the trickery *of* people, by craftiness with-regard-to^F the scheme *of*^G error^H, ¹⁵ but *that* while speaking-the-truth in love,

- A. This may refer to Christ’s incarnation, or to His descent into Hades after His death. B. Or, with a view to. Not the same word as in the next two phrases. C. Or, preparing, furnishing, training. D. Or, service. E. Or, finished, complete. F. Or, with a view to. G. That is, leading to; or, proceeding from; or, characterized by. H. Or, deception.

we may grow *as to all things* into Him Who is the head— Christ, ¹⁶ from Whom the whole body, being fitted-together^A and held-together by every joint of supply according to *the working in measure of each individual part*, is producing the growth of the body for *the building-up of itself* in love.

*So Walk No Longer In The Futile Darkness of The Gentiles,
As They Pursue Impurity*

¹⁷ Therefore this I say and testify in *the Lord*, *that you be walking no longer as indeed the Gentiles are walking, in the futility of their mind*, ¹⁸ *being darkened in their understanding, having been excluded from the life of God because of the ignorance being in them, because of the hardness of their hearts—* ¹⁹ *who, having become callous, gave themselves over to sensuality for the practice^B of every impurity with greed.*

*Lay Aside The Old Person. Be Renewed In Your Mind
And Put On The New Person*

²⁰ But **you** did not learn Christ in this manner, ²¹ if indeed you heard Him and were taught in Him, even as it is *the truth in Jesus* ²² *that in-relation-to your former way-of-life you lay-aside the old person being corrupted^C in-*

A. See 2:21. B. Or, pursuit, business, working. C. Or, corrupting *itself*.

accordance-with the desires *of^A* deception, ²³ and *that you* be being renewed *in* the spirit *of* your mind, ²⁴ and *that you* put-on the new person having been created in accordance with God, in righteousness and holiness *of^B* truth.

Live Out Righteousness And Truth

²⁵ Therefore, having laid-aside the lie^C, each *of you* be speaking truth with his neighbor, because we are body-parts of one another. ²⁶ Be angry and-yet do not be sinning. Do not let the sun go down upon your angeriness^D, ²⁷ nor give *a place^E* to the devil. ²⁸ Let the *one* stealing be stealing no longer. But rather let him be laboring, working the good *thing with his own hands* in order that he might have *something* to give to the *one* having *a need*. ²⁹ Let every bad^F word not proceed out of your mouth, but if *there is* something good for edification *of* the need, *speak* in order that it may give grace to the ones hearing. ³⁰ And do not grieve the Holy

- A.** That is, proceeding from; or, belonging to; or, characterized by. **B.** That is, characterized by truth (true holiness); or, belonging to the truth. **C:** the lie. Or, falsehood. That is, the lie of the Gentile way of thinking and living, v 17-19 (introducing v 25-32); or, falsehood in general, in direct contrast to speaking truth next (and part of that point only). **D.** Or, irritation, exasperation, angry mood. **E.** That is, opportunity, chance. **F.** Or, corrupt, worthless, unfit.

Spirit of God with^A Whom you were sealed for *the day of redemption*. ³¹ Let all bitterness and anger and wrath and clamor and blasphemy^B be taken-away^C from you, along-with all malice. ³² And be kind to one another, tenderhearted, forgiving each other just as God in Christ also forgave you.

As Beloved Children,

Be Imitators of God And Walk In Love

5:1 Therefore be imitators of God, as beloved children. **2** And be walking in love, just as Christ also loved us and handed Himself over for us— *an offering and a sacrifice to God for an aroma of fragrance*.

But Don't Let Any Kind of Impurity Or Greed

Exist Among You

3 But let sexual-immorality and all impurity or greed not even be named^D among you, as is proper for saints— **4** and filthiness^E and foolish-talk or coarse-joking^F, which are not fitting, but rather thanksgiving.

A. Or, by, in. **B.** Or, harmful speech. **C.** Or, removed. **D.** That is, identified as part of your behavior. **E.** Or, indecency, obscenity, shamefulness in word or deed. **F.** Or, vulgar-wittiness.

*You Know This Is Right, So Don't Be Partakers
With Those Inheriting Wrath*

⁵ For you know this^A— recognizing^B that every sexually-immoral or impure or greedy person (that is, *an idolater*) does not have *an inheritance in the kingdom of Christ and God.*

⁶ Let no one deceive you *with* empty words, for because of these *things* the wrath of God is coming upon the sons of^C disobedience.

⁷ Therefore do not be fellow-partakers *with* them.

*For You Were Formerly Darkness,
But Now You Are Light; Walk As Children of Light*

⁸ For you were formerly darkness, but now *you are light in the Lord.* Be walking as children of^D light (⁹for the fruit of the light *is* in^E all goodness and righteousness and truth), ¹⁰ approving what is pleasing^F to the Lord.

Expose The Works of Darkness To God's Light

¹¹ And do not be participating *in* the unfruitful works of darkness, but rather even be exposing^G

- A. That is, v 3-4. B: For you know this— recognizing that. Or, For know this with certainty— that. C. See 2:2. D. That is, characterized by. E. That is, consisting of; or, in the sphere of. F. Or, acceptable. G. Or, bringing to light, rebuking.

them. ¹² For it is shameful even to speak the *things* being done *in secret* by them, ¹³ but all *things* being exposed by the light become-visible^A. ¹⁴ For everything becoming-visible is^B light. Therefore he^C says, “Awake, sleeping *one*, and rise-up from the dead, and Christ will shine-on you.”

So Walk Wisely, Redeeming The Time.

Be Filled With The Spirit, And Subject To One Another

¹⁵ Therefore be watching carefully how you walk— not as unwise, but as wise, ¹⁶redeeming^D the time, because the days are evil. ¹⁷ For this reason, do not be foolish *ones*, but understand what the will of the Lord *is*. ¹⁸ And do not get-drunk with wine, in^E which is wild-living, but be filled with^F the Spirit, ¹⁹speaking to each other with^G psalms and hymns and spiritual songs, singing and making-melody with your heart to the Lord, ²⁰giving-thanks always for all *things* in the name of our Lord Jesus Christ to our God and Father, ²¹being-subject^H to one another in the fear^I of Christ—

A: by the light become-visible. Or, are made-visible by the light. **B.** That is, reflects. **C.** Or, it. That is, the one exposing the sin says this; or, Paul may be referring to a written source, perhaps Isa 60:1. **D.** That is, buying up the time for the Lord, saving it from being lost or wasted; making the most of your time. **E.** That is, in connection with. **F.** Or, by. **G.** Or, in, by means of. **H.** Or, subjecting *yourselves*, voluntarily-submitting. **I.** Or, respect, reverence.

*Wives, Be Subject To Your Husbands
As The Church Is Subject To Christ*

22 ... wives— *to your own husbands, as to the Lord.*
23 Because *a husband* is *the head of his wife* as also *Christ is the head of the church*, He *being the Savior of the body.* **24** Nevertheless^A, as the church is subject to Christ, in this manner also *let the wives be to their husbands in everything.*

Husbands, Love Your Wives As Christ Loved The Church

25 Husbands, be loving *your wives* just-as Christ also loved the church and handed Himself over for her **26** in order that He might sanctify^B her, having cleansed^C *her with*^D the washing^E of water by^F *the word*, **27** in order that **He** might present the church *to Himself as glorious— not having spot or wrinkle or any of such things*, but that she might be holy and without-blemish. **28** In this manner^G, husbands ought also to be loving their wives as their *own bodies*. The *one* loving his wife is loving himself.

A. Or, But, However. That is, although your husband is not your savior. Or, So, Indeed. **B.** Or, make her holy. **C.** Or, cleansing, concurrently with the sanctifying. **D.** Or, *by, in.* **E.** Or, bath. **F.** Or, with, in. **G:** In this manner, husbands. That is, like Christ loved His body, the church, referring back to v 25. Or, In this manner husbands... wives: as their *own bodies*.

²⁹ For no one ever hated his *own* flesh, but he nourishes and cherishes it, just as Christ also *does* the church, ³⁰ because we are body-parts *of* His body. ³¹ “For this cause a man shall leave-behind *his* father and mother and shall be joined to his wife, and the two will be one flesh” [Gen 2:24]. ³² This mystery is great, but I am speaking with reference to Christ and with reference to the church. ³³ Nevertheless, you also individually, let each in this manner be loving his wife as himself. And *let* the wife see that she be respecting *her* husband.

Children, Honor Your Parents

6:1 Children, be obeying your parents in *the* Lord, for this is right. ² “Be honoring your father and mother”— which is *the* first commandment with *a* promise— ³ “in order that it may be well *with* you and you may be long-lived upon the earth” [Deut 5:16].

Fathers, Nourish Your Children In The Lord

4 And fathers, do not be provoking your children to anger, but be nourishing them in *the* training^A and admonition^B *of the* Lord.

A. Or, instruction, discipline. B. Or, warning, instruction.

Slaves And Masters, Live As Slaves of Christ

⁵ Slaves, be obeying *your* masters according-to *the* flesh with fear and trembling, in *the* sincerity of *your* heart, as to Christ— ⁶ not by way of eye-service as people-pleasers, but as slaves of Christ, doing the will of God from *the* soul, ⁷ serving with good-will as to the Lord and not *to* people, ⁸ knowing that each *one*, if he does anything good, will receive this back from *the* Lord, whether slave or free. ⁹ And masters, be doing the same *things* to them, giving-up the threatening, knowing that both their Master and yours is in *the* heavens, and there is no respect-of-persons with Him.

*Finally, Put On The Full Armor of God**So You Can Stand Against The Spiritual Forces of Evil*

¹⁰ Finally, become-strong in *the* Lord and in the might of His strength. ¹¹ Put-on the full-armor of God so-that you *may* be able to stand against the schemes^A of the devil, ¹² because the struggle^B for us is not against blood and flesh, but against the rulers, against the authorities, against the world-powers^C of this darkness, against the spiritual forces^D of evilness in the heavenly-places. ¹³ For this reason, take-up the full-armor of

- A. Or, stratagems, methods. B. Or, wrestling, conflict, one-on-one battle.
C. Or, world forces, world rulers. D. Or, *beings, hosts*.

God in order that you may be able to resist^A on the evil day, and having worked^B everything, to stand.

*Stand Armored With Truth, Righteousness, And Faith,
Wielding God's Word And Prayer*

¹⁴ Stand [firm] therefore, having girded^C your waist with truth, and having put-on the breastplate of righteousness, ¹⁵ and having sandaled *your* feet with the readiness^D of the good-news of peace, ¹⁶ with all these having taken-up the shield of faith with which you will be able to quench all the flaming arrows of the evil one.

¹⁷ And take the helmet of salvation, and the sword^E of ^F the Spirit, which is the Word of God, ¹⁸ praying with every-kind-of prayer and petition at every opportunity^G in the Spirit, and keeping-alert for it with all perseverance and petition concerning all the saints—
¹⁹ and for me, that a word may be given to me in connection with the opening of my mouth with boldness to make-known the mystery of the good-news ²⁰ for the sake of which I am-an-ambassador in a chain, that with^H it I may speak-boldly^I as I ought-to speak.

- A.** Or, oppose, withstand. **B.** Or, done, accomplished, overcome. **C.** Or, tied. **D.** Or, preparedness. **E.** Or, saber, dagger. **F.** Or, *belonging to; from*. **G:** at every opportunity. Or, at all times; or, on every occasion. **H.** That is, with the word, or, with my mouth; or, in order that in-connection-with it [the mystery of the good news]. **I.** Or, speak freely, speak openly.

Closing Remarks

²¹ Now in order that **you** also may know the *things* concerning me, what I am doing, Tychicus will make everything known to you— the beloved brother and faithful minister^A in the Lord ²²whom I sent to you for this very *reason*, in order that you may know the *things* concerning us and he may encourage your hearts. ²³ Peace *be to* the brothers, and love with faith from God *the Father* and *the Lord Jesus Christ*. ²⁴ Grace *be with* all the *ones* loving our Lord Jesus Christ with undecayability^B.

A. Or, servant. B. Or, immortality. That is, with a love that is unfading, undiminishing, and thus, sincere; or, a love in union with immortality, a forever love. Or, Grace with immortality *be with* all the *ones* loving our Lord Jesus Christ.

Philippians

Introduction		1:1-2
A. I am thanking God for you for your partnership in the gospel, and praying your love abounds		1:3-11
B. I want you to know that my circumstances have come for the advancement of the good news		1:12
1. So that my imprisonment in Christ has become visible in the whole Praetorium, and the majority of the brothers are more daring to speak the word		1:13-18
2. And I am rejoicing in this. But I will rejoice, for I know it will turn out for my deliverance		1:18-26
3. Only conduct yourselves worthily, so that I may be hearing of you whether I come or not		1:27-30
4. If then you have any encouragement, fill up my joy by being united in a love like Christ's		2:1-11
5. So then my beloved, be working out your salvation. For God is working in you		2:12-16
6. But if I even am poured out for you, I am rejoicing in it, and with you. Do the same		2:17-18
C. Now I am hoping to send Timothy to you, and to come myself. But I sent Epaphroditus to you		2:19-30

- D. Finally my brothers, be rejoicing in the Lord. To write the same things is safe for you 3:1
1. Be watching out for the dogs. For we are the circumcision, the ones worshiping in the Spirit and not putting confidence in flesh 3:2-4
 - a. If any one thinks he may have confidence in the flesh, I more 3:4-6
 - b. But what things were gains to me, these I have regarded as loss for the sake of Christ. More than that, I regard all things a loss, and I forfeited them for the sake of the surpassing knowledge of Christ, so that I might gain Christ and be found in Him 3:7-14
 - c. Therefore, all who are mature— let us be thinking this. Be imitators of me 3:15-22
 - d. So then my beloved brothers, be standing firm in this manner 4:1-3
 2. Be rejoicing in the Lord always. Let your kindness be known to all people. Be anxious for nothing, but let your requests be made known to God 4:4-7
 3. Finally, be considering these things— the true, honorable, right, pure, lovely things. Be practicing these things which you learned and received and heard and saw in me 4:8-9

- E. Now I rejoiced over your gift to me through Epaphroditus.
You did well to partner with me 4:10-14

1. In the beginning, you alone partnered with me 4:15-17
2. I have received everything and am abounding!
And my God will fill up your every need 4:18-20

Conclusion 4:21-23

1:1 Paul^A and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus being in Philippi, together-with *the overseers^B* and deacons^C: **2** Grace to you and peace from God our Father and *the Lord Jesus Christ.*

I Thank God For Your Partnership With Me In The Gospel

3 I am giving-thanks to my God upon every remembrance of you, **4** always in my every petition for you all making the petition with joy **5** on-the-basis-of your partnership^D for the good-news from the first day until the present, **6** being confident-of this very *thing*: that the *One* having begun *a* good work in you will perfect^E *it* until *the day of Christ*— **7** just as it is right *for* me to think this about you all because of my having you^F in *my* heart, both in my imprisonment and in the defense and confirmation^G of the good-news, you all being my co-partners^H of grace. **8** For God *is* my witness how I am yearning-for you all with *the deep-feelings^I* of Christ Jesus.

- A.** On when this book was written, see Acts 28:30. **B.** Or, superintendents, guardians. **C.** Or, servants, assistants, ministers. **D.** Or, fellowship, participation, sharing, contribution. **E.** Or, complete, accomplish. **F.** Or, your having me in *your* heart. **G.** Or, establishment. **H.** Or, fellow-sharers, co-participants. **I.** Or, *the* affections; or *the* heart, as the location of these feelings or affections.

*May Your Love Abound Still More
In Knowledge Leading To Holiness*

⁹ And I am praying this: that your love may be abounding still more and more in knowledge and all perception^A
¹⁰ so that you *may* be approving the *things* mattering^B, in-order-that^C you might be pure and blameless^D for^E the day of Christ, ¹¹ having been filled with the fruit of righteousness which comes through Jesus Christ to the glory and praise of God.

Things Are Turning Out For The Good of The Gospel

¹² Now I want you to know, brothers, that the *things* concerning me have come rather for the advancement of the good-news—

The Brothers Are More Fearlessly Speaking The Word

¹³ ... so that my imprisonment in^F Christ became visible^G in the whole Praetorium^H and to all the rest, ¹⁴ and so that the majority of the brothers, being confident^I in the Lord because-of my imprisonment, are more daring to fearlessly speak the word.

- A. Or, insight, discernment. B. Or, being worth more, and thus, being excellent, superior, or essential. C. Or, that, making this a second request, parallel with ‘that your love’. D. Or, without an opportunity for stumbling. E. Or, in, until. F. That is, in connection with. G. Or, known. H. Or, palace, governor’s residence. I. Or, putting confidence, trusting.

Whatever Their Motives, Christ Is Being Proclaimed

¹⁵Some indeed speak because of envy and strife, but some also are proclaiming Christ because of good-will. ¹⁶The ones speak out of love, knowing that I am appointed for *the defense of the good-news*; ¹⁷but the others are proclaiming Christ out of selfish-interest, not purely, supposing to raise trouble *in my imprisonment*. ¹⁸What indeed *does it matter* except that^A *in every way*, whether *in pretense or in truth*, Christ is being proclaimed!

Christ Will Be Magnified In Me, Whether I Live or Die

And I am rejoicing in this. But I also will rejoice, ¹⁹for I know that this will turn-out *for me* for deliverance through your prayer and *the provision of the Spirit of Jesus Christ*, ²⁰*in-accordance-with* my eager-expectation and hope that I will in no way be put-to-shame, but *that with all boldness, as always, even now Christ will be magnified in my body, whether by life or by death—* ²¹*for to me, the living is Christ, and the dying^B is gain.*

*Death Would Be Much Better For Me,**But I Know I Will Continue To Live For Your Sake*

²²Now if *it is* the living in *the flesh*, this *for me means*

fruit *from* work. And I do not know^A what I shall choose, ²³ but am gripped^B by the two— having the desire that *I might* depart and be with Christ, for *that is* better *by* much more, ²⁴ but the remaining in the flesh *is* more-necessary for your sake. ²⁵ And being confident-of this, I know that I will remain and continue *with* you all for your advancement and joy of faith, ²⁶ in order that your boast may be abounding in Christ Jesus in me through my presence again with you.

*But Conduct Yourselves Worthily of The Gospel,
And Don't Be Frightened*

²⁷ Only be conducting-yourselves^C worthily of the good-news *of* Christ in order that whether having come and seen you or being absent, I may be hearing-of the *things* concerning you— that you are standing-firm in one spirit, contending-together *with* one soul *for* the faith of the good-news, ²⁸ and not being frightened^D in any way by the *ones* opposing you— which is *a sign*^E of destruction *for* them, but *of* your salvation, and this from God.

- A. Or, make-known. B. Or, controlled, governed. C. Or, living *your* citizenship, performing *your* duties as citizens (of heaven). D. Or, startled, scared, intimidated. E. Or, *a proof of, a pointing to.*

*God Has Granted That We Should Both
Believe In Christ And Suffer For Him*

29 Because *to* you was granted the *thing^A* for Christ's sake— not only the believing in Him, but also the suffering for His sake, **30** having the same struggle^B such as you saw in me and now are hearing *to be* in me.

Fill Up My Joy By Being United In Love And Humility

2:1 If then *there is* any encouragement in Christ, if any consolation *of^C* love, if any fellowship^D *of the* Spirit, if any deep-feelings and compassions, **2** fill-up my joy, *which is* that you be thinking the same *thing^E*, having the same love, united-in-spirit, thinking^F the one *thing*, **3** *doing* nothing based-on selfish-interest nor based on conceit, but *with* humble-mindedness regarding one another *as* surpassing^G yourselves; **4** not each looking-out-for your own *things*, but also each the *things of others*.

- A.** That is, the two-fold thing following; or, the suffering in particular, emphasized by contrast to the believing. **B.** Or, conflict, fight. **C.** That is, proceeding from, originating in. **D.** Or, partnership *of* spirit. Or, participation *in the* Spirit. **E.** That is, be likeminded. **F.** Or, being intent on the one *thing*. **G.** Or, being superior to, being better than.

Think And Behave Like Christ Did

⁵ Be thinking^A this in you, which also was in Christ Jesus— ⁶ Who, while^B being^C in the form^D of God, did not regard the being equal with God a thing-to-be-grasped^E, ⁷ but emptied Himself, having taken the form of a slave, having come^F in the likeness^G of humans^H. And having been found as a man in outward-appearance, ⁸ He humbled Himself, having become obedient to the point of death— and a death of a cross! ⁹ Therefore God also highly-exalted Him, and granted Him the name above every name ¹⁰ in-order-that every knee should bow at the name of Jesus— of heavenly ones and earthly ones and ones under-the-earth— ¹¹ and every tongue should confess-out^I that Jesus Christ is Lord, to the glory of God the Father.

*Work Out Your Salvation As Shining Lights In The World,
Holding Out The Word of Life*

¹² So then my beloved, just as you always obeyed— not as in my presence only, but now much more in my

- A. Or, having this mind. B. Or, although. C. Or, existing. D. Or, shape, appearance. E. Or, a treasure-to-be-hoarded. Or in another sense, a robbery, a usurpation. F. Or, having come-into-being, in the sense of having been born. G. Or, outward appearance. H. Or, mankind, people. I. Or, openly-acknowledge.

absence— be working-out your salvation with fear and trembling. ¹³ For God^A is the *One* working in you both the wanting^B and the working, for *His* good-pleasure. ¹⁴ Be doing all *things* without grumblings and arguments ¹⁵ in-order-that you may become^C blameless^D and innocent, children of God without-blemish amidst a crooked and perverted generation, among whom you are shining^E as lights^F in *the* world, ¹⁶ holding-out^G *the* word of life— for a boast *for* me in *the* day of Christ that I did not run in vain nor labor in vain!

But Let Us Rejoice Together No Matter What Happens To Me

¹⁷ But if I even am being poured-out^H upon the sacrifice and service of your faith, I am rejoicing [over it], and rejoicing-with you all. ¹⁸ And **you** also be rejoicing the same way, and be rejoicing-with me.

*I Am Hoping To Send Timothy To You,
And To Come Soon Myself*

¹⁹ Now I am hoping in *the* Lord Jesus to send Timothy to you

A. Or, For the *One* working in you is **God**— both to will and to work for *His* good pleasure. B. Or, willing, desiring. C. Or, prove-to-be. D. Or, without fault, without guilt. E. Or, appearing, visible. F. Or, luminaries, light-givers. G. Or, holding forth, presenting; or, holding on to. H. That is, as a sacrificial offering.

soon in order that I also may be cheered, having come-to-know the *things* concerning you. ²⁰ For I have no one likeminded who will genuinely be concerned-about the *things* concerning you. ²¹ For the *ones* all are seeking their own *things*, not the *things of Jesus Christ*. ²² But you know his approvedness, because he served with me for the good-news as a child with a father. ²³ So indeed I am hoping to send this *one* at-once, whenever I see the *things* with-respect-to me. ²⁴ And I am confident in the Lord that I myself also will come soon.

*I Sent Back Epaphroditus,
Your Precious Servant To My Need. Rejoice In Him*

²⁵ But I regarded it necessary to send to you Epaphroditus— my brother and fellow-worker and fellow-soldier, and your delegate^A and minister of my need— ²⁶ because he was yearning-for you all, and was being distressed because you heard that he was sick. ²⁷ For indeed he was sick nearly to death. But God had-mercy-on him— and not him only, but also me, in order that I should not have grief upon grief. ²⁸ Therefore I sent him more-eagerly, in order that having seen him again you may rejoice, and I may be less-grieved. ²⁹ So receive him in the Lord with all joy, and be holding such *ones*

A. Or, representative, official-messenger, apostle.

precious, ³⁰ because he drew-near to the point of death for the sake of the work of Christ— having risked *his* life in order that he might fill-up your lack^A of service to me.

Finally, Rejoice In The Lord

3:1 Finally, my brothers, be rejoicing in *the Lord*. To be writing the same *things to you* is not troublesome for me, and is safe for you—

Watch Out For The False Circumcision

² Be watching-out-for the dogs^B, be watching out for the evil workers, be watching out for the mutilation^C. ³ For we are the circumcision, the ones worshiping in the Spirit of God and boasting in Christ Jesus and not putting-confidence in the flesh— ⁴ though myself having confidence even in the flesh!

If Anyone Can Put Confidence In The Flesh, I More

If any other person thinks that he may put-confidence in the flesh, I more— ⁵ in circumcision the eighth day; from the nation of Israel, the tribe of Benjamin, a Hebrew from Hebrews; in relation to the Law— a Pharisee; ⁶ in relation to zeal—

- A.** Or, shortcoming, deficiency. **B.** All three descriptions here refer to the Judaizers. **C.** Paul harshly refers to the Judaizers with this word instead of the related word they use of themselves, the ‘circumcision’.

persecuting the church; in relation to *the* righteousness in *the* Law— having been blameless^A.

*But I Count All Such Things As Loss
That I May Know Christ And His Power*

⁷ But what *things* were gains to me, these I have regarded to be a loss for the sake of Christ.⁸ But more than that, I am indeed regarding all *things* to be a loss for the sake of the surpassing *greatness of* the knowledge of Christ Jesus my Lord, for the sake of Whom I suffered-loss-of all *things* and am regarding *them as* garbage in order that I might gain Christ ⁹ and be found in Him, not having my own righteousness from *the* Law but the *one* through faith^B in Christ, the righteousness from God on the basis of faith— ¹⁰ *that I might* know Him and the power of His resurrection and the partnership^C of His sufferings, being conformed to His death ¹¹ if somehow^D I might attain to [the power of] the resurrection-out from *the* dead.

A. Or, without fault, without guilt (from the Jewish point of view). B. Or, through *the* faithfulness of Christ. C. Or sharing of, participation in. D. Or, if perhaps.

*Brothers, I Am Forgetting The Past
And Pressing On Toward The True Prize*

12 Not that I already obtained *it* or have already been made-perfect^A, but I am pressing-on to see if I may indeed take-hold-of^B *that* for which also I was taken hold of by Christ Jesus.

13 Brothers, I do not consider myself to have taken hold, but one *thing I do*: forgetting the *things* behind and stretching-toward the *things* ahead, **14** I am pressing-on toward the goal for the prize of the upward^C calling from God in Christ Jesus.

All Who Claim To Be Mature:

Think This Same Way. Imitate Me

15 Therefore, all who *are* mature— let us be thinking^D this. And if you are thinking anything differently, God will reveal this also to you. **16** Nevertheless, to what *thinking* we attained, *by the same let us* be walking-in-line. **17** Be fellow-imitators of me, brothers, and be watching the *ones* walking in this manner, just as you have us as a pattern.

- A.** Or, reached the goal, been made complete. **B.** Or, take hold, because I also was taken. **C.** That is, consisting of the upward calling from God; or, belonging to my calling from above by God. **D.** Or, having this mind.

For There Are Many Enemies of The Cross.

They Focus On Earthly Things

18 For many walk *as to* whom I was often saying to you, and now even weeping say, *they are* the enemies of the cross of Christ— **19** whose end is destruction, whose god *is their* stomach and glory *is* in their shame— the *ones thinking^A* the earthly *things*.

And Our Citizenship Is In Heaven

20 For our place-of-citizenship is in *the* heavens, from where also we are eagerly-awaiting *the* Savior, *the* Lord Jesus Christ, **21** Who will transform the body *of* our lowliness^B *so as to be* similar-in-form^C *to* the body *of* His glory, according-to the working *that* enables Him also to subject all *things to Himself*.

So My Beloved, Stand Firm In This Manner

4:1 So then, my beloved and yearned-for brothers, my joy and crown, be standing-firm in this manner in *the* Lord, beloved.

A. Or, setting their minds on. **B.** Or, humble condition. **C.** Or, like-in-appearance.

*Help My Fellow-Workers
To Think The Same Thing*

²I exhort Euodia and I exhort Syntyche to be thinking the same^A *thing* in the Lord. ³Yes, I ask you also, genuine comrade^B, be helping these *women* who contended-together^C with me in connection with the good-news, along-with both Clement and the rest of my fellow-workers, whose names are in the book of life.

Be Rejoicing In The Lord, Kind To All, And Praying To God

⁴ Be rejoicing in the Lord always; again I will say, be rejoicing. ⁵Let your kindness^D be known to all people. The Lord is near. ⁶Be anxious-about nothing, but in everything, by prayer and petition with thanksgivings, let your requests be made-known to God. ⁷And the peace of God surpassing all understanding will guard^E your hearts and your minds in Christ Jesus.

- A.** That is, the same mature thinking as himself, applying to them what he has been saying; or, the same thing as each other, referring to some personal dispute, making this a kind of private digression from his public letter to the church. **B.** Or, yoke-fellow, a man yoked together with Paul in the work of the gospel. **C.** That is, they fought in the battle alongside Paul. **D.** Or, gentleness, graciousness, reasonableness, fairness. **E.** Or, keep, protect.

Be Considering And Practicing All That Is True And Commendable

⁸ Finally, brothers, be considering these *things*—whatever *things* are true, whatever *things* are honorable, whatever *things are* right, whatever *things are* pure, whatever *things are* lovely, whatever *things are* commendable, if *there is* any virtue, and if *there is* any praise. ⁹ Be practicing these *things* which you indeed learned and received and heard and saw in me, and the God of peace will be with you.

*Thank You For The Gift Epaphroditus Brought,
And Your Continuing Partnership With Me*

¹⁰ Now I rejoiced in the Lord greatly that now at last you revived *your* thinking about me— upon which^A indeed you were thinking, but you were lacking-opportunity. ¹¹ Not that I speak in relation to *a* need, for I learned to be content in *the things in* which I am. ¹² I indeed know-how to be humbled. I also know-how to abound. In anything and in all *things*, I have learned-the-secret^B— both to be filled-to-satisfaction and to be hungry, both to abound and to be in-need. ¹³ I can-do all *things* by-means-of^C the *One* strengthening me.

A. That is, my situation. Or, upon whom, referring to Paul. B. Or, been instructed, been initiated in. C. Or, in union with.

¹⁴ Nevertheless, you did well having co-partnered^A in my affliction.

You Alone Have Partnered With Me From The First

¹⁵ And **you** also know, Philippians, that in *the beginning of the good-news* when I departed from Macedonia, no church partnered^B with me in *the matter of giving and receiving* except you alone. ¹⁶ Because even in Thessalonica you sent to me both once and twice^C for *my need*. ¹⁷ Not that I am seeking-for the gift, but I am seeking-for the fruit increasing to your account.

*I Have Received Your Pleasing Offering To God,
And I Am Abounding*

¹⁸ And I am receiving everything in full, and I am abounding. I have been filled-up, having received from Epaphroditus the *things* from you— *an aroma of fragrance, an acceptable sacrifice, pleasing to God*. ¹⁹ And my God will fill-up every need of yours in-accordance-with His riches in glory in Christ Jesus. ²⁰ Now to our God and Father *be the glory forever and ever, amen*.

A. Or, shared-together, participated. **B.** Or, shared. **C.** That is, once and again, repeatedly.

²¹ Greet every saint in Christ Jesus. The brothers with me greet you. ²² All the saints greet you, but especially the *ones* from Caesar's household. ²³ The grace of the Lord Jesus Christ *be* with your spirit.

Colossians

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|--|----------|
| Introduction | 1:1-2 |
| A. We are giving thanks to God always for you, having heard
of your faith and love | 1:3-8 |
| 1. For this reason we pray you may be filled with the
knowledge of His will so that you may walk worthily,
bearing fruit in every good work and growing in
the knowledge of God, Who delivered us into the
kingdom of His Son— | 1:9-14 |
| a. Who is the image of the invisible God, the
firstborn of all creation, because all things
were created by Him | 1:15-18 |
| b. Who is the beginning, the firstborn from the
dead, because the Father was pleased to
reconcile all things to Himself through the
blood of His cross | 1:18-20 |
| i. Indeed you were formerly enemies, but
He reconciled you through His death | 1:21-23 |
| B. Now I am rejoicing in my sufferings for you and His church,
of which I became a minister that I might fulfill the Word
of God— the mystery having been hidden, which is Christ
in you | 1:24-2:5 |

- C. As then you received Christ, be walking in Him— rooted, built, and established in the faith 2:6-7
1. Watch out no one takes you captive by human thinking not in accordance with Christ, because in Him dwells all the fullness of the Deity 2:8-9
 - a. And in Him you are complete, Who is the head of all rule and authority 2:10-12
 - b. Indeed, you who were dead in sin God made alive with Christ 2:13-15
 2. Therefore let no one judge you in eating and Sabbaths, shadows of coming things 2:16-19
 3. If you died with Christ, why submit to decrees according to the teachings of humans? 2:20-23
 4. If you were raised with Christ, be seeking the things above. Put to death the old person and its practices, and put on the new person 3:1-11
- D. Therefore as chosen ones of God, put on compassion and love. And let the peace of Christ be arbitrating in your hearts. Let the word be dwelling in you richly. Do all in the name of Jesus 3:12-17
1. Wives, be subject; husbands, loving; children, obeying. Fathers, do not be provoking 3:18-21
 2. Slaves, be obeying. Masters, be granting to your slaves the just thing and equality 3:22-4:1

- 3. Be devoting yourself to prayer, and praying for us 4:2-4
 - 4. Walk with wisdom toward outsiders, redeeming
the time 4:5-6
- Conclusion 4:7-18

1:1 Paul^A, an apostle of Christ Jesus by the will of God, and Timothy our brother, ²to the saints^B and faithful brothers in Christ in Colossae: Grace to you and peace from God our Father.

We Thank God For Your Faith And Love

3 We are giving-thanks to God, the Father of our Lord Jesus Christ, always while praying for you, ⁴ having heard-of your faith in Christ Jesus and the love which you have for all the saints ⁵ because of the hope being reserved for you in the heavens, which^C you previously-heard-of in the word of the truth—the good-news ⁶ coming to you, just as also in^D all the world it is bearing-fruit and growing, just as it is doing also in^E you from which day you heard and understood the grace of God in truth^F, ⁷ just as you learned it from Epaphras, our beloved fellow-slave who is a faithful servant^G of Christ on your behalf, ⁸ the one also having made-clear to us your love in^H the Spirit.

- A.** On when this book was written, see Acts 28:30. **B.** Or, holy and. **C.** That is, which hope. **D.** That is, in the sphere of. **E.** Or, among you. **F.** That is, in reality, heard and truly understood. Or, the grace of God in its true form, as opposed to the false teaching; the true grace of God. **G.** Or, minister. **H.** That is, in the sphere of, in connection with, in union with.

*May You Walk Worthily of God,
Who Transferred Us Into The Kingdom of His Son*

9 For this reason **we** also, from which day we heard, do not cease praying for you and asking that you may be filled *with* the knowledge^A of His will in all spiritual wisdom and understanding^B, **10** so that you may walk worthily of the Lord, toward total^C pleasing [of Him]—bearing-fruit in every good work and growing *in*^D the knowledge of God; **11** being empowered with all power according-to^E the might *of*^F His glory, toward total^G endurance and patience; with joy^H **12** giving-thanks to the Father having qualified you for *your part*^I of the share^J *of*^K the saints^L in the light^M, **13** Who delivered^N us out of the authority^O of darkness and transferred *us* into the kingdom *of* the Son *of*^P His love, **14** in Whom we have the redemption, the forgiveness *of* sins—

- A.** Or, full-knowledge. **B.** Or, wisdom and spiritual understanding. **C.** Or, for pleasing [Him] in every respect. **D.** Or, by. **E.** That is, based on, in accordance with. **F.** That is, belonging to; or, characterized by (His glorious might). **G.** Or, for endurance and patience in every respect. **H.** Or, patience with joy; giving thanks *to*. **I.** Or, share, portion. **J.** Or, allotment, lot. **K.** That is, belonging to. **L.** Or, holy ones. **M.** That is, *your share of the allotted inheritance... found in the kingdom or realm of light; or, having qualified you... by the light; or, of the saints who are in the light (heaven).* **N.** Or, rescued. **O.** Or, jurisdiction, dominion. **P.** That is, the Son *who is the object of His Love*, and thus, His beloved Son.

*The Son Is The Preeminent Head of All Creation,
Because He Created All Things*

15 ... Who is *the image^A* of the invisible God, *the firstborn^B of^C* all creation^D, **16** because all *things* were created by^E Him in the heavens and on the earth, the visible *things* and the invisible *things*— whether thrones or lordships or rulers or authorities. All *things* have been created through Him and for Him. **17** And He Himself is before all *things*, and all *things* have existence^F in Him. **18** And He Himself is the head of the body, the church.

*The Son Is First In Everything,
Because God Reconciled All Things Through Him*

... Who is *the beginning^G*, *the firstborn from the dead*, in order that He Himself might come-to-be holding-first-place in all *things*, **19** because *the Father^H* was well-pleased that all the fullness^I should dwell in Him **20** and that He should reconcile all *things* through Him to Himself, having made-peace

- A.** Or, likeness, form. That is, the visible expression; or, the personal eternal likeness. **B.** That is, the one having first status, holding first place; the preeminent one. **C.** That is, *before*; or, *in-relation-to*. **D.** Or, every created *thing*. **E.** Or, in, in relation to. **F.** Or, hold-together. **G.** Or, beginner (cause, source, founder); ruler. **H.** Or, because all the fullness was well-pleased to dwell in Him and to reconcile. **I.** That is, God in all His fullness.

through the blood *of* His cross— through Him, whether the *things* on the earth or the *things* in the heavens.

Indeed, You Yourselves Were Reconciled By Him

21 Indeed you *were* formerly being excluded, and *were* enemies^A *in* the mind in-connection-with evil works. **22** But now He reconciled *you* in the body *of* His flesh^B through *His* death, *that He might* present you holy and without-blemish and blameless in His presence— **23** if indeed^C you continue *in* the faith, having been founded, and steadfast, and not being moved-away from the hope *of* the good-news which you heard, the *one* having been proclaimed in^D all creation under heaven, *of* which I, Paul, became *a* minister^E.

*I Am Suffering To Fulfill My Stewardship of God's
Now Revealed Mystery: Christ In You*

24 Now I am rejoicing in *my* sufferings for your sake, and in my flesh I am filling-up-in-turn^F the *things* lacking *from* the

A. Or, hostile. **B.** That is, His fleshly body. **C.** That is, assuming that. **D.** That is, in the sphere of. **E.** Or, servant. **F.** That is, filling-up-on-my-part, in contrast to Christ's part. Or, filling-up.

afflictions of Christ^A, for the sake of His body, which is the church, ²⁵ of which I became a minister according-to^B the stewardship^C of God having been given to me for you, *that I might fulfill^D* the word of God— ²⁶ the mystery having been hidden from the past ages and from the past generations. But now it was revealed to His saints, ²⁷ to whom God willed^E to make-known what is the riches of the glory of this mystery among the Gentiles— which is Christ in you, the hope of glory, ²⁸ Whom we are proclaiming, admonishing every person, and teaching every person with all wisdom, in order that we may present every person mature^F in Christ, ²⁹ for which^G I also am laboring, struggling^H according to His working being at-work^I in me with power.

*I Am Struggling Greatly For an Increase In
Your Assurance And Knowledge of Christ*

2:1 For I want you to know how great a struggle I am having for your sake and the ones in Laodicea, and all-

- A.** That is, lacking from the afflictions belonging to the Christ (Messiah's full measure of sorrows, suffered personally while He was on earth, and by His people now); or, lacking from Christ's afflictions (which He is now experiencing in union with His people); or, lacking from my afflictions for Christ. **B.** Or, based on, by way of. **C.** That is, position of management responsibility. **D.** Or, complete. **E.** Or, wanted, wished. **F.** Or, perfect, full-grown, finished. **G.** That is, to which end. **H.** Or, striving, fighting. **I.** Or, in operation.

who have not seen my face in *the flesh*, ² in order that their hearts might be encouraged— *they* having been brought-together^A in love and for^B all *the riches of the full-assurance of understanding*, for^C *the full-knowledge of the mystery of God*— Christ, ³ in Whom are all the treasures of wisdom and knowledge, hidden-away^D. ⁴ I am saying this^E in order that no one may be deluding you with persuasive-argument. ⁵ For even though I am absent *in the flesh*, nevertheless I am with you *in the spirit*, rejoicing and seeing your order and the firmness of your faith in Christ.

So Be Walking In Christ

And Established In The Faith You Were Taught

⁶ As then you received Christ Jesus the^F Lord, be walking in Him— ⁷ having been rooted, and being built-up in Him, and being established *in the^G faith* just as you were taught, abounding in thanksgiving.

- A. Or, instructed. B. That is, for the purpose of or toward the goal of having what follows. C. Or, leading to, resulting in. D. Or, are hidden-away all the treasures of wisdom and knowledge; or, are all the hidden treasures of wisdom and knowledge. E. Or, the next paragraph may begin with this verse. F. Or, as Lord. G. Or, *in your faith, by faith*.

*Don't Be Taken Captive By Human Thinking,
Because All God's Fullness Is In Christ*

⁸ Be watching-out *that* there will not be anyone taking you captive through philosophy and empty deception according-to^A the tradition of humans, according to the elemental *things*^B of the world, and not according to Christ, ⁹ because in Him dwells all the fullness of the Deity^C bodily^D.

*You Are Complete In Christ,
With Whom You Have Been Buried And Raised Up*

¹⁰ And in Him you are complete^E, Who is the head of all rule^F and authority, ¹¹ in Whom you also were circumcised *with a circumcision not-done-by-human-hands*, in^G the taking-off^H of the body^I of the flesh in the circumcision of^J Christ— ¹² having been

- A.** Or, based on, by way of. **B.** That is, the elementary knowledge of God available in the world before Christ, the world's rudimentary teachings about God; or, the elemental spiritual beings or angels, the spirit powers. **C.** That is, the divine essence or nature. This is an abstract term for 'God'. **D.** That is, in bodily form, in a bodily manner. **E.** That is, are in a state of completeness. **F.** Or, every ruler. **G.** Or, in connection with. **H.** Or, removal. **I:** the body of the flesh. This corresponds to the foreskin in the literal case. **J.** That is, the spiritual circumcision belonging to Christ (Christian circumcision), or performed on our hearts by Christ.

buried-with Him in baptism, in which^A you also were raised-with *Him* through faith *in* the working of God, the *One* having raised Him from *the* dead.

*Indeed, God Made Us Alive With Christ,
Having Forgiven All Our Trespasses*

¹³ Indeed, you being dead in the trespasses and the uncircumcision *of* your flesh— He made you alive-together with Him, having forgiven us all the trespasses, ¹⁴ having wiped-out^B the written-document^C against us *with^D* its decrees, which was opposed to us. Indeed, He has taken it out of the middle, having nailed it *to* the cross! ¹⁵ Having stripped^E the rulers and the authorities, He exposed *them* in public, having celebrated-a-triumph-over^F them in Him^G!

- A. That is, baptism. Or, in Whom (Christ). B. Or, blotted out, erased. C. Or, handwriting; or more technically, certificate-of-debt. That is, the Law (God's requirements); or, the indictment against us; or, our personal certificate of debt to God. D. Or, *in, with reference to, by reason of, accompanied by*. Or, taking this with what follows, 'which *by its* decrees was opposed to us'. E. Or, disarmed, spoiled. That is, having stripped away their power; or, having stripped these beings away from Himself. F. Or, led them *as captives* in a triumphant procession. G. Or, *in it, by it* (the cross).

Let No One Judge Your Behavior By False Standards

¹⁶ Therefore let no one judge you in eating and in drinking, or in respect to a feast or new-moon or Sabbath, ¹⁷ which are a shadow of the coming things, but the body^A is Christ's. ¹⁸ Let no one decide-against you while delighting^B in humility^C and worship of^D angels, dwelling-upon^E things which he has seen, being puffed-up in-vain by the mind of^F his flesh, ¹⁹ and not holding-on-to^G the head— from Whom the whole body, being supplied^H and held-together by the joints and ligaments, is growing the growth of^I God.

*Since You Died With Christ,
Do Not Submit To Human Decrees*

²⁰ If you died with Christ from^J the elemental^K things of

- A.** That is, the substance or reality casting the shadow belongs to Christ. Or, and the body [of Christ] is Christ's [to judge]. **B.** Or, desiring to do so by-means-of humility. **C.** That is, human lowliness, regarding humans as too insignificant to approach God except through angels; or, ascetic humility, self-abasement. **D.** That is offered to angels. Or, offered by angels (angels' worship), viewing themselves as mystically joining into the angels' worship of God. **E.** Or, taking his stand upon, entering in. Paul may be quoting their terms, delighting in 'humility' and 'angels' worship', things which he has seen while 'entering-in' [a mystical experience]. **F.** That is, belonging to, characterized by, controlled by. **G.** Or, holding-tight, keeping-hold-of. **H.** Or, supported. **I.** That is, produced by. **J.** Or, away-from. **K.** See 2:8.

the world, why, as-though living in *the* world, do you submit-to-decrees (²¹ “Do not handle, nor taste, nor touch”; ²² *Things* which^A are all for^B perishing^C in the use^D!) according-to the commandments and teachings of humans?— ²³ which are indeed having the talk^E of wisdom in-connection-with will-worship^F and humility^G and harsh-treatment^H of *the* body, not^I in-connection-with any [real] value against *the* indulgence of the flesh.

Since You Were Raised With Christ, Be Seeking His Things

3:1 If then you were raised-with Christ, be seeking the *things* above where Christ is, sitting at *the* right hand of God. ² Be thinking^J the *things* above, not the *things* upon the earth. ³ For you died, and your life has been hidden^K with Christ in God. ⁴ When Christ appears— your life— then **you** also will appear with Him in glory.

- A.** Paul interjects his opinion of such teaching. **B.** That is, intended for, destined for. **C.** Or, destruction, ruin. **D.** Or, using-up, consumption. **E.** Or, report, reputation. **F.** Or, self-made religion, self-chosen religion, would-be religion. It is worship sourced in the will of the worshiper, not the will of the one worshiped. **G.** See v 18. **H.** Or, unsparing-treatment. **I:** not...flesh. Or, not in connection with any honor for *the* satisfaction of the flesh; or, not in connection with any honor, [but] for *the* indulgence of *their* flesh. **J.** Or, setting *your* mind on. **K.** That is, hidden safely, like a treasure.

*Put To Death The Practices of The Old Person
And Put On The New Person*

⁵Therefore, put-to-death *your body-part things^A* on earth— sexual-immorality, impurity, passion^B, evil desire, and greed, which is idolatry— ⁶because of which *things* the wrath of God is coming upon the sons of^C disobedience, ⁷in which^D *things you* also formerly walked when you were living in these *things*. ⁸But now **you** also, lay-aside all *these things*— wrath, anger, malice, blasphemy, filthy-language^E from your mouth; ⁹do not be lying to one another— having stripped-off the old person with his practices, ¹⁰and having put-on the new person being renewed to knowledge in-accordance-with *the image of the One* having created him, ¹¹where there is no Greek and Jew, circumcised and uncircumcised, barbarian^F, Scythian^G, slave, free, but Christ *is all things* and in all persons.

A. That is, the sins associated with your body, the sins mentioned next. Or, your body-parts, members, limbs. That is, the physical members of your body insofar as they serve as instruments of sin; or, the metaphorical members of your ‘old person’, the old desires. **B.** Or, lustfulness. **C.** That is, characterized by. **D.** Or, among whom **you**. **E.** That is, obscene-language, foul-talk. Or, abusive-language, foul-mouthed-abusiveness. **F.** That is, uncivilized. **G.** These were brutal, feared, savage enemies from the East who attacked Palestine 600 years earlier.

Therefore, Clothe Yourself In Love, Christ's Peace, God's Word, And Thankfulness

12 Therefore, as chosen^A ones of God, holy and having been loved, put-on^B deep-feelings^C of compassion, kindness, humblemindedness, gentleness, patience, **13** bearing-with one another, and forgiving each other— if anyone has a complaint against anyone. Just as indeed the Lord forgave you, so also you forgive. **14** And over^D all these *things put on* love, which is *the bond^E of^F* perfection. **15** And let the peace of^G Christ be arbitrating^H in your hearts— into which indeed you were called in one body. And be thankful. **16** Let the word of Christ be dwelling in^I you richly, with all wisdom teaching and admonishing each other *with psalms^J, hymns, spiritual songs; with gratitude^K singing with^L your hearts to God.* **17** And everything, whatever thing you may do in word or in deed, *do all things in the name of the Lord Jesus, giving-thanks to God the Father through Him.*

- A.** Or, elect, selected. **B.** That is, like clothes. **C.** Or, a heart. **D.** Or, upon, in addition to. **E.** Or, binding. Some think it binds together the virtues just mentioned; others, the people putting on these virtues, the church. **F.** That is, *characterized by* (the perfect bond); or, *belonging to* (perfection's bond); or, *toward, leading to, resulting in, producing* perfection. **G.** That is, given by. **H.** Or, judging, deciding, ruling, umpiring. **I.** Or, among. **J:** *with* psalms, hymns, spiritual songs. Or, this phrase may go with the 'singing' that follows. **K.** Or, with the giving-of-thanks. **L.** Or, in (silently).

Behave In a Godly Manner In Your Family

18 Wives, be subject to your husbands, as^A it is fitting in the Lord. **19** Husbands, be loving your wives, and do not be bitter toward them. **20** Children, be obeying your parents in all *things*, for this is pleasing in the Lord. **21** Fathers, do not be provoking your children, in order that they may not be discouraged^B.

Work As For The Lord, Not For People

22 Slaves, be obeying your masters according-to^C the flesh in all *things*, not with eye-service^D as people-pleasers, but in sincerity of heart, fearing the Lord. **23** Whatever you do, be working from the soul as for the Lord and not for people, **24** knowing that from the Lord you will receive the payback^E of^F the inheritance. You are serving^G the Lord Christ! **25** For the *one*^H doing-wrong will receive-back what he did-wrong, and there is no respect-of-persons. **4:1** Masters, be granting to your

- A.** That is, as it should be in union with the Lord; or, to the extent proper in the Lord; or, as appropriate among those who are in the Lord. **B.** Or, dispirited, despondent. **C.** Or, with respect to. **D.** That is, merely with an eye on the master to curry favor or avoid punishment. **E.** That is, reward. **F.** That is, consisting of. **G.** Or, You are a slave to. Or, this may be a command, Be serving. **H.** That is, whether the slave or the master.

slaves the just^A *thing* and equality^B, knowing that **you** also have *a* Master in heaven.

Devote Yourselves To Prayer

2 Be devoting-yourselves to prayer, keeping-watch^C in it with thanksgiving, **3** praying at the same time also for us— that God may open *to* us *a* door *for* the word *that we may* speak the mystery of Christ because of which I also have been bound, **4** that^D I may make it clear^E, as I ought-to speak.

Walk With Wisdom And Grace In This World

5 Be walking with wisdom toward the *ones* outside, redeeming^F the time, **6** your speech always *being* with grace, having been seasoned *with* salt, *that you may* know how you ought-to answer each one.

Closing Remarks And Greetings

7 All the *things* concerning me Tychicus will make-known to

- A.** Or, right, righteous (before your Master). **B.** That is, treat them as equals before your common Master. Or, equity, fairness (from your common Master's point of view). Paul is not directly referring to emancipation. **C.** Or, staying-alert. **D.** This is a second request. Or, in order that, giving the purpose of the request for an open door. **E.** Or, known. **F.** That is, buying up the time for the Lord; saving the time from being lost or wasted; making the most of your time.

you, the beloved brother and faithful minister and fellow-slave in *the Lord*⁸ whom I sent to you for this very *reason*—in order that you may know the *things* concerning us and he may encourage your hearts—⁹ together-with Onesimus^A, the faithful and beloved brother who is from-*among* you. They will make all the *things* here known to you.

¹⁰ Aristarchus, my fellow-captive, greets you, and *so does* Mark, the cousin of Barnabas, concerning whom you received commands (if he comes to you, welcome him),¹¹ and Jesus, the *one* being called Justus—the *ones* being from *the circumcision*^B (these alone *are* fellow-workers for the kingdom of God, who proved-to-be^C *a comfort*^D to me).
¹² Epaphras greets you—the *one* from-*among* you, *a slave of* Christ Jesus always struggling^E for you in *his* prayers in-order-that^F you might stand mature^G and having been fully-assured in all *the will of God*.¹³ For I testify *concerning* him that he has great pain^H for you, and the *ones* in Laodicea, and the *ones* in Hierapolis.¹⁴ Luke, the beloved physician, greets you, and Demas.

A. That is, the one of whom Philemon was written. **B.** That is, Jewish Christians. **C.** Or, were, became. **D.** Or, consolation, assuagement. **E.** Or, striving, fighting. **F.** Or, that, giving the content of his prayers. **G.** Or, complete. **H.** That is, aching in his heart; or, toil, exertion (that is, he toils hard for you).

¹⁵ Greet the brothers in Laodicea, and Nymphas and the church at her house. ¹⁶ And when *this* letter is read among you, cause that it also be read in the church *of the* Laodiceans, and that **you** also read the *letter* from Laodicea.

¹⁷ And say to Archippus— “See-to the ministry which you received in *the* Lord, in order that you may be fulfilling it”.

¹⁸ The greeting *of* Paul *by my own hand*— remember^A my imprisonment^B. Grace *be* with you.

A. That is, keep in mind. B. Or, bonds.

1 Thessalonians

Introduction

1:1

- A. We are giving thanks to God for you, knowing your election, because our good news came to you in power and in the Spirit, and you became imitators of us and of the Lord 1:2-10
- B. For you yourselves know our entrance to you— that it has not been empty. But we spoke the good news to you while conducting ourselves in a blameless manner. And we are giving thanks unceasingly because you accepted the message from us as the word of God 2:1-16
- C. And we were very eager to see you again, and Satan hindered us. Therefore, we sent Timothy to establish and encourage you 2:17-3:5
 - 1. Timothy having just now returned with good news about you, we were encouraged 3:6-10
 - 2. Now may God direct our way to you and cause you to abound in love 3:11-13
- D. Finally, we ask that as you received from us how to walk, that you be abounding more in it. For this is the will of God— your holiness, that you be abstaining from sexual immorality 4:1-8
 - 1. But concerning brotherly love you have no need to be written, for you are God-taught 4:9-12

- E. And we do not want you to be unaware concerning the ones falling asleep. For if we believe Jesus arose, God will bring with Him the ones having fallen asleep 4:13-18
1. But concerning the times and seasons you have no need to be written, for you know it 5:1-11
- F. And we ask you to be esteeming those who labor among you superabundantly in love 5:12-13
- G. Now we exhort you to admonish the disorderly, encourage the fainthearted, pursue good 5:14-22
- Conclusion 5:23-28

1:1 Paul^A and Silvanus^B and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

We Give Thanks For Your Faith And Love And Endurance

2 We are giving-thanks to God always for you all while making mention of you in our prayers, unceasingly^C **3** remembering your work of^D faith and labor of love and endurance of hope in our Lord Jesus Christ before our God and Father; **4** knowing, brothers having been loved by God, your election^E, **5** because our good-news did not come to you in word only, but also in power and in the Holy Spirit and with great fullness-of-conviction— just as you know what-kind-of men we proved-to-be among you for your sake.

For You Became Imitators of Us And Examples To All

6 And you became imitators of us and of the Lord, having accepted the word in much affliction with the joy of the Holy Spirit, **7** so that you became an example to all the ones believing in Macedonia and in Achaia. **8** For from you the word of the Lord has sounded-forth— not only in Macedonia and in Achaia, but in every place your faith toward God has gone-out— so that we are having no

- A.** On when this book was written, see Acts 18:5. **B.** That is, the Silas in Acts 15:40-18:5. **C.** Or, prayers unceasingly, remembering. **D.** That is, proceeding from, characterized by. **E.** Or, selection, choosing.

need to speak anything! ⁹ For they themselves are reporting about us *as to* what-sort-of entrance^A we had with you, and how you turned to God from idols to be serving *the* living and true God, ¹⁰ and to be awaiting His Son from the heavens Whom He raised from the dead—Jesus, the *One* delivering us from the coming wrath.

You Know What Kind of Men We Were Among You

When We Brought God's Message To You

2:1 For you yourselves know our entrance to you, brothers—that it has not been^B empty^C. ² But having previously-suffered and been mistreated^D in Philippi, as you know, we were bold in our God to speak the good-news *of* God to you in a great conflict. ³ For our exhortation^E is not from^F error, nor from impurity^G, nor in^H deceit. ⁴ But just as we have been approved by God to be entrusted-with the good-news, so we speak—not as pleasing people, but God, the *One* testing our hearts. ⁵ For neither did we at-any-time come with a word of flattery, as you know; nor with a pretext for greed— God is witness; ⁶ nor seeking glory from people— neither from you, nor from

- A.** Or, reception. **B.** Or, proved-to-be, as in 1:5. **C.** Or, futile, in vain, without results on their part; or, without content on Paul's part. **D.** Or, treated in an arrogant manner. **E.** Or, appeal. **F.** That is, originating in. **G.** That is, impure motives; or, more narrowly, sexual immorality. **H.** That is, in connection with deceptive methods.

others, ⁷ [although] being able to be with weight^A as apostles of Christ. But we proved-to-be child-like^B in your midst. As when *a* nurse^C cherishes^D her children, ⁸ in this manner longing-affectionately *for* you, we were well-pleased to impart to you not only the good-news of God, but also our own lives^E, because you became beloved *ones* to us. ⁹ For you remember, brothers, our labor and hardship— working *by* night and *by* day so-as not to be *a* burden-on^F any of you, we proclaimed to you the good-news of God. ¹⁰ You and God *are* witnesses how devoutly and righteously and blamelessly we were *with*^G you, the *ones* believing— ¹¹ just-as you know how each one of you, as *a* father his *own* children, ¹² we were exhorting you and encouraging and testifying so-that you *might* walk worthily *of* God, the *One* calling you into His *own* kingdom and glory.

- A. That is, with weight of dignity or influence; or, with a weight/burden of financial support. B. Or, children, innocent *ones*. That is, as opposed to ‘with weight’. Some manuscripts say ‘gentle’, making a single metaphor, ‘gentle in your midst as when *a* nurse cherishes her children. In this manner’. C. Or, feeder. Paul is describing himself as their mother or wet nurse. D. Or, gives warmth to, warms in her bosom. E. Or, souls. That is, expend our own lives; or, join our own souls with yours in love. F. Or, put a weight on, weigh heavily on. That is, a financial burden. G. Or, *to, toward*.

And We Thank God You Accepted Our Message As God's Word, Even Amidst Persecution

¹³ And for this^A reason **we** are indeed^B giving-thanks to God unceasingly: because having received *the word of God* heard from us^C, you accepted not *the word of humans*, but, as it truly is, *the word of God*, which also is at-work^D in you, the *ones* believing. ¹⁴ For **you** became imitators, brothers, *of the churches of God* existing in Judea in Christ Jesus, because **you** also suffered the same *things* by *your own countrymen* as they also by the Jews— ¹⁵ the *ones* also^E having killed **the Lord** Jesus and the prophets, and having driven us out, and not being pleasing *to God*, and *being contrary*^F to all people, ¹⁶ forbidding us to speak *to the Gentiles* in order that they might be saved, so that *they fill-up*^G *the measure of their sins* always. But the wrath^H came^I upon them to the uttermost^J.

- A. ‘This reason’ looks forward to ‘because’. Or, if it looks backward, ‘And for this reason, we are indeed giving-thanks to God unceasingly that’.
- B. Or, also (along with you).
- C. Or, ‘having received from us *the word heard from God*’.
- D. Or, in operation.
- E. Or, both.
- F. Or, hostile, opposed.
- G. That is, these Jews fill fuller the measure of their sins at all times.
- H. That is, the hardening of their hearts and removal of the kingdom from them; or, the end-time wrath beginning with their hardening and looking toward the destruction of Jerusalem and the final wrath associated with the Second Coming.
- I. Or, arrived.
- J. That is, fully; or, continually; or, finally, at last.

*We Sent Timothy To Establish You Amidst Your Afflictions,
And That I Might Know Your Faith*

¹⁷ And **we**, brothers, having been orphaned from you for a season of *an hour in* face, not *in heart*, were more eager^A with great desire to see your face. ¹⁸ Because we wanted^B to come to you— **I**, Paul, both once and twice^C— and Satan hindered us. ¹⁹ For what^D is our hope or joy or crown of boasting— or *is it not indeed you!*— before our Lord Jesus at His coming? ²⁰ For **you** are our glory and joy. **3:1** Therefore, bearing^E *it* no longer, we preferred^F to be left-behind in Athens alone, ² and we sent Timothy, our brother and a fellow-worker of God in^G the good-news of Christ, so that *he might establish^H you and encourage you concerning your faith*, ³ *that no one might be disturbed^I by these afflictions.* For you yourselves know that we are appointed^J for this. ⁴ For even when we were with you, we were telling you beforehand that we were going to be afflicted, just as indeed it happened, and *just as you know*. ⁵ For this reason, and I bearing *it* no longer, I sent *Timothy* so as to know your faith— *that the one tempting had not somehow tempted you and our labor proved-to-be in vain^K.*

A. Or, made more effort. **B.** Or, intended. **C.** That is, repeatedly. **D.** Or, who. **E.** Or, enduring. **F.** Or, were well-pleased, were delighted. **G.** That is, in connection with. **H.** Or, stabilize, support, strengthen. **I.** Or, shaken, moved. **J.** Or, destined. **K.** That is, without lasting result.

Timothy Now Returned With Encouraging News About Your Faith And Love. I Am Rejoicing!

⁶ And Timothy having just-now^A come to us from you, and having announced-the-good-news *to us as to* your faith and love, and that you have *a* good remembrance *of us always*^B, yearning to see us just as we also you—⁷because of this, brothers, we were encouraged over you in all our distress and affliction, through your faith. ⁸Because now we live!— if **you** are standing-firm in *the* Lord. ⁹For what thanksgiving can we return^C to God for you for all the joy *with* which we are-rejoicing^D because of you before our God?— ¹⁰while praying super-abundantly *by* night and *by* day that *we may* see your face and complete the *things* lacking *from* your faith.

*May God And Our Lord Jesus Guide Our Ways
And Cause Us To Abound In Love*

¹¹ Now may our God and Father Himself and our Lord Jesus direct our way to you. ¹² And may the Lord cause you to increase and abound *in* love for one another and for everyone (just as we also for you), ¹³ so that *He may* establish your hearts *so as to be* blameless in holiness before our God and Father at the coming *of* our Lord Jesus with all His holy^E ones. Amen.

- A. This occurs in Act 18:5. B. Or, us, always yearning. C. Or, give back, repay. D. Or, are-joyful. E. That is, saints; or, angels; or, both.

*Brothers, We Ask You To Abound Even More In Holiness,
For This Is God's Will*

4:1 Finally then, brothers, we ask you, and exhort in *the Lord Jesus* that just as you received from us how you ought-to be walking and pleasing God (just as you also are walking), that you be abounding more. **2** For you know what commands we gave *to you through the Lord Jesus*. **3** For this is *the will of God*: your holiness^A— *that you be abstaining^B from sexual-immorality; ⁴ that each of you know-how to acquire^C control of his own vessel^D in holiness and honor, ⁵ not in the passion of^E desire^F as indeed the Gentiles not knowing God; ⁶ that^G no one overstep^H and exploit^I his brother^J in the matter^K.* Because *the Lord is the avenger concerning all these things*, just as we also told you before and solemnly-warned.

A. Or, sanctification. **B.** Or, keeping away, avoiding, holding back. **C.** Or, get, obtain, procure, gain. **D.** That is, his own body. In this case, Paul is referring to self-mastery with regard to sexual desires, and ‘each of you’ means ‘all of you’ all the time. Or, ‘acquire his own vessel’; that is, his own wife. In this case Paul is referring to premarital purity, and ‘each of you’ means ‘the unmarried’. **E.** That is, proceeding from; or, belonging to (lustful passion). **F.** Or, lust. **G.** There is a grammatical change here from the previous two ‘that’ statements. Paul may be restating the previous two points from a different perspective. Or, this may indicate he is changing to a new subject, business relations. **H.** Or, transgress. **I.** Or, take advantage of, cheat, defraud. **J.** That is, fellow-believer, whether male or female. **K.** That is, this matter of sexual relations; or, the matter of business.

⁷For God did not call us for^A impurity, but in^B holiness. ⁸So therefore^C the *one* rejecting is not rejecting *a* human, but God, the *One* also giving His Holy Spirit to you.

But You Know From God To Love One Another.

We Exhort You To Abound Even More

⁹But concerning brotherly-love, you have no need *that anyone should* be writing to you. For **you** yourselves are God-taught so-that *you might* be loving one another.

¹⁰For indeed you are doing it toward all the brothers in all Macedonia. But we exhort you, brothers, to be abounding more, ¹¹and to be ambitious^D to be quiet^E, and to be doing^F *your own things* and working *with* your own hands just as we commanded you, ¹²in order that you may walk properly toward the *ones* outside and may have need of nothing^G.

Do Not Grieve Over The Dead In Christ.

We Will Rise Together To Be With Him Forever

¹³And we do not want you to be unaware, brothers, concerning the *ones* falling-asleep^H, in-order-that you may not grieve as indeed the others—the *ones* not having *a* hope.

- A. That is, for the purpose of. B. That is, in connection with, in the sphere of.
- C. Or, Therefore-for-that-very-reason. D. Or, make it *your* ambition.
- E. Or, lead a quiet life. F. Or, tending-to *your own affairs*. G. Or, no one.
- H. That is, dying. Or, sleeping; that is, dead.

14 For if we believe that Jesus died and rose-up, so also^A God will bring with Him the *ones* having fallen asleep through^B Jesus. **15** For we say this to you by *the word of the Lord*, that **we**— the *ones* living, the *ones* remaining^C until the coming of the Lord— will in-no-way precede the *ones* having fallen asleep. **16** Because^D the Lord Himself will descend from heaven with *a* shouted-command^E, with *a* voice of *an* archangel^F, and with *a* trumpet of God, and the dead in Christ will rise-up first. **17** Then **we**— the *ones* living, the *ones* remaining— will be snatched-up^G together^H with them in *the* clouds^I to meet the Lord in *the* air. And so we shall always be with *the* Lord. **18** So then, be encouraging^J one another with these words.

But You Know The Day of The Lord Will Come Like a Thief In The Night. Keep Watching

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

- A.** That is, so also *we believe that*. **B.** Or, by means of. That is, having entered into God's rest through what Jesus has done. Or, so also through Jesus God will bring with Him the *ones* having fallen-asleep. **C.** Or, being left behind. That is, remaining alive at that time. **D.** Or, asleep; that. In this case, this is a second thing Paul 'says' to them. **E.** Or, signal-call. **F.** That is, ruling or chief angel. **G.** Our word 'rapture' comes from the Latin translation of this word. **H.** Or, at the same time. **I.** Or, in clouds, on clouds. **J.** Or, comforting.

you. ² For you yourselves accurately know that *the day of the Lord* comes in this manner— like *a thief in the night*. ³ When they are saying “peace and security”, then unexpected^A destruction suddenly-comes-upon^B them, just as the birth-pain *on the one* having *a child in the womb*. And they will by no means escape. ⁴ But **you**, brothers, are not in darkness, so that the day should overtake you like *a thief*. ⁵ For **you** all are sons of^C light and sons of day. We are not *of night*, nor *of darkness*. ⁶ So then, let us not be sleeping like the others, but let us be keeping-watch^D and being sober. ⁷ For the *ones* sleeping are sleeping *at night*. And the *ones* getting-drunk are-drunk *at night*. ⁸ But let **us**, being *of the day*, be sober, having put on *a breastplate of* faith and love, and *a helmet: the hope of* salvation. ⁹ Because God did not appoint^E us for wrath, but for *the obtaining*^F of salvation through our Lord Jesus Christ— ¹⁰ the *One* having died for us in order that whether we are keeping-watch or sleeping^G, we may live together with Him. ¹¹ Therefore be encouraging one another and building-up one the other, just as you are also doing.

- A.** Or, sudden, unforeseen. **B.** Or, springs-upon. **C.** That is, belonging to. **D.** Or, staying awake, keeping alert. **E.** Or, make, destine. **F.** Or, possession. **G.** That is, physically alive (living, remaining at the end, and thus watching) or dead. Or, prepared (keeping watch) or unprepared, as in v 6.

Esteem Your Leaders in Love

¹² And we ask you, brothers, to know^A the *ones* laboring among you and leading you in *the Lord* and admonishing you, ¹³ and to be esteeming them super-abundantly^B in love because of their work. Be living-in-peace among yourselves.

Closing Exhortations

¹⁴ Now we exhort you, brothers— be admonishing the disorderly *ones*, be encouraging^C the fainthearted *ones*, be holding-on-to^D the weak *ones*, be patient with everyone. ¹⁵ See that no one gives-back evil for evil to anyone, but always be pursuing the good, both for one another and for everyone. ¹⁶ Be rejoicing always, ¹⁷ be praying unceasingly, ¹⁸ be giving-thanks in everything. For this is *the will of God* in Christ Jesus for you. ¹⁹ Do not be quenching^E the Spirit, ²⁰ do not be treating prophecies with contempt, ²¹ but be testing all *things*. Be holding-on-to the good^F, ²² be abstaining from every form^G of evil.

A. That is, in the sense of stand in close relationship with, recognize and respect. **B.** Or, immeasurably, surpassingly. **C.** Or, consoling. **D.** Or, clinging-to, devoted to, supporting. **E.** Or, stifling, suppressing. **F.** That is, the beautiful, commendable, praiseworthy. **G.** Or, outward appearance; or, kind, species, class, sort.

²³ Now may the God *of* peace Himself sanctify^A you wholly^B. And may your whole^C spirit and soul and body be preserved^D blamelessly at the coming *of* our Lord Jesus Christ. ²⁴ Faithful is the *One* calling you, Who also will do *it*. ²⁵ Brothers, be praying also for us. ²⁶ Greet all the brothers with *a* holy kiss. ²⁷ I adjure^E you *by* the Lord *that this* letter be read *to* all the brothers. ²⁸ The grace *of* our Lord Jesus Christ *be* with you.

A. Or, make you wholly holy. B. Or, through and through, in every part, altogether. C. Or, taking this with the verb, complete, sound, intact: 'May your spirit and soul and body be preserved **complete**' (it would have Paul's emphasis). D. Or, kept, guarded, protected. E. That is, make you swear, put you under oath.

2 Thessalonians

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|--|-------|---------|
| Introduction | | 1:1-2 |
| A. We ought to be giving thanks always for you because your faith and love are growing | | 1:3-4 |
| 1. Which is evidence that you will be considered worthy of the kingdom | | 1:5-10 |
| 2. For which also we pray always concerning you, that God may consider you worthy of the calling, and fulfill your every desire of goodness and work of faith with power | | 1:11-12 |
| B. Now we ask you not to be alarmed as though the day of the Lord is present. The apostasy must come first, and the man of lawlessness. You know what is restraining him now | 2:1-6 | |
| 1. For the mystery of lawlessness is already at work, only there is one restraining now | | 2:7-12 |
| 2. But we ought to be giving thanks always concerning you, brothers loved by the Lord, because God chose you to be the firstfruit for salvation. So then, be standing firm | | 2:13-17 |
| C. Finally, be praying for us. And may the Lord direct you into His love and endurance | | 3:1-5 |

- D. Now we command you to be keeping away from every brother walking disorderly 3:6-16

Conclusion 3:17-18

1:1 Paul^A and Silvanus^B 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 Father and the Lord Jesus Christ.

*We Thank God For Your Faith And Love,
And Boast of Your Endurance Amidst Afflictions*

3 We ought to be giving-thanks to God always for you, brothers, just as it is fitting, because your faith is growing-abundantly and the love of each one of you all toward one another is increasing, **4** so that we ourselves are boasting in you among the churches of God with reference to your endurance and faith in all your persecutions and afflictions which you are bearing-with—

*These Are Evidence of God's Righteous Judgment
Concerning You And Those Afflicting You*

5 ... which is evidence^C of the righteous judgment of^D God that you will be^E considered-worthy of the kingdom of God for the sake of which you also^F are suffering, **6** since it will be a righteous thing with^G God to repay^H affliction

- A.** On when this book was written, see Acts 18:11. **B.** That is, the Silas of Acts 15:40-18:5. **C.** Or, a clear-indication, a proof. **D.** That is, by. **E.** Or, that you are. Or, so that you may be. Or, so that you will be. **F.** That is, along with us. Or, indeed. **G.** Or, in the sight of. **H.** Or, give back, return.

*to the ones afflicting you ⁷ and to give you, the ones being afflicted, rest^A along with us at the revelation of the Lord Jesus from heaven with angels of^B His power ⁸in flaming fire, giving^C punishment^D to the ones not knowing God and^E the ones not obeying the good-news of our Lord Jesus— ⁹ who will pay *the* penalty: eternal destruction from^F *the* presence of the Lord and from the glory of^G His strength, ¹⁰when He comes to be glorified in^H His saints and marveled-at^I among^J all the ones having believed— because^K our testimony to you was believed— on that day,*

We Pray For God To Fulfill Your Every Desire To Express Your Goodness And Faith

11 ... for which^L also^M we are praying always for you in order that our God may consider you worthy of the

- A.** Or, relief, refreshment. **B.** That is, proceeding from; or, characterized by (His powerful angels). **C.** That is, the Lord Jesus... giving. **D.** Or, vengeance. **E.** That is, Gentiles and Jews. Or, even, making one group with two descriptions. **F.** That is, away from. Or, proceeding from. **G.** That is, originating in. **H.** Or, among, by. **I.** Or, admired. **J.** Or, in, by. **K.** Or, because our testimony to you in-connection-with that day was believed. **L.** That is, their faith and love (v 3-4), or worthiness (v 5). Or, With-a-view-to-which event (v 6-10). Or, For which *believing* (v 10). **M.** Or, indeed.

calling, and may fulfill every desire^A of goodness^B and work of^C faith with [His] power,¹² so that the name of our Lord Jesus may be glorified in you and you in Him, according-to^D the grace of our God and the Lord Jesus Christ.

Now Don't Be Alarmed:

The Day of The Lord Has Not Yet Come

2:1 Now we ask you, brothers, concerning the coming of our Lord Jesus Christ and our gathering-together to Him,² that you not be quickly shaken from *your* understanding nor alarmed— neither by *a* spirit^E, nor by *a* word, nor by a letter as-if through us, how that the day of the Lord is present^F.³ Let no one deceive you in any way, because *it will not be present* unless the apostasy^G comes first and the man of lawlessness is revealed^H— the son of^I destruction,⁴ the *one* opposing and exalting *himself* over^J everything being called god or *an* object-of-worship^K, so that he sits-down^L in the temple^M of

- A.** Or, good-pleasure. **B.** That is, *for* goodness. Or, fulfill all *the* good-pleasure of [God's] goodness; that is, His good will for you. **C.** That is, proceeding from, characterized by faith. **D.** Or, based on, in accordance with. **E.** That is, a spoken spiritual manifestation. **F.** Or, has come, is here. **G.** Or, rebellion, falling away, abandonment. **H.** Or, disclosed, made known. **I.** That is, belonging to, destined for. **J.** Or, above, against. **K.** Or, object-of-veneration. **L.** Or, takes *his* seat. **M.** That is, the visible church; or, the Jerusalem temple.

God displaying^A himself that he is god. ⁵ Do you not remember that while still being with you I was telling you these *things*? ⁶ And you know the *thing* restraining^B now, so that he *might* be revealed in his own time.

*For Lawlessness Is Being Restrained Right Now,
But The Lawless One Will Come Later*

⁷ For the mystery of lawlessness is already at-work^C, only *there is* the *one* restraining right-now until he comes^D out of *the midst*^E. ⁸ And then the lawless *one* will be revealed, whom the Lord Jesus will kill *with* the breath *of* His mouth and do-away-with^F by the appearance *of* His coming^G— ⁹ whose coming is in accordance with *the working of* Satan, with all power and signs and wonders *of*^H falsehood, ¹⁰ and with every deception *of*^I unrighteousness *for* the *ones* perishing because they did not receive the love *of* the truth so that they *might* be saved. ¹¹ And for this reason, God sends

- A. Or, showing, exhibiting, proving, attesting. B. That is, the Holy Spirit; or, God's own acts of restraint; or, some agent of God such as government or the church. C. Or, in-operation. D. Or, comes-to-be, becomes. E. Or, middle. F. Or, bring-to-an-end. G. Or, presence. H. That is, characterized by falsehood (false wonders). Or, proceeding from. I. That is, proceeding from unrighteousness; or, leading to.

them *a working of^A* error^B so that they *will* believe the falsehood^C, ¹² in order that all the *ones* not having believed *in* the truth but having taken-pleasure^D *in* unrighteousness may be condemned.

*But God Chose You To Be The Firstfruits of Salvation.
Stand Firm And Hold On To The Truth*

¹³ But^E **we** ought to be giving-thanks to God always for you, brothers having been loved by *the* Lord, because God chose you *to be the firstfruit^F* for salvation in^G *the* holiness of^H *the* Spirit and faith^I *in the* truth— ¹⁴ to which also He called you through our good-news, for *the* obtaining^J *of the* glory of our Lord Jesus Christ. ¹⁵ So then, brothers, be standing-firm, and be holding-on-to the traditions which you were taught— whether by word [of mouth] or by our letter. ¹⁶ And may our Lord Jesus Christ Himself and God our Father, the *One* having loved us and having given *us* eternal comfort and good hope by grace,

- A.** That is, characterized by error (a delusion); or, leading to error. **B.** Or, deception. **C.** Or, lie. **D.** Or, delighted *in*, been well-pleased *with*. **E.** That is, in contrast to this concern about you being shaken, v 1-2; or, in contrast to such people as in v 10-12. **F:** *to be the firstfruit*. Some manuscripts instead say ‘from *the beginning*’. **G.** That is, in the sphere of. Or, by means of. **H.** That is, produced by the Spirit. Or, *characterizing your spirit*. **I.** Or, belief. **J.** Or, possession. That is, for our obtaining of His glory; or, for our becoming a possession of His glory.

¹⁷ comfort your hearts and establish *you* in every good work and word.

*Pray That The Word May Spread Quickly
And That We May Be Protected From Evil People*

3:1 Finally, brothers, be praying for us that the word of the Lord may run^A and be glorified, just as also with you, ² and that we may be delivered from out-of-place^B and evil people. For faith^C is not possessed by everyone. ³ But the Lord is faithful— Who will establish you, and protect *you* from the evil one^D. ⁴ And we are confident in *the* Lord concerning you that *the things* which we are commanding, you also^E are doing and will do. ⁵ And may the Lord direct your hearts into the love of^F God and into the endurance of^F Christ.

Imitate Us, And Keep Away From Those Who Don't

6 Now we command you, brothers, in *the name of* our Lord Jesus Christ, *that* you be keeping-away^G from every brother walking disorderly^H and not according to the tradition which they received from us. ⁷ For you yourselves know how *you* ought-to be imitating us. Because we were not disorderly

- A.** That is, run speedily ahead. **B.** Or, improper, unnatural, wrong. **C.** Or, the faith. **D.** Or, from evil. **E.** Or, indeed. **F.** That is, for God; or, from God. Same next. **G.** Or, standing aloof. **H.** Or, out of order, out of ranks, undisciplined.

among you,⁸ nor did we eat bread as-a-gift^A from anyone, but were working with labor and hardship *by* night and *by* day so-as not to be *a* burden-on any *of* you—⁹ not because we do not have *the* right, but in order that we might give ourselves *as a* pattern *to* you, so that *you may* be imitating us.¹⁰ For even when we were with you, we commanded this *to* you— that “if anyone does not want to work, neither let him eat”.¹¹ For we are hearing *of* some among you walking disorderly, not working at all, but being-busybodies^B.¹² Now *to* such *ones* we command and exhort in *the* Lord Jesus Christ that while working with quietness, they eat their *own* bread.¹³ But **you**, brothers, do not grow-weary while doing-good.¹⁴ And if anyone does not obey our word through *this* letter, be taking-note-of^C this *one*— to not be associating-with him, in order that he may be ashamed.¹⁵ And do not be regarding *him* as *an* enemy, but be admonishing *him* as *a* brother.¹⁶ And may the Lord of peace Himself give you peace continually^D in every way. The Lord *be* with you all.

¹⁷ The greeting *of* Paul *by my own* hand, which is *a* sign in every letter— I write in this manner. ¹⁸ The grace *of* our Lord Jesus Christ *be* with you all.

- A. Or, freely, without-payment. B. Lit, working-around, a play on words. That is, puttering around, meddling. C. Or, marking. D. Or, through all things.

1 Timothy

Introduction

1:1-2

- A. Just as I urged you, stay in Ephesus in order to command certain ones not to teach different doctrines. The goal is love— from a pure heart, a good conscience, and a sincere faith 1:3-11
- B. I have gratitude for the One having strengthened me, having put me into service by His grace 1:12-17
- C. I am depositing this instruction with you, Timothy, in order that you may fight the good fight, having faith and a good conscience 1:18-20
 - 1. First of all then, I urge that prayers be made for all people by the men in every place 2:1-8
 - 2. Similarly, I urge that women adorn themselves fittingly. Let them be learning in quietness 2:9-15
 - 3. Overseers must be above reproach, meeting godly character qualifications 3:1-7
 - 4. Deacons similarly must be honorable, faithful people 3:8-13
- D. I am writing these things to you hoping to come to you soon, but in case I am slow, in order that you may know how to behave in the church, the pillar and support of the truth 3:14-15

1. And the mystery of godliness is confessedly great. But the Spirit says that in later times some will depart from the faith. While pointing out these things, you will be a good servant of Christ Jesus 3:16-4:7
 2. But you be training yourself for godliness. For godliness is profitable for all things. Become a pattern in speech, conduct, love, faith, purity. Be paying attention to reading, exhortation, teaching 4:7-16
 3. Be appealing to older men as fathers, younger men as brothers, older women as mothers, younger women as sisters 5:1-2
 4. Honor real widows. Families have first responsibility. Put qualified widows on the list 5:3-16
 5. Let elders having led well be considered worthy of double honor. Rebuke the ones sinning in the presence of all 5:17-25
 6. Let all who are slaves be regarding their masters as worthy of all honor 6:1-2
- E. Be teaching and exhorting these things. If anyone teaches differently, he is diseased about controversies and riches 6:2-10
1. But you, O man of God, flee these things and pursue godly virtues. Fight the good fight. I command you in the sight of God and Jesus to keep the commandment until He comes 6:11-16

2. Command the rich ones to be rich in good works,
that they may take hold of real life 6:17-19
3. O Timothy, guard the deposit, turning aside from
the empty chatterings of false knowledge 6:20-21

1:1 Paul, *an apostle of Christ Jesus according to the command of God our Savior and Christ Jesus our hope,* ² to Timothy, genuine child in *the faith: Grace, mercy, peace from God the Father and Christ Jesus our Lord.*

Stay On In Ephesus

To Turn Certain “Law-Teachers” From Worthless Talk To Love

³ Just as I urged you to stay-on in Ephesus while *I was proceeding to Macedonia, do so in order that you might command^A certain ones not to be teaching-different-doctrines,* ⁴ nor paying-attention-to myths^B and endless genealogies, which cause speculations rather than *a stewardship^C of^D God, which is by^E faith.* ⁵ And the goal of your command^F is love from *a pure heart and good conscience and sincere faith,* ⁶ having departed^G from which things some turned-aside into worthless-talk^H— ⁷ wanting to be Law-teachers, not understanding either *the things* which they are saying or about what *things* they are speaking-confidently.

- A.** Or, instruct, direct. **B.** Or, fables, tales. **C.** Or, arrangement, mode of operation. **D.** That is, proceeding from. **E.** Or, in the sphere of. **F.** Or, instruction. **G.** Or, deviated. **H.** Or, futile-talk, useless-talk, pointless-talk.

*The Law Is Useful When It Is Used Properly:
To Correct The Ungodly*

⁸ Now we know that the Law *is* good^A if one is using it lawfully, ⁹ knowing this: that law is not laid-down^B *for a righteous one* but *for lawless ones* and rebellious ones, ungodly ones and sinful ones, unholy ones and profane^C ones, father-thrashers^D and mother-thrashers, man-slayers^E, ¹⁰sexually-immoral ones, homosexuals^F, slave-traders^G, liars, perjurors^H, and if any other *thing* is contrary to healthy^I teaching ¹¹in accordance with the good-news of the glory of the blessed God which I was entrusted.

*I Thank The Lord Jesus For Showing Mercy To Me
And Appointing Me To Serve Him*

¹² I have gratitude to Christ Jesus our Lord, the *One* having strengthened me, because He regarded me trustworthy^J, having appointed *me* for service— ¹³ *I* formerly being *a blasphemous one and a persecutor and violent^K one!* But I was shown-mercy because being ignorant, I acted in unbelief.

¹⁴ And the grace of our Lord overflowed, along with *the* faith

- A.** That is, advantageous, useful. **B.** Or, set-in-place. **C.** Or, godless, irreligious. **D:** -thrashers. Or, -abusers, -assaulters, -killers. It depends on how extreme a violation of the fifth commandment Paul has in mind. **E.** Or, murderers. **F.** See 1 Cor 6:9. **G.** Or, man-stealers. **H.** Or, oath-breakers. **I.** Or, sound, correct. **J.** Or, faithful. **K.** Or, insolent.

and love *which are* in Christ Jesus. ¹⁵ The saying *is* trustworthy and worthy *of* full acceptance— that Christ Jesus came into the world to save sinners, *of whom I am foremost*^A. ¹⁶ But for this reason I was shown-mercy: in order that in me, *the foremost*, Christ Jesus might demonstrate^B all patience, for *a pattern for the ones* going to put-faith upon Him for eternal life. ¹⁷ Now *to the King of the ages*^C, *to the immortal invisible only God, be honor and glory forever and ever, amen.*

*I Am Giving You This Instruction, My Child,
So You Can Fight The Good Fight*

¹⁸ I am depositing^D this instruction^E *with* you, *my child* Timothy, in accordance with the preceding^F prophecies about you, in order that by them^G you may fight the good fight, ¹⁹ having faith and *a good conscience*, which^H having pushed-aside^I, some suffered-shipwreck with respect to the^J faith— ²⁰ *of whom* are Hymenaeus and Alexander, whom I handed-over *to Satan* in order that they may be trained not to blaspheme.

- A.** Or, first, chief. **B.** Or, display, show. **C.** Or, the King *of* eternity; the eternal King. **D.** Or, committing, entrusting. **E.** Or, command, as in v 5. **F.** That is, preceding Timothy's ministry. **G.** Or, in them. That is, by following the contents of this instruction; or, in living out the prophecies. **H.** That is, a good conscience. **I.** Or, rejected. **J.** Or, *their* faith. That is, having ignored their conscience, they ran aground the Christian faith; or, their personal faith.

First, I Urge That Prayers And Thanksgivings Be Made For All People

2:1 First of all then, I urge *that* petitions, prayers, intercessions, thanksgivings be made for all people, ²for kings and all the *ones* being in *a place of* superiority, in order that we may spend^A *a* tranquil and quiet life in all godliness and dignity. ³This^B *is* good and acceptable^C in the sight of our Savior God, ⁴Who desires^D all people to be saved and to come to *the knowledge of the truth*.

For Jesus Gave Himself As a Ransom For All

2 For *there is* one God, and one mediator of God and people— *the man Christ Jesus*, ⁶the *One* having given Himself *as a* ransom for all, the testimony *given in His^E* own times ⁷for which I was appointed *a* proclaimer and *an* apostle (I am telling *the* truth; I am not lying), *a teacher of the* Gentiles in^F faith and truth. ⁸So I want the men in every place to be praying, lifting-up holy hands without anger and argument.

- A.** Or, lead, pass, live. **B.** That is, such prayer. **C.** Or, pleasing. **D.** Or, wants, wishes. **E.** Or, *its*. **F.** That is, in connection with.

*Women's Appearance And Behavior
Should Be Fitting For Ones Professing Godliness*

⁹ Similarly also, I urge that women be adorning themselves in well-ordered^A apparel with modesty and sound-mindedness^B— not in braided *hair* and gold or pearls or very-expensive clothing, ¹⁰ but through^C good works, which is fitting for women professing godliness^D.

¹¹ Let a woman be learning in quietness with all submission. ¹² And I do not permit a woman to teach nor have-authority-over^E a man, but to be in quietness. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not deceived^F, but the woman, having been completely-deceived, has come-to-be in transgression. ¹⁵ But she^G will be saved by^H The Childbearing, if they^I continue in faith and love and holiness with sound-mindedness.

Overseers Must Be Above Reproach

3:1 The saying is trustworthy— if anyone aspires-to the

- A.** Or, respectable, modest, appropriate. **B.** Or, good-sense, moderation, discretion. **C.** Or, by way of. **D.** Or, piety, reverence. **E.** Or, have independent rule over; or, domineer over. **F.** Adam sinned by deliberate choice. **G.** That is, the generic 'woman' of v 11, 12; or, Eve, v 14. **H.** Or, through. That is, directly and independently through Christ, just like the men. Or, through her childbearing; that is, while living in her childbearing role, just as men are saved in their toil, Gen 3:16-17. **I.** That is, the individual women represented by 'she' earlier in the verse.

office-of-overseer, he desires *a* good work. ² Therefore the overseer must be above-reproach^A, *a* man of one woman^B, sober^C, sound-minded^D, respectable^E, hospitable, skillful-at-teaching, ³ not *a* drunken^F one, not *a* brawler^G, but kind, non-quarrelsome^H, not-a-money-lover, ⁴ leading *his* own household well^I, having children in submission, with all dignity (⁵ but if one does not know-how to lead *his* own household, how will he take-care-of *a* church of God?), ⁶ not *a* new-convert, in order that he may not fall into *the* judgment of ^J the devil, having become conceited^K. ⁷ And *he* must also have *a* good testimony from the *ones* outside, in order that he may not fall into reproach and *a* snare of the devil.

Deacons Must Be Honorable And Tested

⁸ Deacons similarly *must be* honorable^L, not double-tongued^M, not paying-attention-to^N much wine, not fond-

- A.** Or, without blame, beyond criticism. **B.** Or, husband of one wife. Some think this refers in some sense to marital status; others, to marital fidelity. **C.** That is, sober in judgment, serious. **D.** Or, prudent, moderate, self-controlled. **E.** Or, well-ordered, as in 2:9; honorable. **F.** That is, known for drunken behavior and exhibitions. **G.** Or, belligerent, combative. **H.** Or, peaceable. **I.** Or, commendably. **J.** That is, the kind of judgment made by the devil, a judgmental spirit; or, the condemnation pronounced upon the devil. **K.** Or, clouded with pride. **L.** Or, worthy of respect, dignified. **M.** That is, insincere. **N.** Or, devoting-themselves-to, and thus, being addicted to.

of-shameful-gain, ⁹ holding the mystery of the faith with a clean conscience. ¹⁰ And let these also first be tested, then let them be serving^A, being blameless. ¹¹ Their wives^B similarly must be honorable, not slanderous, sober, faithful in all things. ¹² Let deacons be men of one woman, leading their children and their own households well. ¹³ For the ones having served well obtain for themselves a good standing^C and great confidence^D in their^E faith in Christ Jesus.

*I Am Writing So You Will Know
How To Conduct Yourself In The Church*

¹⁴ I am writing these *things* to you hoping to come to you quickly, ¹⁵ but in-case I am slow^F, in order that you may know how *you* ought-to conduct-yourself^G in the household of God— which is *the church of the* living God, *the pillar and support^H* of the truth.

*God Was Revealed In The Flesh,
But Some Will Depart From The Faith And Good Teaching*

¹⁶ And the mystery of godliness is confessedly great:

- A. Or, serving-as-deacons. B: *Their* wives. Or, Women deacons. C. Or, rank, degree of respect. D. Or, boldness. E. Or, in the faith which is in. F. That is, choose to proceed slowly. G. Or, behave, live. H. Or, mainstay, foundation.

Who^A was revealed^B in *the flesh*, was declared-righteous^C in *the spirit*^D; was seen^E by messengers^F, was proclaimed among *the nations*; was believed in *the world*, was taken-up in glory. **4:1** But the Spirit explicitly says that in later times some will depart^G from the faith, paying-attention-to deceitful spirits and teachings of demons **2**by means of *the hypocrisy of liars* having been seared *as to their own conscience*— **3** forbidding to marry, commanding to abstain *from foods which God created for a receiving with thanksgiving by the ones who are believers and know^H the truth. **4** Because every creature of God *is good*. And nothing being received with thanksgiving *is to be rejected*, **5** for it is sanctified^I by *the word of God and prayer.* **6** While pointing-out these *things to the brothers*, you will be *a good servant of Christ Jesus*, while being nourished *in the words of the faith and the good teaching which you have closely-followed.* **7** But be declining^J the profane^K and old-womanish myths.*

- A.** Some manuscripts say ‘God’. **B.** Or, appeared. **C.** Or, vindicated, proved-righteous. **D.** Or, in *His spirit*; or, by *the Spirit*. **E.** Or, appeared *to*. **F.** Or, angels, if heavenly messengers are in view. **G.** Or, withdraw, revolt, apostatize. **H.** Or, have come-to-know. **I.** Or, made holy, set apart to God’s use. **J.** Or, refusing. **K.** Or godless, irreligious.

*But You Be Training Yourself For Godliness
In Your Character And Teaching*

But be training^A yourself for godliness. ⁸ For bodily training is profitable for *a* little, but godliness is profitable for all *things*— having promise *for* the present life and the *one* coming. ⁹ The saying *is* trustworthy and worthy *of* full acceptance. ¹⁰ For we are laboring and struggling^B for this^C, because we have put *our* hope upon *the* living God, Who is *the* Savior *of* all people— especially *of* believers. ¹¹ Be commanding and teaching these *things*. ¹² Let no one be-looking-down-on^D your youth, but be *a* pattern *for* the believers in speech, in conduct, in love, in faith, in purity. ¹³ Until I come^E, be paying-attention-to the reading^F, the exhortation, the teaching. ¹⁴ Do not be careless^G of the gift in you, which was given *to* you through *a* prophecy with *the* laying-on *of* the hands *of* the council-of-elders. ¹⁵ Be taking-care-with these *things*, be in these *things*, in order that your progress may be evident *to* everyone. ¹⁶ Be fixing-your-attention-on yourself and *your* teaching. Be continuing *in* them. For while doing this, you will save both yourself and the *ones* hearing you.

- A.** Or, exercising. **B.** Or, competing, striving, contending. **C.** That is, to experience God's promise for this life and the next. **D.** Or, treating-with-contempt, because of your conduct. **E.** Or, While I am coming. **F.** That is, the public reading of Scripture. **G.** Or, Do not neglect the gift.

Speak To Everyone As You Would Your Own Family Members

5:1 Do not sharply-rebuke *an older man*, but be appealing-to^A *him* as a father, younger *men* as brothers, ²older *women* as mothers, younger *women* as sisters in all purity.

Provide Church Support For Real Widows Attested By Faith And Good Works

³ Be honoring widows— the real^B widows. ⁴ Now if any widow has children or grandchildren, let them first learn to reverence^C *their* own household and to give-back a return to *their* ancestors. For this is acceptable^D in the sight of God. ⁵ But the *one who is* a real widow and has been left-alone^E has put *her* hope upon God, and continues-in petitions and prayers *by night and by day*. ⁶But the *one* living-indulgently is-dead while living. ⁷Indeed be commanding these *things* in order that they may be above-reproach. ⁸ But if anyone does not provide-for *his own relatives*, and especially family-members, he has denied the faith and is worse than *an*

A. Or, urging. B. As seen next, Paul means widows dependent on God alone in contrast to those with relatives, or whose character has not demonstrated a relationship to God or His family, or who are of marriageable age. C. That is, treat with reverence, show devotion to, respect. D. Or, pleasing. E. Or, made-alone.

unbeliever. ⁹ Let a widow be put-on-the-list^A having become not fewer than sixty years old, a woman of one man^B, ¹⁰ being attested by good works: if she brought-up children, if she received-strangers^C, if she washed the feet of saints, if she aided ones being afflicted, if she followed-after every good work.

*But Decline To Include The Young Widows;
Let Them Marry*

¹¹ But be declining^D younger^E widows. For when they grow-sensual^F against Christ, they want to marry—
¹² having condemnation [upon themselves] because^G they set-aside their first pledge. ¹³ And at the same time also they are learning to be idle^H, while going-around the houses. And not only idle, but also babblers and busybodies— speaking the things not being proper. ¹⁴ Therefore, I want younger

- A. Or, enrolled, enlisted. That is, as financially supported by the church; or, as a deaconess serving the church. B. Or, a wife of one husband. Some think this refers in some sense to marital status; others, to marital fidelity. C. Or, showed-hospitality. D. That is, declining to put on the list. E. That is, such as would bear children, v 14. F. That is, desire the pleasures of marriage. Their desire for children and a home will lead them to pursue things other than the service to Christ as a widow to which they pledged themselves. G. Or, the condemnation that. H. Or, lazy, unproductive.

widows to marry, to bear-children, to manage-the-house^A, to give to the *one* opposing no opportunity for the sake of reviling^B. ¹⁵ For some already turned-aside after Satan. ¹⁶ If any believing-woman has widows, let her be aiding them, and let the church not be burdened in order that it may aid the real widows.

Give Unbiased Church Support And Respect To Elders Leading Well

¹⁷ Let the elders having led well be considered-worthy of double^C honor, especially^D the *ones* laboring in word^E and teaching. ¹⁸ For the Scripture says “You shall not muzzle a threshing ox” [Deut 25:4], and “The worker is worthy of his wages” [Lk 10:7]. ¹⁹ Do not be accepting an accusation against an elder unless on the basis of two or three witnesses. ²⁰ Be rebuking the *ones* sinning in the presence of all^F, in order that the rest also may have fear. ²¹ I solemnly-charge you in the sight of God and Christ Jesus and the chosen angels that you keep these *things* without pre-judgment, doing nothing according-to^G

- A. Or, be-master-of-the-house. B. Or, insulting, abusing the church or the faith. C. Or, two-fold, twice-as-much. D. That is, in contrast to elders excelling in other forms of leadership. E. That is, the Word; or, speech. F. That is, all the elders; or, all the church. G. Or, by way of.

partiality^A. ²² Be laying hands^B on no one hastily, nor sharing^C *in the sins* belonging-to-others; be keeping yourself pure. (²³ No longer be-a-water-drinker, but be using *a* little wine for the sake of *your* stomach and your frequent sicknesses). ²⁴ The sins of some^D people are clear-beforehand, going ahead-of *them* to judgment, but indeed *for* some they follow-after. ²⁵ Similarly also the good works *are* clear-beforehand, and the *ones* having *it* otherwise^E are not able to be hidden.

Slaves Are To Honor Their Masters

6:1 Let all-who are under *a* yoke *as* slaves be regarding *their* own masters *as* worthy *of* all honor, in order that the name *of* God and the teaching may not be blasphemed^F. ² And let the *ones* having believing masters not be disregarding *them* because they are brothers, but let them be serving *them* more^G, because the *ones* being helped^H *by* the good-work are believers and beloved *ones*.

- A.** Or, bias, partisanship. **B.** That is, to commission elders; or, to restore elders. **C.** Such is the case if one appoints leaders who turn out to be unqualified due to sin. **D.** That is, some on whom you might consider laying hands. **E.** That is, not openly apparent to people. These works will not stay hidden upon examination. Good character is verifiable. **F.** Or, slandered, insulted, spoken-against. **G.** Or, but rather let them be serving *them*. **H.** Or, benefitting.

*Anyone Who Teaches Differently**Is Spiritually Diseased And Pursuing Personal Gain*

Be teaching and exhorting these *things*. ³ If anyone teaches-different-doctrines, and does not come-to^A healthy^B words—the *ones* of our Lord Jesus Christ—and to the teaching in accordance with godliness, ⁴ he has become conceited^C, understanding nothing, but being diseased^D with respect to controversies and word-battles, out of which comes envy, strife, blasphemies, evil suspicions, ⁵ constant-frictions, *from* people having been corrupted *as to* the mind and robbed^E of the truth, while supposing *that* godliness is *a* means-of-gain.

⁶ Now godliness with contentment **is** *a* means of great gain.

⁷ For we brought-in nothing to the world; *it is clear* that neither can we bring-out anything. ⁸ But having sustenance and coverings, *with* these *things* we shall be content. ⁹ But the *ones* wanting to be-rich fall into temptation and *a* snare, and many foolish and harmful desires which plunge^F people into ruin and destruction. ¹⁰ For the love-of-money is *a* root^G of all evils— aspiring-to which, some were led-astray^H from the faith and pierced themselves *with* many pains.

- A. That is, agree with. B. Or, sound, correct. C. Or, clouded with pride.
D. Or, ailing. E. Or, deprived. F. Or, sink. G. Or, *the root of all kinds of evil*.
H. Or, wandered away.

*But You, O Man of God, Fight The Good Fight
And Keep The Command Unspotted*

¹¹ But **you**, O man of God, be fleeing these *things*, and be pursuing righteousness, godliness, faith, love, endurance, gentleness. ¹² Be fighting the good fight of faith. Take-hold-of eternal life, into which you were called, and confessed the good confession in the presence of many witnesses. ¹³ I command you in the sight of God, the *One* giving-life-to all *things*, and Christ Jesus, the *One* having testified the good confession before^A Pontius Pilate, ¹⁴ *that* you keep the commandment unspotted, above-reproach, until the appearance of our Lord Jesus Christ, ¹⁵ which in His^B own times, the blessed and only Ruler will show^C— the King of the *ones* being-kings^D and Lord of the *ones* being-lords^E, ¹⁶ the only *One* having immortality, dwelling in unapproachable light, Whom none of mankind saw nor is able to see, *to Whom be honor and eternal dominion, amen.*

Command The Rich

To Be Rich In Good Works And To Take Hold of Real Life

¹⁷ Be commanding the *ones* rich in the present age not

- A. Or, in the time of. B. Or, its. C. Or, display, exhibit. D. Or, reigning.
E. Or, ruling.

to be-high-minded, nor to have put-hope on *the uncertainty of riches*, but upon God, the *One* richly granting us all *things* for enjoyment; ¹⁸ to be working-good, to be-rich in good^A works, to be generous, sharing *ones*, ¹⁹ treasuring-up *for themselves a good foundation for the future^B*, in order that they may take-hold-of real life.

Guard The Deposit, Timothy

²⁰ O Timothy, guard the deposit^C, turning-aside-*from* the profane empty-chatterings and opposing-arguments *of* the falsely-named “knowledge”— ²¹ professing which, some missed-the-mark^D with respect to the faith. Grace be with you^E all.

A. Or, commendable, praiseworthy. **B.** Lit, the *thing* coming. **C.** That is, this book (1:18); or, the ministry entrusted to you; or, the Gospel. **D.** Or, deviated, departed. **E.** This word is plural.

2 Timothy

Introduction

1:1-2

- A. I have gratitude to God as I have unceasing remembrance concerning you in my prayers, for which reason I am reminding you to rekindle the gift of God in you 1:3-7
- B. Therefore do not be ashamed of the testimony of our Lord nor of me His prisoner, but suffer hardship with me for the gospel. Be holding the pattern of healthy words which you heard from me. Guard the good deposit. You know that all the ones in Asia turned away from me 1:8-18
- C. Therefore you, my child, become strong in the grace in Christ Jesus. And the things you heard from me, deposit these with faithful people who can teach others. Suffer hardship with me like a good soldier of Christ Jesus 2:1-3
 - 1. No one serving as soldier entangles himself in the affairs of life 2:4-7
 - 2. Remember Jesus Christ, for whose gospel I suffer hardship that others may obtain salvation. If we endure, we will reign with Him 2:8-14
 - 3. Be diligent to present yourself approved to God as an unashamed worker cutting straight the word of truth 2:15
 - a. Be shunning empty chattering. Cleanse yourself of this and be a vessel of honor 2:16-21
 - b. Be fleeing youthful desires and pursuing righteousness, love, faith, peace 2:22

- c. Be declining foolish controversies. Correct with gentleness and kindness 2:23-26
 - 4. But know this— that the last days will be difficult. Turn away from the corrupted ones 3:1-9
- D. Now you closely followed my teaching, way of life, persecutions and sufferings for the gospel. We will all be persecuted. But you be continuing in the things which you have learned and have known since babyhood from the sacred writings 3:10-15
- 1. All Scripture is God-breathed and profitable for teaching, training, and equipping 3:16-17
- E. I solemnly charge you in the sight of God and Christ— Proclaim the word, rebuke, warn, exhort. Be sober, suffer hardship, do the work of an evangelist, fulfill your ministry 4:1-5
- 1. For the time of my departure is near. I have fought the good fight 4:6-8
- Conclusion 4:9-22

1:1 Paul, an apostle of Christ Jesus by the will of God in relation-to the promise of life in Christ Jesus, ² to Timothy, beloved child: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

*I Give Thanks For Your Sincere Faith,
And Remind You To Rekindle The Gift of God In You*

³ I have gratitude to God, Whom I have served^A from my ancestors^B with a clean conscience, as I have unceasing remembrance concerning you in my prayers by night and by day— ⁴ yearning to see you, having remembered your tears, in order that I may be filled with joy; ⁵ having received a reminder of the sincere faith in you which first dwelt in your grandmother Lois and your mother Eunice. And I am convinced that it is also in you, ⁶ for which reason I am reminding you to be rekindling^C the gift of God which is in you through the laying-on of my hands. ⁷ For God did not give us a spirit of fearfulness^D, but of power and love and a sound-mind^E.

- A.** Or, worshiped. **B.** Or, forefathers. **C.** Or, fanning to a flame, keeping in full flame. **D.** Or, timidity, being afraid to act. **E.** Or, sound-judgment; or its result, self-discipline, self-control.

Suffer Hardship With Me For The Gospel.

Hold The Teachings In Faith And Love

⁸ Therefore, do not be^A ashamed-of the testimony of our Lord nor me His prisoner, but suffer-hardship-with *me* for the good-news according-to^B the power of God: ⁹ the One having saved us and called *us with^C* a holy calling, not according-to our works but according to *His* own purpose and grace— *it* having been given to us in Christ Jesus before eternal times ¹⁰ but now having been revealed through the appearance of our Savior Christ Jesus, *He* having abolished^D death and brought-to-light life and immortality through the good-news ¹¹ for which I was appointed a proclaimer and apostle and teacher, ¹² for which reason I also am suffering these *things*. But I am not ashamed, for I know in Whom I have believed and am convinced that He is able to guard my deposit until that day. ¹³ Be holding the pattern of healthy words which you heard from me in^E the faith and love which are in Christ Jesus. ¹⁴ Guard the good deposit through the Holy Spirit dwelling in us.

A. The grammar means, Do not become ashamed, Do not start being ashamed (that is, because of my suffering, v 12; my chain, v 16). **B.** Or, based on, by way of. Likewise twice in v 9. **C.** Or, to. **D.** Or, done away with, rendered powerless. **E.** Or, in-connection-with; in-the-sphere-of. That is, holding... in; or, heard... in.

For Some Have Turned Away From Me. But Not All

¹⁵You know this— that all the *ones* in^A Asia turned-away-from me, *among* whom are 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, ¹⁷but having come-to-be in Rome, he sought me diligently and found *me*. ¹⁸May the Lord grant him to find mercy from the Lord on that day. And **you** know very-well how many *things* he ministered in Ephesus.

*Become Strong In Grace, My Child,
And Suffer Hardship With Me Like a Good Soldier*

2:1 Therefore **you**, my child, become-strong in^B the grace in Christ Jesus. ²And *the things* which you heard from me through many witnesses, these *things* deposit^C with faithful people who will be competent^D to teach others also. ³Suffer-hardship with *me* like a good soldier of Christ Jesus.

Consider the Soldier, Athlete And Farmer

⁴No one while serving-as-a-soldier entangles *himself* in the affairs of life, in order that he may please the *one* having enlisted *him*. ⁵And also if one competes [in an

- A. Or, in-connection-with. Compare 4:16. B. Or, by. C. Or, entrust to. D. Or, fit, adequate, worthy, able.

athletic contest], he is not crowned unless he competes lawfully. ⁶The laboring farmer must^A be first to receive-a-share of the fruits. ⁷Be considering what I am saying, for the Lord will give you understanding in everything.

Remember Jesus Christ

And The Gospel For Which I Am Imprisoned

⁸Be remembering Jesus Christ having been raised from the dead, from the seed of David, according to my good-news— ⁹in connection with which^B I am suffering-hardship to the point of imprisonment like a criminal. Nevertheless the Word of God has not been bound^C! ¹⁰For this reason, I am enduring all things for the sake of the chosen ones, in order that **they** also may obtain salvation in Christ Jesus with eternal glory.

If We Endure, We Will Reign With Him.

He Will Be Faithful To Us

¹¹The saying is trustworthy— for if we died-with Him, we will also live-with Him; ¹²if we are enduring, we will also reign-with Him; if we shall deny Him, that One also will deny us; ¹³if we are faithless^D, that

- A. Or, has to, ought to. Lit, It is necessary that the laboring farmer be first. B. Or, Whom. C. That is, imprisoned. D. Or, without faith, unfaithful, unbelieving.

One remains faithful, for He cannot deny Himself.

14 Be reminding *them* of these *things*, solemnly-warning in the sight of God not to battle-about-words for nothing useful^A, to^B *the overthrow^C* of the ones hearing.

Be Diligent To Present Yourself As an Approved Worker of The Word of Truth

15 Be diligent to present yourself approved to God, a worker not-needing-to-be-ashamed, cutting-straight^D the word *of truth*.

Shun Worthless Talk. Be an Honorable, Useful Vessel Prepared For Good Works

16 But be shunning the profane^E empty-chatterings. For they^F will advance further *in* ungodliness, **17** and their talk^G will have *a* spreading like gangrene— of whom are Hymenaeus and Philetus, **18** who missed-the-mark with regard to the truth, saying *that* the resurrection has already taken place, and are

- A.** Or, beneficial, profitable. That is, for no useful purpose, goal, result.
B. Or, tending toward, resulting in. **C.** Or, ruin, destruction. **D.** That is, cutting true, accurately handling, as a skilled worker (a stonemason, a farmer, a roadbuilder) would perform their job. **E.** Or, godless, irreverent, worldly. **F.** That is, those who engage in this profane chattering. **G.** Or, word, message.

overturning^A the faith *of* some. ¹⁹ Nevertheless, the firm foundation *of* God stands, having this seal— “The Lord knows the *ones* being His” and “Let everyone naming the name *of* the Lord depart from unrighteousness”. ²⁰ Now in *a* large house there are not only golden and silver vessels, but also wooden and made-of-clay— even some for honor and others for dishonor. ²¹ If then one cleanses himself from these *things*, he will be *a* vessel for honor— having been sanctified^B, useful *to* the Master, having been prepared for every good work.

Flee Youthful Desires.

Pursue Righteousness, Faith, Love And Peace

²² And be fleeing the youthful desires, and be pursuing righteousness, faith, love, peace, with the *ones* calling-upon the Lord from *a* pure heart.

Decline Foolish Controversies.

Be Kind, Skillful At Teaching, Gentle At Correcting

²³ And be declining the foolish and ignorant controversies, knowing that they breed battles.

²⁴ And *a* slave *of* the Lord must not battle, but *must* be kind to everyone, skillful-at-teaching,

A. Or, upsetting. B. Or, made holy, set apart.

forbearing^A, ²⁵ correcting the *ones* opposing with gentleness, if perhaps God may grant them repentance leading-to *the knowledge of the truth* ²⁶and they may return-to-*their-senses* from the snare of the devil, having been caught^B by him, for the will of that *one*^C.

*Know That Difficult Times Will Come,
And Turn Away From The Ungodly*

3:1 But know this— that during *the last days* difficult^D times will be present. ²For the people will be self-lovers, money-lovers, boasters, proud, blasphemous, disobedient to parents, ungrateful, unholy, ³unaffectionate, unreconcilable^E, slanderous, without-self-control, untamed^F, not-lovers-of-good, ⁴traitors, reckless, having become conceited, pleasure-lovers rather than God-lovers, ⁵holding *a form of godliness* but having denied the power *of it*. Indeed, be turning-away-from these *ones*.

*For They Deceive The Ignorant
And Oppose The Truth*

6 For from these are the *ones* creeping into the

- A. That is, bearing evil against oneself without resentment. B. Or, captured-alive. C. Or, that *One*. D. Or, hard, hard to bear, troublesome.
- E. That is, unwilling to be reconciled. F. Or, savage, brutal.

houses and taking-captive little-women^A— women having been heaped *with* sins, being led *by* various desires,⁷ always learning and never being able to come to *the knowledge of the truth*.⁸ And the way Jannes and Jambres opposed Moses, in this manner these also oppose the truth— people having been corrupted *as to* the mind, disapproved with respect to the faith.⁹ But they will not advance further, for their folly will be very-evident to everyone, as also the *folly of those two came-to-be*^B.

Continue In The Teaching And Lifestyle You Have Seen In Me And Learned From The Scriptures

¹⁰ Now **you** closely-followed my teaching, way-of-life, purpose, faith, patience, love, endurance, ¹¹persecutions, sufferings— such as happened *to me* at Antioch, at Iconium, at Lystra. Such persecutions I endured! And the Lord delivered me out of *them* all!¹² And indeed all the *ones* wanting to live godly in Christ Jesus will be persecuted.¹³ And evil people and impostors will advance to the worse, deceiving and being deceived.¹⁴ But **you**, be continuing in *the things* which you learned and were convinced-of, knowing

A. Paul may be referring negatively to the women, *weak-women*, *silly-women*, *gullible-women*; or, this may be derogatory of the creepers who prey on *helpless-women*, *vulnerable-women*. The following three phrases describe the women. B. Or, proved-to-be.

from whom^A you learned, ¹⁵ and that from babyhood you have known the sacred writings being able to make you wise for salvation through faith in Christ Jesus!

*All Scripture Is God-Breathed,
And Profitable For Equipping Us For Good Works*

¹⁶ All^B Scripture is God-breathed^C, and profitable for teaching, for rebuking^D, for correcting^E, for training^F in righteousness, ¹⁷ in order that the person of God may be complete^G, having been equipped for every good work.

*I Solemnly Charge You To Proclaim The Word,
For People Will Turn Away From The Truth*

4:1 I solemnly-charge you in the sight of God and Christ Jesus, the *One* going-to judge *the* living and *the* dead, and by His appearance and His kingdom— ² proclaim the Word. Stand-at^H *it* in-season, out-of-season. Rebuke, warn, exhort^I, with all patience and instruction. ³ For there will be *a* time when they will not bear-with healthy teaching, but while itching^J *with respect to* the hearing, they will heap-up teachers *for* themselves in accordance with *their* own desires. ⁴ And they

- A.** This word is plural. **B.** Or, Every. **C.** That is, God-inspired. **D.** Or, refuting, exposing. **E.** Or, amending, restoring, reforming. **F.** Or, discipline, instruction, education. **G.** Or, proficient, fitted to God's purpose. **H.** Or, Stand by, and therefore, Attend to, Be ready. **I.** Or, encourage. **J.** Or, being tickled.

will turn the hearing away from the truth and be turned aside to myths. ⁵ But **you**, be sober in all *things*, suffer hardship, do *the work of an evangelist*, fulfill^A your ministry.

For The Time of My Departure Is Near.

I Have Finished My Course

⁶ For I am already being poured-out^B, and the time of my departure^C has stood-near^D. ⁷ I have fought the good fight. I have finished the course. I have kept the faith. ⁸Henceforth, the crown of righteousness is reserved for me, which the Lord, the righteous judge, will render to me on that day— and not only to me, but also to all the ones having loved His appearance.

Closing Words

⁹ Be diligent to come to me quickly. ¹⁰ For Demas deserted^E me, having loved the present age^F, and went to Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia. ¹¹ Luke only is with me. Having picked-up Mark, bring him with yourself, for he is useful to me for service. ¹² And I sent-forth Tychicus

A. Or, accomplish, bring to completion. **B.** Or, offered up. That is, poured out like a drink offering of wine at the foot of the altar, Num 28:7. **C.** That is, death. **D.** Or, is imminent, is impending. **E.** Or, abandoned. **F.** Or, world.

to Ephesus. ¹³ While coming, bring the cloak which I left behind in Troas with Carpus, and the books— especially the parchments.

¹⁴ Alexander the coppersmith^A showed^B many evil *things against* me— the Lord will render *to* him according to his works— ¹⁵ *as to whom you* also be guarding *yourself*, for he greatly opposed our words.

¹⁶ At my first defense no one was present^C *with* me, but they all deserted me. May it not be counted *against* them. ¹⁷ But the Lord stood-by me and strengthened me, in order that through me the proclamation might be fulfilled and all the Gentiles might hear. And I was delivered out of a lion's mouth. ¹⁸ The Lord will deliver me from every evil work and save^D *me* into His heavenly kingdom— *to Whom be the glory forever and ever, amen.*

A. Or, more generally, blacksmith, metalworker. **B.** Or, displayed, declared, exhibited, charged. **C.** Or, stood *by* me, approached *with* me. **D.** Or, bring *me* safely.

¹⁹ Greet Prisca and Aquila, and the household of Onesiphorus.
²⁰ Erastus remained in Corinth, but I left-behind Trophimus sick in Miletus. ²¹ Be diligent to come before winter. Eubulus greets you, and [so do] Pudens, and Linus, and Claudia, and all the brothers. ²² The Lord *be* with your^A spirit. Grace *be* with you^B all.

A. This word is singular. B. This word is plural.

Titus

- Introduction 1:1-4
- A. I left you in Crete in order that you might set straight the things lacking, and appoint elders as I directed you— if one is blameless, a man of one woman, having believing children 1:5-9
 - 1. For there are many rebellious ones whom it is necessary to silence. Rebuke them severely 1:10-16
 - B. But you be speaking the things fitting for healthy teaching— that old men be sober, that old women be reverent, younger men sound minded, slaves subject 2:1-10
 - 1. For the grace of God appeared bringing salvation for all people, instructing us how to live righteously in the present age 2:11-14
 - 2. Be speaking these things, and be exhorting, and be rebuking with all authority 2:15
 - C. Remind them to be subject to rulers, ready for good works, not quarrelsome but gentle to all 3:1-2

1. For we also were once foolish, disobedient, deceived, and slaves to various desires. But when the kindness and love-for-mankind of our Savior God appeared, He saved us 3:3-8
 2. And concerning these things I want you to be speaking confidently. But be shunning foolish controversies and genealogies and quarrels and battles about the Law 3:8-11
- Conclusion 3:12-15

1:1 Paul, a slave of God and apostle of Jesus Christ in-relation-to^A the faith of the chosen ones of God and the knowledge of the truth which is in-accordance-with^B godliness, ² on-the-basis-of the hope of eternal life which the non-lying God promised before eternal times— ³ but He revealed His word in His^C own times, in the proclamation which I was entrusted-with according-to the command of our Savior God; ⁴ to Titus, genuine child according-to^D a common^E faith: Grace and peace from God the Father and Christ Jesus our Savior.

*Set Things Straight And Appoint Qualified Elders
In Each City On Crete*

⁵ For this reason I left you behind in Crete: in order that you might set-straight^F the things lacking^G, and appoint^H elders in each city as I directed you— ⁶ if one is blameless^I, a man of one woman^J, having believing children who are not under an accusation^K of wild-living or rebellious ones. ⁷ For the overseer must be blameless as God's steward^L, not self-willed^M, not quick-tempered, not a drunken one, not a

- A.** Or, in the interest of, for. **B.** Or, leading to. **C.** Or, its. **D.** Or, in relation to, based on, in the interest of. **E.** Or, shared. **F.** Or, set in order, correct. **G.** Or, falling short. **H.** Or, put in charge. **I.** Or, ‘unaccused’ of doing wrong. **J.** Or, husband of one wife. Some think this refers in some sense to marital status; others, to marital fidelity. **K.** Or, charge. **L.** Or, household manager, administrator. **M.** Or, stubborn, obstinate, self-pleasing.

brawler, not fond-of-shameful^A-gain, ⁸ but hospitable, a lover-of-good, sound-minded^B, just^C, holy, self-controlled, ⁹ holding-on-to^D the faithful word in accordance with the teaching, so that he may be able both to exhort with^E healthy teaching and refute^F the *ones* contradicting^G.

*For There Are Many Deceivers
Teaching Falsehood For Personal Gain*

¹⁰ For there are indeed many rebellious *ones*, worthless-talkers^H, and deceivers— especially the *ones* from the circumcision— ¹¹ whom it-is-necessary to silence, who are overturning whole households, teaching *things* which *they* ought not to *teach* for the sake of shameful gain. ¹² One of them, their own prophet^I, said “Cretans *are* always liars^J, evil beasts, lazy gluttons”. ¹³ This testimony is true. For which reason, be rebuking them severely in order that they may be healthy in the faith, ¹⁴ not paying-attention-to Jewish myths and commandments of people turning-away-from the truth. ¹⁵ All *things* are clean^K to the clean. But to the *ones*

A: -shameful. Or, -dishonorable-, -dishonest-. **B.** Or, prudent, moderate, temperate. **C.** That is, law-abiding, observant of right. **D.** Or, being-devoted-to. **E.** Or, in, by. **F.** Or, correct, rebuke. **G.** Or, opposing, speaking-against. **H.** That is, ones talking of worthless, futile, vain, pointless things. **I.** Paul quotes Epimenides, a Cretan poet/philosopher born in 659 b.c. **J.** The Cretans were notorious for lying. **K.** Or, pure.

having been defiled^A and *who are* unbelieving, nothing *is* clean, but both their mind and conscience have been defiled. ¹⁶They are confessing to know God, but *by their works* they are denying *Him*, being detestable and disobedient and disapproved^B for every good work.

Speak Healthy Teaching To All Groups of People

2:1 But **you** be speaking *the things* which are fitting^c for healthy teaching— ²*that old-men*^D be sober^E, honorable^F, sound-minded, being healthy *in* faith, *in* love, *in* endurance; ³*that old-women* similarly *be* reverent in behavior, not slanderous, not having been enslaved to much wine, teachers-of-good^G, ⁴in order that they may train the young *women* to be husband-lovers^H, children-lovers, ⁵sound-minded, pure, working-at-home^I, good, while being subject to *their* own husbands, in order that the word *of* God may not be blasphemed. ⁶Be exhorting the younger *men* similarly to be sound-minded ⁷with-respect-to all *things*^J, while

- A.** Or, stained, polluted. **B.** Or, rejected, disqualified. **C.** Or, proper. **D:** old men... old women. These words refer to what we call middle-aged and senior people, the generations that should be an example to the younger generation. **E.** Or, serious, temperate. **F.** Or, dignified, worthy of respect. **G.** Or, teaching-what-is-good. **H.** Or, husband-loving. Likewise next. **I.** The emphasis is on working, on not being idle busybodies (compare 1 Tim 5:13). **J.** Or, sound-minded, while with respect to all *things* showing.

showing^A yourself as a pattern of good works— in your teaching showing uncorruptness^B, dignity, ⁸ healthy uncondemnable^C speech— in order that the one from the contrary side may be ashamed, having nothing bad to say about us. ⁹ Be exhorting slaves to be subject to their own masters in all things^D, to be pleasing, not contradicting, ¹⁰ not pilfering, but demonstrating all good faith^E, in order that they may adorn the teaching of our Savior God in all things.

*For Salvation Trains Us To Live Righteously And Godly
As Zealots For Good Works*

¹¹ For the grace of God appeared^F bringing-salvation for all people, ¹² training us that having denied ungodliness and worldly desires, we should live sound-mindedly^G and righteously and godly in the present age, ¹³ while waiting-for the blessed hope and appearance of the glory of our great God and Savior Jesus Christ, ¹⁴ Who gave Himself for us in order that He might redeem us from all lawlessness and cleanse for Himself a special^H people— zealots^I for good works.

- A. Or, presenting, offering. B. Or, lack of corruption, and thus, soundness, purity. C. That is, not blameworthy. D. Or, masters, to be pleasing in all things. E. Or, faithfulness, fidelity. F. Or, showed-itself, made its appearance. Or, the grace of God bringing-salvation appeared for all people. G. Or, sensibly, moderately, prudently. H. Or, chosen. I. Or, zealous.

Speak With Authority; Let No One Disregard You

¹⁵ Be speaking these *things*, and be exhorting, and be rebuking with all authority. Let no one be disregarding you.

Remind Everyone How To Behave Toward Other People

3:1 Be reminding them to be subject to rulers, to authorities; to be obedient^A; to be ready for every good work; ² to blaspheme no one; to be non-quarrelsome, kind, demonstrating all gentleness toward all people.

*For We Also Were Once Foolish And Deceived,
But God Saved Us By His Mercy And Grace*

³ For **we** also were once foolish^B, disobedient, being deceived, being-slaves^C to various desires and pleasures, spending *life* in malice and envy, detested^D, hating one another. ⁴ But when the kindness and love-for-mankind of our Savior God appeared, ⁵ **He saved us**^E— not by works which **we** did in [our] righteousness,

A. That is, to obey ones in authority. B. Or, senseless, without-understanding. C. Or, serving-as-slaves. D. Or, loathed; or, detestable, loathsome; or, hateful. E. In the Greek word order, this comes after ‘mercy’. It has Paul’s emphasis.

but according-to^A His mercy, through *a* washing^B of ^C regeneration^D and *a* renewing^E of ^F the Holy Spirit,
⁶Whom He richly poured-out upon us through Jesus Christ our Savior, ⁷in order that having been declared-righteous by the grace of that *One*, we might become heirs according-to^G the hope of eternal life. ⁸The saying is trustworthy.

Speak With Confidence,

So That Believers Take The Lead In Good Works

And concerning these *things* I want you to be speaking-confidently, in order that the *ones* having believed *in* God may be careful^H to take-the-lead^I *in* good works. These *things* are good and profitable *for* people. ⁹But be shunning foolish^J controversies and genealogies and quarrels and battles pertaining-to-the-Law. For they are unprofitable and worthless^K. ¹⁰Be declining^L *a* divisive person after *a* first and second admonition, ¹¹knowing

- A.** Or, based-on, by-way-of. **B.** Or, bath. **C.** That is, a spiritual washing consisting of, proceeding from; or, a water baptism leading to. **D.** Or, rebirth. **E.** Or, renewal. **F.** That is, proceeding from, performed by. **G.** Or, with respect to, based on, in accordance with. **H.** Or, be intent, be concerned, give thought. **I.** Or, busy *themselves with*. **J.** Or, stupid, silly. **K.** Or, useless, pointless, futile. **L.** Or, refusing, and therefore, rejecting, avoiding.

that such *a one* has been perverted^A and is sinning, being self-condemned.

¹² When I send Artemas or Tychicus to you, be diligent to come to me in Nicopolis, for I have determined to spend-the-winter there. ¹³ Diligently^B send-forward^C Zenas the lawyer^D and Apollos, in order that nothing may be lacking *for* them.

¹⁴ And let our *people* also be learning to take-the-lead^E in good works for necessary^F needs, in order that they may not be unfruitful. ¹⁵ All the *ones* with me greet you. Greet the *ones* loving us in *the* faith. Grace *be* with you all.

A. Or, turned-aside, turned-from [the right path]. **B.** Or, Urgently. **C.** Or, accompany. **D.** Or, law-expert. Whether Paul is referring to Jewish law or Roman law is unclear. **E.** See v 8. **F.** Or, indispensable, pressing, required.

Philemon

Introduction	1-3
A. I am making mention of you in my prayers so the fellowship of your faith may become effective	4-7
B. Therefore, although having boldness to command you, I rather am appealing to you for Onesimus	8-16
C. Therefore, if you hold me as a partner, accept him as me. May I profit from you in the Lord	17-20
Conclusion	21-25

¹ Paul^A, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved one and fellow-worker, ² and to Apphia our sister, and to Archippus our fellow-soldier, and to the church at your house: ³ Grace to you and peace from God our Father and the Lord Jesus Christ.

*I Thank God For Your Love,
And Pray That Your Faith May Become Effective*

⁴ I am giving-thanks to my God always while^B making mention of you in my prayers, ⁵ hearing-of your love and the faith^C which you have toward the Lord Jesus and for all the saints, ⁶ so that the fellowship^D of^E your faith may become effective^F in^G the knowledge of every good thing in us for Christ. ⁷ For I had much joy and encouragement in your love, because the deep-feelings of the saints have been refreshed through you, brother.

*I Appeal To You For Onesimus,
Your Slave And Our Beloved Brother*

⁸ Therefore, [although] having much boldness in Christ to be

- A. On when this book was written, see Act 28:30. B. Or, while always.
- C. Or, faithfulness. Some regroup this as ‘your love for all the saints and the faith which you have toward the Lord Jesus’. D. Or, participation, contribution, communion, sharing; or, the material contribution, generosity. E. Or, with, springing from, produced by. F. Or, powerful, productive. Or, active, operative. G. Or, by.

commanding you *to do the fitting thing*, ⁹ for the sake of love I am rather appealing— being such *a one* as Paul, *an old-man^A*, and now also *a prisoner of Christ Jesus*. ¹⁰ I am appealing to you concerning my child whom I fathered in *my imprisonment*, Onesimus, ¹¹ the *one formerly useless^B* to you but now useful both *to you and to me*, ¹² whom I sent-back *to you (him! That is, my own deep-feelings^C!)*, ¹³ whom I was wishing to hold-back with myself in order that on behalf of you he might be serving me in *my imprisonment for the good-news*. ¹⁴ But without your consent I wanted to do nothing, in order that your good *deed* should not be as-if based-on^D compulsion^E, but based-on willingness^F. ¹⁵ For perhaps for this reason he was separated for *an hour*: in order that you might receive him in full forever, ¹⁶ no longer as *a slave*, but beyond *a slave*, *a beloved brother*— especially *to me*, but how much more *to you*, both in *the flesh and in the Lord!*

Accept Him As Me, And Charge His Debts To My Account

¹⁷ Therefore if you hold me *as a partner*, accept him as me.
¹⁸ And if *as to anything he wronged^G you or owes you*, charge

- A. Or, *an ambassador*. B. This is a play on words. The name Onesimus means ‘useful’. C. Onesimus represents Paul’s own deep feelings (or, heart) sent back to Philemon to be ‘refreshed’ (v 20). D. Or, by-way-of. E. Or, force, necessity. F. Or, voluntary-choice. G. Or, harmed.

this to my account—¹⁹ I, Paul, wrote *this with my own hand*, I will repay—in order that I may not be saying to you that you indeed owe^A yourself to me! ²⁰ Yes, brother, may I profit^B from you in the Lord. Refresh my deep-feelings in Christ.

*I Have Confidence In Your Response,
And Hope To See You Soon*

²¹ I wrote to you having confidence in your obedience, knowing that you will do even beyond the things which I am saying. ²² And at the same time also, prepare lodging for me, for I hope that through your prayers I shall be granted to you. ²³ Epaphras, my fellow-captive in Christ Jesus, greets you, ²⁴ as do Mark, Aristarchus, Demas, Luke, my fellow-workers. ²⁵ The grace of the Lord Jesus Christ be with your spirit.

- A.** In other words, I will repay any debt of his so that the issue does not arise, because if you hold Onesimus responsible for any debt to you, I will be forced to speak to you about the even greater debt you owe to me. **B.** Or, may I be favored by you; may I benefit from you.

Hebrews

- A. God, having spoken long ago by the prophets, spoke to us in these latter days by a Son 1:1-2
 - 1. Who, being the radiance of His glory and exact representation of His essence, having made purification of sins, sat down on high, having become better than the angels 1:3-4
 - a. For God calls Him His own Son, and commands the angels to worship Him 1:5-6
 - b. And God says the Son will rule forever 1:7-12
 - c. And God is making all the Son's enemies His footstool 1:13-14
 - 2. For this reason we must pay attention to what we have heard, that we may not drift away 2:1-4
 - 3. For God did not subject to angels the coming world, but we see Jesus crowned with glory and honor because of the suffering of death 2:5-9
 - 4. For it was fitting for God to perfect the Author of our salvation through sufferings 2:10-13
 - a. So the Son took on blood and flesh that through death He might defeat the devil 2:14-16
 - b. The Son became our merciful high priest so as to make an offering for our sins 2:17-18

5. Hence, brothers, consider Jesus as faithful to God.
He is worthy of more glory than Moses 3:1-6
6. Therefore “Today, do not harden your hearts against
God as Israel did in the wilderness” 3:7-11
 - a. Watch that there will never be an evil heart
of unbelief in you in departing from God 3:12-19
 - b. Let us fear lest any of you should seem to
have come short of entering His rest 4:1-10
 - c. Let us be diligent to enter that rest. For the
word of God is living and effective 4:11-13
- B. Therefore having a great High Priest— Jesus, the Son of
God— let us hold on to the confession. For we have One
tempted like us, without sin. So let us be approaching
to receive grace 4:14-16
 1. For every human priest is appointed to offer gifts
and sacrifices for sin 5:1-4
 2. So also, Christ was appointed by God 5:5-8
 3. And having been perfected, He became the cause of
eternal salvation to all obeying Him, having been
designated as High Priest according to the order of
Melchizedek 5:9-10
 - a. Concerning whom, our message is great and
hard to explain to you 5:11
 - i. For although you ought to be teachers,
you again need to be taught the milk 5:12-14

- ii. Therefore let us be carried on to maturity, not again laying the foundation 6:1-2
 - iii. And this we will do if God permits. For it is impossible to renew to repentance those having fallen aside, crucifying Him again and publicly disgracing Him 6:3-8
 - iv. But concerning you, we are convinced of better things, of your salvation. But we desire you to be imitators of those who inherit the promises through faith 6:9-20
- b. For this Melchizedek remains a priest perpetually. Observe how great he is 7:1-4
- i. He collected a tithe from Abraham. He is greater than Abraham 7:5-7
 - ii. He serves a priest perpetually, unlike the Levitical priests 7:8
 - iii. Levi paid a tithe to him through Abraham. He is greater than Levi 7:9-10
- c. Now what need was there for another priesthood? It indicates a setting aside of the old one and a bringing in of a better hope through which we draw near to God 7:11-19
- d. And His priesthood has God's oath-swearing, so Jesus guarantees a better covenant 7:20-22
- e. And unlike Levitical priests, He remains forever. Hence He can save completely 7:23-25

- f. For such a High Priest was fitting for us—
having offered Himself once for all 7:26-28
- 4. The main point is that we have such a High Priest,
minister in the true tabernacle of God 8:1-2
 - a. Now indeed, if He were on earth He would not
be a priest according to the Law 8:3-5
 - b. But He has obtained a more excellent ministry
as mediator of a better covenant 8:6
 - i. For if that first covenant was faultless,
God would not have made a second 8:7-13
 - ii. Now indeed, the first covenant had its
ministry, which is unable to perfect us 9:1-10
 - iii. But Christ entered the heavenly
tabernacle once for all by His own blood 9:11-14
 - iv. And for this reason He is mediator of a
new covenant, so that we may receive the
promise of the eternal inheritance, a
death having occurred for redemption 9:15-28
 - v. For the Law is never able to perfect us
through the yearly sacrifice. Therefore
Jesus came and God did so through the
offering of His body once for all 10:1-10
 - vi. And every priest stands offering daily
sacrifices unable to take away sins.
Jesus offered one sacrifice for all time
and sat down, having perfected us 10:11-14

vii. And the Spirit also testifies to us, for there is no longer an offering for sin 10:15-18

5. Therefore, having confidence to enter by His blood and a great High Priest, let us be approaching with a true heart in full assurance of faith. Let us be holding on to the confession of our hope and provoking one another to love and good works 10:19-25

a. For if we disregard Jesus, no sacrifice for sin remains, only fearful judgment 10:26-31

C. Now remember the former days when you endured a great struggle of sufferings. For indeed you accepted your plundering with joy. Do not throw away your confidence. For you have need of endurance by faith in order that you may receive the promise 10:32-39

1. Now faith is the assurance of the things being hoped. In this the elders were attested 11:1-2

a. In the early times: Abel, Enoch, Noah 11:3-7

b. In the time of the patriarchs: Abraham, Isaac, Jacob, Joseph 11:8-22

c. In the time of the Exodus: Moses, Joshua, Rahab 11:23-31

d. What more shall I say? For time will fail me if I tell about all the rest 11:32-38

e. These all lived by faith, and died not yet receiving the promise 11:39-40

2. So therefore let us run our race with endurance,
looking to Jesus who endured the cross 12:1-2
 - a. For consider He having endured such
opposition, that you may not lose heart 12:3-4
 - b. And have you forgotten the Lord's discipline?
You are enduring as sons 12:5-11
 3. Therefore, straighten up your feeble knees, and
make straight paths for your feet 12:12-13
 - a. Be pursuing peace and the holiness without
which no one will see the Lord. For you have
not come to a mountain being touched, but
to the heavenly Jerusalem. Watch out that you
do not refuse the One warning from heaven 12:14-29
 - b. Let brotherly love continue. Do not forget
hospitality. Remember the prisoners. Let
marriage be honored by all. Let character be
without the love of money. 13:1-6
 - c. Remember the ones leading you. Do not be
carried away by strange teachings. We have
a spiritual altar. Let us go out to Him and offer
a sacrifice of praise 13:7-16
 - d. Be obeying and yielding to the ones leading you 13:17
 - e. Be praying for us 13:18-19
 4. Now may the God of peace prepare you in every good thing
so that you may do His will 13:20-21
- Conclusion 13:22-25

God Has Spoken To Us Through Not a Prophet, But a Son

1:1 God, having spoken long-ago in-many-portions and in-many-ways *to* the fathers by the prophets, ² spoke *to* us at *the last^A* of these days by *a* Son^B, Whom He appointed inheritor of all *things*, through Whom also He made the worlds^C,

*The Son Sat Down At God's Right Hand,
Having Become Better Than Angels*

³ ...Who— being *the radiance^D* of His glory and exact-representation^E of His essence^F, and upholding all *things* by the word *of^G* His power— having made purification of sins, *sat-down* at *the right hand* of the Majesty on high, ⁴ having become so-much better than the angels by-as-much-as He has inherited *a* more-excellent name than they.

For God Commands The Angels To Worship His Son

⁵ For *to which of* the angels did He ever say “**You** are my Son. Today **I** have fathered you”? [Ps 2:7]; and again, “**I** will be *a* father to Him, and **He** will be *a* son

A. Or, end. **B.** That is, one whose essential quality is that He is God’s Son (as in 3:6; 5:8; 7:28), not just a prophet. **C.** Or, ages. That is, the universe of time and space. **D.** Or, reflection. **E.** As the imprint matches the die, so Christ matches the very ‘essence’ of God. **F.** Or, substance, actual being, reality. **G.** That is, characterized by; His powerful word.

to Me"? [1 Chron 17:13]. ⁶ And again^A, when He brings the Firstborn into the world He says [in Deut 32:43] "And let all *the angels of God* give-worship to Him".

And God Says

His Son Will Rule Forever Over What He Created

⁷ And with regard to the angels He says [in Ps 104:4] "The *One* making His angels winds and His ministers *a flame of^B fire*". ⁸ But with regard to the Son *He says*:

"Your throne, God^C, *is* forever and ever. And the scepter of^D straightness^E *is the* scepter of Your kingdom. ⁹ You loved righteousness and hated lawlessness. For this reason God, your God, anointed You *with the oil of gladness* beyond Your companions" [Ps 45:6-7].

¹⁰ And, "**You^F**, Lord, laid-the-foundation-of the earth at *the* beginnings, and the heavens are

- A.** Or, And when He again brings. **B.** That is, characterized by; a fiery flame. **C.** The Son is addressed as God here; as Lord in v 10. The angels, who serve, are compared to the Son, who rules forever. **D.** That is, characterized by. **E.** That is, moral straightness; uprightness. **F.** That is, the Son. The created angels are compared to the Son who created the universe and will bring it to an end.

works of Your hands. ¹¹**They** will perish, but **You** continue^A. Indeed they will all become-old like a garment, ¹² and You will roll them up as-if a cloak. They will indeed be changed like a garment. But **You** are the same, and Your years will not end" [Ps 102:25-27].

And God Will Make His Son's Enemies His Footstool

¹³ And with regard to which of the angels has He ever said "Be sitting on My right *side* until I put Your enemies *as a footstool of Your feet*"? [Ps 110:1].

¹⁴ Are they not all ministering spirits being sent-forth for service for the sake of the *ones* going to inherit salvation?

Therefore We Must Pay More Attention To What God Said Through His Son

2:1 For this reason^B, we must pay more attention to the *things* having been heard, that we may not-ever drift-away. ² For if the word having been spoken through angels proved-to-be firm, and every transgression and disobedience received a just penalty, ³ how shall **we** escape, having neglected^C **so great a salvation**?— which,

- A.** Or, remain continually. **B.** That is, because God spoke (1:2) and because of who the Son is (1:3-14). **C.** Or, paid no concern *to*, been careless *of*.

having begun to be spoken by the Lord, was confirmed to^A us by the *ones* having heard, ⁴ God testifying-with both signs and wonders and various miracles and distributions of the Holy Spirit according to His will.

*For The Coming World Is Subject To Jesus,
Who Tasted Death For All And Was Crowned*

⁵ For He^B did not subject **to angels** the coming world concerning which we are speaking. ⁶ But one solemnly-testified somewhere saying, “What is man that You remember^C him, or *the son^D* of man that You look-after him? ⁷ You made him lower^E than angels *for a little^F while*. You crowned him *with* glory and honor. ⁸ You subjected all *things* under his feet” [Ps 8:4-6]. For^G in the subjecting all *things to* him, He left **nothing** not-subject to him. But now we do not yet see all *things* having been

- A. Or, for. B. That is, God. The writer continues his description of the Son. Rulership was not given to angels. C. That is, keep him in mind for his benefit. D. The OT verse is an example of Hebrew parallelism, so this may mean the same as ‘man’ earlier; humanity or the offspring of humanity. The writer then applies this OT quote to Christ in v 9. Or, Son of Man, referring to Jesus; the writer applies this quote to Christ beginning right here. In this case, ‘his’ and ‘him’ in v 7-8 refer to Jesus. E. That is, in physical status, being mortal. F. Or, a little bit lower than angels. G. The writer draws his point from the psalm. God did not subject the coming world to angels, for He left nothing not subject to man (or, to Jesus).

subjected **to him.** ⁹ But^A we see the *One* having been made lower than angels *for* a little *while*— Jesus— having been crowned *with* glory and honor because-of the suffering *of* the death, so-that *by the grace of God* He might taste death for everyone.

For It Was Fitting For God

To Perfect The Author of Salvation Through Sufferings

¹⁰ For it was fitting^B *for Him*^C for-the-sake-of Whom *are* all *things* and through Whom *are all things, that in* bringing many sons to glory *He should perfect*^D the Author^E of their salvation through sufferings. ¹¹ For both the *One* making-holy and the *ones* being made holy *are* all from one *Father*^F, for which reason He is not ashamed to be calling them **brothers**, ¹² saying “I will declare Your name *to* My brothers. I will sing-praise to You in *the* midst of *the* congregation” [Ps 22:22]; ¹³ and again [in Isa 8:17], “I will be trusting^G in Him”; and again [in Isa 8:18], “Behold— I and the children whom God gave *to Me*”.

- A.** The writer contrasts the present lack of fulfillment in man (or in Jesus, referring to His presently unsubdued enemies) to the present fulfillment in Jesus. **B.** Or, suitable, proper. **C.** That is, God. **D.** Or, complete, finish. **E.** Or, Beginner, Originator, Founder. **F.** Or, *ancestor* (Adam or Abraham); or, *nature* (blood and flesh, v 14). **G.** The Messiah shares our trust in the Father.

*So The Son Took On Mortal Flesh
And Died To Release Us From The Power of Death*

¹⁴Therefore, since the children have shared *of* blood and flesh, He Himself also similarly partook of the same *things* in order that through death He might do-away-with^A the *one* having the power of death (that is, the devil), ¹⁵and release these: all-who *by the fear of death* were subject-to^B slavery through all *their* living. ¹⁶For He surely does not take-hold-of^C angels, but He takes hold of *the seed of Abraham*.

*He Had To Become Like Us In All Things
In Order To Become a Merciful High Priest*

¹⁷Hence, He had-to become-like *His* brothers in all *things* in order that He might become *a merciful* and faithful High Priest *in the things* pertaining to God, so as to make-an-offering-for-satisfaction^D [of God's wrath] *as to* the sins of the people. ¹⁸For having Himself^E been tempted^F in what He has suffered, He is able to help the *ones* being tempted.

A. Or, render-powerless. B. Or, held-in. C. That is, to help. D. Or, make-propitiation. That is, make a sacrificial offering to satisfy God's wrath against sin and gain His mercy. Jesus offered Himself, 7:27; 9:26. Compare Rom 3:25. E. Or, For having been tempted in what He Himself has suffered. F. Or, tested.

So Consider Jesus As Faithful, Like Moses.

But He Is Worthy of More Glory Than Moses

3:1 Hence^A holy brothers, partakers^B of a heavenly calling, consider^C the Apostle and High Priest of our confession— Jesus— ²as being faithful^D to the *One* having appointed Him, as also was Moses in His^E whole house. ³For this *One* has been considered-worthy of **more** glory than Moses— to the degree that the *One*^F having built *the house* has more honor *than* the house.

For Moses Was Faithful As a Servant,

But Christ Was Faithful As a Son

⁴For every house is built by someone, but^G the *One*^H having built all *things* is God. ⁵And **Moses** was faithful in His^I whole house as a servant^J, for^K a

- A.** This begins the conclusion and application of 1:1-2:18. **B.** Or, partners, sharers. **C.** Or, think carefully about. **D.** Jesus did not die an unfortunate death. He was faithful to what God appointed Him to do, just like Moses. **E.** That is, in God's whole household. Or, Moses in his whole house. **F.** That is, Jesus, making Him the builder of the house of which Moses was a part. Or, the *one*, referring to a general proverb which illustrates the magnitude of Christ's glory. **G.** Or, and. **H.** That is, the Son, the builder of the house (v 3), naming Him God; or, the Father, who is building His house through the Son. **I.** That is, God's. Or, his. **J.** Or, freely serving assistant (not a slave). God used this term of Moses in Num 12:7. **K.** That is, to give.

testimony of the *things which will^A* be spoken. ⁶ But Christ was faithful as a Son over His house, whose house **we** are, if-indeed we hold-on-to *our* confidence and *our* boast of the hope.

Therefore Do Not Harden Your Hearts As Israel Once Did

⁷ Therefore, just as the Holy Spirit says^B [in Ps 95:7-11]: “Today, if you hear His voice, ⁸ do not harden your hearts as in the rebellion during the day of testing in the wilderness, ⁹ where your fathers tested *Me* with a trial and saw My works ¹⁰ for forty years. Therefore I was angry with this generation and said, ‘They are always going-astray in the heart, and **they** did not know My ways’. ¹¹ As I swore in My wrath, they will *never^c* enter into My rest”.

*Watch Out For an Evil Heart of Unbelief
As Long As It Is Called “Today”*

¹² Be watching-out, brothers, so that there will not ever be in any of you *an* evil heart of unbelief in departing^D from the living God. ¹³ But be exhorting

- A.** That is, in future days when the types given to Moses become reality in the Messiah. **B.** The writer concludes this section by quoting from Ps 95 and applying it to the subject at hand. **C.** Lit, if they will enter. This is the conclusion of a Hebrew oath, May [?] happen to me if they will enter. **D.** Or, withdrawing, deserting.

yourselves each day, as long as it is called “Today”, in order that none of you may be hardened *by the deceitfulness of sin.*

*For We Are Partakers of Christ
If We Hold On Until The End*

14 For we have become^A partakers^B of Christ if indeed we hold-on-to the beginning *of our assurance*^C firm until *the end*— **15** *in that it is*^D said [in Ps 95:7-8]: “Today, if you hear His voice, do not harden your hearts as in the rebellion”.

*For Israel Did Not Enter God’s Rest
Because of Unbelief*

16 For who having heard rebelled? But *was it* not all the *ones* having come out of Egypt through Moses? **17** And *with whom* was He angry *for* forty years? *Was it not with the ones* having sinned, whose corpses fell in the wilderness? **18** And *to whom* did He swear *that they* will not enter into His rest,

- A.** The grammar means have become and continue to be. **B.** Or, partners *of*, sharers *in*. **C.** That is, our initial subjective confidence in God; or, the objective hope in which we initially believed. **D.** That is, in light of it being said; or, while it is being said. We must hold on until the end because the psalm says as long as it is called ‘Today’ we must not harden our hearts.

except to the *ones* having disobeyed?

¹⁹And we see that they were not able to enter because of unbelief.

Fear Falling Short of Entering God's Promised Rest

4:1 Therefore, let us fear that at any time while a promise to enter into His rest *is* left-remaining [open], any of you should seem to have come-short^A— ² for indeed, we have had-good-news-announced^B, just as those^C also.

In Moses' Day Only Those Who Believed Entered The Promised Physical Rest

But the word^D of hearing did not profit those *ones*, *they*^E not having been united *in* faith *with* the *ones*^F having heard. ³ For we, the *ones* having believed^G, enter into the rest, just as He has said: “As I swore in My wrath, they shall never enter into My rest” [Ps 95:11].

- A.** That is, due to unbelief. What is said negatively here is said positively in v 11. **B.** That is, the word spoken by God about His Son (1:2), to which we must pay more attention (2:1). **C.** That is, those in Moses' day. **D.** That is, their subjective hearing of the message. Or, the objective message itself which they heard. **E.** That is, Moses' generation. **F.** That is, heard in faith; Moses, Joshua, and Caleb. **G.** Then as now, we enter by faith; we are excluded by unbelief.

*And Yet God's Rest Began On The Seventh Day,
Not In Moses' Day*

And-yet, *His* works have been done since *the* foundation *of the* world.⁴ For He has spoken somewhere about the seventh *day* as follows: “And God rested on the seventh day from all His works” [Gen 2:2],⁵ and in this [Ps 95:11] again: “They shall *never* enter into My rest”.

*And David Still Calls Us
To Enter God's Rest “Today”*

⁶ Since then it remains *that* some *may* enter into it, and the *ones* formerly having had-good-news-announced *to them* did not enter because of disobedience,⁷ He again designates *a* certain day— “Today”— saying by^A David after so much time just as it has been said-before: “Today, if you hear His voice, do not harden your hearts” [Ps 95:7-8].⁸ For if Joshua had given them rest, He would not be speaking after these *things* about **another** day^B.

A. Or, in David; in the Psalms. **B.** If the rest was merely a physical rest in Moses' day, David would not be offering it ‘Today’ in the psalm.

*So God's Spiritual Rest Remains Open
For Us To Enter*

9 Therefore a Sabbath-rest remains for the people of God. **10** For the one having entered into His rest also himself rested from his works, just as God did from His own.

*Be Diligent To Enter His Rest,
For God Knows Your Heart*

11 Therefore, let us be diligent to enter into that^A rest, in order that no one may fall in the same example of disobedience. **12** For the word of God is living and effective^B and sharper than any double-edged sword, and piercing as-far-as the division of soul and spirit, and joints and marrows, and able-to-judge the thoughts and intentions of the heart^C. **13** And there is no creation^D hidden in His sight, but all things are naked and having been laid-open^E to His eyes to Whom the account will be given by us.

Jesus The Son of God Is Our Great High Priest

14 Therefore, having a great High Priest having gone through

- A.** That is, the rest mentioned in v 1 and proven to exist in v 3-10. **B.** Or, at-work, in-operation. **C.** Thus, God can distinguish between unbelief and genuine faith. **D.** Or, creature. **E.** Or, laid-bare, exposed.

the heavens^A— Jesus, the Son of God— let us be holding-on-to the confession. ¹⁵ For we do not have *a* high priest not being able to sympathize-with our weaknesses, but *One* having been tempted^B in all *things*^C in accordance with *our* likeness, without sin. ¹⁶ So let us be approaching the throne of grace with confidence^D, in order that we may receive mercy and find grace for well-timed^E help.

*High Priests Are Called By God From Among Men
To Offer Sacrifices For Sins*

5:1 For every high priest being taken from-*among* men is appointed for people *in the things* pertaining to God, in order that he might offer both gifts and sacrifices for sins— ² being able to deal-gently *with* the *ones* being ignorant and going-astray since he himself is also surrounded *with* weakness. ³ And because of it^F, he is obligated to be offering *sacrifices* for sins— just as for the people, so also for himself. ⁴ And one does not take the honor *to* himself, but *receives it* being called by God, just as also Aaron.

- A. That is, back to His throne, 1:3. B. Or, tested. C. Or, respects. D. Or, boldness, freedom of speech. E. Or, opportune, seasonable, strategic. F. That is, his weakness.

So Also Jesus Was Made High Priest By God

⁵ So also, Christ did not glorify Himself to become High Priest, but the *One* having said to Him [in Ps 2:7] “**You** are My Son. Today I have fathered You” *did*, ⁶ just as also in another *place* He says “*You are a* priest forever according to the order of Melchizedek” [Ps 110:4],

*Although Being a Son,
He Learned Obedience From His Sufferings*

⁷ ... Who, in the days of His flesh^A having offered both petitions and supplications^B with a strong outcry and tears to the *One* being able to save Him from^C death^D, and having been heard because of *His* reverence^E, ⁸ although being *a* Son^F, learned obedience from *the things* which He suffered^G.

*And Jesus Became The Cause of Salvation,
As High Priest In The Order of Melchizedek*

⁹ And having been perfected^H, He became *the cause*^I of eternal salvation *to all the ones* obeying Him, ¹⁰ having

- A.** Or, in His days of the flesh. **B.** Or, pleadings. **C.** Or, out of. **D.** That is, peril of death; or, dying; or, physical death (through resurrection). **E.** Or, piety, devotion, godly fear. **F.** That is, One whose essential quality is that He is God’s own Son. **G.** Jesus learned obedience to God’s will from undeserved suffering, rather than from the consequences of personal sin. **H.** That is, as a human, by the sufferings. **I.** Or, source, grounds.

been designated^A by God as High Priest according to the order of Melchizedek—

This Is Hard To Explain To You

¹¹ ... concerning whom^B our message-to-speak is great^C and hard-to-interpret^D so as to speak, since you have become sluggish^E in the hearing.

For You Are Still Immature In The Word

¹² For indeed, [although] being obligated to be teachers because of the time, you again have a need that someone be teaching you the elements^F of^G the beginning^H concerning the oracles^I of God. And you have become ones having a need of milk and not of solid^J food.

¹³ For everyone partaking of milk is inexperienced in the word of^K righteousness, for he is an infant. ¹⁴ But the solid food is for the mature—the ones because of habit^L having

- A. Or, addressed, named. B. That is, Melchizedek. Or, which; that is, Christ as High Priest. C. That is, great in length (long); or, great in quality (deep, profound). D. That is, difficult to put in words you will understand. E. Or, lazy, dull. F. Or, fundamentals, basics. G. That is, belonging to. H. Or, first thing. I. Or, sayings. J. In this context, solid food refers to teaching about Christ as High Priest. K. That is, about, leading to. L. Or, practice, constant use.

their faculties^A trained for discernment of both good and evil.

So Let Us Move Along Toward Maturity

6:1 Therefore, having left the message of the beginning^B *concerning* Christ, let us be carried-along to maturity— not again laying-down *a foundation of repentance from dead works and faith toward God,* ² *of instruction about* cleansing^C *and laying-on of hands, and about the resurrection of the dead and eternal judgment.*

*And We Will Do This As God Permits,
For It Is Impossible For Us To Help Some*

³ And this^D we will do if-indeed God permits.
⁴ **For it is impossible to renew^E again to repentance** the ones having once been enlightened^F and having tasted^G the heavenly

A. That is, moral senses. **B.** See 5:12. **C.** That is, the Christian view of Jewish washings (same word as in Mk 7:4), certainly a foundational issue for these Hebrews. Or, baptisms. **D.** That is, carry you on toward maturity. **E.** Or, restore. In the Greek word order, ‘to renew again to repentance’ is in v 6, just before ‘crucifying-again’, placing emphasis on it. **F.** Or, illuminated, given light. **G.** That is, experienced; or, partaken of.

gift, and having been made^A partakers^B of the Holy Spirit, ⁵ and having tasted *the good* word of God and *the powers^C* of the coming age, ⁶ and having fallen-away— crucifying-again^D for themselves the Son of God, and publicly-disgracing *Him*. ⁷ For land having drunk the rain coming often upon it, and producing *a* plant useful *to* those for whose sake it is also farmed, receives *a* blessing from God. ⁸ But *land* bringing-forth thorns and thistles *is* disapproved^E and near *a* curse^F, whose end^G is for burning.

But As For You, Beloved,

Diligently Imitate The Inheritors of The Promises

⁹ But concerning you, beloved, we are **convinced-of** better *things*, and *things* having salvation— even though we are speaking in this manner. ¹⁰ For God *is* not unjust so as to forget your work and the love which you demonstrated for His name, having served^H the saints and [still] serving. ¹¹ But we desire *that*

- A. Or, come-to-be, become, been. B. Or, partners, sharers. C. Or, miracles, as in 2:4. D. Or, re-crucifying. That is, *since they are* crucifying-again, defining the sense in which they have fallen away. E. Or, rejected. F. That is, near to being cursed. G. That is, destiny. H. Compare 10:32-34.

each of you be demonstrating the same diligence toward the full-assurance of hope until the end,¹² in order that you may not be sluggish, but imitators of the ones inheriting the promises through faith and patience.

*For Abraham Waited Patiently
And Obtained The Promise*

¹³ For God, having promised to Abraham, swore by Himself— since He had by no one greater to swear— ¹⁴ saying [in Gen 22:17]: “Surely while blessing I will bless you, and while multiplying I will multiply^A you”. ¹⁵ And so, having waited-patiently, he obtained the promise.

*God Even Guaranteed His Promise
To Encourage Those Waiting For It*

¹⁶ For people swear by the greater one. And for them the oath for confirmation is the end^B of every dispute, ¹⁷ by which custom God, intending even more to show the

A: while blessing... multiply. This literal reflection of a Hebrew way of speaking means ‘I will surely bless and I will surely multiply’. **B.** Or, conclusion.

unchangeableness of His intention^A to the heirs of the promise, guaranteed with an oath,¹⁸ in order that by two^B unchangeable things in which it is impossible for God to lie, we^C— the ones having fled to take-hold-of the hope being set-before us— may have strong encouragement^D,¹⁹ which hope we have as an anchor of the soul, both secure and firm and entering into the inner side of the curtain,²⁰ where a forerunner for us went in— Jesus— having become High Priest forever according to the order of Melchizedek.

Now Observe How Great This Melchizedek Is

7:1 For this Melchizedek^E, king of Salem, priest of the Most-High God, remains^F a priest perpetually^G—

A: intending... intention. Or, purposing... purpose, determining... determination. **B.** That is, the promise and the oath. **C:** we... encouragement. Or, we, the ones having fled-for-refuge, may have strong encouragement to take-hold-of the hope being set-before us. **D.** That is, to wait patiently like Abraham. **E.** The meaning of this man is explained by examining the two places he is mentioned in the OT, Gen 14:17-20 (in v 1-10) and Ps 110 (in v 11-28). **F:** remains a priest perpetually. In the Greek word order this phrase is at the end of v 3, placing emphasis on it. **G.** Or, continually, and in this sense, for all time, forever.

the *one* having met Abraham returning from the defeat *of* the kings and having blessed him; ² to whom also Abraham divided *a* tenth from everything; *who is* first ([his name] being translated), king *of* righteousness; and then also king *of* Salem, which is^A king *of* peace; ³ fatherless, motherless, genealogy-less, having^B neither *a* beginning *of* days nor *an* end *of* life, but having been made-like^C the Son *of* God. ⁴ Now observe how great this *one is to* whom indeed Abraham the patriarch gave *a* tenth from the choicest-spoils:

He Is Greater Than Abraham

⁵ Indeed, the *ones* from the sons *of* Levi receiving the priestly-office have *a* commandment to be collecting-a-tenth-from the people according to the Law (that is, *from* their brothers, even though *their brothers* have come-out of the loins *of* Abraham)— ⁶ yet the *one* not tracing-*his*-genealogy from them has collected-a-tenth *from* Abraham, and has blessed the *one* having the promises! ⁷ And apart from all dispute, the lesser *one* is blessed by the better *one*.

- A.** That is, means. **B.** That is, in the OT record. **C.** Or, made-to-resemble, copied-from. He is made to appear as a prefiguration of Christ.

He Is Living As a Priest Perpetually

⁸ And here, dying men^A receive the tenths— yet there, *it is* being attested^B that he is living!

He Is Greater Than Levi And His Priesthood

⁹ And so to speak, through Abraham even Levi^C, the *one* receiving the tenths, has paid-a-tenth.

¹⁰ For he was still in the loins of *his* father when Melchizedek met him!

*Now Why**Did Another Priesthood Need To Arise After Aaron?*

¹¹ Now indeed, if perfection had been through the Levitical priesthood (for the [Jewish] people have received-the-Law on the basis of it) what further need *would there have been that* another priest *should* arise according to the order^D of Melchizedek, and not be named according to the order *of* Aaron?

- A.** That is, Levitical priests, who all eventually die. **B.** That is, because Genesis records no end of life, v 3. **C.** Thus, the entire Levitical priesthood is inferior to the priesthood of Melchizedek. **D.** This new priestly order is mentioned in Ps 110, long after the establishment of the Levitical priesthood. This implies that the Levitical priesthood was imperfect and temporary.

For This New Priesthood

Also Brings a Change of Law

12 For the priesthood being changed, of necessity there is^A also *a change of law*.

For Its High Priest Is From The Tribe of Judah

13 For the One about Whom these^B things are spoken has partaken of another tribe from which no one has attended-to the altar. **14** For it is clear that our Lord has risen from Judah— for which tribe Moses spoke nothing concerning priests.

And He Became High Priest

Based On His Indestructible Life

15 And it is still even-more very-clear^C if Another Priest arises in accordance with the likeness of Melchizedek, **16** Who has become such not based-on *the law of a fleshy^D commandment*, but based on *the power of an indestructible life!* **17** For it is

A. Or, occurs. **B.** That is, Ps 110:4. **C.** That is, that there is a change of law. **D.** That is, a law pertaining to the flesh, to the candidate's physical lineage.

attested that “You are a priest forever according to the order of Melchizedek” [Ps 110:4].

*The New Sets Aside The Old
And Brings In a Better Hope*

¹⁸ For a setting-aside^A of the preceding commandment takes place because of its weakness and unprofitableness ¹⁹ (for the Law perfected nothing)— and a bringing-in of a better hope through which we draw-near to God.

Jesus Is a Better Priest

Because His Priesthood Is Based On God’s Oath

²⁰ And^B to the degree that it was not without an oath-swear^c (for the ones have become^c priests without an oath-swear^c, ²¹ but the One with an oath-swear^c, through the One saying to Him [in Ps 110:4]: “The Lord swore and He will not change-

- A.** Or, annulment, abolition, abrogation. The conclusion is that Ps 110 predicts a new High Priest in a new priesthood, which requires a new law. This means the old is set aside and the new brought in by Jesus. **B.** Now an inference is drawn from ‘swore’ in Ps 110. **C.** The grammar implies have become and continue to be.

*His-mind, You are a priest forever"—²² to that degree also **Jesus** has become the guarantee^A of a better covenant.*

Jesus Serves As High Priest Forever

²³ And^B the many have been [Levitical] priests because of *their* being prevented from continuing by death—²⁴ but the *One*, because of His remaining forever, has a permanent^C priesthood. ²⁵ Hence also, He is able to save completely^D the *ones* coming-to God through Him, always living so as to intercede for them.

God's Son Perfected Forever

Is a Fitting High Priest For Us

²⁶ For such a High Priest was indeed fitting for us— holy, innocent, undefiled, having been separated^E from sinners, and having become higher than the heavens—²⁷ Who does not have the daily necessity (as indeed the high priests) to be offering sacrifices first for *His* own sins, then the *sins* of the people. For

A. Or, pledge, security. B. Now an inference is drawn from 'forever' in Ps 110. C. Or, unchangeable. It does not pass to another. D. That is, in contrast to the Law, which perfected nothing. Or, forever. E. That is, in character, taking this with what precedes; or, physically, to heaven, taking it with what follows.

He did this once-for-all, having offered Himself. ²⁸ For the Law appoints men having weakness *as* high priests, but the word *of* the oath-swearers after^A the Law *appoints a Son* having been perfected forever.

Jesus Is Our High Priest In The True Heavenly Temple

8:1 Now^B the main-point in the *things* being said *is*: we have such *a* High Priest, Who sat-down at the right hand of the throne of the Majesty in the heavens, ² Minister of the Holies^C, indeed^D of the true tabernacle (which the Lord pitched^E, not *a* human).

Earthly Priests Serve In a Copy And Shadow of The Heavenly Things

3 For every high priest is appointed that *he might* be offering both gifts and sacrifices. Hence *it is*^F necessary *that* this *One* also have something which He may offer. **4** Now indeed, if He were on earth He would not even be *a* priest— *there* being the *ones* offering the gifts according-to *the* Law, ⁵ who are serving *a* copy and *a* shadow *of* the heavenly

- A.** That is, written after, in Ps 110. **B.** At this point the writer turns from Christ's person as High Priest in the order of Melchizedek to His work as High Priest. **C.** Or, Holy places. **D.** Or, and. **E.** Or, set up, erected. **F.** Or, was; making this a specific reference to the cross instead of a general statement of principle.

things, just as Moses has been warned, being about to complete the tabernacle: for “See”, He says [in Ex 25:40], “that you make everything according to the pattern having been shown to you on the mountain”.

But Jesus Has a Better Ministry As Mediator of a Better Covenant With Better Promises

6 But He has now obtained a **more-excellent ministry^A**, by as much as He is indeed *the mediator of a better covenant*, which has been enacted on better promises!

For God Promised a New Covenant

7 For if that first *covenant* had been faultless, no place would have been sought *for a second*.

8 For, finding-fault-with^B them, He says [in Jer 31:31-34]: “Behold— days are coming, says *the Lord*, and I will consummate^C a new covenant for the house *of Israel* and for the house *of Judah*; **9** not in accordance with the covenant which I made *with* their fathers on *the day I took-hold-of* their hand to lead them out of *the*

A. Or, priestly-service. B. Or, blaming. C. Or, accomplish, complete, execute.

land of Egypt, because **they** did not continue in My covenant, and I did not-care-for them, says *the Lord*. ¹⁰ Because this *is* the covenant which I will covenant *with* the house of Israel after those days, says *the Lord*: Giving My laws into their mind, I will also write them upon their heart. And I will be God *to* them and **they** will be *a* people *to* Me. ¹¹ And they will by no means each teach his *fellow-citizen* and each his brother, saying ‘Know^A the Lord’, because they all will know Me from *the small^B one* up to their great *one*. ¹² Because I will be merciful^C to their wrong-doings, and I will never remember^D their sins again”.

God Has Thus Made The First Covenant Old

¹³ In *that He* says “New”, He has made the first old^E. And the *thing* becoming old and growing-aged *is* near disappearance.

*The First Covenant Allowed Entrance Into
The Holy of Holies Once a Year*

9:1 Now indeed, the first *covenant* also had

- A. Or, Come-to-know. B. Or, little. That is, insignificant. Or, least... greatest. C. Or, propitious, gracious. D. That is, call-to-mind, keep-in-mind. E. Or, obsolete.

regulations of service and the earthly Holy Place. ² For the first^A tabernacle was prepared^B— in which were both the lampstand and the table, and the Presentation of the bread— which is called *the Holies*. ³ And behind the second curtain was the tabernacle being called *the Holies of Holies*, ⁴ having a golden altar-of-incense^C, and the ark^D of the covenant having been covered on-all-sides with gold, in which was a golden jar having the manna and the rod of Aaron having budded and the tablets of the covenant, ⁵ and above it were the cherubim^E of glory overshadowing the mercy-seat^F— concerning which *things* there is not time now to be speaking in detail. ⁶ And these *things* thus having been prepared, the priests accomplishing the services are continually going into the first tabernacle. ⁷ But into the second only the high priest goes once a year, not without blood, which he offers for himself and the ignorances^G of the people—

- A. That is, the first room of the two-room tabernacle tent, the part the priests entered. B. Or, built, erected, furnished. C. Or, censer. D. Or, box, chest. E. Or, winged-creatures. F. Or, place-of-propitiation. G. That is, sins of ignorance.

*God Was Making Clear That The Way Into
The Holies Was Not Yet Revealed*

⁸ ... the Holy Spirit making this clear: *that* the way *of*^A the Holies has not yet been made-known while the first tabernacle^B *was*^C still having^D *a* standing, ⁹ which^E *is*^F *a* symbol for the present^G time, according to which both gifts and sacrifices are offered not being able to perfect the *one* worshiping in relation to *the* conscience, ¹⁰*being*^H only (in-addition-to foods and drinks and different cleansing^I)

- A.** That is, leading into. **B.** That is, the outer room of the tabernacle, as in v 2 and 6; or, the tabernacle as a whole, the sanctuary of the first covenant. **C.** Or, *is*. **D.** That is, *was* having an appointed place in the divine order, a standing with God (this ended when Christ died and the curtain was torn); or, *is* physically standing (this ended in A.D. 70). **E.** This refers back to ‘first tabernacle’. **F.** Or, *was*. **G.** That is, which *is* a symbol for the now present NT times, pointing to the better reality Christ brought; or, which *was* a symbol for the then present OT times, pointing to the fact that the Levitical system could not gain the people free access to God. **H:** *being* only... regulations. That is, the gifts and sacrifices offered by the priests, like laws about food, drink, and cleansing, were only temporary outward regulations. Compare v 13-14. The sacrifices outwardly cleansed the flesh, but could not inwardly cleanse the heart. **I.** Or, washings, baptisms.

regulations *of*^A flesh being imposed until
the time of reformation.

*But Christ Entered The True Holy of Holies
Once For All And Obtained Redemption*

11 But Christ, having arrived^B as High Priest of the good *things* having come, **entered**^C **once-for-all into the Holies** through^D the greater and more-perfect tabernacle not made-by-human-hands— that is, not *of* this creation; **12** and not through^E *the blood of* goats and calves, but through *His* own blood, having obtained^F eternal redemption.

*For Through The Spirit He Offered Himself
Without Blemish To God*

13 For if the blood *of* goats and bulls and *the ashes of a heifer* sprinkling the *ones* having been defiled sanctifies for the

- A.** That is, for the flesh. **B.** Or, appeared, come. **C:** entered... Holies. In the Greek word order, this phrase is in v 12, just before 'having obtained', giving it the emphasis. **D.** That is, passing through the heavenly tabernacle. Or, by means of, meaning the tabernacle in view is Christ's resurrection body. **E.** Or, by means of. **F.** That is, on the cross. Or, obtaining (at the time of His entering).

cleansing of the flesh, ¹⁴ by how much more will the blood of Christ, Who through the eternal Spirit^A offered Himself without-blemish to God, cleanse our conscience from dead works so that we may worship^B the living God!

*Thus Christ Mediates a New Covenant
Inaugurated By His Own Blood*

¹⁵ And for this reason He is the mediator of a new covenant, so that the ones having been called may receive the promise of the eternal inheritance— a death having taken-place for the redemption from the transgressions committed under^C the first covenant. ¹⁶ For where there is a will^D, it is a necessity that the death of the one having made-the-will be brought-forth. ¹⁷ For a will over dead ones is firm, since it does not ever have [legal] power when the one having made-the-will is living. ¹⁸Hence, not even the first covenant has been inaugurated^E without blood. ¹⁹ For every

A. Or, His eternal spirit. B. Or, serve. C. That is, at the time of. D. By way of illustration, the writer refers to a will, which is a special kind of covenant. The Greek word is the same for both. E. Or, dedicated, ratified. That is, put into effect.

commandment having been spoken *to* all the people by Moses according-to^A the Law—having taken the blood *of* the calves and the goats along with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, ²⁰ saying “This *is* the blood *of* the covenant which God commanded to you” [Ex 24:8]. ²¹ And he likewise sprinkled *with* the blood both the tabernacle and all the objects *of* the ministry. ²² Indeed according-to^B the Law almost everything is cleansed^C with blood, and forgiveness does not take-place^D apart-from blood-shedding^E. ²³ Therefore *it was a necessity that* the copies^F of the *things* in the heavens be cleansed *with* these^G *things*— but the heavenly *things* themselves *with* better sacrifices than these.

He Entered The Heavenly Temple

²⁴ For Christ did not enter into *the Holies* made-by-human-hands— copies *of* the

- A.** Or, in-harmony-with. **B.** Or, based-on. **C.** Or, purified. **D.** Or, come-about, happen. Or, and there is no forgiveness. **E.** Or, blood-pouring (on the altar). **F.** That is, earthly copies. **G.** That is, the things in v 18-22; the applied blood of animals.

true *things*— but into heaven itself, now to appear *in* the presence *of* God for us.

*He Offered Himself Once For All
As a Sacrifice To Set Aside Sin*

25 Nor did He enter in order that He might offer Himself often— as indeed the high priest enters into the Holies yearly with *the* blood belonging-to-another— **26** otherwise He *would* had-to-have suffered often since *the* foundation *of* the world. But now He has appeared once-for-all at *the* conclusion^A *of* the ages for *the* setting-aside *of* sin by the sacrifice^B of Himself.

*He Will Appear To Us a Second Time
For Salvation*

27 And just as it is destined *for* people to die once and after this *comes the* judgment, **28** so also^C Christ, having been offered once

- A.** Or, end, consummation, close. All the past ages are brought to a conclusion in Christ. **B.** Or, sacrificial-offering. **C.** For Christ's side of the comparison, the writer does not merely say Christ died and was favorably judged by God; he states the deeper significance of each event. Christ's death was an offering for sin, and since this offering was accepted by God, He will appear for salvation to those awaiting Him.

so as to bear^A *the sins of* many, will appear for a second *time* without *reference to* sin to the *ones* eagerly-awaiting Him, for salvation.

*For The Law Could Never Take Away Sins,
So Jesus Came To Offer His Body*

10:1 For the Law— having *a shadow of* the coming good *things*, not the very image^B of the things— is never able to perfect the *ones* approaching yearly *with* the same sacrifices which they offer perpetually^C. **2** Otherwise would they not have ceased being offered, because of the *ones* worshiping no longer having *a consciousness of* sins, having been cleansed once-for-all? **3** But in them^D *there is a* yearly reminder of sins. **4** For *it is impossible for* the blood of bulls and goats to take-away sins. **5** Therefore, while entering into the world, He says [in Ps 40:6-8]: “You did not desire sacrifice and offering, but You prepared *a body for Me*. **6** You were not well-pleased *with* whole-burnt-offerings and *offerings* for sin. **7** Then I said,

A. Or, take-up, take-upon *Himself*. **B.** Or, likeness, form. **C.** Or, continually. That is, year after year. **D.** That is, the sacrifices.

Behold, I have come— in *the roll^A* of a book it has been written about Me—*that I might* do Your will, God”.

*Thus God Has Done Away With
Animal Offerings And Established Christ's*

⁸ Saying above that “You did not desire nor were You well-pleased *with* sacrifices and offerings and whole-burnt-offerings and *offerings for sin*” (which are being offered according-to^B *the Law!*), ⁹ then He has said, “Behold, I have come *that I might* do Your will”— He does-away-with^C the first in-order-that He might establish the second,

*And By God's Will We Are Made Holy
By The Offering of Christ's Body*

¹⁰ ... by which will we have been made-holy through the offering of the body of Jesus Christ once-for-all.

- A.** That is, the book-roll, the book's scroll, the OT. **B.** Or, in keeping with, based on. **C.** Or, abolishes. God does away with the Levitical system of animal sacrifices in order to establish His will.

*The Priests Offer Sacrifices Daily,
But Jesus Offered One Sacrifice For All*

11 And every priest stands ministering daily and offering often the same sacrifices which are never able to take-away sins— **12** but this *One*, having offered **one** sacrifice for sins^A for all time, sat-down at *the right hand of God*, **13** henceforth waiting until His enemies are put as a footstool of His feet.

*For By One Offering
Jesus Perfected Us For All Time*

14 For by one offering He has perfected for all time the *ones* being made-holy.

*The New Covenant Says That
God Will Never Remember Our Sins Again*

15 And the Holy Spirit also testifies to us; for after the statement [in Jer 31:33] having said **16** “This *is* the covenant which I will covenant with them after those days, says *the Lord*: Giving My laws upon their hearts, I will also write them upon their mind”, **17** then *He says*

A. Or, sins, sat-down for all time.

"And I will never remember their sins and their lawless-deeds again".

*God's Permanent Forgiveness Makes
Further Offerings For Sin Unnecessary*

18 Now where *there is* forgiveness of these *things*, *there is* no longer *an offering for sin!*

*Therefore Let Us Approach God In Full Assurance of Faith
And Hold On Without Wavering*

19 Therefore, brothers, having confidence for the entering of the Holies by the blood *of* Jesus— **20** which fresh^A and living way He inaugurated *for* us through^B the curtain, that is^C, His flesh— **21** and *having a* great Priest over the house of God, **22** let us be approaching God with *a* true heart in full-assurance *of* faith, having *our* hearts sprinkled^D from *an* evil conscience, and having *our* body

A. Or, new, recent. **B.** Or, by-means-of. **C.** That is, 'which fresh and living way... that is, His flesh'; Christ's body on the cross is the living way through the curtain into the Holies. Or, 'by-means-of the curtain, that is, His flesh'; Christ's flesh is a curtain or veil on His true identity. **D.** As the priests sprinkled animal blood on things to cleanse them, so Christ sprinkles our hearts with His own blood.

washed^A with clean water. ²³ Let us be holding-on-to the confession of our hope without-wavering, for the One having promised is faithful. ²⁴ And let us be considering^B one another for the provoking^C of love and good works, ²⁵ not forsaking the gathering-together of ourselves as is a habit with some, but exhorting^D one another, and so-much more by-as-much-as you see the day drawing-near.

To Now Do Otherwise

Is To Trample Underfoot The Son of God

²⁶ For while^E we are willfully^F sinning^G after the receiving of the knowledge of the truth, a sacrifice no longer remains^H for sins, ²⁷ but some fearful expectation^I of judgment and a zeal of fire going to consume the adversaries. ²⁸ Anyone having set-aside^J the Law of Moses dies without compassions upon the testimony of two or three witnesses. ²⁹ For how

- A. As the high priest was to bathe before entering the Holy of Holies, so we have been spiritually bathed so as to enter the heavenly Holy of Holies. B. Or, thinking carefully about, fixing attention on. C. Or, inciting, stirring up. D. Or, encouraging. E. That is, if. F. Or, willingly, deliberately, by our own choice. G. The kind of sinning in view is seen in v 29. H. If Christ's sacrifice is rejected, there is no other that can be made that will satisfy God's wrath upon our sin. I. Or, reception. J. Or, rejected.

much worse punishment^A do you think he will be considered-worthy— the *one* having trampled-underfoot the Son of God, and having regarded as defiled^B the blood *of* the covenant by which^C he was sanctified^D, and having insulted^E the Spirit of grace? ³⁰ For we know the *One* having said [in Deut 32:35]: “Vengeance *is for* Me, I will repay”; and again [in Deut 32:36]: “The Lord will judge His people”. ³¹ *It is a fearful thing* to fall into *the hands of the living God.*

You Need To Endure By Faith Until You Receive The Promises

³² Now^F remember the former days during which, having been enlightened^G, you endured *a* great struggle^H of sufferings— ³³ on this *hand* being made-a-spectacle^I by both reproaches^J and afflictions, and on this *hand* having become partners *of the ones* living in this manner^K. ³⁴ For indeed you sympathized-with the prisoners, and you accepted with joy the plundering *of* your possessions, knowing *that you*-yourselves have *a* better and abiding possession. ³⁵ So do not throw-away your confidence, which has *a* great reward.

A. Or, vengeance, retribution. **B.** Or, common. **C.** That is, the blood... by which. **D.** Or, set-apart to God, consecrated, treated-as-holy. **E.** Or, arrogantly-treated. **F.** Or, But. **G.** Or, given-light, illuminated. **H.** Or, contest. **I.** Or, publicly-exposed *to*. **J.** Or, insults, disgraces. **K.** That is, amid reproach and affliction for Christ.

³⁶ For you have need of endurance, in order that having done the will of God, you might receive the promise. ³⁷ For yet *in a very little while*, “the *One* coming will come and will not delay. ³⁸ But My righteous *one* will live by faith. And if he draws-back^A, My soul is not well-pleased^B with him” [Hab 2:3-4]. ³⁹ But **we** are not *of^C* a drawing-back resulting-in destruction, but *of a* faith resulting in *the* preserving *of the* soul.

The Saints Have Always Endured By Faith

11:1 Now^D faith is *the assurance^E of things* being hoped-for^F, *the conviction^G of things* not being seen^H. ² For in this the elders^I were attested.

The Early Times

³ *By faith we understand that the worlds have been prepared by the word of God, so that the thing being seen has not^J come-into-being from things*

- A. Or, shrinks-back, withdraws. B. Or, takes no pleasure in. C. That is, characterized by. D. The writer now proves by example that God's people have always endured by faith (10:36-39). E. That is, our subjective confidence about the future things. Or, substance, reality; that is, the objective present reality of the future things. F. That is, future realities. G. Or, *the certainty, the being-convinced*. Or, *the proof, the evidence, the thing-convincing*. H. That is, unseen realities, past, present, and future. I. That is, the OT saints mentioned next. J: has not... visible. Or, *has come-into-being from things not being visible*.

being visible. ⁴By faith Abel offered to God a greater sacrifice than Cain, through which he was attested to be righteous— God testifying about his gifts. And through it, [although] having died, he is still speaking. ⁵By faith Enoch was removed^A, so as not to see death: “And he was not found because God removed him” [Gen 5:24]. For before the removal, he has been attested to have pleased God. ⁶And without faith *it is* impossible to please *Him*. For the *one* coming-to God must **believe** that He is, and He becomes *the* rewarder to the *ones* seeking Him out. ⁷By faith Noah, having been warned about the *things* not yet being seen, having been reverent, prepared *the* ark for *the* salvation^B of his household, through which he condemned the world and became *an* inheritor of the righteousness according-to faith.

The Time of The Patriarchs

⁸By faith Abraham, being called, obeyed to go out to *a* place which he was going-to receive for *an* inheritance. And he went out not knowing where he was going. ⁹By faith he stayed^C in *the* land of the promise as *a* *land* belonging-to-another, having

A. Or, transferred, changed. B. Or, deliverance. C. Or, lived-as-a-foreigner.

dwelled in tents with Isaac and Jacob, the fellow-heirs of the same promise. ¹⁰ For he was waiting-for the city having foundations, of which^A God is designer^B and maker^C. ¹¹ By faith— and Sarah herself being barren— he^D received power for the foundation^E of a seed^F even beyond the time of mature-age, since he regarded the One having promised to be faithful. ¹² Therefore indeed from one man— and he having become impotent as to these^G things— were born^H seed as the stars of heaven in number, and countless as the sand by the shore of the sea. ¹³ In accordance with faith, these all died not having received the promises, but having seen them from a distance, and having greeted them, and having confessed that they are strangers and pilgrims^I on the earth. ¹⁴ For the ones saying such things are making-clear that they are seeking-for a homeland. ¹⁵ And if they had been remembering that homeland from which they came

- A.** That is, which city. **B.** Or, craftsman, artisan. **C.** Or, builder. **D:** By faith... he received... he regarded. Or, By faith also, barren Sarah herself received... she regarded. **E.** Or, beginning. Or, deposit (of sperm). **F.** That is, a posterity; or, sperm. **G.** That is, his powers of procreation. **H.** Or, fathered. **I.** That is, the four mentioned in v 8-12. **J.** Or, temporary-residents.

out, they would have had opportunity to return—¹⁶ but as-it-is, they are aspiring-to *a* better *homeland*; that is, *a* heavenly one. Therefore God is not ashamed-of them, to be called their God. For He prepared *a city for* them. ¹⁷ By faith Abraham has offered Isaac while being tested. And the *one* having received the promises was offering *his* only-born^A, ¹⁸ with-regard-to whom^B it was said [in Gen 21:12] that “In Isaac *a* seed will be called *for* you”, ¹⁹ having considered^C that God *was* able to raise *him* even from *the* dead, from-which^D he also received him back in *a* symbol^E. ²⁰ By faith Isaac blessed Jacob and Esau even concerning coming *things*. ²¹ By faith Jacob, while dying, blessed each *of* the sons *of* Joseph and “worshiped [leaning] on the top *of* his staff” [Gen 47:31]. ²² By faith Joseph, while coming-to-an-end^F, mentioned concerning the departure^G *of* the sons *of* Israel and gave-commands concerning his bones.

- A.** That is, with reference to the promise; through Sarah. **B.** That is, Isaac. Or, to whom; that is, Abraham. **C.** Or, calculated, accounted. **D.** That is, from the dead. Or, ‘dead. Hence, ...’. That is, Hence (by his faith), he received him back. **E.** That is, in an illustration of the Father and Christ; or simply, in a figure of speech. **F.** That is, dying. **G.** Or, exodus.

The Time of The Exodus

23 By faith Moses, having been born, was hidden for three months by his parents, because they saw the child was beautiful and did not fear the edict of the king. **24** By faith Moses, having become great^A, refused to be called son of Pharaoh's daughter, **25** having chosen rather to be mistreated-with the people of God than to be having a temporary enjoyment of sin, **26** having regarded the reproach of^B the Christ to be greater riches than the treasures of Egypt. For he was looking-away^C to the reward. **27** By faith he left Egypt, not having feared the fury of the king. For he persevered^D as seeing^E the invisible One. **28** By faith he has performed the Passover^F and the sprinkling of the blood in order that the one destroying the firstborns might not touch them. **29** By faith they crossed^G the Red Sea as through dry land— of which having taken the test^H, the Egyptians were swallowed-up. **30** By faith the walls of Jericho fell, having been encircled for seven days.

- A.** That is, in stature (meaning, grown up); or, in status. **B.** That is, belonging to; or, for. **C.** Or, focusing-attention-on. **D.** Or, persisted, endured, was steadfast. **E.** That is, as though he saw; or, as one who saw. **F.** Having made reference to the entire exodus event, the writer now singles out one crucial and enduring aspect of it. **G.** Or, went-through, stepped-across. **H.** Or, an attempt.

³¹ By faith Rahab the prostitute did not perish—with the *ones* having disobeyed, having welcomed the spies with peace.

What More Shall I Say?

³² And what more may I say? For time will fail me while telling about Gideon, Barak, Samson, Jephthah, both David and Samuel, and the prophets, ³³ who through faith conquered kingdoms, worked righteousness^A, obtained^B promises, stopped *the mouths of lions*, ³⁴ quenched *the power of fire*, escaped *the edges of the sword*, were strengthened from weakness, became mighty in battle, put-to-flight armies *of foreigners*. ³⁵ Women received their dead by resurrection— but others were tortured, not accepting redemption^C, in order that they might obtain *a better resurrection*. ³⁶ And others received *a trial of mockings and whippings*, and furthermore *of bonds and prison*. ³⁷ They were stoned, they were sawn-in-two, they died by murder *of the sword*. They went-around in sheepskins, in skins of-goats, being in-need, being afflicted, being mistreated— ³⁸ *of whom the world*

A. Or, justice. B. Or, attained. C. Or, deliverance, release.

was not worthy— wandering in desolate-places and mountains and caves and openings *of* the earth.

*They Did Not Receive The Promise,
For God Had a Better Promise For Us*

³⁹ And these all, having been attested through *their* faith, did not receive the promise— ⁴⁰ God having provided^A something better for us, in order that they should not be perfected^B apart from us.

So Run Your Race With Endurance, Looking To Jesus

12:1 So-therefore we also^C, having **so large** a cloud of witnesses^D surrounding us, having laid-aside every weight^E and the easily-entangling^F sin, let us be running the race being set-before us with endurance ² while looking-away toward the author and perfecter^G of the faith^H— Jesus— Who endured *a* cross for^I the joy being

A. Or, foreseen. **B.** Or, completed, finished. **C.** The writer now applies the lesson from chapter 11, returning to the exhortation of 10:36-39. **D.** That is, witnesses of endurance by faith while awaiting the promises, such as those just mentioned. **E.** That is, such as would impede a runner. **F.** Or, easily-ensnaring, besetting, clinging. **G.** Or, finisher, consummator, completer. **H.** Or, *of* faith, *of our* faith. **I.** That is, to obtain; or, instead-of (the joy He had or could have had).

set-before Him, having disregarded^A the shame^B, and has sat-down at the right hand of the throne of God.

Consider His Endurance

³ For consider^C the One having endured such opposition^D by sinners against Himself, in order that you may not be weary *in* your souls, losing-heart—⁴ you did not yet resist to the point of blood while struggling against sin!

And Have You Forgotten

That God Disciplines Those He Loves?

⁵ And have^E you completely-forgotten^F the exhortation which speaks^G to you as sons?: “My son, do not be thinking-lightly^H of the discipline^I of the Lord, nor losing-heart while being rebuked by Him. ⁶ For the one whom the Lord loves He disciplines, and He whips^J every son whom He accepts” [Prov 3:11-12].

A. Or, cared-nothing-for. **B.** Or, humiliation, disgrace. **C.** Or, compare, calculate in comparison. **D.** Or, dispute, hostility, rebellion. **E.** Or, And you have. **F.** If the readers thought they should be exempt from suffering for their faith, they must have utterly-forgotten Prov 3:11-12, and they must have failed to consider the Son, v 3. **G** Or, reasons *with*. **H.** Or, making-little-of. **I.** Or, training, correction, corporal punishment. **J.** Or, scourges.

God Is Dealing With You As Sons

⁷ You are enduring^A [your trials] for discipline; God is dealing *with* you as *with* sons. For what son *is there* whom *his* father does not discipline? ⁸ But if you are without discipline, *of* which all have become partakers^B, then you are illegitimate^C *children* and not sons.

And God Is Disciplining You For Your Benefit

⁹ Furthermore, we had fathers of our flesh^D as discipliners and were respecting *them*— but shall we not much more be subject to the Father of [our] spirits and live? ¹⁰ For the *ones* were disciplining *us* for *a* few days according to the *thing* seeming *good to* them; but the *One* *does so for our benefit*^E, so that we *may share* in His holiness.

*And His Discipline Will Yield**The Fruit of Righteousness*

¹¹ And all discipline for the present does not seem to be *a thing of joy*, but *of grief*— but

A. Or, Be enduring. B. Or, sharers. C. Or, born-out-of-wedlock. That is, children not part of the father's family, not having a father to train them, not heirs. D. That is, human fathers. E. Lit, for the *thing* being beneficial (from our Father's viewpoint).

later it yields^A *the peaceful fruit of righteousness to the ones having been trained by it.*

Therefore Straighten Up And Walk Straight Paths

¹² Therefore straighten-up^B the hands having been slackened^C and the knees having been made-feeble^D, ¹³ and be making straight paths *for* your feet, in order that the lame *part* may not be dislocated^E but rather may be healed.

Pursue Peace And Holiness

¹⁴ Be pursuing peace with^F all *people*, and the holiness without which no one will see the Lord, ¹⁵ while exercising-oversight *that* someone *may not be* coming-short of the grace of God; *that* some root of^G bitterness growing^H up may not be causing-trouble and many be defiled^I by it; ¹⁶ *that* someone *may not be* sexually-immoral or^J profane like Esau, who sold his *own* firstborn-rights^K for one meal^L. ¹⁷ For you know that indeed afterward, while

- A. Or, pays back. B. Or, set straight. C. Or, relaxed, weakened. D. Or, lame, paralyzed. E. Or, turned-out of joint. F. Or, together-with. G. That is, characterized by. Some bitter root, referring to a person. H. Or, springing. I. Or, polluted, stained. J. Or, sexually-immoral, or profane like Esau (so that only 'profane' applies to Esau). K. That is, the status and inheritance rights of the firstborn son. L. Or, eating; one act of eating.

wanting to inherit the blessing, he was rejected—for he did not find *a place of*^A repentance—even though having sought-for it^B with tears.

*For You Have Come To The City of God,
The Heavenly Jerusalem*

¹⁸ For you have not come-to *a mountain* being touched^C, and *a fire* having been burning, and darkness and gloom and *a storm*, ¹⁹ and *a blast of* a trumpet, and *a sound of words*— *of which*, the *ones* having heard begged *that a word* not be added to them. ²⁰ For they were not bearing the *thing* being commanded: “If even *a wild-animal* should touch the mountain, it shall be stoned” [Ex 19:12-13]. ²¹ And so fearful was the *thing* appearing^D, Moses said “I am terrified and trembling”. ²² But you have come to Mount Zion; and *the city of the living God*, *the heavenly Jerusalem*; and *the myriads of angels*, *a festive-gathering*^E; ²³ and *the church*^F of the firstborn *ones* having been registered^G in *the heavens*; and *the Judge*, God of all; and *the*

- A.** That is, for. **B.** That is, the blessing. Or, repentance. **C.** That is, a physical mountain. **D.** That is, the sight Moses saw. **E.** Or, public festival, general assembly. **F.** That is, assembly. **G.** Or, enrolled, listed.

spirits of righteous *ones* having been perfected; ²⁴ and the mediator of the new covenant, Jesus; and the blood of sprinkling speaking better than Abel.

*Do Not Refuse The One Warning From Heaven,
But Worship Him With Gratitude*

²⁵ Be watching-out that you not refuse^A the *One* speaking. For if those did not escape, having refused the *One* warning on earth, much more we *will not escape*: the *ones* turning-away-from the *One warning* from the heavens— ²⁶ Whose voice shook the earth at that time, but now He has promised, saying [in Hag 2:6] “I will shake once more not only the earth, but also the heaven”. ²⁷ And the *phrase* “once more” indicates the removal of the *things* being shaken— as *of things* having been made— so that the *things* not being shaken may continue. ²⁸ Therefore while receiving *an* unshakable kingdom, let us have gratitude, through which we may worship^B God pleasingly^C, with reverence and awe. ²⁹ For indeed our God *is a* consuming fire.

- A. Or, decline, shun, beg-off. B. Or, let us worship. C. Or, acceptably (to God).

Be Loving, Pure, and Content

13:1 Let brotherly-love continue. **2** Do not be forgetting hospitality, for through this some having entertained^A angels did not know *it*. **3** Remember^B the prisoners, *as-though* having been imprisoned-with *them*; the *ones* being mistreated, *as-though^C* also yourselves being in *their* body. **4** Let marriage *be^D* honored^E by all^F, and the bed undefiled. For God will judge *the* sexually-immoral-*ones* and adulterers. **5** Let character *be* without-love-of-money, being content *with* the present *things*. For He Himself has said [in Deut 31:6] “I will never^G let you go^H, nor will I by any means forsake^I you”, **6** so that while being confident we say “*The Lord is a helper for me and I will not fear. What^J will a human do to me?*” [Ps 118:6].

*Imitate The Faith of Your Leaders.**Do Not Be Carried Away By Strange Teachings*

7 Remember the *ones* leading you, who spoke the

- A.** Or, lodged, received as guests. This is referring to Abraham in Gen 18-19. **B.** That is, keep in mind. **C.** Or, as also yourselves being in *a* body. **D.** In this list of ten commands, note that this one has the same grammar as the next one (v 5). **E.** Or, respected. **F.** Or, among all; or, in all *respects*. **G.** Or, by no means. **H.** Or, turn you loose, give you up. **I.** Or, desert, abandon. **J.** Or, fear what *a* human will do *to* me.

word of God *to* you, whose faith^A be imitating while looking-carefully-at the result^B of *their* way-of-life^C.
⁸ Jesus^D Christ *is* the same yesterday and today and forever. ⁹ Do not be carried-away^E by various^F and strange^G teachings. For *it is* good *for* the heart to be established^H *by* grace, not *by* foods in-connection-with^I which the *ones* walking were not profited.

We Have a Spiritual Altar.

Let Us Go Out And Offer Sacrifices of Praise

¹⁰ We have *an* altar^J from which the *ones* serving^K *in* the tabernacle have no right^L to eat.

¹¹ For *of* animals *from* which the blood is brought into the Holies by the high priest for sin— the bodies *of* these are burned-up^M outside *of* the camp. ¹² Therefore^N Jesus also, in order that He might make the people holy with

- A.** Or, faithfulness. **B.** Or, end, outcome. **C.** Or, behavior, conduct. **D.** This may end the thought of v 7, or begin the thought of v 9. **E.** Or, taken-away. **F.** Or, diverse. Or, intricate, riddling, ambiguous. **G.** Or, foreign. **H.** Or, strengthened, confirmed. **I.** Or, by-means-of. **J.** That is, a spiritual altar. **K.** That is, Jewish priests. **L.** The reason this is the case is explained in v 11-12. **M.** No one had the right to eat any of the sacrifice made on the Day of Atonement. **N.** That is, because Jesus is the fulfillment of that sacrifice.

His own blood, suffered outside^A of the gate.

13 So-indeed^B, let us go-out^C to Him outside of the camp, bearing His reproach. **14** For here we do not have *an* abiding city, but we are seeking-for the *one* coming. **15** Therefore through Him let us be continually offering *a* sacrifice of^D praise to God— that is, *the fruit of lips praising^E* His name. **16** And do not be forgetting good-doing and sharing. For *with* such sacrifices God is pleased.

Yield To Your Leaders

17 Be obeying^F the *ones* leading you and be yielding^G, for **they** are keeping-watch for your souls as *ones who will render an account*— in order that they may be doing this with joy, and not while groaning, for this *would be unprofitable for you.*

- A.** As the fulfillment of that sacrifice, there is no sacrificial body remaining. There is no physical eating associated with the sacrifice of Jesus. We are established by grace, not by any connection with foods or eating. So do not be carried away by teachings linking physical eating to spiritual benefits.
- B.** The writer makes another application of Jesus being outside the gate.
- C.** The readers must identify themselves with Jesus where He was sacrificed for sin, outside the earthly Jewish system. Worship there is spiritual, not physical.
- D.** That is, consisting of.
- E.** Or, confessing.
- F.** That is, be persuaded by, and thus, obeying, following.
- G.** Or, deferring, giving way.

Pray For Us

¹⁸ Be praying for us. For we are persuaded that we have *a* good conscience, wanting to conduct *ourselves* well^A in all^B things. ¹⁹ And I especially appeal-to *you* to do this in order that I may be restored to you sooner.

May God Prepare You To Do His Will

²⁰ Now may the God of peace— the *One* having brought up from *the* dead the Great Shepherd of the sheep in-connection-with^C *the* blood of *the* eternal covenant, our Lord Jesus— ²¹ prepare^D you in every good *thing* so that *you may* do His will, while doing *in* us the pleasing *thing* in His sight through Jesus Christ, *to Whom be* the glory forever and ever, amen.

²² Now I exhort you, brothers, bear-with the word of exhortation. For indeed I wrote-to you with *a few*^E words.

²³ Take-notice-of^F our brother Timothy having been released^G,

A. Or, rightly, honorably, commendably. **B.** Or, among all *people*. **C.** Or, by-means-of. **D.** Or, equip, furnish, complete. **E.** That is, compared to what the writer could have said about these subjects; or, this may be an understatement, meaning he wrote at length. **F.** Or, You know of. **G.** Or, having departed.

with whom if he comes quicker^A, I will see you. ²⁴Greet all the *ones* leading you and all the saints. The *ones* from Italy greet you. ²⁵Grace *be* with you all.

A. Or, sooner, as in v 19. That is, quicker than Timothy's progress so far would indicate; or, sooner than the writer himself intends to depart. Or, soon, quickly.

James

Introduction 1:1

- A. Regard it all joy, my brothers, when you fall into various trials, knowing endurance is produced 1:2-12
 - 1. But let no one say he is being tempted to do evil by God. This comes from within 1:13-16
- B. My beloved brothers, every good giving and perfect gift comes down from the Father of lights. He brought us into being by the word of truth. Therefore receive with gentleness the implanted word being able to save your souls 1:16-21
 - 1. But be doers of the word, not hearers only. Bridle your tongue. Help widows and orphans 1:22-27
- C. My brothers, do not be holding your faith with respect of persons, or favoring the rich 2:1-4
 - 1. Did not God chose the poor to be rich in faith? So love your neighbor as yourself 2:5-13
- D. What is the profit, my brothers, if someone claims to have faith but does not have works? 2:14-17

1. Show me your faith without works. Even demons have that kind of faith! 2:18-19
 2. Abraham's faith was perfected by his works. Likewise also Rahab 2:20-26
- E. Do not become many teachers, my brothers, knowing that we will receive a greater judgment. If one does not stumble in speech, he is a perfect man. For the tongue is small but powerful 3:1-5
1. The tongue is the world of unrighteousness, staining the whole body, setting on fire the course of our existence 3:6-10
 2. My brothers these things ought not to be so. The tree is known by its fruit 3:10-12
 3. Who is wise among you? Your works reveal whether your wisdom is from above 3:13-18
 - a. Fights and quarrels proceed from your worldly desires 4:1-5
 - b. But God gives grace to the humble, so submit to God and resist the devil 4:6-10
 4. So do not speak against one another, brothers. There is one Judge, but who are you? 4:11-12
- F. Come now, ones making plans apart from God. You boast in your pretensions. This is evil 4:13-17

- G. Come now, rich ones, weep over your miseries coming upon you 5:1-6
 - H. Be patient, brothers, until the coming of the Lord. Endure hardship like the prophets 5:7-11
-
- 1. Above all, do not be swearing. Be praying. Be singing praise 5:12-13
 - 2. Confess your sins to one another and pray for one another that you may be healed 5:14-18
 - 3. Turn back the sinner from the error of his way 5:19-20

1:1 James, a slave of God and the Lord Jesus Christ, to the twelve tribes in the dispersion: Greetings.

*Endure Your Trials With Joy, Asking God For Wisdom
And Viewing Life From His Standpoint*

2 Regard it all joy, my brothers, whenever you fall-into^A various trials, **3** knowing that the testing of your faith is producing endurance. **4** And let endurance be having its complete^B work in order that you may be complete and whole, lacking in nothing. **5** And if any of you is lacking wisdom, let him be asking from the God giving generously to all and not reproaching^C, and it will be given to him. **6** But let him be asking in faith, not doubting^D at all. For the one doubting is like a surge of the sea being blown-by-wind and tossed. **7** For let that person not be supposing that he will receive anything from the Lord— **8** a double-minded man, unstable in all his ways. **9** And let the lowly^E brother be boasting in his height, **10** and the rich one in his lowliness, because he will pass-away like a flower of grass. **11** For the sun rose with the burning-heat and dried-up the grass, and its flower fell-off and the beauty of its appearance perished. In this manner also the rich one will fade-away in his pursuits.

- A.** Or, encounter. **B.** Or, perfect, finished. **C.** Or, reprimanding, scolding. **D.** Or, being divided in the mind, wavering, disputing with himself. **E.** Or, materially poor, humble.

¹² Blessed^A is the man who endures the trial, because having become^B approved, he will receive the crown of^C life which He promised to the ones loving Him.

*But Temptation To Evil Comes From Within,
Not From God*

¹³ Let no one being tempted be saying that “I am being tempted by^D God”. For God is not-tempted by evils. And He Himself tempts no one, ¹⁴ but each one is tempted by^E his own desire while being drawn-away^F and enticed^G.

¹⁵ Then the desire, having conceived, gives-birth to sin. And the sin, having been fully-formed^H, brings-forth death. ¹⁶ Do not be deceived!

*Receive God’s Lifegiving Gift of The Implanted Word
With Gentleness Toward Others, Not Anger*

My^I beloved brothers, ¹⁷ every good gift-giving^J and every perfect gift-given is from-above, coming down from the Father of lights^K, with Whom there is no variation^L or

- A. Or, Fortunate (from God’s point of view). B. Or, been. C. That is, consisting of, belonging to. D. Or from. E: by his own desire... enticed. Or, while being drawn-away and enticed by his own desire. F. Or, pulled-out. G. Or, baited, lured, entrapped. H. Or, having been brought to completion, having run its course. I. Others start this next main section with v 19. See the note there. J. Or, act-of-giving. K. That is, Creator of sun, moon, and stars. L. Or, change.

shadow^A of turning. ¹⁸ Having willed^B it, He brought^C us forth by the word of truth so that we *might* be a kind-of firstfruit of His creatures. ¹⁹ You know^D this, my beloved brothers, but^E let every person be quick to listen, slow to speak, slow into anger. ²⁰ For the anger of a man does not produce^F the righteousness of God. ²¹ Therefore having laid-aside all filthiness and abundance^G of badness, receive with gentleness the implanted word being able to save your souls.

But Be Doers of The Word, Not Hearers Only

²² But be^H doers of the word and not hearers only, deluding^I yourselves. ²³ Because if anyone is a hearer of the word and not a doer, this one is like a man considering^J the face of his birth^K in a mirror. ²⁴ For he considered himself and has gone-away and immediately

- A. That is, shadow caused by turning, such as when a light moves around an object. In other words, the changing creation does not cause changes in God.
- B. Or, wished, wanted, desired.
- C. That is, gave us spiritual birth.
- D. Others start the new point here, taking this as a command ('Know this') to know or understand what follows, and omitting 'but'.
- E. That is, you know the gift of salvation comes down from God, who brought us forth by the word of truth, but receive this word not with anger toward others, but with gentleness. As seen in Acts 11, 15 and 21, this was an issue for some Jewish Christians.
- F. Or, accomplish, work, bring about.
- G. Or, overflow, surplus.
- H. Or, become.
- I. That is, deluding yourselves that you have genuinely received God's word.
- J. Or, looking-closely-at.
- K. Or, existence. That is, his natural face.

forgot^A what-sort *of man* he was. ²⁵ But the *one* having looked into *the* perfect law *of* liberty and having continued, not having become *a* forgetful^B hearer, but *a* doer *of* work— this *one* will be blessed in his doing. ²⁶ If anyone thinks *that he* is religious while not bridling^C his tongue, but deceiving his heart, the religion^D of this *one* is worthless^E. ²⁷ This is pure and undefiled religion before *our* God and Father— to be looking-after orphans and widows in their affliction; to be keeping oneself unspotted by the world.

Do Not Show Partiality Based On Earthly Status

2:1 My brothers, do not be holding the faith *of*^F our Lord Jesus Christ *of*^G glory with respect-of-persons^H. ² For if *a* gold-ringed man in shining clothing enters into your gathering, and *a* poor *man* in filthy clothing also enters, ³ and you look-upon^I the *one* wearing the shining clothing and say “**You** be sitting here honorably”, and you say *to the* poor *man* “**You**

- A.** He saw himself as he is, but it had no lasting effect on him. **B.** Lit, hearer *characterized by* forgetfulness. **C.** Or, restraining, controlling.
- D.** Or, worship, religious service. **E.** Or, futile, pointless. **F.** That is, in; or, originated by. **G.** That is, *characterized by* glory (our glorious Lord Jesus Christ); or, *from* glory; or, Christ, [the Lord] *of* glory. **H.** Or, partiality, favoritism. **I.** That is, look with favor upon. **J.** Or, fitly, well, appropriately.

stand there, or be sitting under^A my footstool", ⁴ did you not make-distinctions among yourselves and become judges with^B evil thoughts?

*God Does Not Base His Actions On Human Distinctions.
Love Your Neighbor*

⁵ Listen, my beloved brothers— did not God choose the poor *in* the world *to be* rich in faith and inheritors of the kingdom which He promised *to the ones* loving Him? ⁶ But **you** dishonored the poor *man*. Do not the rich oppress you and themselves drag you into courts? ⁷ Do not **they** blaspheme the good name having been called^C upon you? ⁸ If indeed^D you are fulfilling *the* royal law according to the Scripture [in Lev 19:18], "You shall love your neighbor as yourself", you are doing well^E. ⁹ But if you are showing-respect-of-persons you are working^F a sin, being convicted^G by the Law as transgressors. ¹⁰ For whoever keeps the whole Law but stumbles in one *thing* has become guilty *of* all. ¹¹ For the *One* having said "Do not commit-adultery" also said "Do not murder". Now if you do not commit-adultery, but you murder, you have become *a* transgressor *of the* Law. ¹² So speak and so do

- A. Or, at. That is, under the shadow cast by it. B. Or, characterized by. C. Or, named. That is, the good name your Owner has given you, Christian. D. Or, however. E. Or, acting commendably. F. Or, carrying-out. G. Or, exposed, rebuked.

as *ones* going to be judged by *the law of liberty*. ¹³ For judgment *will be* merciless to the *one* not having done^A mercy. Mercy vaunts^B over judgment.

Faith Without Works Is Dead

¹⁴ What *is* the profit, my brothers, if someone claims to have faith but does not have works^C? The^D faith is not able to save him, *is it?* ¹⁵ If brother or sister are naked and lacking daily food ¹⁶ and one of you says *to them* “Go in peace; be warmed and filled”, but you do not give them the necessities *of* the body, what *is* the profit^E? ¹⁷ In this manner also faith, if it does not have works, is dead by^F itself.

Faith Cannot Be Seen Apart From Works

¹⁸ But someone will say “**You** have faith, and I have works”. Show me your faith without^G the works, and I will show you the faith by my works. ¹⁹ **You** believe that God is one^H? You do well. Even the demons believe and shudder!

- A.** That is, shown. **B.** Or, boasts, exults; that is, in triumph. **C.** That is, works, actions, deeds, as the fruit of the faith. **D.** That is, the faith just mentioned; *That* faith. A negative answer is expected. **E.** Or, use, benefit. **F.** That is, *being* by itself. Or, faith by itself is dead. **G.** Or, apart-from. This could only be done by pointing to one's beliefs, which James addresses next. **H.** Or, this may be a statement. 'Believe' is the same root word as 'faith'. Even the demons have this kind of faith.

Faith Is Perfected By Works

²⁰ But do you want to know^A, O empty^B person, that faith without works is useless^C? ²¹ Abraham our father— was he not declared-righteous by works^D, having offered Isaac his son on the altar? ²² Do you^E see that faith was working-with his works, and the faith was perfected^F by the works? ²³ And the Scripture was fulfilled, the *one* saying [in Gen 15:6] “And Abraham believed God, and it was credited to him for righteousness”. And he was called *a friend of God*. ²⁴ Do you^G *all* see that *a* person is declared-righteous by works, and not by faith alone^H? ²⁵ And likewise also Rahab the prostitute— was she not declared-righteous by works, having received the messengers and sent-them-out by *a* different way? ²⁶ For just as the body without spirit^I is dead, so also faith without works is dead.

- A. Or, are you willing to recognize, or acknowledge. B. Or, senseless.
C. Or, inactive, unproductive, idle. D. That is, by faith with works, the subject under discussion. A ‘Yes’ answer is expected. E. Or, You see (a statement). That is, you empty person. F. Or, completed, fulfilled, brought to its goal. G. This ‘you’ is plural. Or, You *all* see (a statement). H. Or, only. That is, by faith with works, and not by faith alone. Faith alone is the faith of hearers only (1:22) and demons (2:19). Works as the inevitable fruit of genuine faith are in view here, not works done to earn salvation (as in Romans). I. Or, breath.

Control Your Tongue And You Will Control Your Life

3:1 Do not become^A many^B teachers, my brothers, knowing that we will receive *a* greater judgment. **2** For we all stumble many^C ways. If one does not stumble in speech, this *one is a* perfect man able to bridle^D also the whole body. **3** Now if we put bridles into the mouths *of* horses so-that they obey us, we also guide their whole body. **4** Behold also ships being so large and being driven by hard winds— they are guided by *a* very small rudder where the impulse *of the one* steering wants. **5** So also the tongue is *a* small body-part, and boastfully-declares great *things*. Behold how-small *a* fire kindles how-great *a* forest!

An Untamed Tongue Stains And Burns And Poisons Life

6 And the tongue *is a* fire! The^E tongue is made^F the world *of*^G unrighteousness among our body-parts— the *thing* staining the whole body and setting-on-fire the course *of our* existence, and being set-on-fire by Gehenna^H. **7** For every nature^I of both wild-animals and birds, of both

- A.** Or, be. **B.** That is, a multitude of teachers. Or, Do not many *of you* become teachers. **C.** Or, many *times*, greatly. **D.** Or, restrain, control, hold in check. **E.** Or, fire, the world *of* unrighteousness! The tongue is set among our body-parts *as the thing*. **F.** Or, is set, is constituted. Or, makes-*itself*, renders-*itself*. **G.** Or, characterized by, belonging to, used by, ruled by. **H.** Or, Hell. **I.** That is, natural disposition. Or, species, both times in this verse.

reptiles and sea-creatures, is tamed and has been tamed by the human nature. ⁸ But none of mankind is able to tame the tongue— *a* restless evil, full of death-bringing poison. ⁹ With it we bless the Lord and Father, and with it we curse the people having been made in accordance with *the likeness of God*; ¹⁰ *a* blessing and *a* curse come out of the same mouth.

Such Destruction Ought Not To Proceed From Us

My brothers, these *things* ought^A not to be so. ¹¹ The spring does not gush out of the same opening the sweet and the bitter, *does it?* ¹² A fig tree is not able, my brothers, to make olives, or *a* grapevine figs, *is it?* Neither *is* salty water *able* to make sweet water.

Your Speech And Conduct And The Fruit They Produce Reveal The Source of Your Wisdom

¹³ Who^B *is* wise and knowledgeable among you? Let him show from *his* good conduct his works *done* in *the* gentleness of wisdom. ¹⁴ But if you have bitter jealousy and selfish-interest^C in your heart, do not be vaunting^D and lying against the truth. ¹⁵ This wisdom is not coming

- A. Or, must not. It is true for mankind in general, but not for doers of the word (1:26). A tree is known by its fruit. B. Do you claim to have wisdom and knowledge? What does your fruit say about you? C. Or, selfish-ambition, party-spirit. D. That is, in claiming to be wise.

down^A from-above, but *is* earthly, natural, demonic. ¹⁶ For where jealousy and selfish-interest *are*, in-that-place *there is* disorder^B and every bad thing^C. ¹⁷ But the wisdom from-above is first pure, then peaceful, kind, yielding^D, full of mercy and good fruits, impartial, sincere. ¹⁸ And *the fruit of righteousness* is sown in peace *by the ones* making peace.

Fights And Battles

Come From Your Pursuit of Worldly Desires

4:1 From-what-source *are* fights and from-what-source *are* battles among you? *Are they not* from-here— from your pleasures waging-war in your body-parts? ² You desire and do not have; you^E murder. And you are jealous and are not able to obtain; you battle and fight. You do not have because of your not asking! ³ You ask and do not receive because you ask badly^F, in order that you may spend *it* in connection with your pleasures. ⁴Adulterous^G *ones*, do you not know that friendship

- A.** The source of the wisdom in your heart will be known by the actions it produces in you and in your listeners. **B.** Or, instability, confusion, disturbance. **C.** Or, evil matter, deed, work. **D.** Or, compliant, ready to obey, reasonable. **E:** have; you murder... fight. Or, have. You murder and envy and cannot obtain. You battle and fight. **F.** Or, wrongly. That is, with bad motives. **G.** James is referring to spiritual adultery.

with the world is hostility *toward God*? Therefore, whoever wants to be *a friend of the world* makes *himself^A* *an enemy of God*. ⁵ Or do you think that the Scripture^B speaks vainly? He yearns jealously for the spirit^C which He made-to-dwell in us!

But God Gives Grace To The Humble.

So Submit To God And Purify Your Hearts

⁶ But He gives greater grace. Therefore it says [in Prov 3:34], “God opposes *the proud*, but gives grace *to the humble*”. ⁷ Therefore, submit *to God*, but resist the devil and he will flee from you. ⁸ Draw-near *to God* and He will draw-near *to you*. Cleanse *your hands*, sinners, and purify *your hearts*, double-minded *ones*. ⁹ Be miserable^D and mourn and weep. Let your laughter be turned into mourning and *your joy* into dejection^E. ¹⁰ Humble-*yourselves^F* in the presence of *the Lord*, and He will exalt you.

- A.** Or, is made, is constituted. **B.** That is, does Scripture in general speak to no purpose about spiritual adultery and God's response to it? Or, Scripture as summarized and paraphrased in v 5b; or, Scripture as quoted in v 6. **C.** Or, Spirit. This may also be rendered ‘The Spirit which He caused-to-dwell in us yearns jealously for *us*'; or, ‘the spirit which he caused-to-dwell in us yearns enviously' for the world. **D.** Or, Lament. **E.** Or, gloominess, depression. **F.** Or, Be humbled.

So Do Not Be Speaking Against Or Judging One Another

¹¹ Do not be speaking-against one another, brothers. The *one* speaking-against *a* brother or judging his brother is speaking-against *the* Law and judging *the* Law. But if you are judging *the* Law, you are not *a* doer of *the* Law, but *a* judge. ¹² There is one Lawgiver and Judge— the *One* being able to save and to destroy. But who are **you**, the *one* judging *your* neighbor?

Do Not Presume To Direct Your Life Apart From God

¹³ Come now, the *ones* saying “Today or tomorrow we will travel to such-and-such city and do *a* year there, and we will do-business and make-a-gain”— ¹⁴ who do not know the *thing of^A* tomorrow! What *is* your life? For you are *a* vapor appearing for *a* little *while*, then indeed disappearing!— ¹⁵ instead of you saying, “If the Lord wills, we indeed^B will live and do this or that”. ¹⁶ But as-it-is, you are boasting in your pretensions. All such boasting is evil. ¹⁷ Therefore, *to one* knowing^C to be doing good and not doing *it*, *to him* it is *a* sin.

III-Gotten Riches Will Yield a Treasure of Miseries

5:1 Come now, rich *ones*, weep while wailing over your miseries coming-upon *you*. ²Your riches have rotted and your

A. That is, belonging to. In other words, what will happen tomorrow.

B. Or, both. C. This general rule applies in this case.

garments have become moth-eaten. ³ Your gold and silver have become corroded^A. And their corrosion will be for a testimony *against* you, and will eat your flesh like fire. You stored-up *treasure*^B in *the* last days! ⁴ Behold— the wages of the workers having mowed your fields, the *wages* having been fraudulently-withheld by you, cry-out. And the outcries of the *ones* having reaped have entered into the ears of the Lord of Sabaoth^C. ⁵ You lived-in-luxury upon the earth, and you lived-indulgently^D. You fattened your hearts in^E a day of slaughter. ⁶ You condemned, you murdered the righteous. He does not oppose^F you!

Be Patient and Endure Hardship Until The Lord Comes

⁷ Therefore be patient, brothers, until the coming of the Lord. Behold— the farmer waits-for the precious fruit of the land, being-patient with it until it receives *the* early and late rain.

⁸ You also be-patient. Establish your hearts, because the coming of the Lord has drawn-near. ⁹ Do not be groaning against one another, brothers, in order that you may not be judged. Behold— the Judge stands in front of the doors.

¹⁰ Take as an example of suffering-hardship and patience, brothers, the prophets who spoke in the name of the Lord.

A. Or, tarnished. B. Or, *wrath, witnesses*. C. Or, hosts, armies. D. Or, lived-for-pleasure. E. That is, in connection with. F. Or, resist, set himself in array against.

¹¹ Behold— we consider-blessed the *ones* having endured! You heard of the endurance of Job, and you saw the outcome from the Lord: that the Lord is large-hearted^A and compassionate.

Above All, Be True To Your Word.

Be Praying And Singing-Praise

¹² And above all, my brothers, do not be swearing^B— neither by heaven nor by earth nor by any other oath. But let your yes be yes and your no be no, in order that you may not fall under judgment. ¹³ Is anyone among you suffering-hardship? Let him be praying. Is anyone cheerful? Let him be singing-praise.

Pray For One Another So That You May Be Healed

¹⁴ Is anyone among you sick? Let him summon the elders of the church, and let them pray over him, having anointed^C him with oil in the name of the Lord. ¹⁵ And the prayer of^D faith will restore^E the one being ill, and the

- A. Or, very-affectionate, very-kind. B. That is, swearing an oath to strengthen or guarantee your word. C. Or, rubbed, smeared. A medicinal use of oil may be in view here, as in Lk 10:34; or, a symbolic use of oil, as in Mk 6:13. In the latter case, the oil may be symbolic of the healing power of the Holy Spirit. D. That is, characterized by; or, proceeding from. E. Or, save from disease.

Lord will raise him. And if he has committed^A sins, it will be forgiven him. ¹⁶Therefore be confessing-out^B your sins to one another, and be praying for one another so that you may be healed. A prayer^C of a righteous person can do much while working^D. ¹⁷Elijah was a person of-like-nature to us, and he prayed with prayer^E that it not rain. And it did not rain upon the land for three years and six months. ¹⁸And he prayed again and the heaven gave rain, and the earth produced its fruit.

Try To Turn Back Those Who Stray From The Truth

¹⁹My brothers, if anyone among you errs^F from the truth and someone turns him back, ²⁰let him know that the one having turned-back a sinner from the error of his way will save his^G soul^H from death, and will cover a multitude of sins.

- A. That is, if he is in a state of having committed sins, resulting in his sickness.
- B. Or, openly acknowledging.
- C. That is, prayer request, petition.
- D. Or, while at-work. Or this may be rendered ‘the working prayer of a righteous person can do much’, in which case the working (or, effective) prayer means the prayer that God answers.
- E: he prayed with prayer. This is a Hebrew way of speaking, meaning he prayed earnestly.
- F. Or, wanders, goes astray, is led astray.
- G. That is, the sinner’s.
- H. Or, life.

1 Peter

- Introduction 1:1-2
- A. Blessed be God, the One having caused us to be born again to a living hope, in which you are rejoicing greatly, though right now having been grieved by various trials 1:3-12
 - B. Therefore: 1:13
 - 1. Put your hope completely on the grace being brought to you at the revelation of Christ 1:13
 - 2. As children of obedience, be holy in all your conduct, just as He is holy 1:14-16
 - 3. Conduct the time of your stay with fear, knowing you were redeemed with His blood 1:17-21
 - 4. Love one another from a pure heart, having been born again through the word of God 1:22-25
 - 5. Yearn like babies for the milk of the Word, if you tasted that the Lord is good, 2:1-3
 - a. Coming to Whom as the Living Cornerstone, you also as living stones are being built as a spiritual house for a holy priesthood to offer spiritual sacrifices 2:4-8
 - b. And you are a chosen family, a royal priesthood to report His virtues 2:9-10

6. Beloved, I exhort you to be abstaining from fleshly desires 2:11-12
7. Be subject to every human institution for the Lord's sake 2:13-15
8. As free ones, honor everyone— 2:16-17
 - a. Servants, being subject to your masters. For you were called to suffer like Christ 2:18-25
 - b. Likewise wives, being subject to your own husbands 3:1-6
 - c. Husbands likewise, showing honor to the feminine one as to a fellow heir 3:7
 - d. And finally, everyone— being likeminded, sympathetic, brother-loving, humble 3:8-12
- C. Who will do you evil for doing good? But though you might be suffering, you are blessed! 3:13-14
 1. But do not fear them, but set apart Christ as Lord in your hearts, being ready always for a defense to everyone asking a reason for the hope in you, having a good conscience 3:14-17
 2. Because Christ also suffered for sins, in order that He might bring you to God 3:18-22
 3. Therefore, Christ having suffered, you also arm yourselves with the same intention 4:1-7
 4. Therefore be sound-minded, sober in prayer, loving, hospitable, ministering your gift 4:7-11
 5. Beloved, do not think your fiery trials strange, but be rejoicing to share His sufferings! 4:12-18

6. So then, let the ones suffering according to the will
of God be entrusting their souls in good-doing to a
faithful Creator 4:19
- a. Therefore I exhort the elders— Shepherd the
flock of God among you by example 5:1-4
- b. Likewise, younger men—Be subject to the elders 5:5
- c. And everyone,— Clothe yourselves with
humblemindedness. Resist the devil 5:5-9
- d. And having suffered *a little*, the God of all
grace will Himself restore you 5:10-11
- Conclusion 5:12-14

1:1 Peter, *an apostle of Jesus Christ to the chosen pilgrims^A of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bythinia,* ² according-to^B *the foreknowledge of God the Father, in^C the sanctification^D of the Spirit, for^E obedience and the sprinkling of the blood of Jesus Christ:* May grace and peace be multiplied to you.

*Blessed Be God For Our Present And Future Salvation,
Which Was Prophesied Long Ago*

³ *Blessed be the God and Father of our Lord Jesus Christ, the One having caused us to be born-again^F according to His great mercy to a living hope through the resurrection of Jesus Christ from the dead,* ⁴ *to an undecayable^G and undefiled and unfading inheritance having been reserved^H in the heavens for you—* ⁵ *the ones being guarded by the power of God through faith for^I a salvation ready to be revealed in the last time,*

⁶ ... in which you are rejoicing-greatly, [although] right-now *for a little while*, if it is necessary, having been grieved by various trials ⁷ in order that the genuineness

- A.** That is, temporary residents. **B.** Or, based on. **C.** Or, in connection with, in the domain of. **D.** Or, holiness, holy-making. **E.** Or, resulting in. **F:** caused us to be born again. Or, regenerated us, fathered us again, given us a new birth. **G.** Or, imperishable. **H.** Or, kept, protected, held. **I.** Or, until.

of your faith— *being more-valuable than gold (which is perishing)*, though being tested by fire— may be found resulting-in praise and glory and honor at *the revelation of Jesus Christ*,

⁸ ... Whom not having seen, you are loving; in Whom— right-now not seeing *Him*, but believing— you are rejoicing-greatly *with* inexpressible^A and glorified joy ⁹while receiving^B the outcome^C of your faith, *the salvation of your souls*,

¹⁰ ... concerning which salvation prophets sought-out and searched-out— the *ones* having prophesied about the grace for^D you— ¹¹searching for what *person*^E or what manner of time the Spirit of Christ in them was indicating while predicting the sufferings for Christ and the glories after these, ¹²to whom it was revealed that they were ministering them not *for themselves*, but *for you*,

... which *things* now were declared to you through the *ones* having announced-the-

A. Or, untellable, unspeakable. B. Or, obtaining. C. Or, goal, end. D. Or, the grace *that would come* to you. E. Or, *time*.

good-news-to you by *the* Holy Spirit having been sent-forth from heaven, into which *things* angels desire to look.

In Light of What God Has Done:

¹³ Therefore:

Put Your Hope Completely Upon Your Coming Salvation

Having girded-up the waist *of* your minds^A, being sober^B— put-your-hope completely^C upon the grace being brought *to* you at *the* revelation *of* Jesus Christ.

Be Holy In All Your Conduct

¹⁴ As children *of*^D obedience not being conformed^E to the former desires in-connection-with your ignorance, ¹⁵ but in accordance with the holy *One* having called you— be holy yourselves also in all *your* conduct^F. ¹⁶ Because it has been written that “You shall be holy, because I am holy” [Lev 19:2].

Live Out Your Days In The Fear of God

¹⁷ And if you are calling-upon *as* Father the *One* judging

- A. That is, having prepared your minds for exertion or work. B. Or, well-balanced, clear-headed. C. Or, fully, totally. D. That is, characterized by. E. Or, conforming *yourselves*. F. Or, behavior, way of life.

without-respect-of-persons according to the work *of* each *person*— conduct the time *of* your stay^A with fear^B, ¹⁸ knowing that you were redeemed from your futile^C way-of-life handed-down-from-your-fathers not *with* perishable *things*, silver or gold, ¹⁹ but *with the* precious blood *of* Christ, as *of a* lamb without-blemish and without-spot; ²⁰ *He* having been foreknown before *the* foundation *of the* world but having appeared^D at *the* last *of* times for your sake, ²¹ the believers through Him in God— the *One* having raised Him from *the* dead and having given Him glory— so that your faith and hope are in God.

Love One Another From a Pure Heart

²² Having purified your souls in^E obedience *of* the truth for *a* sincere^F brotherly-love— love one another fervently from *a* pure heart, ²³ having been born-again not from perishable seed but imperishable, through *the* living and abiding word *of* God. ²⁴ Because “All flesh *is* like grass and all its glory like *a* flower *of* grass. The grass was dried-up and the flower fell-off. ²⁵ But the word *of the* Lord abides forever” [Isa 40:6-8]— and this is the word having been announced-as-good-news to you.

- A.** That is, stay as foreigners. **B.** Or, reverence. **C.** Or, useless, pointless, worthless. **D.** Or, having been made known. **E.** Or, by. **F.** Or, unhypocritical.

Yearn For His Word So That You May Grow

2:1 Having then laid-aside all badness^A, and all deceit and hypocrisies and jealousies, and all slanders—² yearn like newborn babies for the deceitless^B milk of-the-Word^C in order that by it you may grow in^D [your] salvation, ³ if ^E you tasted that the Lord *is* good—

*For You Are Being Built Upon The Living Cornerstone
As a Holy Priesthood*

⁴ ... coming to Whom *as the* living Stone having been rejected by people, but chosen, precious with God, ⁵ you yourselves also *as* living stones are being built^F *as a* spiritual house for *a* holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. ⁶ Because it is contained in Scripture: “Behold, I am laying *a* Stone in Zion— *a* chosen, precious Cornerstone. And the *one* putting-faith upon Him will never be put-to-shame” [Isa 28:16]. ⁷The *precious*-value then *is for* you, the *ones* believing. But *for ones* not-believing: “*The Stone* which the *ones* building rejected, this became *the*

A. Or, evilness, malice. B. Or, pure, unadulterated. C. Or, pertaining-to-the-Word. Or, pertaining-to-the-real-nature-of-things, and thus, ‘spiritual’ milk. D. Or, in relation to, into. E. That is, assuming that. F. Or, are building *yourselves*. Or this may be a command, be built, build *yourselves*.

head^A of the corner" [Ps 118:22] ⁸ and "a Stone of stumbling and a Rock of ^B falling" [Isa 8:14]— who stumble while^C disobeying the word, to which indeed they were appointed^D.

*And You Are Chosen By God
To Report His Virtues To The World*

⁹ And you are a chosen family^E, a royal priesthood, a holy nation, a people for His possession, so that you may report the virtues^F of the One having called you out of darkness into His marvelous light— ¹⁰ who once were not a people, but now are the people of God; the ones not having received-mercy, but now having received-mercy.

*Beloved, Keep Your Conduct Praiseworthy In The World
So That God May Be Glorified*

¹¹ Beloved, I exhort you as foreigners^G and pilgrims to be abstaining from fleshly desires which wage-war against the soul, ¹² holding your conduct good^H among the Gentiles in order that in what they are speaking-against

- A. See Mk 12:10. B. That is, causing a fall. C. That is, because they are disobeying; or, by disobeying. D. Or, destined. E. Or, race, people, nation. F. Or, excellencies, praises, mighty acts. G. Or, resident aliens. H. Or, commendable, praiseworthy.

you as evil-doers^A, they may by observing *your* good works glorify God on *the day of visitation*^B.

Be Subject To Human Institutions For The Lord's Sake

¹³ Be subject to every human institution for the Lord's sake— whether *to a king* as being superior, ¹⁴ or *to governors* as being sent by him^C for *the punishment of evil-doers* and *praise of good-doers*. ¹⁵ Because thus is the will *of God*, *that while doing-good you may be silencing the ignorance of foolish people*.

Honor Everyone

¹⁶ As^D free *ones*, and not having the freedom as *a covering of evilness*, but as slaves *of God*, ¹⁷ honor everyone: be loving the brotherhood^E, be fearing God, be honoring the king;

Be Subject To Your Masters, Whether Good Or Bad, Following Christ's Example

¹⁸ ... servants, being subject *to your masters* with all fear^F, not only *to the good and kind ones*, but also

- A.** Or, criminals (in living as Christians). **B.** That is, the day when God visits them with salvation or judgment; or, the day when they judge you. **C.** Or, Him. **D.** Or, [Live] as free *ones*. **E.** That is, the community of believers. **F.** That is, with all respect; or, in all reverence *of God*.

to the crooked^A ones. ¹⁹ For this finds favor— if for the sake of a consciousness^B of God one bears-up^C while suffering sorrows unjustly. ²⁰ For what-kind-of credit^D is it if while sinning and being beaten, you will endure? But if while doing-good and suffering you will endure, this finds favor with God. ²¹ For you were called to this^E. Because Christ also suffered for you, leaving-behind a pattern *for* you in order that you might follow-after His footsteps—

*Christ Suffered Unjustly,
Entrusting Himself To God*

²² ... Who “did not commit sin, nor was deceit found in His mouth” [Isa 53:9]; ²³ Who while being reviled, was not reviling-in-return; while suffering, was not threatening, but was committing *Himself*^F to the One judging righteously; ²⁴ Who Himself bore our sins in His body on the cross in order that we, having died^G to sins, might live *for* righteousness; *by* Whose bruise you were healed. ²⁵ For you were goingastray like sheep, but now you returned to the Shepherd and Overseer *of* your souls.

A. Or, dishonest, unscrupulous. That is, toward you, v 19. **B.** Or, conscience toward God. **C.** Or, endures. **D.** Or, fame, glory. **E.** That is, to bear up under unjust suffering for Christ. **F.** Or, *them, it*. **G.** Or, being dead.

*Be Subject To Your Husbands,
Adorning Yourself With Things Precious To God*

3:1 Likewise wives, being subject to your own husbands, in order that even if any are disobeying the word, they may be gained without a word by the conduct of their wives, ² having observed your pure conduct with fear^A— ³ of whom let what is observed^B be not the outside adornment consisting of a braiding of hair and a wearing of gold things or putting-on of garments, ⁴ but the hidden person of the heart in^C the imperishable adorning consisting of the gentle and quiet spirit, which is very-precious in the sight of God. ⁵ For in this manner formerly also the holy wives putting-hope in God were adorning themselves, being subject to their own husbands, ⁶ as Sarah obeyed Abraham, calling him lord^D— of whom^E you became children while^F doing-good and not fearing any terror^G.

- A.** Or, with respect for them. Or, with reverence for God. **B:** what is observed. Or, their adornment. Lit, it. **C.** That is, dressed in. **D.** Or, sir. See Gen 18:12. **E.** That is, Sarah. **F.** That is, by, as long as you are, since you are, as ones. **G.** Or, intimidation, fright.

Honor Your Wives As Fellow Heirs of The Gift of Life

⁷ Husbands likewise, living-with *them*^A according-to^B knowledge^C, showing honor to the feminine^D *one* as to^E *the weaker vessel*^F, as indeed to your fellow-heirs of the grace^G of life, so that your prayers may not be hindered.

Everyone Be Loving, Humbleminded, And Doing Good

⁸ And finally, everyone— *being* likeminded^H, sympathetic, brother-loving, tender-hearted^I, humbleminded, ⁹ not giving-back evil for evil or reviling^J for reviling, but on the contrary, blessing *them*. Because you were called to this, in order that you might inherit a blessing. ¹⁰ For “the *one* desiring^K to love life and see good days— let him stop *his* tongue from evil and *his* lips that they not speak deceit; ¹¹ and let him turn-away from evil and do

A: living with *them*... fellow-heirs. Or, living with the feminine *one* according-to knowledge, as with *the weaker vessel*, showing honor as indeed to fellow heirs. **B.** Or, in harmony with, based on. **C.** That is, Christian knowledge of her status before God. Or, understanding; that is, in an understanding way, with consideration. **D.** Or, womanly *one*, female. **E.** That is, as appropriate to. **F.** This describes her as God's creation, rather than the husband's partner. **G.** That is, the grace-gift of spiritual life, which they possess equally. **H.** Or, harmonious. **I.** Or, good-hearted. **J.** Or, insult, abuse. **K.** Or, wanting, intending.

good. Let him seek peace and pursue it. ¹² Because *the eyes of the Lord are upon the righteous, and His ears are open to their prayer. But the face of the Lord is against ones doing evil things*" [Ps 34:12-16].

You Are Blessed If You Suffer For Righteousness

¹³ And who *is* the *one who* will do you evil^A if you become zealots^B *for* good? ¹⁴ But even though you might be suffering^C for the sake of righteousness, *you are blessed^D ones!*

Make Christ Lord In Your Heart

As You Suffer For Doing Good

But do not fear their fear^E, nor be disturbed, ¹⁵ but set Christ apart *as* Lord in your hearts, *being* ready always for *a* defense *to* everyone asking you *a* reason for the hope in you, ¹⁶ but with gentleness and fear^F, having *a* good conscience in order that in what you are spoken-against^G, the *ones* maligning your good conduct in Christ may be put-to-shame. ¹⁷ For *it is* better to be suffering while doing-good, if the will of God should [so] will *it*, than while doing-evil.

- A.** Or, harm you, mistreat you. **B.** Or, zealous. **C:** even though you might be suffering... *you are* blessed. Or, if you even should suffer... *you would be* blessed. **D.** Or, fortunate, from God's point of view. **E.** That is, their intimidation; or, what they fear. **F.** That is respect; or, fear of God. **G.** Or, slandered.

*Because Christ Himself Suffered To Bring Us To God,
And Is Now Glorified By God*

18 Because Christ also suffered once-for-all for sins— *a righteous One* for unrighteous *ones*— in order that He might bring you to God, having been put-to-death *in the flesh* but made-alive^A by the Spirit^B,

19 ... by Whom^C also^D having gone, He proclaimed^E to the spirits^F in prison— **20** *ones* having disobeyed formerly when the patience of God was waiting in *the days of Noah* while *an ark was* being prepared,

... in which *a few* (that is, eight souls) were brought-safely through *the water*,

21 ... which^G also *as to you a corresponding-thing^H* now saves— baptism (not *a putting-*

A. Or, given life. **B.** Or, *in the Spirit*; or, *in spirit*, *in His spirit*; or, *in the realm of the spirit*. **C.** That is, the Spirit. Or, in which. That is, *in His spirit*; or, *in the state of being dead in the flesh but alive in spirit*. **D.** Or even; that is, by Whom having gone, He even proclaimed. **E.** Or, made a proclamation. **F.** That is, people; or, angels. **G.** That is, which event (Noah being brought safely through the water); or, which water. **H.** Or, a fulfillment; or, a reflection, echo, copy.

off^A of dirt from the flesh, but an appeal^B to God for^C a good conscience) through the resurrection of Jesus Christ,

²² ... Who is at the right hand of God, having gone into heaven, angels and authorities and powers having been subjected to Him.

Therefore Arm Yourselves With The Same Intention

4:1 Therefore, Christ having suffered in the flesh, you also arm-yourselves with the same intention^D. Because the one having suffered in the flesh has ceased from sin, ² so as to live the remaining time in the flesh no longer for^M the desires of humans, but for^{ME} the will of God. ³ For the time having passed is enough for you to have worked-out the will of the Gentiles, having walked in sensualities, lusts, drunkenness, revelries, drinking-parties and unlawful idolatries, ⁴ in connection with which they are thinking-it-strange that you are not running-with them into the same excess^F of wild-living,

A. Or, removal. **B.** Or, request. Or, pledge, answer; that is, the pledge to keep a good conscience toward God, or, the pledge to God from a good conscience. **C.** Or, from. **D.** Or, thought, way of thinking. That is, to suffer for righteousness (3:14) like Christ (3:18). **E.** Or, in, by. **F.** Or, flood, pouring-out.

while *they continue* blaspheming—⁵ who shall render *an account to the One* being ready to judge *the living and the dead*. ⁶ For to this *end* it^A was announced-as-good-news even *to the dead*^B: that they might be judged according-to^C people *in the flesh*^D, but be living according to God *in the spirit*^E. ⁷ And^F the end *of all things* has drawn-near.

*So Be Sober In Prayer, Loving One Another,
And Good Stewards of God's Gifts To You*

Therefore be sound-minded and be sober in^G your prayers—⁸ above all, having fervent love for each other, because love covers a multitude of sins; ⁹ *being* hospitable to one another without grumbling; ¹⁰ as each

A. That is, the gospel. Or, He; that is, Christ (as the judge in v 5; Act 17:31).

B: *the dead... spirit*. That is, to spiritually dead ones, that having become Christians, they might be judged in accordance with human standards while living on earth (and thus suffer for righteousness like Christ), but be living in accordance with God's standards now and forever (continuing the main argument from v 1-4); or, to now dead Christians while they were still alive, that they might have been judged by human standards while on earth, but now be living with God as He desires, in accordance with His nature and likeness (continuing on from v 5). **C.** Or, by way of, in keeping with. **D.** That is, *in the sphere of the flesh, in connection with* mankind's human fleshly nature. **E.** Or, Spirit. **F.** A final reason we should arm ourselves with this intention. Or, Now; the beginning of the next paragraph. **G.** Or, for, for the purpose of.

received a grace-gift, ministering it to each other as good stewards^A of the diversified grace of God— ¹¹ if anyone speaks, as speaking oracles^B of God; if anyone serves, as serving by strength which God supplies— in order that God may be glorified in all things through Jesus Christ, to Whom is the glory and the dominion forever and ever, amen.

Beloved, Be Rejoicing To Share In The Sufferings of Christ

¹² Beloved, do not be thinking-strange the fiery^C suffering among you coming upon you for a trial^D, as-though a strange thing were happening to you, ¹³ but be rejoicing to-the-degree you are sharing in the sufferings of Christ, in order that you may also rejoice while being overjoyed at the revelation of His glory! ¹⁴ If you are being reproached^E in^F the name of Christ, you are blessed^G ones!— because the Spirit of glory and of God is resting upon you. ¹⁵ For let none of you be suffering as a murderer or thief or evil-doer, or as a meddler^H. ¹⁶ But if one suffers as a Christian, let him not be ashamed, but let him be glorifying God in this name. ¹⁷ Because it is

- A. Or, managers, administrators. B. Or, sayings, pronouncements, declarations. C. That is, painful, intense. D. Or, test. E. Or, insulted, scolded. F. That is, in connection with. G. Or, fortunate, from God's point of view. H. Or, busybody.

time *that* the judgment begin from the household^A of God. But if *it begins* first from us, what *will be* the outcome *of the ones* disobeying the good-news of God? **18** “And if the righteous *one* is saved with-difficulty, where will the ungodly and sinner appear^B? ” [Prov 11:31].

Entrust Your Souls To God While Doing Good

19 So then, let indeed the *ones* suffering according to the will of God be entrusting their souls in good-doing to a faithful Creator.

So Elders, Lead By Example

5:1 Therefore^C I exhort the elders among you, / the fellow-elder and witness *of* the sufferings *of* Christ, the sharer^D also *of* the glory going-to be revealed: **2** Shepherd the flock *of* God among you, exercising-oversight— not by-compulsion^E, but willingly^F, according to God; nor greedily, but eagerly; **3** nor as

- A.** Or, family. **B.** Or, show-*themselves*, make-*their*-appearance. If Christians suffer such fiery trials on earth while entering into the kingdom of God, where in God’s kingdom will unbelievers be seen? **C.** In these circumstances and to this end, I exhort you as follows. **D.** That is, former sharer (at the transfiguration, 2 Pet 1:17); or, future sharer with you. **E.** Or, out of obligation, by necessity; by being forced into this role. **F.** Or, by-choice, voluntarily.

lording-over^A your lots^B, but being patterns for the flock. ⁴ And the Chief-shepherd having appeared, you will receive the unfading crown of^C glory.

Young Men, Follow

⁵ Likewise, younger men— be subject to the^D elders.

Everyone, Be Humble

And Keep Watch For The Adversary

And everyone— clothe-yourselves-with humblemindedness toward one another. Because “God opposes the proud, but He gives grace to the humble” [Prov 3:34]. ⁶ Therefore humble yourselves under the mighty hand of God in order that He may exalt you at the proper-time, ⁷ having cast all your anxiety^E upon Him, because He is concerned^F about you. ⁸ Be sober, keep-watch. Your adversary the devil is walking-around like a roaring lion, seeking someone to devour— ⁹ whom resist, firm

- A. Or, domineering, ruling-over. B. That is, the ones allotted to your charge by God; those for whom you are responsible. C. That is, consisting of, belonging to, characterized by. D. Or, *your*. That is, your leaders just mentioned; or, your elders in general, older people. E. Or, care, concern, worry. F. Lit, it is a concern to Him about you.

in the^A faith, knowing that the same kinds of sufferings are being accomplished^B by your brotherhood in the world.

*And The God of All Grace Will Establish You
After Your Sufferings*

¹⁰ And the God of all grace, the One having called you into His eternal glory in Christ Jesus— you having suffered a little— will Himself restore, support, strengthen, establish you. ¹¹ To Him be the dominion forever, amen.

¹² I wrote to you through Silvanus, the faithful brother, as I count him, with a few words exhorting and bearing-witness that this^C is the true grace of God— in which, stand [firm].
¹³ She in Babylon^D chosen-with you greets you. Also Mark, my son. ¹⁴ Greet one another with a kiss of love. Peace to you, to all the ones in Christ.

A. Or, in your faith. B. Or, paid; that is, knowing that the same debt of sufferings is being paid. C. That is, this of which Peter has written and taught in this letter. D. Peter may be referring to a church in Rome.

2 Peter

Introduction 1:1-2

- A. Because of His divine power having granted us all things for life and godliness, and indeed for this very reason you having applied all diligence, in your faith supply virtue, knowledge, love 1:3-7
 - 1. For these qualities make you neither useless nor unfruitful in the knowledge of Christ 1:8-9
 - 2. Therefore brothers, be more diligent to be making your calling and election firm 1:10-11
- B. I will always remind you about these things, even though you have known the truth 1:12-15
 - 1. For we made known to you the power and coming of our Lord Jesus as eyewitnesses 1:16-18
 - 2. And we have the prophetic word more firm, to which you are doing well to pay attention 1:19-21
 - 3. But there will also be false teachers among you, and many will follow them 2:1-3
 - a. God knows how to deliver the godly and reserve the unrighteous for judgment 2:4-10
 - b. They are self-willed slaves of corruption with hearts trained in greed 2:10-22

- C. Beloved, I am writing this to arouse you to remember the words of the prophets and apostles, knowing this first— that mockers will come denying the coming of the day of the Lord 3:1-4
1. For this escapes their notice, that God destroyed the ancient world with a flood, and the present heavens and earth have been stored up for fire at the judgment of the ungodly 3:5-7
 2. But do not let it escape your notice, beloved, that one day with God is like a thousand years. The Lord is not slow about the promise, but is patient, not wishing any to perish. But the day of the Lord will come like a thief, so what kind of people should you be? 3:8-13
 3. Therefore beloved, while looking for these things, be diligent to be found unspotted 3:14-16
 4. You therefore be guarding yourselves. And be growing in the grace of our Lord 3:17-18

1:1 Simeon^A Peter, a slave and apostle of Jesus Christ, to the ones having received *an* equally-precious faith *with* us by-means-of^B the righteousness of our God and Savior Jesus Christ: **2** May grace and peace be multiplied to you in^C the knowledge of God and Jesus our Lord.

*Because of All That God Has Given Us,
Diligently Add To Your Faith These God-Like Qualities*

3 Because-of His divine power having granted^D us **all things** pertaining-to life and godliness through the knowledge of the One having called us *by*^E His own glory and virtue^F, **4** through which *qualities*^G He has granted us the precious and greatest *things*-promised in order that through these^H you might become sharers of the divine nature^I, having escaped-from the corruption in the world by *evil* desire; **5** and indeed *for* this very *reason* you having applied all diligence— in^J your faith supply^K virtue; and in *your* virtue, knowledge; **6** and in *your* knowledge, self-control; and in *your* self-control, endurance; and in *your* endurance, godliness; **7** and in *your* godliness, brotherly-love; and in *your* brotherly-love, love.

A. This is the Aramaic spelling of ‘Simon’, found also in Act 15:14. **B.** Or, through. **C.** Or, by, in the sphere of. **D.** Or, bestowed, given as a gift. **E.** Or, *to*. **F.** Or, moral-excellence, excellence of character. **G.** That is, the glory and virtue. **H.** That is, the things promised. **I.** That is, God’s character qualities. **J.** That is, in connection with; or, in the sphere of. **K.** Or, provide, furnish.

These Qualities Make You Useful And Fruitful

⁸ For these *qualities* being-present *in* you and increasing make^A *you* neither useless^B nor unfruitful in the knowledge *of* our Lord Jesus Christ. ⁹ For *the one in* whom these *qualities* are not present is blind, being shortsighted^C, having forgotten^D the purification *of* his former sins.

So Be Diligent To Make Your Calling And Election Firm

¹⁰ Therefore brothers, be **more** diligent to be making your calling and election^E firm^F. For while doing these *things* you will by no means ever stumble. ¹¹ For in this manner the entrance into the eternal kingdom *of* our Lord and Savior Jesus Christ will be richly supplied *to* you.

*I Will Always Be Reminding You of These Things**As Long As I Live*

¹² Therefore, I will-certainly^G always be reminding you about these *things*, even though *you are ones* knowing and having been established in *the truth* being present *with you*. ¹³ And I regard *it* right for as long as I am in this [bodily] tent to be arousing you with *a reminder*, ¹⁴ knowing that the putting-off

- A.** Or, render. **B.** Or, idle, unproductive. **C.** Such ones do not see the distant reality. **D.** Lit, received forgetfulness *of*. **E.** Or, choosing, selection. **F.** Or, secure, sure, steadfast, reliable. **G.** Or, must.

of my [bodily] tent is imminent, just as indeed our Lord Jesus Christ made-clear to me. ¹⁵ And I will also be diligent *that* at-any-time after my departure^A, you *may have the ability* to produce the memory *of* these *things*.

For We Were Eyewitnesses of Christ's Majesty And Glory

¹⁶ For we made-known to you the power and coming of our Lord Jesus Christ— not having followed-after cleverly-devised myths, but having been made^B eyewitnesses of the majesty *of* that *One*. ¹⁷ For He having received from God *the Father* *the* honor and glory *of* such *a* voice^C having been carried^D to Him by the Majestic Glory— “This is My Son, My Beloved, in Whom I was^E well-pleased”— ¹⁸ we ourselves also heard this voice having been carried out of heaven, being with Him on the holy mountain.

And We Have God's Prophetic Word More Firm

¹⁹ And we have the prophetic^F word *as* more-firm^G, to

- A. That is, his death. B. Or, having come-to-be. C. That is, such a unique voice. Or, *of an* utterance such-as-this. D. Or, borne-along, brought-forth.
- E. Or, I delighted, I took-pleasure. See Mt 3:17. F. That is, the words written by the prophets; in particular, about the Messiah. G. That is, more certain as to its meaning, because we were eyewitnesses of its fulfillment. Or, we have the more-firm prophetic word, the OT prophecies, an even stronger witness than our eyewitness account of the voice from heaven.

which you are doing well *to be* paying-attention as *to a lamp shining in a dismal^A place*, until which *time the day dawns and the morning-star rises in your hearts*, ²⁰*knowing this first— that no prophecy of Scripture comes^B from one's own^C interpretation^D*. ²¹*For no prophecy was ever carried^E by the will of a human, but people being carried by the Holy Spirit spoke from God.*

*And There Will Be False Teachers Among You,
Exploiting You*

2:1 But false-prophets also came among the people, as there will also be false-teachers among you who will secretly-bring-in heresies ^F destruction— even denying the Master having bought them, bringing swift destruction upon themselves. ² And many will follow-after their sensualities^G, because of whom the way of the truth will be blasphemed. ³ And in greed they will exploit^H

A. Or, squalid, dark. **B.** That is, comes to be written; or, comes to pass; or, comes to be understood. **C.** Or, personal, private. **D.** Or, explanation. God is the author and fulfiller of prophecy. The key to Isa 53, for example, is how God fulfilled it, not how humans interpret it. Thus, Peter has the prophetic word more firm because he was an eyewitness of its fulfillment. **E.** That is, carried out of heaven, as in v 18. **F.** That is, *leading to*; or, *characterized by* (destructive heresies). **G.** Or, indecent conduct, lustful indulgences. **H.** Or, make merchandise of.

you *with* fabricated words, *for* whom the judgment from-long-ago is not idle, and their destruction is not asleep.

*God Will Reserve Them For Punishment
And Protect The Righteous*

⁴ For if God did not spare angels having sinned but handed-*them*-over to chains of gloom, having cast-*them*-into-hell, being reserved for^A judgment; ⁵ and He did not spare *the* ancient world but protected *the* eighth^B one, Noah, *a* proclaimer of righteousness, having brought *a* flood upon *the* world of ungodly ones; ⁶ and He condemned *the* cities of Sodom and Gomorrah, having reduced-*them*-to-ashes by *an* overthrow, having made *them* *an* example of *things* coming to ungodly ones; ⁷ and He delivered Lot, *a* righteous one being oppressed^C by the conduct of the lawless^D ones in connection with sensuality (⁸ for *by* sight and hearing the righteous one dwelling among them day^E after day was tormenting *his* righteous soul *with* their lawless^F works)— ⁹ *then* the Lord knows-how to deliver godly

- A. Or, until. B. That is, eighth along with seven others. C. Or, worn out. D. That is, ones who rebel against what is ‘set down’. E: dwelling... day after day. Or, was day after day tormenting. F. That is, contrary to law.

ones from a trial^A and reserve unrighteous ones for the day of judgment while being punished, ¹⁰ and especially the ones proceeding after the flesh in^B a lust^C for^D defilement, and despising^E authority^F.

*They Are Self-Willed Slaves of Corruption
Speaking Against The Things of God*

Daring^G, self-willed *ones*— they do not tremble while blaspheming glories^H, ¹¹ where^I angels being greater *in* strength and power do not bring a blasphemous judgment against them from the Lord.

¹² But these *ones are* like unreasoning animals having been born *as creatures-of-instinct^J* for capture and destruction. While blaspheming in^K *things* which they are ignorant, they will also be

- A.** Or, from temptation. **B.** That is, in connection with. Or, with. **C.** Or, desire. **D:** *a lust for* defilement. Or, *a desire characterized by* defilement, *a defiled desire.* **E.** Or, scorning, disregarding. **F.** Or, lordship, dominion. That is, authority in general; or, the lordship of Christ (denying the Master, 2:1); or, the rule of angels; or, the authority of church leaders. **G.** Or, Bold, in a negative sense, Presumptuous. **H.** Or, dignities, majesties. Compare Jude 8-9. **I.** Or, whereas. **J.** That is, they live like animals led by their physical appetites to their destruction. Or, of-nature; like unreasoning animals of-nature, having been born for capture. They live like part of the animal kingdom and share their fate. **K.** That is, in connection with, in the sphere of.

destroyed in their^A destruction^B, ¹³ being wronged as the wages of wrong-doing. Regarding the reveling during the day to be a pleasure, they are spots and blemishes reveling in their deceptions while feasting-with you, ¹⁴ having eyes full of an adulteress^C and restless^D of sin, enticing^E unstable souls, having a heart trained in^F greed. Children of^G a curse!— ¹⁵ leaving-behind the straight way, they went-astray, having followed-after the way of Balaam the son of Bosor, who loved the wages of wrong-doing. ¹⁶ But he had a rebuke of his own law-violation: a speechless donkey having uttered in the voice of a human restrained the madness of the prophet. ¹⁷ These ones are waterless springs, and mists being driven by a storm, for whom the gloom of the darkness has been reserved. ¹⁸ For while uttering pompous^H words of^I futility^J, they entice by the desires of the flesh, by^K sensualities, the ones

A. That is, their own; or, the animals'. **B.** Or, corruption (as in v 19), taking this word differently here than earlier in the verse. **C.** That is, full of desire for a woman with whom to commit adultery. **D.** Or, unceasing, not-resting. That is, eyes restless to continue sinning, or never resting from sinning. **E.** Or, luring, baiting, entrapping. **F.** Or, from, by. **G.** That is, characterized by (accursed children); or, destined to. **H.** Or, swollen, excessive, bombastic. **I** That is, characterized by. **J.** Or, uselessness, worthlessness. **K.** Or, for. Or, by the sensual desires of the flesh.

barely^A escaping-from the *ones* living in error,
¹⁹ promising them freedom, themselves being slaves
of corruption. For *by* what one has been defeated,
by this he has been enslaved.

Their Slavery Now Is Worse Than Ever

²⁰ For if— having escaped-from the defilements
of the world by *the knowledge of* our Lord and
Savior Jesus Christ, and again having been
entangled *by* these *things*— they^B are defeated,
then the last state has become worse *for* them
than the first. ²¹ For it *would* be better *for* them
not to have known the way *of* righteousness
than having known, to turn-back from the holy
commandment having been delivered *to* them.
²² The *thing* of the true proverb has happened
to them— “*The dog having returned to its own*
vomit”, and, “*The sow having washed herself*
returns to a wallowing of the mire”.

Beloved, Remember That People Will Come Mocking Christ’s Future Coming

3:1 Beloved, I am now writing this second letter *to* you, in

- A.** That is, just beginning to. **B.** That is, the false teachers (v 17-18a); or, their victims (v 18b-19); or, this may be a general principle referring to all.

which *letters* I am arousing your pure mind with a reminder
²to remember the words having been spoken-beforehand by
the holy prophets and the commandment of the Lord and
Savior from your apostles, ³knowing this first—that mockers
will come with mocking in the last days, proceeding in
accordance with their own desires, ⁴and saying “Where is the
promise^A of His coming? For from which day the fathers^B fell-
asleep, everything is continuing in-this-manner^C from the
beginning of creation”.

*But God Has Destroyed The Ungodly Before,
And He Will Do So Again*

⁵For this escapes-notice-of those who are willing^D— that
by the word of God there were heavens from-long-ago,
and an earth having existence out of water and by water,
⁶through which^E the world at that time was destroyed^F,
having been flooded with water. ⁷And by the same word
the present heavens and earth have been stored-up for
fire, being reserved for the day of the judgment and
destruction of ungodly people.

- A.** That is, the fulfillment of the promise He would come. **B.** That is, the ones who wrote of the promise. **C.** That is, as it has been. **D.** That is, those who willingly ignore what follows. **E.** This is plural, referring to the water and the word, or to the waters. **F.** Or, perished.

*He Is Being Patient Now,
But The Day of Destruction Will Come Like a Thief*

⁸ But do not let this one *thing* be escaping your notice, beloved— that one day with the Lord *is* like *a* thousand years, and *a* thousand years *is* like one day. ⁹ The Lord is not being slow *about^A* the promise as some regard slowness, but He is being patient toward you, not wishing^B any to perish, but all to make-room^C for repentance. ¹⁰ But the day of the Lord will come like a thief— during which the heavens will pass-away with-a-roar, and the elements will be destroyed while burning, and the earth and the works in it will be found^D. ¹¹ All these *things* thus being destroyed, what-kind-of people ought you to be in holy behaviors and *acts of godliness*, ¹² looking-for and hastening^E the coming of the day of God, because of which the heavens will be destroyed, being set-on-fire, and the elements are melted while burning. ¹³ But in accordance with His promise we are looking-for new heavens and *a* new earth, in which^F righteousness dwells.

A: *about* the promise. Or, *The Lord of* the promise is not being slow.
B. Or, wanting, willing. **C.** Or, give-way for, have room for, go forward to, come to. **D.** Or, discovered, found out. Some manuscripts say ‘will be burned up’. **E.** Or, hurrying, advancing, promoting zealously, seeking eagerly. **F.** This is plural.

*So Be Diligent To Be Unspotted And Unblemished
In This Day of Salvation*

¹⁴ Therefore beloved, while looking-for these *things*, be diligent to be found unspotted^A and unblemished^B by^C Him, in peace. ¹⁵ And be regarding the patience of our Lord *to be* salvation, just as also our beloved brother Paul wrote *to you according-to^D* the wisdom having been given *to him*, ¹⁶ as also *he writes* in all *his* letters, speaking in them concerning these *things*, in which *letters* are some *things* hard-to-understand which the untaught and unstable twist^E— as also the other^F Scriptures— to their own destruction.

Beloved, Be Guarding Yourselves And Growing In Christ

¹⁷ You therefore, beloved, knowing-*this-beforehand*, be guarding *yourselves* in order that you may not fall-from *your own* steadfastness, having been carried-away-by^G the error of the lawless *ones*. ¹⁸ And be growing 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.

A. Or, without-stain. **B.** Or, without-defect. **C.** Or, *in*. **D.** Or, based on, by way of. **E.** Or, distort, wrench. For example, they changed grace into sensuality, Jude 4. **F.** Or, the rest-of-the Scriptures. That is, the other books in the category of ‘Scriptures.’ **G.** Or, carried-along-with. In other words, led astray by.

1 John

- A. That which we have witnessed concerning the word of life,
we announce to you 1:1-4
- B. And this is the message we have heard from Him and are
declaring to you: God is light 1:5
 - 1. If we are walking in the light, we have fellowship,
and He cleanses us from all sin 1:6-10
 - 2. My little children, I am writing that you may not sin.
By this we know we are in Him 2:1-6
 - 3. Beloved, I am not writing a new command to you, but
an old one—the message you heard. Yet I am writing
a new command, because the darkness is passing
away and the true Light is already shining 2:7-11
 - 4. I am writing because your sins are forgiven, you
know Him, and you overcame Satan 2:12-13
 - 5. I wrote to you because you know the Father, and the
Word of God is abiding in you 2:14
 - 6. Do not be loving the world nor the things in it. It is
not from Him and it is passing away 2:15-17
- C. Children, it is the last hour. And many antichrists have
arisen 2:18-19

1. And you have an Anointing from the Holy One, and you all have knowledge. I did not write because you do not know the truth, but because you know it. Let what you heard from the beginning abide in you. As His Anointing is teaching you, abide in it 2:20-27
 2. And now little children, abide in Him, that we may have confidence and not be put to shame 2:28
 - a. You know everyone doing righteousness has been born from Him. By this the children of God and the children of the devil are evident 2:29-3:10
 - b. Everyone not doing righteousness is not from God— and the one not loving. Let us be loving in deed and truth. By this we will persuade our heart before Him 3:10-24
 3. Beloved, do not believe every spirit, but test them, because many false prophets went out 4:1-6
- D. Beloved, let us be loving one another. Everyone loving has been born from God and knows God 4:7-8
1. By this God's love was made known: He sent His Son that we might live through Him 4:9-10
 2. Beloved, if God loved us in this manner, we also ought to be loving one another 4:11
 - a. No one has ever seen God; if we are loving one another, God is abiding in us 4:12-16

- b. God is love; the one abiding in the love is abiding in God, and God is abiding in him 4:16-19
 - c. If one says he loves God and hates his brother, he is a liar. God commanded love 4:20-21

3. Everyone believing Jesus is the Christ has been born from God, and loves God, and loves God's children, and keeps God's commandments 5:1-3

 - a. Because faith in Jesus Christ is the victory over the world 5:4
 - b. Who is victorious over the world if not the one believing Jesus is the Son of God! 5:5
 - i. Because Jesus has the threefold witness of God 5:6-9
 - ii. Because God's testimony is that He gave us eternal life in His Son 5:9-12

4. I wrote these things to you who believe that you may know that you have eternal life 5:13-14

 - a. And this we know with confidence: That God answers our prayer, that God's children are not sinning, that we are from God, that the Son came and gave us understanding that we might know the True One 5:14-21

*We Are Announcing To You What We Have Personally
Witnessed Concerning The Word of Life*

1:1 That-which^A was from *the* beginning, *that* which we have heard, *that* which we have seen *with* our eyes, *that* which we looked-*at* and our hands touched, concerning the word^B of life—² indeed^C life^D was made-known! And we have seen and are testifying and are announcing *to* you the eternal life^E which was with the Father and was made-known *to* us!—
3 That-which^F we have seen and heard we are announcing also *to* you so that **you** also may have fellowship^G with us. And indeed our fellowship *is* with the Father, and with His Son Jesus Christ. **4** And **we** are writing these *things* in order that our joy may be full.

The Message We Heard Is That God Is Light

5 And this is the message which we have heard from Him and are declaring *to* you: that God is light, and there is not any darkness in Him.

A. Or, What. **B.** Or, message. **C.** Or, and. Before John completes the thought that he is declaring his eyewitness testimony, he leaps ahead to exclaim the result produced by the Christ he witnessed. **D:** life was made-known. Or, the Life (Christ) appeared! **E:** life... was made-known *to* us. Or, Life which was with the Father and appeared *to* us. **F.** This resumes from v 1 after the emphatic placement of v 2. **G.** Or, partnership, communion.

*If We Walk In The Light And Confess Our Sins,
Jesus Cleanses And Forgives Us*

6 If we claim that we have fellowship with Him and are walking in the darkness, we are lying and not doing the truth. **7** But if we are walking in the light as **He** 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 claim that we do not have^A sin, we are deceiving ourselves and the truth is not in us. **9** If we are confessing^B our sins, He is faithful and righteous to forgive us the sins and cleanse us from all unrighteousness. **10** If we claim that we have not sinned, we are making Him a liar and His word is not in us.

Jesus Is Our Advocate With God.

We Know That We Know Him If We Keep His Commands

2:1 My little-children, I am writing these *things* to you in order that you may not sin. And if anyone sins, we have an advocate^C with the Father: Jesus Christ the Righteous. **2** And He Himself is *the satisfaction*^D for our sins; and not for ours only, but also for the whole world's. **3** And by this we know that we have come-to-know Him: if we are

- A. That is, have no need for a Savior. B. Or, admitting, agreeing about.
C. Or, defender, intercessor. D. Or, propitiation; the sacrifice offered to remove God's wrath against our sin.

keeping His commandments. ⁴The *one* claiming that “I have come-to-know Him” and not keeping His commandments is *a* liar, and the truth is not in this *one*. ⁵But whoever is keeping **His** word, truly the love of God has been perfected^A in this *one*. By this we know that we are in Him: ⁶the *one* claiming to be abiding in Him ought just as that *One* walked also himself thus to be walking.

*If We Are Loving One Another,
We Are Abiding In The Light*

⁷Beloved, I am not writing *a* new commandment to you, but *an old*^B commandment which you had from *the* beginning. The old commandment is the word which you heard. ⁸Yet-again I am writing *a* new^C commandment to you, which^D is true^E in Him and in you, because^F the

- A.** Or, brought-to-completion. **B.** Some think it is old in the sense that it is in the Law of Moses; others, in that it was spoken by Jesus Himself; others, in that the readers have had it since they first became Christians. **C.** That is, ‘new’ in that it is Christ’s ‘new commandment’, Jn 13:34. Or, ‘new’ in that John gives us here a fresh statement of the old command they heard from the beginning. **D.** This does not refer back to ‘new commandment’, as it appears in English. John may mean ‘*all of* which’ (everything included in what I am writing here); or, ‘*the newness of* which’. **E.** That is, genuinely present, truly seen. **F.** John may be explaining why he is writing (as in v 12-14); or, why it is true in Him and in you (because His light is shining in you).

darkness is passing-away and the true Light^A is already shining. ⁹The *one* claiming to be in the light and hating his brother is in the darkness until now. ¹⁰The *one* loving his brother is abiding in the light, and there is no cause-of-falling in him. ¹¹But the *one* hating his brother is in the darkness, and is walking in the darkness, and does not know where he is going because the darkness blinded his eyes.

I Am Writing To You

Because of What Has Already Happened In Your Life

¹²I am writing to you, little-children^B, because your sins have been forgiven you for-the-sake-of His name. ¹³I am writing to you, fathers, because you have known the One from the beginning. I am writing to you, young-men, because you have overcome the evil one.

A. Or, light. **B:** little children... fathers... young-men. Some think John is referring to all Christians from three viewpoints; others, that 'little children' refers to all Christians (as elsewhere in the letter), who are then divided into two groups; others, that three groups are intended. In the last two views, some think the groups represent stages of spiritual growth; others, tenure as a Christian; others, physical age.

I Wrote To You

Because of Who And What You Already Know

¹⁴ I wrote^A to you, children, because you have known the Father. I wrote to you, fathers, because you have known the *One* from *the* beginning. I wrote to you, young-men, because you are strong *ones*, and the word *of* God is abiding in you, and you have overcome the evil *one*.

So Don't Love The World Or Pursue Its Desires.

The One Doing God's Will Abides Forever

¹⁵ Do not be loving the world, nor the *things* in the world. If anyone is loving the world, the love *of* the Father is not in him. ¹⁶ Because everything in the world— the desire *of*^B the flesh, and the desire *of* the eyes, and the boastful-pride *of* life^C— is not from the Father, but is from the world. ¹⁷ And the world is passing-away, and its desire. But the *one* doing the will *of* God abides forever.

A. John may mean 'wrote' from the readers viewpoint when they receive the letter, 'writing' (v 12-13) from his viewpoint as he writes; or, 'wrote' what he has already written, 'writing' the whole letter. Some think the change in tense is merely stylistic. **B.** That is, belonging to; or, proceeding from. **C.** That is, the manner of living, the things or goods of life.

Children, Antichrists Have Arisen

¹⁸ Children, it is *the* last^A hour. And just as you heard that *the* Antichrist is coming, even now many antichrists have arisen— from which we know that it is *the* last hour. ¹⁹ They went out from us, but they were not of^B us. For if they had been of us, they would have remained with us. But *they went out* in order that they might be made-evident that^C they all are not of us.

You Have God's Anointing And You Know The Truth.

Let It Abide In You And You In It

²⁰ And **you** have *an* Anointing^D from the Holy One, and you all have-knowledge^E. ²¹ I did not write *to* you because you do not know the truth, but because you know it, and that^F every lie is not from^G the truth. ²² Who is the liar if not the *one* denying that Jesus is the Christ? This *one* is the antichrist, the *one* denying the Father and the Son. ²³ Everyone denying the Son does also-not have the

- A.** That is, the final period of time, which extends from when antichrists first appear until Christ returns. **B.** That is, belonging to us. **C.** That is, that none of those who left are of us. Or, made-evident, because. That is, because not all the people in the church are of us. **D.** That is, the Holy Spirit. **E.** That is, you all have the knowledge you need to discern between truth and error. **F.** Or, and because. This may be a second thing they know; or, a second reason John wrote to them. **G.** That is, originating from, belonging to.

Father. The *one* confessing^A the Son also has the Father. ²⁴ Let what **you heard** from *the beginning* be abiding in you. If what you heard **from the beginning** abides in you, **you** also will abide in the Son and in the Father. ²⁵ And this is the promise which He Himself promised *to us*: eternal life. ²⁶ I wrote these *things to you* concerning the *ones* deceiving you. ²⁷ And the Anointing which **you** received from Him is abiding in you. And you have no need that anyone should be teaching^B you; but as **His** Anointing is teaching you about all *things*, and is true and is not *a lie*, and just as it^C taught you, be abiding^D in it^E.

*Abide In Christ So That If He Appears
You May Have Confidence And Not Shame*

²⁸ And now little-children, be abiding^F in Him so that if He appears, we may have confidence and not be put-to-shame^G by Him at His coming.

- A. Or, declaring. B. That is, teaching you about God beyond what the Anointing and Christ through His servants (Eph 4:11) are teaching you. C. That is, just as His Anointing taught you from the beginning. Or, as He (Jesus) taught you when He was on Earth. D. Or, you are abiding. E. That is, in the teaching, as in v 24. Or, in Him, as in v 28. F. John turns from abiding in His truth to abiding in His character, His righteousness (2:29-3:10) and love (3:10-24). G. Or, shrink-in-shame from Him.

*Abiding Means Doing Righteousness,
Which Characterizes All Those Born From God*

29 If you know^A that He^B is righteous, you know that everyone also doing righteousness has been born^C from Him. **3:1** See what-kind-of love the Father has given *to us*: that we should be called children *of God!* And we are! For this reason the world does not know us, because it did not know Him. **2** Beloved, we are **now** children *of God*, and what we will be has not yet appeared^D. We know that if He appears, we will be like Him, because we will see Him just as He is. **3** And everyone having this hope *in*^E Him is purifying himself, just as that *One* is pure. **4** Everyone doing sin also is doing lawlessness. Indeed sin is lawlessness. **5** And you know that that *One* appeared in order that He might take-away sins. And there is no sin in Him. **6** Everyone abiding in Him is not sinning^F. Everyone sinning has not seen Him nor known Him. **7** Little-children, let no one be deceiving you—the *one* doing righteousness is righteous, just as that *One* is righteous. **8** The *one* doing sin is of the devil, because the devil is sinning^G from *the*

- A.** Or, understand, recognize. **B.** That is, the Father; or, Jesus. **C.** Or, fathered by. **D.** Or, been revealed, been made known. **E.** That is, fixed on Him. **F.** Or, *continuing to sin*. **G.** Or, *continuing to sin since*.

beginning. The Son of God appeared for this: that He might destroy the works of the devil.⁹ Everyone having been born^A from God is not doing sin—because His seed^B is abiding in him, and he is not able to be sinning^C because he has been born from God. ¹⁰ By this, the children of God and the children of the devil are evident.

*Abiding Means Loving In Deed And Truth,
As Jesus Commanded Us*

Everyone not doing^D righteousness is not from God—and the *one* not loving his brother!¹¹ Because this is the message which you heard from the beginning: that we should be loving one another. ¹² Not as Cain. He was of the evil *one*, and slew his brother. And for what reason did he slay him? Because his works were evil, but the *ones* of his brother *were* righteous. ¹³ And do not be marveling, brothers, if the world hates you! ¹⁴ We know that we have passed from death into life because we are loving the brothers. The *one* not loving is abiding^E in death. ¹⁵ Everyone hating his brother is a murderer,

- A. Or, fathered. B. That is, His nature, His life. It is transforming us from within, growing into His likeness. C. That is, to be continuing in sin as a pattern of life. We all still sin, 1:8-10. D. What John said positively in 2:29, he says negatively here. E. Or, remaining.

and you know that every murderer does not have eternal life abiding in him. ¹⁶ By this we have come-to-know love: because that *One laid-down His life for us*. And **we** ought to *lay-down our lives for the brothers*. ¹⁷ But whoever has the goods of the world and sees his brother having *a need* and shuts his deep-feelings from him, how is the love of God abiding in him? ¹⁸ Little children, let us not be loving *with word nor tongue, but in deed and truth*. ¹⁹ And by this, we will know that we are of^A the truth, and we will persuade^B our heart before Him. ²⁰ Because^C if our heart is **condemning^D** us, we know that God is greater^E than our hearts, and He knows all *things*. ²¹ Beloved, if **our heart** is not condemning us, we have confidence^F before God. ²² And whatever we are asking, we are receiving from Him, because we are keeping His commandments and doing the pleasing *things* in His sight. ²³ And this is His commandment: that we believe *in the name of His*

- A.** That is, belonging to or originating from the truth. **B.** Or, conciliate, set at ease. **C:** before Him. Because if... *we know that God*. Or, before Him— whatever thing our heart is condemning— because God. **D.** Or, blaming, laying a charge against, convicting. **E.** We persuade ourselves by our love in action, because it proves we are His in spite of some failure our heart may be throwing up to us. God knows our hearts and our pattern of life. **F.** That is, the confidence sought in 2:28.

Son Jesus Christ, and *that* we be loving one another, just as He gave us *the* commandment. ²⁴ And the *one* keeping His commandments is abiding in Him, and He in him. And by this we know that He is abiding in us: from the Spirit Whom He gave *to* us.

Test The Spirits. The Spirit From God Confesses Christ

4:1 Beloved, do not be believing every spirit, but be testing the spirits^A to see if they are from God, because many false-prophets have gone out into the world. ² By this you know^B the Spirit^C of God: every spirit that is confessing Jesus Christ as having come in *the* flesh is from God. ³ And every spirit that is not confessing Jesus is not from God. And this is the *spirit of* the Antichrist—which, you have heard that it is coming, and now it is already in the world. ⁴ **You** are from^D God, little children, and you have overcome them, because greater is the *One* in you than the *one* in the world. ⁵ **They** are from^E the world. For this reason they are speaking from the world, and the world is listening-to them. ⁶ **We** are from

- A.** That is, spiritual manifestations; expressions of a professed ‘spiritual gift’, as this word is used in 1 Cor 14:12.
- B.** Or, recognize.
- C** Or, spirit from God, maintaining the same sense as the other four uses of ‘spirit’ in v 1-3.
- D.** That is, you belong to Him, having been fathered by Him.
- E.** They belong to the world which is passing away. This is the source of their words.

God. The *one* knowing God is listening-to us. He who is not from God is not listening-to us. From this, we know the Spirit^A of truth and the spirit of error^B.

Be Loving One Another, Because The Love Is From God

⁷ Beloved, let us be loving one another. Because the love^C is from God! And everyone loving has been born^D from God, and knows God. ⁸ The *one* not loving did not know God, because God is love.

God Made His Love Known To Us By Sending His Son

⁹ By this God's love was made-known among^E us: that God has sent-forth His only-born^F Son into the world in order that we might live through Him. ¹⁰ In this is love—not that **we** have loved God, but that **He** loved us, and sent-forth His Son *to be the satisfaction*^G for our sins.

We Ought To Be Loving As He Loved Us

¹¹ Beloved, if God loved us in-this-manner^H, **we** also ought to be loving one another.

A. Or, spirit. **B.** Or, deception. **C.** That is, *this* love, the love just mentioned. Or, love, in an abstract sense. **D.** Or, fathered. This love flows from a living relationship with God. **E.** Or, in-connection-with; or, in. **F.** Or, unique, one-and-only, only-begotten. **G.** See 2:2. **H.** Or, to such an extent.

*Love Makes the Unseen God Visible In Us,
Together With Our Confession of Christ*

12 No one has ever seen God; if we are loving^A one another, God is abiding in us, and His love^B has been perfected^C in us. **13** By this^D we know that we are abiding in Him and He in us: because He has given to us of His Spirit. **14** And **we** have seen, and are testifying that the Father has sent-forth the Son to be Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God is abiding in him and he in God. **16** And **we** have come-to-know and have believed the love which God has in us.

*Love Demonstrates Our Mutual Relationship With
God, And Gives Us Confidence*

God is love; and the *one* abiding in the love is abiding in God, and God is abiding in him. **17** By this^E, the love has been perfected with^F us in order that

- A.** That is, with the love from God (v 7) made known to us in His Son (v 9). **B.** Or, *our* love for Him. **C.** Or, brought to its goal, brought to full development. **D.** John knows love cannot stand alone as a witness that God is abiding in us, so he now inseparably links it to two other witnesses, the Spirit and our confession of Christ. **E.** That is, by this mutual abiding just mentioned, God's love has been brought to its goal with us, that we may have confidence. **F.** That is, together with us, along with our cooperation; or, among us, in our mutual love as Christians.

we may have confidence on the day of judgment. Because just as that *One* is^A, **we** also are, in this world. ¹⁸Fear^B is not in love— rather, perfect love throws fear out, because fear has punishment. And the *one* fearing has not been perfected in love. ¹⁹**We** are loving because^C **He** first loved us.

*Not Loving One Another As He Commanded
Proves That We Do Not Love God*

²⁰If someone claims that “I love God” and is hating his brother, he is a liar. For the *one* not loving his brother whom he has seen cannot be loving God Whom he has not seen. ²¹And we have this commandment from Him: that the *one* loving God should be loving his brother also.

A: is... we also are. That is, abiding in the Father's love; or, reflecting God's love or character. **B.** This is a negative reason why such love produces confidence (v 17). Fear is part of a performance-based relationship, with penalties for failure. A mutually-abiding love relationship has no such fear, but rather brings confidence. This is the Greek word order. Or, There is no fear in-connection-with love. **C.** This is a positive reason why such love produces confidence. Our love is the result of the relationship, not the cause of it.

*Everyone Born of God Believes Jesus Is His Son,
Loves His People, Keeps His Commands*

5:1 Everyone believing that Jesus is the Christ has been born^A from God. And everyone loving the *One*^B having fathered is loving also the *one* having been born^A from Him. **2** By this we know that we are loving^C the children of God: when we are loving God and doing His commandments. **3** For this is the love of God: that we be keeping His commandments. And His commandments are not burdensome.

*Because The One Born of God
Is Victorious Over The World By Faith In Jesus*

4 Because everything having been born from God is being-victorious-over the world. And this is the victory having been-victorious-over the world: our faith!

- A.** Or, fathered. **B:** the *One* having... Him. That is, the [God] having fathered [us] is loving also [the children] having been born from Him. **C.** That is, with love flowing from an abiding relationship with God. In this section, John inseparably binds together love for God, love for His children, believing in His Son, and obeying His commandments. We cannot claim to have one apart from any of the others.

*Who Indeed Is Victorious If Not
The One Believing Jesus Is The Son of God!*

5 And who is the *one* being-victorious-over the world if not the *one* believing^A that Jesus is the Son of God!

*Because Jesus Christ Has
The Three-Fold Witness of God*

6 This *One* is the *One* having come by water and blood^B: Jesus Christ (not in^C the water only, but^D in the water and in the blood). And the Spirit is the *One* testifying, because^E the Spirit is the

A. Or, having-faith, to show the relationship to ‘faith’ in v 4. **B.** These two historical witnesses may refer to Christ’s baptism (where the Father testified) and death (where the resurrection gave the Father’s testimony); or, His birth (He came in real flesh) and His death (He died a real death); or, the blood and water that came from His side (Jn 19:34, giving testimony to His real humanity and death). **C.** Or, in-connection-with, by, with. **D.** John denies some false teaching of his day, the details of which are not certain. We know some denied that God died. They taught that the Spirit of God came on the human Jesus at His baptism and left in Gethsemane. Jesus was not God come in the flesh (4:2), and His death had no significance. Perhaps John is refuting some such teaching here. **E.** The Spirit is presently adding His testimony to the two historical witnesses because it is His nature to testify to the truth.

truth. ⁷ Because^A the *ones* testifying are three^B: ⁸ the Spirit and the water and the blood. And the three are for the^C one *thing*. ⁹ If we receive the testimony of humans, the testimony of God is greater!

Because God Himself Has Testified That He Has Given Us Eternal Life In His Son

Because^D this is the testimony of God: that^E He has testified about His Son! ¹⁰ The *one* believing in the Son of God has the testimony in himself. The *one* not believing God has made Him a liar, because he has not believed in the testimony which God has testified about His Son. ¹¹ And this is the testimony^F: that God gave us eternal life, and this life is in His Son. ¹² The *one* having the Son has the life. The *one* not having the Son of God does not have the life.

- A.** The *one* believing Jesus is the Son of God is victorious (v 5) because Jesus has the threefold divine testimony to His identity, sufficient proof even in a human court. **B:** three: the Spirit. Some manuscripts say 'three in heaven: the Father, the Word, and the Holy Spirit. And these three are one. And the *ones* giving testimony on earth are three: the Spirit'. **C.** That is, they are in agreement. **D.** The *one* believing is victorious because he is believing God's own testimony. **E.** God's testimony is that He has testified. **F.** The content of God's testimony regarding His Son is now given.

*I Wrote These Things That
You May Know You Have Eternal Life*

¹³ I wrote these^A things to you, the ones believing in the name of the Son of God, in order that you may know that you have eternal life.

And This We Know With Confidence:

¹⁴ And this is the confidence which we have before Him:

That God Hears Our Prayers

... that if we request anything according to His will, He hears us. ¹⁵ And if we know that He hears us— whatever we request— we know that we have the requests which we have requested from Him.

*But I Am Not Implying You Should
Pray About a Sin Leading To Death*

¹⁶ If anyone sees his brother sinning a sin not leading to death, he shall request, and He will give him life— for the ones sinning a sin not leading to death. There

is *a sin leading to death^A*. I am not saying that he should pray about that. ¹⁷ All unrighteousness is sin, and there is sin not *leading to death*.

*That God's Children Are Not Sinning,
And Are Protected From Satan*

¹⁸ We know that everyone having been born^B from God is not sinning^C. But the *One^D* having been fathered from God is keeping^E him. And the evil *one* is not touching^F him.

That We Are Born From God

¹⁹ We know that we are from God, and the whole world lies in^G the evil *one*.

- A.** If John means physical death, any sin leading to this level of discipline from God could be in view, as in Act 5:5; 1 Cor 11:30. If John means spiritual, eternal death, some think he means the knowing and deliberate rejection of Christ, as in 2:19, 22, and Heb 6:4-6; 10:26-29.
- B.** Or, fathered. **C.** See 3:9. **D:** the *One* having been fathered... him. Or, the *one* having been born from God is keeping himself [from sin]. **E.** Or, guarding, keeping watch over, preserving. **F.** That is, to bring him harm.
- G.** That is, in the sphere of, in the domain of.

*That We Know The True God
And Have Eternal Life In Him*

20 And we know that the Son of God has come, and has given us understanding in order that we might know the true^A One. And we are in^B the true One, in His Son Jesus Christ. This One^C is the true God and eternal life. **21** Little-children, guard yourselves from idols!

- A.** That is, the real, genuine God. **B.** That is, in union with, in the domain of. **C.** Grammatically, this could refer to Jesus Christ or the true One. Some think it would redundant to say the true One... is the true God, and so John says here what he says in Jn 1:1: Jesus is God. Others think John repeats himself for emphasis as he prepares for the command regarding idols.

2 John

Introduction

1-3

A. I rejoiced greatly that I have found some of your children walking in the truth. And now I ask you, lady, that we be loving one another

4-6

1. Because many deceivers went out into the world.
Be watching yourselves in order that you may receive a full reward

7-11

Conclusion

12-13

¹The elder to *the* chosen lady and her children, whom I love in truth^A— and not only I, but also all the *ones* having known the truth— ²because-of^B the truth abiding in us. And it will be with us forever. ³Grace, mercy, peace from God *the* Father, and from Jesus Christ the Son of the Father, will be with us in^C truth and love.

I Rejoiced To Find You Walking In The Truth.

Be Loving One Another

⁴I rejoiced greatly that I have found *some* of your children walking in *the* truth, just as we received commandment from the Father. ⁵And now I ask you, lady— not as-if writing you a new commandment, but *the one* which we had from *the* beginning— that we be loving one another. ⁶And this is love: that we be walking according to His commandments. This is the commandment, just as you^D all heard from *the* beginning, that you should be walking in it.

Because There Are Many Deceivers.

Watch Out, And Abide In The Teaching of Christ

⁷Because many deceivers went-out into the world— the *ones* not confessing Jesus Christ as coming in *the* flesh.

A: in truth. Or, in *the* truth, in-connection-with *the* truth. **B:** Or, for-the-sake-of. **C:** That is, in the sphere of; in connection with. **D:** you... you. This is plural. John turns from addressing the lady in v 5, to them all.

This is the deceiver and the antichrist. ⁸ Be watching yourselves in order that you^A may not lose^B *the things* which we^C accomplished, but may receive a full reward.

⁹ Everyone going-ahead^D and not abiding in the teaching of Christ does not have God; the one abiding in the teaching— this one has both the Father and the Son. ¹⁰ If anyone comes to you^E and does not bring this teaching, do not receive him into *the house*^F and do not speak greetings to him. ¹¹ For the one speaking greetings to him shares *in his evil works*.

¹² Having many *things* to write to you^{G all}, I did not want to do so with paper and ink. But I hope to come-to-be with you and to speak mouth to mouth, in order that our joy may be full. ¹³ The children of your chosen sister greet you^H.

- A.** Some manuscripts say ‘we’. **B.** Or, ruin, waste. **C.** Some manuscripts say ‘you’. **D.** Or, leading-forth, advancing. **E.** This is plural. **F.** That is, the church in your house. **G.** This is plural both times in this verse. **H.** This is singular.

3 John

Introduction	1
A. Beloved, I pray that you may prosper and be healthy, just as your soul is prospering	2-4
B. Beloved, you are doing a faithful thing for the brothers, whom you will do well to send forward	5-8
C. I wrote something to the church, but Diotrephes is not accepting us. Beloved, imitate the good	9-11
D. With regard to Demetrius, he has been attested by all, by the truth, and we also are testifying	12
Conclusion	13-14

¹The elder to the beloved Gaius, whom I love in truth^A.

May You Prosper In All Things,

Just As Your Soul Is Prospering Because You Walk In The Truth

²Beloved, I pray^B that with respect to all *things* you *may* prosper and be healthy, just as your soul is prospering. ³For I rejoiced greatly while brothers *were* coming and testifying *concerning* your truth— how^C **you** are walking in *the* truth.

⁴I have no joy greater than these *things*: that I may be hearing-of my children walking in the truth.

Beloved, Support Fellow Workers For The Truth

⁵Beloved, you are doing a faithful *thing*— whatever you may accomplish^D— for the brothers (and this, *for* strangers!) ⁶who testified *concerning* your love before *the* church, *as to* whom you will do well having sent-*them*-forward worthily of God.

⁷For they went out for the Name, taking nothing from the Gentiles. ⁸Therefore **we** ought to be supporting such *ones*, in order that we may be^E fellow-workers^F for the truth.

- A. Or, in *the* truth, in-connection-with *the* truth. B: I pray... be healthy.
Or, I pray *that* you *may* prosper with respect to all *things*, and be healthy.
- C. Or, just as, in as much as. D. Or, do, carry out, work out. E. Or, become.
- F. Or, co-workers.

*Diotrephes Is Not Accepting Us.**Beloved, Imitate The One Doing Good*

⁹ I wrote something to the church, but Diotrephes, the *one* loving-to-be-first^A among them, is not accepting^B us. ¹⁰ For this reason, if I come I will call-to-mind^C his deeds which he is doing— talking-nonsense-about^D us with malicious words. And not being content with these *things*, neither is he himself accepting the brothers. And he is forbidding and putting-out^E of the church the *ones* wanting to do so. ¹¹ Beloved, do not be imitating the evil, but the good. The *one* doing-good is from God. The *one* doing-evil has not seen God.

Demetrius Is Attested By Everyone

¹² With regard to Demetrius, he has been attested by everyone, and by the truth itself. And we also are testifying, and you know that our testimony is true.

¹³ I had many *things* to write to you, but I do not wish to write to you with ink and pen. ¹⁴ But I hope to see you at-once, and we will speak mouth to mouth. Peace to you. The friends greet you. Greet the friends by name.

- A. Or, loving-to-have-preeminence. B. Or, receiving. C. Or, remember.
D. Or, more formally, bringing-unjustified-charges-against. E. Or, expelling, driving-out.

Jude

Introduction	1-2
A. I had the necessity to write exhorting you to be contending for the faith delivered once for all	3-4
B. Now I want to remind you that God judges unbelief and immorality	5-7
C. Yet these dreaming ones defile the flesh, reject authority, and blaspheme glories. Woe to them	8-11
D. These ones are spots, waterless clouds, fruitless trees, wild waves, wandering stars. But Enoch prophesied their judgment	12-15
E. These ones are grumblers, faultfinders, proceeding according to their own desires. But you, beloved, remember that the apostles said mockers would come	16-18
F. These ones are the ones causing divisions— natural ones, not having the Spirit. But you, beloved, keep yourselves in the love of God	19-23
Conclusion	24-25

¹ Jude^A, a slave of Jesus Christ and brother of James, to the called ones having been loved by^B God the Father and kept^C by^D Jesus Christ: ² May mercy and peace and love be multiplied to you.

Beloved, Fight For The Faith

Against Those Seeking To Change Grace Into License

³ Beloved, while making every effort to be writing to you concerning our common salvation, I had the necessity to write to you exhorting you to be contending^E for the faith having been delivered once-for-all to the saints. ⁴ For certain persons sneaked-in^F— the ones formerly^G having been portrayed^H for this judgment, ungodly ones— changing^I the grace of our God into sensuality and denying our only Master and Lord, Jesus Christ.

Remember:

The Lord Punished The Unbelieving And The Immoral

⁵ Now I want to remind you— you knowing^J all things— that

- A. Or, Judas, Judah. B. Or, in. C. Or, protected, guarded. D. Or, for, in.
E. Or, fighting, struggling. F. Or, crept-in. G. Or, already, long-ago, all-this-time. The word can refer to hours or centuries in the past. H. Or, written-of. I. Or, more negatively, perverting. J. Jude may mean although you are knowing; or, since you are knowing.

the Lord^A, having once^B saved^C *the* people out of *the* land of Egypt, afterwards destroyed the *ones* not having believed.
⁶ And He has kept^D angels— the *ones* not having kept their own domain^E, but having left-behind^F *their* own dwelling^G— in eternal bonds^H under gloom for *the* judgment of *the* great day. ⁷ Just as Sodom and Gomorrah and the cities around them *in* like manner *to* these^I— having indulged-in-sexual-immorality and gone after other flesh— are set-forth *as an* example, undergoing *the* penalty^J of eternal fire.

Yet These People Defile The Flesh And Reject God's Authority. Woe To Them

⁸ Yet in the same way also these dreaming *ones* are defiling *the* flesh and rejecting authority^K and blaspheming^L glories^M!
⁹ Now Michael the archangel^N, when he was speaking

A: that the Lord. Some manuscripts say ‘that Jesus’. **B.** Or, once-for-all, as in v 3. Some manuscripts instead have this word earlier, ‘knowing all *things* once-for-all’. **C.** Or, delivered. **D.** Or, reserved. **E.** Or, rule. That is, their sphere or position or place of rule and authority. **F.** Or, more negatively, abandoned. **G.** Or, home, abode, habitation, dwelling-place. **H.** Or, bindings. **I.** That is, *in* like manner *to* these [previous two examples]... are set forth. The similarity is in their judgment by God, as in 2 Pet 2:6. Or, *in* like manner *to* these [angels] having indulged in sexual immorality and gone after other flesh. The similarity is in their sin. **J.** Or, punishment. **K.** Or, lordship, dominion. **L.** Or, speaking-against. **M.** Or, dignities, majesties. **N.** That is, ruler of angels, chief angel.

concerning the body of Moses while disputing *with* the devil, did not dare to bring^A a judgment of blasphemy, but said, "May the Lord rebuke you". ¹⁰ But these *ones*— whatever *things* they do not understand, they blaspheme; and whatever *things* they know instinctually like unreasoning animals, by these they are being destroyed. ¹¹ Woe to them, because they went *in* the way of Cain, and they poured-forth^B *in* the error of Balaam for wages, and they perished^C *in* the rebellion of Korah.

*Enoch Prophesied God Would Execute Judgment
Against These Ungodly Stains*

¹² These *ones* are the *ones who are spots^D* in your love-feasts, feasting-with^E you fearlessly, tending^F themselves; waterless clouds being carried-along by winds; fruitless autumn trees having died twice, having been uprooted; ¹³ wild waves of the sea foaming-up their shames; wandering stars for whom the gloom of darkness has been reserved forever. ¹⁴ But indeed Enoch, the seventh from Adam, prophesied *with regard to* these *ones*, saying, "Behold— the Lord came with His holy myriads ¹⁵ to execute judgment against all, and to convict

A. Or, pronounce. B. Or, poured-*themselves into*, rushed *into*. C. Or, lost-*themselves*, were destroyed. D. Or, stains. Or, reefs, hidden-rocks. E: love-feasts, feasting with *you* fearlessly, tending themselves. Or, love-feasts while feasting-with *you*, tending themselves without-fear. F. Or, feeding, pasturing.

every soul concerning all their works ^A of ungodliness which they did-godlessly, and concerning all the harsh *things* which ungodly sinners spoke against Him".

Remember That The Apostles Prophesied of These Mockers Pursuing Their Ungodly Desires

¹⁶ These *ones* are grumblers^B, faultfinders, proceeding in accordance with their *own* desires. And their mouth speaks pompous *words*, marveling-at^C faces for the sake of advantage. ¹⁷ But **you**, beloved, remember the words having been spoken-beforehand by the apostles of our Lord Jesus Christ— ¹⁸ that they were saying to you that "In the last time there will be mockers proceeding in accordance with their *own* desires of^D ungodliness".

But You, Beloved, Keep Yourselves In The Love of God

¹⁹ These *ones* are the *ones* causing-divisions^E— natural *ones*, not having *the* Spirit. ²⁰ But **you**, beloved, while building-up yourselves *on*^F your most holy faith, while praying *in*^G *the* Holy Spirit, ²¹ keep yourselves in *the* love of God while waiting-for the mercy of our Lord Jesus Christ for eternal life. ²² And be

- A. That is, characterized by; ungodly works. B. Or, complainers. C. Or, admiring; and thus, flattering. D. That is, characterized by, proceeding from, for. E. Or, making separations. F. Or, *in*, *by*. G. Or, by, in-the-sphere-of, in-connection-with.

having-mercy-on^A some doubting^B ones. ²³ And be saving^C others, snatching *them* out of *the* fire. And be having-mercy-on others with fear while hating even the tunic^D having been stained by the flesh.

²⁴ Now to the *One* being able to keep^E you from-stumbling^F and to make *you* stand in the presence of His glory without-blemish with gladness^G, ²⁵ to the only God our Savior through Jesus Christ our Lord, *be* glory, majesty, dominion, and authority before^H every age, and now, and for^I all ages, amen.

- A. Or, showing-mercy-to. B. Or, wavering. Some manuscripts say, Be having mercy on some, making a distinction; that is, separating them out for special attention, as this word is used in Jam 2:4. C. Some manuscripts say as v 23, And be saving others with fear, snatching *them* out of *the* fire, while hating...flesh. D. That is, undershirt. E. Or, guard, protect. F. Or, not-stumbling. G. Or, great-joy. H: before every age. Or, before all time. I: and for all ages. Or, and forever.

Revelation

Introduction

1:1-8

- A. I, John, was on the island of Patmos because of the word of God and the testimony of Jesus. I heard a voice saying, Write in a book what you see and send it to the seven churches 1:9-12

1. And having turned, I saw One like a son of man standing amidst seven golden lampstands. And when I saw Him, I fell as dead. He laid His right hand upon me, saying, Do not fear. Write the things which you saw, which are, and which are destined to take place 1:12-20

a. To Ephesus, write— Remember, and repent, and do the first works 2:1-7

b. To Smyrna, write— Don't fear what you are about to suffer. Be faithful until death 2:8-11

c. To Pergamum, write— Repent of the teaching of the Nicolaitans 2:12-17

d. To Thyatira, write— Repent of tolerating Jezebel. Hold on until I come 2:18-29

e. To Sardis, write— You are dead. Remember what you heard, keep it, and repent 3:1-6

f. To Philadelphia, write— I have given you an open door, hold on to your crown 3:7-13

- g. To Laodicea, write— You are lukewarm. Be zealous and repent. Open the door to Me 3:14-22
- B. After these things, the voice said, Come up here to heaven, and I will show the things which must take place after these things. Immediately I came-to-be in the Spirit 4:1-2
1. And behold— a throne, One sitting on the throne, 24 elders, 7 torches, 4 living creatures 4:2-11
 - a. I saw on the right hand of the One upon the throne a scroll sealed with seven seals. Who is worthy to open the scroll? And I saw a Lamb, and He came and took it 5:1-7
 - b. And when He took the scroll, every created thing in heaven and earth worshiped Him 5:8-14
 - c. And I saw when the Lamb opened the first seal— a white horse with one conquering 6:1-2
 - d. And when He opened the second seal— a fire-red horse with one removing peace 6:3-4
 - e. And when He opened the third seal— a black horse with one setting famine prices 6:5-6
 - f. And when He opened the fourth seal— a pale-green horse with Death and Hades 6:7-8
 - g. And when He opened the fifth seal— martyrs under the altar crying for vengeance 6:9-11
 - h. And when He opened the sixth seal— an earthquake, the sky darkened, all hide 6:12-17

- i. After this I saw four angels restrained from harming the land, sea, and trees, until another angel sealed 144,000 slaves of God on their foreheads 7:1-8
 - j. After these things I saw a multitude in heaven, coming out of the great affliction 7:9-17
 - k. And when He opened the seventh seal— silence in heaven for half an hour 8:1
2. And I saw the seven angels who stand before God, and seven trumpets were given to them 8:2-6
- a. And the first angel trumpeted— hail and fire with blood burn a third of vegetation 8:7
 - b. And the second angel trumpeted— a third of sea life and ships are destroyed 8:8-9
 - c. And the third angel trumpeted— a third of rivers and springs are made bitter 8:10-11
 - d. And the fourth angel trumpeted— a third of sun, moon, and stars darkened 8:12
 - e. And I saw and I heard an eagle say, Woe because of the three remaining trumpets 8:13
 - f. And the fifth angel trumpeted— locusts torment for five months. The first woe passed 9:1-12
 - g. And the sixth angel trumpeted— 9:13
- i. And I heard a voice tell the sixth angel to release the four angels at the Euphrates to lead an army of 200,000,000 to kill a third of mankind 9:13-21

- ii. I saw another angel holding a little scroll stand on land and sea and swear that when the seventh angel is about to trumpet, the mystery of God was finished. The angel said to eat the little scroll. It was sweet and bitter. Prophesy again 10:1-11
 - iii. And a rod was given to me to measure the temple. Two witnesses described 11:1-13
 - iv. The second woe passed away. Behold, the third woe is coming quickly 11:14
- h. And the seventh angel trumpeted. And loud voices were saying, The kingdom of the world became His kingdom. The time came to judge and reward 11:15-18
3. And the temple of God in heaven was opened, and the ark of His covenant appeared 11:19
- a. And a great sign appeared in heaven— a woman with Child, in torment to give birth 12:1-2
 - b. And another sign appeared in heaven— a great fire-red dragon with seven heads and ten horns. The dragon wanted to devour her child. She gave birth to a Son, who was caught up to His throne. She fled and was nourished for 1260 days 12:3-6
- i. And there was a war in heaven. The dragon was thrown to earth 12:7-12

- ii. And the dragon pursued the woman on earth, and made war with her seed 12:13-18
 - iii. I saw a beast coming up out of the sea. The dragon gave him his power. The world worshiped him, and he made war with the saints, and overcame them 13:1-10
 - iv. And I saw another beast come up out of the land. And he made all the world worship the first beast, performing great signs, and deceiving the whole world 13:11-18
 - v. And I saw the Lamb standing on Mt Zion with the 144,000 singing a new song 14:1-5
 - vi. And I saw three angels proclaiming an eternal gospel, judgment and a warning 14:6-13
 - vii. I saw one on a white cloud told to reap the harvest of the earth, and another angel was told to gather the grapes into the winepress of God's fury 14:14-20
- c. And I saw another sign in heaven, great and marvelous— seven angels with seven plagues—the last, because the fury of God was finished. And I saw the victors from the beast standing on a sea of glass, singing to God 15:1-4
4. After these things I saw, and the temple of the tabernacle of testimony in heaven was opened. Seven angels came out of the temple and were given 7 bowls of God's wrath 15:5-16:1

- a. And the first poured his bowl into the land—
a sore on the beast's followers 16:2
 - b. And the second poured his bowl into the sea—
all sea life died 16:3
 - c. And the third poured his bowl into the rivers
and springs— they became blood 16:4-7
 - d. And the fourth poured his bowl on the sun— it
scorches people 16:8-9
 - e. The fifth poured his bowl on the beast's
throne— his kingdom is darkened 16:10-11
 - f. The sixth poured his bowl on the Euphrates—
it is dried up and three demons gathered the
kings of the earth at Har-magedon for the
great day of God Almighty 16:12-16
 - g. The seventh angel poured his bowl on the
air— It is done! A great earthquake takes
place. Babylon the Great receives the wrath
of God. Hail falls 16:17-21
-
- i. One of the seven angels takes me to see
the judgment of the great prostitute. I
saw a woman sitting on a beast, drunk
with the blood of the saints 17:1-6
 - ii. And I wondered. The angel tells me the
mystery of the woman and beast 17:6-18
 - iii. After these things I saw an angel say,
Babylon the Great fell, it fell 18:1-3
 - iv. And I heard a voice say, Come out of her,
and call for judgment. Earth laments 18:4-20

- v. A strong angel threw a millstone into the sea and pronounced her judgment 18:21-24
 - h. After these things I heard a great multitude in heaven rejoice over her downfall 19:1-4
 - i. And a voice came from the throne saying, Give praise to God, all his slaves. And I heard a great multitude saying, Hallelujah, He reigns. Rejoice, because the wedding of the Lamb came. Write— Blessed are those called to the wedding of the Lamb 19:5-9
 - j. And he says to me, These words are true ones of God. And I fell to worship him 19:9-10
5. And I saw heaven having been opened 19:11
- a. And behold— Christ riding a white horse, and His armies following Him 19:11-16
 - b. And I saw an angel call the birds to eat the flesh of the armies of the beast 19:17-18
 - c. And I saw the beast and the kings and their armies gathered against Christ. The beast and false prophet were thrown into the lake of fire. The rest were killed 19:19-21
 - d. And I saw an angel coming down with the key of the abyss, and a great chain. He seized the dragon and bound him and threw him into the abyss for 1000 years 20:1-3

- e. And I saw thrones, and the souls who did not worship the beast. And they came to life and reigned 1000 years 20:4-6
 - f. Then Satan is released, deceives the nations, and is thrown into the lake of fire 20:7-10
6. And I saw a great white throne, and One sitting on it, from Whom heaven and earth fled. The dead were judged. Those not in the book of life were thrown into the lake of fire 20:11-15
7. And I saw a new heaven and earth, for the first passed away. And I saw the new Jerusalem. God dwells with mankind, and makes all things new. 21:1-8
- a. And one of the seven angels showed me the new Jerusalem coming down from heaven. The Lord God and the Lamb are its temple and its light 21:9-27
 - b. And he showed me a river of the water of life. And God's slaves will serve Him and reign forever 22:1-5
- C. And he said to me, These words are trustworthy and true. Blessed is the one obeying this book. And I, John, am the one hearing these things. I fell to worship him. He said, Worship God 22:6-9

- D. And he says to me, Do not seal up the words of the prophecy of this book. I am coming quickly, and My recompense is with me. Let the one thirsting come.
Do not add to this book 22:10-20

Conclusion 22:20-21

1:1 *The revelation^A of^B Jesus Christ, which God gave Him to show His slaves *the things* which must take-place quickly, and He signified^C, having sent-forth through His angel to His slave John, ² who testified-to the word of God and^D the testimony of Jesus Christ— to all that he saw. ³ Blessed is the one reading^E, and the ones hearing the words of *this* prophecy and keeping the *things* having been written in it, for the time is near.*

4 *John, to the seven churches in Asia: Grace to you and peace from the One Who is and Who was and Who is coming, and from the seven Spirits^F that 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 the One loving us and having released^G us from our sins by His blood— ⁶ and He made us a kingdom, priests to His God and Father— to Him be the glory and the dominion forever and ever, amen. ⁷ Behold, He is coming with the clouds, and every eye will see Him— even they who pierced Him. And all the tribes of the earth^H will beat-their-breasts over Him. Yes! Amen!

- A.** Or, disclosure, unveiling. **B.** That is, given by; or, about. **C.** Or, showed by signs. **D.** Or, even. **E.** That is, publicly. **F.** That is, the sevenfold fullness of the Holy Spirit; or, spirits, meaning angels. **G.** Or, freed. **H.** Or, land.

8 “I am the Alpha and the Omega”, says the Lord God, “the One Who is and Who was and Who is coming, the Almighty”.

*I, John, Heard a Voice Say, Write What You See
And Send It To The Seven Churches*

9 I, John, your brother and co-partner in the affliction and kingdom and endurance in^A Jesus, came-to-be on the island being called Patmos because of the word of God and^B the testimony of Jesus. **10** I came-to-be in the Spirit^C on the Lord’s day, and I heard behind me a loud voice like [the sound] of a trumpet, **11** saying “Write in a book what you see, and send it to the seven churches— to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea”. **12** And I turned to see the voice which was speaking with me.

*I Saw One Like a Son of Man Amidst Seven Lampstands,
Which Are Seven Churches*

And having turned, I saw seven golden lampstands.

13 And in the midst of the lampstands I saw One resembling^D a son^E of man having been dressed-in a robe reaching-to-the-feet, and having been girded-with a

- A. That is, in connection with. B. Or, even. C. That is, under the Spirit’s power. Or, in the spirit; that is, in a trance, outside the body. D. Or, like, similar to. E. That is, a human, as this phrase is used in Dan 7:13. Or, the Son of Man, the person to whom this phrase refers in Dan 7:13.

golden belt at the breasts. ¹⁴ And His head and hair were white like white wool, like snow. And His eyes were like a flame of fire. ¹⁵ And His feet were resembling brass^A, like something having been refined^B in a furnace. And His voice was like the sound of many waters. ¹⁶ And He was holding seven stars in His right hand. And a sharp double-edged sword was coming-out of His mouth. And His face^C was like the sun shines in its power. ¹⁷ And when I saw Him, I fell at His feet as-though dead. And He placed His right hand upon me, saying "Do not be fearing. I am the First and the Last, ¹⁸ and the One living. And I became dead, and behold—I am living forever and ever. And I have the keys of death and Hades. ¹⁹ Therefore write the things which you saw, and^D the things which are, and the things which are destined^E to take place after these things. ²⁰ As to the mystery of the seven stars which you saw upon My right hand and the seven golden lampstands— the seven stars are angels^F of the seven churches, and the seven lampstands are seven churches.

Write To Ephesus: You Left Your First Love.

Repent And Do The First Works

2:1 “To the angel of the church in Ephesus, write—

- A. Or, metal. B. Or, made fiery-hot. C. Or, outward appearance. D. Or, even. E. Or, going-to. F. Or, messengers.

These *things* says the *One* holding-on-to the seven stars in His right *hand*, the *One* walking in the midst of the seven golden lampstands. ²I know your works and^A labor and your endurance, and that you cannot bear-with evil *ones*. And you tested the *ones* calling themselves apostles (and they are not) and you found them *to be* false. ³And you have endurance, and bore-up for the sake of My name, and have not become-weary. ⁴But I have against you that you left your first love. ⁵Therefore, be remembering^B from where you have fallen, and repent, and do the first works. Otherwise, I am coming *to* you. And I will move^C your lampstand from its place unless you repent. ⁶But this you have— that you hate the works *of* the Nicolaitans, which I also hate. ⁷Let the *one* having *an* ear hear what the Spirit is saying *to* the churches. *To* the *one* overcoming^D, I will give him *authority* to eat from the tree *of life* which is in the paradise *of God*.

Write To Smyrna: You Are Going To Suffer. Be Faithful
⁸“And to the angel of the church in Smyrna, write—
These *things* says the First and the Last Who

A. Or, even. B. Or, keeping in mind. C. Or, shake, remove. D. Or, conquering, being victorious.

became dead and came-to-life. ⁹ I know your affliction, and^A poverty (but you are rich), and the blasphemy by the *ones* saying *that* they are Jews (and they are not), but *are a synagogue of Satan*. ¹⁰Do not be fearing at all *the things* which you are about to suffer. Behold— the devil is going to throw *some* of you into prison so that you may be tested. And you will have affliction *for* ten days. Be^B faithful until^C death, and I will give you the crown of life. ¹¹Let the *one* having *an* ear hear what the Spirit is saying *to* the churches. The *one* overcoming will never be harmed by the second death.

Write To Pergamum: You Have Some Holding On To False Teachings. Repent

¹² “And to the angel of the church in Pergamum, write— These *things* says the *One* having the sharp double-edged sword. ¹³ I know where you dwell: where Satan’s throne *is*. And you are holding-on-to My name. And you did not deny My faith^D, even during the days of Antipas, My witness, My faithful *one*, who was killed among you where Satan dwells.

- A. Or, even. B. Or, Prove-to-be faithful *ones*. C. Or, as far as, to the extent of. D. That is, your faith in Me; or, My gospel.

14 But I have *a few things* against you, because you have there *ones* holding-on-to the teaching *of* Balaam, who was teaching Balak to put *a cause-of-falling* before the sons *of* Israel to eat foods-sacrificed-to-idols and to commit-sexual-immorality.

15 So **you** also have *ones* holding-on-to the teaching *of* the Nicolaitans likewise. **16** Therefore repent. Otherwise, I am coming *to* you^A quickly. And I will fight^B against them with the sword *of* My mouth.

17 Let the *one* having *an ear* hear what the Spirit is saying *to* the churches. *To the one* overcoming—I will give him *some of* the hidden manna, and I will give him *a* white pebble. And having been written upon the pebble *is a* new name which no one knows except the *one*^C receiving *it*.

Write To Thyatira: You Are Tolerating a False Teacher. Repent From Her Works

18 “And to the angel of the church in Thyatira, write—These *things* says the Son *of* God, the *One* having His eyes like *a* flame *of* fire and His feet resembling brass^D. **19** I know your works and^E love and faith^F and service and your endurance. And your last works *are*

A. That is, the church. This word is singular. **B.** Or, wage war. **C.** Or, the *One*; that is, Jesus, 19:12. **D.** Or, metal. **E.** Or, even. **F.** Or, faithfulness.

greater^A than the first. ²⁰ But I have against you that you are tolerating the woman Jezebel— the *one* calling herself *a* prophet. And she is teaching and misleading My slaves to commit-sexual-immorality and eat foods-sacrificed-to-idols. ²¹ And I gave her time in order that she might repent. And she is not willing to repent from her sexual-immorality. ²² Behold— I am throwing^B her into *a* bed^C, and the *ones* committing-adultery with her into *a* great affliction, unless they repent from her works. ²³ And I will kill her children^D with *a* death^E. And all the churches will know^F that I am the *One* searching^G minds and hearts, and I will give *to* you, *to* each *one*, according to your works. ²⁴ But I say *to* you, *to* the rest in Thyatira— all-who are not holding this teaching, who did not know the deep *things of* Satan (as they say): I am not putting^H another burden upon you. ²⁵ However, hold-on-to what you have until whenever I come. ²⁶ And the *one* overcoming and^I the *one* keeping My works^J until *the* end— I will give him authority over the nations.

- A.** That is, in quantity (more) or quality (better, superior). **B.** Or, putting.
C. That is, of sickness; or, of judgment. **D.** That is, followers. **E:** kill... with *a* death. That is, I will surely kill. Or, I will kill... with pestilence. **F.** Or, come-to-know. **G.** Or, examining. **H.** Or, throwing, as in v 22. **I.** Or, even.
J. As opposed to her works, v 22.

²⁷ And he will shepherd^A them with *an* iron rod like clay vessels are broken-to-pieces, ²⁸ as I also^B have received from My Father. And I will give him the morning^C star. ²⁹ Let the *one* having *an* ear hear what the Spirit is saying *to* the churches.

*Write To Sardis: You Are Alive In Name Only.
Remember What You Received. Repent*

3:1 “And to the angel of the church in Sardis, write—These *things* says the *One* having the seven Spirits^D of God and the seven stars. I know your works: that you have *a* name^E that you are alive^F, and you are dead. ² Be^G keeping-watch, and establish^H the remaining *things* which were-about-to die, for I have not found your works fulfilled^I in the sight of My God. ³ Therefore be remembering how you have received and you heard, and be keeping *it*, and repent. Therefore if you do not keep-watch, I will come like *a* thief. And you will never know at what hour I will come upon you. ⁴ But you have *a* few names^J in Sardis who did not stain their garments.

A. That is, rule. **B.** Compare 19:15. **C.** That is, the light of a new day; or, Myself, since this phrase is used of Christ in 22:16. **D.** See 1:4. **E.** Or, reputation. **F.** Or, are living (spiritually). **G.** Or, Prove-to-be ones who are keeping watch. **H.** Or, stabilize. **I.** Or, completed. Jesus has not found their faith fulfilled in their actions. **J.** That is, people.

And they will walk with Me in white *garments*, because they are worthy. ⁵The *one* overcoming will in-this-manner clothe *himself* in white garments. And I will never^A wipe-out^B his name from the book of life. And I will confess^C his name before My Father and before His angels. ⁶Let the *one* having *an* ear hear what the Spirit is saying to the churches.

*Write To Philadelphia: You Have Kept My Word.
I Am Giving You an Opened Door*

⁷"And to the angel of the church in Philadelphia, write— These *things* says the Holy *One*, the True *One*, the *One* having the key^D of David, the *One* opening and no one will shut, and shutting and no one opens. ⁸I know your works^E. Behold— I have given before you *an* opened door^F (which, no one is

- A.** Or, by no means. **B.** Or, smear-out, blot-out, erase. **C.** Or, declare, acknowledge. **D.** That is, the authority to open David's house, the Messiah's kingdom, the New Jerusalem. **E.** The content of their works are contained in the two 'Because' statements that follow. **F.** That is, a door of service; or, a door of salvation, a door into Messiah's city.

able to shut it). Because^A you have *a little*^B power^C, and you kept My word, and you did not deny My name, ⁹ behold— I am giving *some*^D from the synagogue of Satan, the *ones* saying *that* they are Jews (and they are not), but they are lying. Behold—I will make them so that they will come and worship^E before your feet, and they may know that I loved you. ¹⁰ Because you kept the word of My^F endurance, I also will keep^G you from^H the hour of testing, the *hour* going-to come upon the whole world to test the *ones* dwelling upon the earth!. ¹¹ I am coming quickly. Be holding-on-to what you have in order that no one may take your crown. ¹² The *one* overcoming—I will make him *a* pillar in the temple of My God, and he will never go outside again. And

- A.** This gives the reason for giving them their enemies. Or, ‘shut it), because... name. Behold’, giving the reason for the open door. Or, ‘I know your works (Behold... shut it), that’, giving the content of their works. **B:** *a* little power, and. That is, some power, which you are using effectively. Or, little power, yet; that is, hardly any power. **C.** Or, strength. That is, spiritual power; or, number of people. **D.** That is, some converts; or short of that, some who will submit to you as follows. **E.** That is, worship Me. Or, prostrate-*themselves* [to you]; that is, in submission. **F.** That is, the message proceeding from Christ’s endurance. Or, My word of endurance; that is, My command to endure. **G.** Or, preserve, protect, guard. **H.** Or, out-of, away-from. That is, preserve you through the hour; or, keep you out of the hour. **I.** Or, land.

I will write upon him the name *of* My God, and the name *of* the city *of* My God— the new Jerusalem, the *one* coming down out of heaven from My God— and My new name. ¹³ Let the *one* having *an* ear hear what the Spirit is saying *to* the churches.

Write To Laodicea: You Are Lukewarm.

Get What You Need From Me. Repent

¹⁴ “And to the angel of the church in Laodicea, write— These *things* says the Amen, the Faithful and True Witness, the Beginning^A of the creation of God. ¹⁵ I know your works: that you are neither cold nor hot. O—that you were cold or hot. ¹⁶ So because you are lukewarm and neither hot nor cold, I am about-to spew you out of My mouth. ¹⁷ Because you say that “I am *a* rich *one*, and I have become-rich, and I have *a* need *for* nothing”, and you do not know that **you** are the *one* wretched and pitiable and poor and blind and naked— ¹⁸ I counsel you to buy from Me gold having been refined by fire in order that you may become-rich, and white garments in order that you may clothe *yourself* and the shame *of* your nakedness may not be revealed, and eye-salve to

A. That is, origin, first cause (as in ‘the beginning and the end’, 22:13). Or, Ruler.

rub-in your eyes in order that you may see. ¹⁹I rebuke and discipline^A all whom I love. Therefore be zealous, and repent. ²⁰Behold—I stand at the door. And I am knocking. If anyone hears My voice and opens the door, I also^B will come-in to him. And I will have-dinner with him, and he with Me. ²¹The one overcoming—I will give him authority to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. ²²Let the one having an ear hear what the Spirit is saying to the churches".

A Voice Says, Come Up To Heaven

And See Things Which Must Take Place After These Things

4:1 After these *things* I saw, and behold— *there was an* opened door in heaven, and the first voice which I heard speaking with me like [the sound] of a trumpet saying, “Come-up here and I will show you *the things* which must take-place after these *things*”. ²Immediately I came-to-be in *the Spirit*^c.

Vision 1: The Scroll With Seven Seals. The Heavenly Scene

And behold— *a* throne was setting *there* in heaven, and *One* sitting on the throne. ³And the *One* sitting was

A. Or, train, correct. B. Or, indeed. C. See 1:10.

resembling^A *a* jasper stone and *a* carnelian *in* appearance. And *a* rainbow^B was around the throne resembling *an* emerald *in* appearance.⁴ And around the throne *I saw* twenty four thrones. And on the thrones *I saw* twenty four elders sitting, having been clothed in white garments, and golden crowns^C on their heads.⁵ And lightnings^D and voices^E and thunders^F are coming-out from the throne. And seven torches^G *of* fire *are* burning before the throne (which are the seven^H Spirits *of* God).⁶ And before the throne *is something* like *a* sea of-glass^I, resembling crystal. And in *the* midst *of* the throne and around the throne *are* four living-creatures^J being full *of* eyes on the front and on the back.⁷ And the first living-creature *is* resembling *a* lion. And the second living-creature *is* resembling *a* calf. And the third living-creature *is* having the face like *of a* man^K. And the fourth living-creature *is* resembling *a* flying eagle.⁸ And the four living-creatures, each one *of* them having six wings apiece, are full *of* eyes around and inside^L. And they do not have *a* rest^M *by* day and *by* night, saying "Holy, holy,

- A. That is, in color. B. Or, halo. C. Or, wreaths. That is, victor's-crowns.
- D. That is, bolts or flashes of lightning. E. Or, sounds. F. That is, crashes or peals of thunder. G. Or, lamps. H. See 1:4. I. That is, made of glass.
- J. Or, living-beings, living-ones. K. Or, human. L. That is, under their wings.
- M. Or, cessation. That is, they say this both daytime and nighttime, with no stopping for sleep (not, over and over without any pause).

holy is the Lord God Almighty, the *One Who* was and *Who* is and *Who* is coming".⁹ And whenever the living-creatures will give glory and honor and thanks *to* the *One* sitting on the throne, *to* the *One* living forever and ever,¹⁰ the twenty four elders will fall before the *One* sitting on the throne, and will give-worship *to* the *One* living forever and ever, and will cast^A their crowns before the throne, saying¹¹ "You are worthy, our Lord and God, to receive the glory and the honor and the power, because **You** created all *things*. And they existed and were created because-of Your will".

Who Is Worthy To Open The Scroll?

A Lamb Takes It From The One On The Throne

5:1 And I saw upon the right *hand* of the *One* sitting on the throne *a* scroll having been written inside and on-the-back, having been sealed-down *with* seven seals.² And I saw *a* strong angel proclaiming with *a* loud voice, "Who *is* worthy to open the scroll and to break its seals?"³ And no one in heaven nor on earth nor under the earth was able to open the scroll, nor to look-at^B it.⁴ And I was weeping greatly because no one worthy was found to open the

A. Or, throw, put. They repeatedly cast their crowns, v 9. **B.** That is, look at its contents.

scroll, nor to look *at* it. ⁵ And one of the elders says to me, “Do not be weeping. Behold—the Lion from the tribe of Judah, the Root of David, **overcame** so as to open the scroll and its seven seals”. ⁶ And I saw in *the midst of* the throne and the four living-creatures, and in *the midst of* the elders, *there was* a Lamb as-if ^A having been slain, standing, having seven horns, and seven eyes (which are the seven Spirits^B of God having been sent-forth into all the earth). ⁷ And He came, and He has taken *it* out of the right *hand* of the *One* sitting on the throne.

*Then The One On The Throne And The Lamb
Are Worshiped By All Creation*

⁸ And when He took the scroll, the four living-creatures and the twenty four elders fell before the Lamb—each *one* holding *a* harp and golden bowls being full *of* incense (which are the prayers *of* the saints). ⁹ And they are singing *a* new song, saying “You are worthy to take the scroll and to open its seals, because You were slain, and You bought^C for God with Your blood *some* from every tribe and tongue and people and nation, ¹⁰ and You made

A. That is, having the marks of having been slain, a throat which was cut and a bloodied body. B. See 1:4. C. Or, purchased.

them *a* kingdom and priests *to* our God, and they will reign upon^A the earth". ¹¹ And I saw, and I heard the voice of many angels around the throne, and of the living-creatures, and of the elders— and the number of them was myriads of myriads, and thousands of thousands— ¹² saying with a loud voice "Worthy is the Lamb having been slain to receive the power and riches and wisdom and strength and honor and glory and blessing". ¹³ And I heard every creature which *is* in the heaven and on earth and under the earth and on the sea, and^B all the *things* in them, saying "*To the One* sitting on the throne and *to the Lamb* *be* the blessing and the honor and the glory and the dominion forever and ever". ¹⁴ And the four living-creatures were saying "amen". And the elders fell and worshiped.

The Lamb Opens The First Six Seals

6:1 And I saw when the Lamb opened the first of the seven seals, and I heard one of the four living-creatures saying like a voice of^C thunder, "Come^D".
2 And I saw, and behold— *there was a white horse*, and the *one* sitting on it having *a* bow. And *a* crown

A. Or, over. B. Or, even. C. That is, characterized by. D. Or, Go.

was given to him. And he went out conquering, and^A in order that he might conquer.

³ And when He opened the second seal, I heard the second living-creature saying, “Come”. ⁴ And another horse— *a fire-red one*— went out. And to the *one* sitting on it, *authority* was given to him to take the peace^B from the earth, and^C that they will slay one another. And a great sword was given to him.

⁵ And when He opened the third seal, I heard the third living-creature saying, “Come”. And I saw, and behold— *there was a black horse*, and the *one* sitting on it holding *a balance-scale* in his hand. ⁶ And I heard *something* like a voice in *the midst of* the four living-creatures, saying “A quart^D of wheat for a denarius^E, and three quarts of barley for a denarius. And do not harm the olive-oil and the wine”.

⁷ And when He opened the fourth seal, I heard the voice of the fourth living-creature saying, “Come”. ⁸ And I saw, and behold— *there was a pale-green*

A. Or, even. B. That is, the peace following the first horseman. Or, peace; that is, peace in general. C. Or, even. D. This was the daily allowance for a slave. E. That is, the daily wage for a laborer. That is, it will cost all one can earn to buy food to survive.

horse, and the one sitting on it. Death *was the name for* him. And Hades was following with him. And authority^A was given *to* them over *a fourth of* the earth^B, to kill with sword and with famine and with pestilence and by the wild-beasts *of* the earth.

⁹ And when He opened the fifth seal, I saw under the altar the souls *of* the *ones* having been slain because of the word *of* God and^C because of the testimony which they were holding^D. ¹⁰ And they cried-out *with* a loud voice, saying “How long, holy and true Master, are You not judging and avenging^E our blood from the *ones* dwelling upon the earth?” ¹¹ And a white robe was given *to* them, *to each one*. And it was told *to* them that they shall^F rest^G *a* short time longer, until also^H *the number of* their fellow-slaves and^I their brothers going to be killed as also they, may be completed^J.

¹² And I saw when He opened the sixth seal. And *a* great earthquake took place. And the sun became black like *a* sackcloth made-of-hair, and the whole

- A. Or, power, freedom-to-act. B. Or, land. C. Or, even. D. Or, having. E. Related to ‘Vengeance’ is Mine. F. Or, should. G. That is, from their labors; or, from crying for vengeance. H. Or, both. I. Or, even. J. Or, fulfilled, filled-full.

moon became like blood^A, ¹³ and the stars of the heaven fell to the earth— as a fig tree being shaken by a great wind throws its late-figs. ¹⁴ And the heaven was split^B like a scroll being rolled-up. And every mountain and island were moved out of their places. ¹⁵ And the kings of the earth and the princes and the commanders and the rich and the powerful and every slave and free one hid themselves in the caves and in the rocks of the mountains. ¹⁶ And they are saying to the mountains and the rocks, “Fall upon us and hide us from the face^C of the One sitting on the throne, and from the wrath of the Lamb, ¹⁷because the great day of Their wrath came, and who is able to stand?”.

*Angels Seal 144,000 Slaves of God
On Their Foreheads With The Seal of God*

7:1 After this^D I saw four angels standing at the four corners of the earth, holding-back the four winds of the earth in order that a wind might not blow on the land, nor on the sea, nor against any tree. ² And I saw another angel coming-up from the rising of the

A. That is, red. **B.** Or, parted. That is, split in two like a scroll being rolled up sometimes tears in two; or, parted from earth, like a scroll being rolled up. **C.** Or, presence. **D.** That is, the next thing to happen; or, the next thing I saw.

sun^A, having *a seal of the living God*. And he cried out with a loud voice to the four angels to whom authority was given to them to harm the land and the sea, ³ saying “Do not harm the land nor the sea nor the trees until we seal^B the slaves of our God upon their foreheads”. ⁴ And I heard the number of the ones having been sealed, one-hundred forty four thousand, having been sealed from every tribe of the sons of Israel— ⁵ from^C the tribe of Judah, twelve thousand having been sealed; from the tribe of Reuben, twelve thousand; from the tribe of Gad, twelve thousand; 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 having been sealed.

*A Multitude Having Died In The Great Affliction
Worship God Before His Throne*

⁹ After these things I saw, and behold— there was a

A. That is, from the east. B. It is a seal of protection. 9:4. C. Or, out-of.

great multitude (which, no one was able to number it) from every nation and *all* tribes and peoples and tongues, standing before the throne and before the Lamb, having been clothed-with^A white robes, and palm-branches in their hands. ¹⁰ And they are crying-out *with a* loud voice, saying “Salvation^B belongs to^C our God sitting on the throne and to the Lamb”. ¹¹ And all the angels were standing around the throne and the elders and the four living-creatures. And they fell on their faces before the throne and gave-worship to God, ¹² saying “Amen. The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength *be* to our God forever and ever, amen”. ¹³ And one of the elders responded, saying to me, “These *ones* having been clothed-with the white robes— who are they, and from where did they come?” ¹⁴ And I have said to him, “My lord, **you** know”. And he said to me, “These are the *ones* coming out of the great affliction^D. And they washed their robes and made them white^E in the blood of the Lamb. ¹⁵ For this reason, they are before the throne of God, and they

A. Or, having put-on. B. Or, The deliverance; that is, the victory. C. Or, *is in*. D. Or, tribulation, oppression, trouble, distress. E. Or, whitened them.

are serving^A Him by day and by night in His temple. And the One sitting on the throne will dwell over them. ¹⁶ They will not hunger anymore, nor thirst anymore, nor may the sun fall upon them, nor any scorching-heat. ¹⁷ Because the Lamb at the center of the throne will shepherd them, and guide them to springs of the waters of life. And God will wipe-away^B every tear from their eyes".

The Lamb Opens The Seventh Seal

8:1 And when^C He opened the seventh seal, a silence took place in heaven for about a half hour.

Vision 2: The Seven Trumpets

2 And I saw the seven angels who stand before God, and seven trumpets were given to them. **3** And another angel came and stood at the altar, holding a golden censer. And much incense was given to him so that he will give it with^D the prayers of all the saints upon the golden altar before the throne. **4** And the smoke of the incense, with the prayers of the saints, went up from the hand of the angel before God. **5** And the angel has taken the censer, and he filled it from the fire of the altar and threw it to

A. Or, worshiping. **B:** wipe-away... eyes. Same phrase as in 21:4. **C.** Or, whenever. **D.** That is, along with. Or, *for*; that is, representing.

the earth. And there came thunders and voices and lightnings^A and *an* earthquake. ⁶And the seven angels having the seven trumpets prepared themselves in order that they might trumpet.

Angels Blow The First Four Trumpets

⁷And the first trumpeted, and there came hail and fire having been mixed with blood, and it was thrown to the land^B. And *a third of* the land was burned-up, and *a third of* the trees was burned-up, and all *the* green grass was burned-up.

⁸And the second angel trumpeted, and *something* like *a* great mountain burning *with* fire was thrown into the sea. ⁹And *a third of* the sea became blood. And *a third of* the creatures in the sea, the *ones* having life, died. And *a third of* the ships were destroyed.

¹⁰And the third angel trumpeted, and *a* great star fell from heaven, burning like *a* torch. And it fell on *a third of* the rivers, and on the springs *of* waters.

¹¹And the name *of* the star is called Wormwood^C.

A. See 4:5 on these three items. **B.** That is, in contrast with sea in v 8. Or, earth. **C.** That is, bitter.

And *a third of* the waters became wormwood. And many *of* the people died from the waters, because they were made-bitter.

12 And the fourth angel trumpeted, and *a third of* the sun was struck^A, and *a third of* the moon, and *a third of* the stars, so-that *a third of* them might be darkened, and the day might not shine *for a third of* it, and the night likewise.

*Three Woes Remain
For The Ones Dwelling On The Earth*

13 And I saw, and I heard one eagle^B flying in mid-heaven^C, saying *with a* loud voice. “Woe, woe, woe *for the ones* dwelling upon the earth, because-of the remaining blasts *of* the trumpet *of* the three angels being about to trumpet!”

The Fifth Trumpet. The First Woe

9:1 And the fifth angel trumpeted, and I saw *a* star from heaven having fallen to the earth. And the key *of* the shaft *of* the abyss was given to him. **2** And he opened the shaft *of* the abyss. And smoke went-up from the shaft like *the smoke of a* great furnace.

And the sun and the air was darkened by the smoke of the shaft. ³ And locusts came out of the smoke to the earth. And authority was given *to* them as the scorpions *of* the earth have authority. ⁴ And it was told *to* them that they shall not harm the grass *of* the land, nor any green *thing*, nor any tree, but only the people who do not have the seal *of* God on *their* foreheads. ⁵ And *authority* was given *to* them so that they might not kill them, but so that they will be tormented *for* five months. And their torment *was* like *the* torment *of* a scorpion when it strikes *a* person. ⁶ And during those days the people will seek death, and will by no means find it; and they will desire to die, and death flees from them. ⁷ And the likenesses^A *of* the locusts *were* like horses having been prepared for battle. And on their heads *were* something like crowns resembling gold. And their faces *were* like faces *of* people^B. ⁸ And they had hair like *the* hair *of* women^C. And their teeth were like ones *of* lions. ⁹ And they had breastplates like iron breastplates. And the sound *of* their wings *was* like *the* sound *of* chariots, *of* many horses running into battle. ¹⁰ And they have tails like scorpions, and

A: likenesses... *were* like. Or, the resemblances... resembled. **B.** Or, men (males), humans. **C.** That is, long hair.

stingers. And their authority to harm people *for* five months *is* in their tails. ¹¹They have *a* king over them: the angel *of* the abyss. *The name for him in Hebrew is Abaddon^A. And in Greek he has the name Apollyon.*

¹² The first woe passed-away. Behold— two woes are still coming after these *things*.

The Sixth Trumpet. The Second Woe

¹³ And the sixth angel trumpeted.

Four Angels Are Released To Kill a Third of Mankind

And I heard one voice from the four horns *of* the golden altar before God ¹⁴saying *to* the sixth angel, the *one* having the trumpet, “Release the four angels having been bound at the great river Euphrates”. ¹⁵ And the four angels were released, the *ones* having been prepared for the hour and day and month and year, in order that they might kill *a third of* mankind. ¹⁶ And the number *of* the troops *of* cavalry *was* two hundred million. I heard the

number of them. ¹⁷ And I saw the horses and the *ones* sitting on them in the vision as follows— having^A breastplates [the color] of fire and of-hyacinth^B and of-sulphur. And the heads of the horses *are* like heads of lions. And fire and smoke and sulphur is coming-out of their mouths. ¹⁸ A third of mankind were killed from these three plagues— by the fire and the smoke and the sulphur coming-out of their mouths. ¹⁹ For the authority of the horses is in their mouth and in their tails. For their tails *are* like snakes, having heads, and with them they do harm. ²⁰ And the rest of mankind who were not killed by these plagues, they did not-even repent from the works of their hands, so-that they will not worship demons and idols— the golden *ones* and the silver *ones* and the brass *ones* and the stone *ones* and the wooden *ones*— which are neither able to see, nor to hear, nor to walk. ²¹ And they did not repent from their murders, nor from their sorcerer's-

- A.** This may refer to the rider, the horse, or both. **B.** This precious stone is dark blue or dark red. Sulphur is yellow. The breastplates may be tri-colored; or, each having one of these colors.

potions^A, nor from their sexual-immorality, nor from their thefts.

An Angel With a Scroll Says The Mystery Will Be Finished With The Seventh Trumpet

10:1 And I saw another strong angel coming down from heaven, having been clothed-with a cloud. And the rainbow^B was over^C his head, and his face was like the sun, and his feet were like pillars of fire. ² And he was holding^D in his hand an opened little-scroll. And he placed his right foot upon the sea and the left one upon the land, ³ and he cried-out with a loud voice—as indeed a lion roars. And when he cried-out, the seven thunders spoke their voices. ⁴ And when the seven thunders spoke, I was about to write. And I heard a voice from heaven saying, “Seal the things which the seven thunders spoke, and do not write them”. ⁵ And the angel whom I saw standing upon the sea and upon the land lifted-up his right hand to

- A. This word refers to the drugs, charms, and potions used by sorcerers. Some manuscripts instead say ‘sorceries’. B. That is, the well-known multi-colored rainbow; or, the emerald rainbow of 4:3. C. Or, upon. D. Or, having.

heaven ⁶ and swore by the *One* living forever and ever— Who created the heaven and the *things* in it, and the land and the *things* in it, and the sea and the *things* in it— that there will be no more time^A [of delay]. ⁷ But during the days *of* the sound *of* the seventh angel, when he is about-to trumpet, the mystery *of* God was indeed finished^B, as He announced-as-good-news-to His slaves, the prophets. ⁸ And the voice which I heard from heaven *was* again speaking with me, and saying “Go, take the opened scroll in the hand *of* the angel standing upon the sea and upon the land”. ⁹ And I went to the angel, telling him to give me the little-scroll. And he says *to* me, “Take, and eat^C it up. And it will make your stomach bitter. But in your mouth it will be sweet like honey”. ¹⁰ And I took the little-scroll out of the hand *of* the angel, and I ate it up. And it was like sweet honey in my mouth. And when I ate it, my stomach was made-bitter. ¹¹ And they^D say *to*

- A.** This answers the question of 6:10. Or, time, in an absolute sense. **B.** Or, completed, accomplished, fulfilled. It is stated as an accomplished fact. **C.** Or, consume it, devour it. **D.** That is, the voice from heaven and the angel, v 8. Or, this may be an indefinite ‘they’ meaning ‘it was said’.

me, “You must prophesy again for^A many peoples and nations and tongues and kings”.

*Two Witnesses Prophesy And Torment
The Earth For 1260 Days*

11:1 And a measuring-rod resembling a staff was given^B to me, saying “Arise, and measure^C the temple^D of God, and the altar, and the ones worshiping in it. **2** And put the court outside of the temple on-the-outside, and do not measure it, because it was given to the Gentiles^E. And they will trample the holy city for forty and two months. **3** And I will give authority to my two witnesses, and they will prophesy for one-thousand two-hundred sixty days, having been clothed-with^F sackcloth. **4** These are the two olive-trees and the two lampstands standing in the presence of the Lord of the earth. **5** And if anyone is intending^G to harm them, fire comes-out of their mouth and devours their enemies. Indeed, if anyone should intend to harm them, in this manner he must be killed. **6** These ones

- A.** That is, things destined to occur to them. Or, against, about, before.
- B.** That is, by the angel in 10:9; or, the giver is not named. **C.** That is, to mark off what belongs to God. **D.** That is, the inner sanctuary, the Holy Place and Holy of Holies. **E.** Or, nations. **F.** Or, having put-on. **G.** Or, wanting.

have the authority to shut the heaven in-order-
that no rain may fall *for the days of*^A their
prophecy. And they have authority over the
waters— to be turning them into blood— and
authority to strike the earth^B with every plague,
as often as they may want.⁷ And when they
finish their testimony, the beast coming up out
of the abyss will make war against them, and
overcome them, and kill them.⁸ And their
corpse *will be* on the wide-road of the great city
which spiritually is called Sodom and Egypt—
where also their Lord was crucified.⁹ And *some*
from the peoples and tribes and tongues and
nations look-*at* their corpse *for* three and *a* half
days. And they do not permit their corpses to
be put in *a* tomb.¹⁰ And the *ones* dwelling upon
the earth^C rejoice over them and celebrate. And
they will send gifts *to* one another, because
these two prophets tormented the *ones*
dwelling upon the earth.¹¹ And after the three
and *a* half days, *a* breath^D of life from God
entered in them, and they stood on their feet.
And great fear fell upon the *ones* seeing them.
¹² And they heard *a* loud voice from heaven

A. That is, of their prophetic activity. B. Or, land. C. Or, land. D. Or, spirit.

saying to them, “Come-up here”. And they went-up into heaven in the cloud, and their enemies watched them. ¹³ And at that hour a great earthquake took place, and a tenth of the city fell. And seven thousand names of people were killed in the earthquake, and the rest became terrified and gave glory to the God of heaven”.

¹⁴ The second woe passed-away. Behold— the third woe is coming quickly.

The Seventh Trumpet, The Third Woe

¹⁵ And the seventh angel trumpeted. And there came loud voices in heaven, saying “The kingdom of the world became^A the kingdom of our Lord and of His Christ. And He will reign forever and ever”.

¹⁶ And the twenty four elders sitting on their thrones in the presence of God fell on their faces and gave-worship to God, ¹⁷ saying “We give-thanks to You, Lord God Almighty, the One Who is and Who was^B, because You have taken Your great power, and You began to reign^C. ¹⁸ And the nations became-angry.

A. Or, was made. **B.** Note that ‘and Who is coming’ is not stated this time (compare 1:4, 8; 4:8), perhaps because He has now come. **C.** Or, You became king, You [openly, publicly] reigned.

And Your wrath came, and the time *for* the dead to be judged, and to give the reward *to* Your slaves the prophets, and the saints, and^A the *ones* fearing Your name, the small and the great, and to destroy the *ones* destroying^B the earth".

Vision 3: The Three Signs In Heaven

19 And the temple *of* God in heaven was opened. And the ark *of*^C His covenant appeared in His temple. And there came lightnings^D and voices and thunders and *an* earthquake and *a* great hail.

Sign 1: A Woman About To Give Birth

12:1 And *a* great sign appeared in heaven: *there was* a woman, having been clothed-with the sun, and the moon *was* under her feet and *a* crown *of* twelve stars on her head,² and having *a child* in *her* womb. And she is crying-out, suffering-birth-pains and being-in-torment to give-birth.

Sign 2: A Red Dragon Tries To Devour

The Woman And Her Newborn Son, But Fails

3 And another sign appeared in heaven. And

A. Or, even. **B.** Or, corrupting. **C.** That is, the box *containing*. **D.** See 4:5; 8:5.

behold— *there was a great fire-red dragon, having seven heads and ten horns, and seven diadems^A on his heads.* ⁴ And his tail sweeps-away^B *a third of the stars of heaven and threw them to the earth.* And the dragon is standing before the woman being about to give-birth, in order that when she gives-birth he might devour her child. ⁵ And she gave-birth to *a Son, a male Child, Who is going to shepherd^C all the nations with an iron rod.* And her Child was snatched-up to God, and to His throne. ⁶ And the woman fled into the wilderness^D where she has *a place there having been prepared by God, in order that they^E might nourish^F her there for one-thousand two-hundred sixty days.*

There Is a War In Heaven:

The Dragon Is Thrown Down To Earth

⁷ And there was *a war^G in heaven. Michael and his angels were to fight against the dragon. And the dragon and his angels fought.* ⁸ And he did not prevail, nor was *a place for them still found in heaven.* ⁹ And the great dragon was thrown-

- A.** That is, king's crowns. **B.** Or, drags-away. **C.** That is, rule. **D.** Or, desert. **E.** That is, ones send by God, but otherwise undefined by John. **F.** Or, feed, provide for. **G.** Or, battle.

down— the ancient serpent, the one being called the devil and Satan, the one deceiving the whole world— he was thrown-down to the earth. And his angels were thrown-down with him. ¹⁰ *And I heard a loud voice in heaven, saying “Now^A the salvation^B and the power and the kingdom of our God and the authority of His Christ came^C, because the accuser of our brothers was thrown-down— the one accusing them before our God by day and by night.* ¹¹ *And they overcame^D him because-of the blood of the Lamb and because of the word of^E their testimony. And they did not love their life until^F death.* ¹² *For this reason— celebrate, heavens, and the ones dwelling in them. Woe for the land and the sea, because the devil went down to you having great fury, knowing that he has a short time”.*

*The Dragon Pursues The Woman,
And Then Makes War Against Her Children*

¹³ *And when the dragon saw that he was*

- A.** Or, At-this-moment, At-this-time. **B.** Or, deliverance. **C.** Or, came-to-pass, became-reality. **D.** Or, were victorious over. **E.** That is, consisting of. **F.** Or, as far as, up to. That is, they loved Jesus more than their lives, until their death.

thrown-down to the earth, he pursued^A the woman who gave-birth to the male *Child*. ¹⁴ And the two wings of the great eagle were given to the woman in order that she might fly into the wilderness, into her place where she is nourished there *for a time and times and half of a time* from the presence of the serpent. ¹⁵ And the serpent threw^B water from his mouth after the woman like a river, in order that he might cause her to be swept-away-by-a-river. ¹⁶ And the earth helped^C the woman. Indeed the earth opened its mouth and swallowed-up the river which the dragon threw from his mouth. ¹⁷ And the dragon became-angry at the woman, and he went to make war against the rest of her seed^D— the ones keeping the commandments of God and holding the testimony of ^E Jesus. ¹⁸ And he stood on the sand of the sea.

A Beast Comes From The Sea:

The Dragon Gives Him Power And Authority

13:1 And I saw a beast coming-up out of the

- A.** Or, persecuted. **B.** Or, cast. **C.** Or, came-to-the-aid-of. **D.** That is, her offspring, her spiritual descendants, Christians. **E.** That is, given by; or, concerning.

sea, having ten horns and seven heads, and ten diadems upon his horns, and names *of*^A blasphemy on his heads. ² And the beast which I saw was resembling a leopard, and his feet were like ones of a bear, and his mouth was like a mouth of a lion. And the dragon gave him his power and his throne and great authority. ³ And I saw one of his heads as-if^B having been slain to^C death. And his wound of^D death was cured. And the whole earth was caused-to-marvel [while following] after the beast. ⁴ And they gave-worship to the dragon, because he gave the authority to the beast. And they gave worship to the beast saying, “Who is like the beast, and who can wage-war against him?” ⁵ And a mouth was given to him speaking great things and^E blasphemies. And authority to act for forty and two months was given to him. ⁶ And he opened his mouth for blasphemies against God, to blaspheme His name, and His dwelling^F— the^G ones dwelling in heaven.

- A. That is, characterized by. B. That is, having the marks of one slain.
C. Or, resulting in, leading to. D. That is, characterized by (his death wound); or, leading to. E. Or, even. F. That is, place of dwelling, defined next. G. Some manuscripts make this a third thing, ‘and the ones’; others combine it with what precedes as ‘His dwelling in heaven’.

⁷ And *authority* was given to him to make war against the saints, and to overcome^A them. And authority was given to him over every tribe and people and tongue and nation. ⁸ And all the *ones* dwelling upon the earth will worship him— *each* whose name has not been written in the book of life of the Lamb having been slain since^B the foundation of the world. ⁹ If anyone has *an* ear, let him hear: ¹⁰ if anyone *is* for^C captivity, he is going into captivity; if anyone *is* to^D be killed with *a* sword, he *is* to be killed with *a* sword. Here^E is the endurance and the faith^F of the saints.

A Beast Comes From The Land.

He Makes Everyone Worship The First Beast

¹¹ And I saw another beast^G coming-up out of the land^H. And he had two horns like *a* lamb. And he was speaking like *a* dragon. ¹² And he exercises all the authority of the first beast in his presence. And he makes the earth and the *ones* dwelling in it so that they will worship the

- A.** Or, conquer. **B.** That is, slain since; or, written... since, as in 17:8. **C.** That is, destined for. **D.** That is, destined to. **E.** Or, At-this-point. **F.** Or, faithfulness. **G.** He is called the false prophet in 16:13; 19:20; 20:10. **H.** Versus the sea in v 1. Or, the earth.

first beast whose wound *of* death was cured.

¹³And he does great signs, so that he even makes fire to come-down out of heaven to the earth in the presence of *the* people. ¹⁴And he deceives the *ones* dwelling upon the earth because-of the signs which it was given him to do in the presence of the beast— telling the *ones* dwelling upon the earth to make *an* image *to* the beast who has the wound *of* the sword and lived^A. ¹⁵And *authority* was given *to* him to give breath *to* the image *of* the beast, in order that the image *of* the beast might even^B speak and cause that all-who do not give-worship *to* the image *of* the beast should be killed. ¹⁶And he causes everyone— the small and the great, and the rich and the poor, and the free and the slaves— that they^C should give them *a* mark on their right hand or on their forehead, ¹⁷and that no one should be able to buy or to sell except the *one* having the mark: the name *of* the beast or the number *of* his name. ¹⁸Here^D is wisdom. Let the *one* having understanding calculate the

- A. Or, came-to-life, became alive. B. Or, both. C. That is, the authorities who do such things. D. Or, At-this-point.

number of the beast, for it is *the number^A* of a man. And his number *is* six-hundred sixty six.

*The Lamb And The 144,000 Stand On Mt. Zion,
Singing a New Song*

14:1 And I saw, and behold— the Lamb *was* standing on Mount Zion, and with Him one-hundred forty four thousand having His name and the name of His Father having been written on their foreheads. ²And I heard *a* sound from heaven like *a* sound *of* many waters, and like *a* sound *of* loud thunder. And the sound which I heard *was* like *that of* harpists harping with their harps. ³And they^B are singing *something* like *a* new song before the throne and before the four living-creatures and the elders. And no one was able to learn the song except the one-hundred forty four thousand, the *ones* having been bought^C from the earth. ⁴These are *ones* who were not stained^D with women, for they are virgins. These *are*^E the *ones* following the Lamb wherever He goes. These were bought

A. Or, *a* number *of* man; a human number. **B.** That is, the unidentified group in heaven before the throne. **C.** Or, purchased. **D.** Or, soiled, defiled. They never engaged in sexual-immorality. **E.** Or, *were*.

from mankind *to be the firstfruit to God and to the Lamb.* ⁵ And falsehood was not found in their mouth. They are without-blemish.

Three Angels Proclaim God's Message To The Earth

⁶ And I saw another angel flying in mid-heaven^A, having eternal good-news to announce-as-good-news to^B the *ones* sitting on the earth—indeed, to every nation and tribe and tongue and people,⁷ saying with *a* loud voice “Fear God and give Him glory, because the hour of His judgment came^C. And give-worship to the *One* having made the heaven and the land and sea and springs of waters”. ⁸ And another angel, *a* second, followed, saying “Babylon the great fell^D, it fell— she who has given-a-drink-to all the nations from the wine of the passion^E of her sexual-immorality”. ⁹ And another angel, *a* third, followed them, saying with *a* loud voice, “If anyone worships the beast and his image and receives *a* mark on his forehead or on his

A. See 8:13. **B.** Or, across, over, for. **C.** That is, has arrived. **D.** This further announcement of judgment is given as if the falling had already occurred. **E.** Or fury, as in v 10; meaning, the wine *consisting of* the fury [of God] *belonging to* her sexual-immorality.

hand, ¹⁰ he himself will also drink from the wine of the fury of God having been mixed undiluted in the cup of His wrath. And he will be tormented with fire and sulphur in the presence of holy angels, and in the presence of the Lamb. ¹¹ And the smoke of their torment goes up forever and ever. And they do not have a rest by day and by night^A— the ones worshiping the beast and his image, and if anyone receives the mark of his name. ¹² Here^B is the endurance of the saints, the ones keeping the commandments of God and the faith of^C Jesus. ¹³ And I heard a voice from heaven saying, “Write— ‘Blessed^D are the dead dying in the Lord from-now-on! Yes, says the Spirit, so that they will rest from their labors, for their works are following with them’.

The Reaping of Mankind

¹⁴ And I saw and behold— there was a white cloud, and one sitting on the cloud resembling a son^E of man, having a golden crown^F upon his

- A. Same phrase as in 4:8. B. Or, At-this-point. C. That is, given by; or, in. D. Or, Fortunate (from God's point of view). E. See 1:13. F. That is, a victor's crown or wreath, as in 4:4.

head and *a* sharp sickle in his hand. ¹⁵ And another angel came out of the temple, crying-out with *a* loud voice *to the one* sitting on the cloud, “Send your sickle and reap, because the hour to reap came, because the harvest of the earth was dried-up^A”. ¹⁶ And the *one* sitting on the cloud cast his sickle over^B the earth, and the earth was reaped. ¹⁷ And another angel came out of the temple in heaven, he also having *a* sharp sickle. ¹⁸ And another angel came-out from the altar— the *one* having^C authority over the fire. And he called-out *with a* loud voice to the *one* having the sharp sickle, saying, “Send your sharp sickle and gather the clusters *from* the grapevine of the earth, because its grapes became ripe”. ¹⁹ And the angel cast his sickle into the earth, and gathered the grapevine of the earth, and threw *it* into the great winepress of the fury of God. ²⁰ And the winepress was trodden outside the city. And blood came out of the winepress up to the bridles of the horses, one-thousand six-hundred stades^D away.

A. Or, became dry. That is, ready to harvest. **B.** Or, upon, across, to. Some think believers are harvested here, unbelievers next. **C.** John may be referring to the angel in 8:3-5. **D.** 1600 stades is about 184 miles or 296 kilometers.

*Sign 3: Seven Angels With The Seven Last Plagues,
And The Overcomers Singing*

15:1 And I saw another sign in heaven, great and marvelous: seven angels having seven plagues—the last, because the fury of God was finished^A in them.

2 And I saw *something* like a sea of-glass^B having been mixed *with* fire, and the *ones* overcoming^C from the beast and from his image and from the number of his name standing upon the sea of-glass, holding harps of God. **3** And they are singing the song of Moses the slave of God, and the song of the Lamb, saying “Your works *are* great and marvelous, Lord God Almighty. Your ways *are* righteous and true, King of the nations. **4** Who will never come-to-fear, Lord, and glorify Your name? Because You alone *are* holy. Because all the nations will come and worship^D before You, because Your righteous-acts were revealed”.

Vision 4: The Seven Bowls of Wrath

5 And after these *things* I saw, and the temple of^E the

- A.** This third sign in heaven is carried out in detail beginning in v 5. John refers to it here as if it were already accomplished, as in 10:7. **B.** That is, made of glass, as in 4:6. **C.** Or, coming off victorious from. **D.** Or, prostrate-themselves. **E.** That is, containing; or, consisting of.

tabernacle^A of^B testimony^C in heaven was opened^D. ⁶ And the seven angels having the seven plagues^E came out of the temple, having been dressed-in clean shining linen and having been girded-with golden belts around the chests. ⁷ And one of the four living-creatures gave to the seven angels seven golden bowls being full of the fury of God, the *One* living forever and ever. ⁸ And the temple was filled with smoke from the glory of God, and from His power. And no one was able to enter into the temple until the seven plagues of the seven angels were finished. **16:1** And I heard a loud voice from the temple saying to the seven angels, “Go and pour-out the seven bowls of the fury of God into the earth”.

² And the first went and poured out his bowl into the land^F— and a bad and evil sore came upon the people having the mark of the beast and the ones giving worship to his image.

³ And the second poured out his bowl into the sea—

- A.** Or, tent of witness. **B.** That is, containing. **C.** Or, witness. That is, the ark of the covenant. **D.** This scene resumes from 11:19. This may be a reopening of that temple, or a new opening of an inner or outer temple. **E.** This phrase refers back to what was seen in v 1, the sign there now actually taking place here. **F.** Or, earth.

and it became blood like *of a dead man*. And every soul *of life* died— the *things* in the sea.

⁴ And the third poured-out his bowl into the rivers and the springs *of* waters— and it^A became blood.

⁵ And I heard the angel *of* the waters saying, “You are righteous^B, the *One Who* is and *Who was*^C, the holy *One*, because You judged these *things*. ⁶ Because they shed *the blood of* saints and prophets, and You have given them blood to drink. They are worthy^D *of it*”. ⁷ And I heard *a voice from* the altar saying, “Yes, Lord God Almighty, Your judgments *are* true and righteous”.

⁸ And the fourth poured out his bowl upon the sun— and *authority* was given *to* it to scorch the people with fire. ⁹ And the people were scorched *with a* great scorching-heat. And they blasphemed the name *of* God, the *One* having the authority over these plagues. And they did not repent *so as* to give Him glory.

¹⁰ And the fifth poured out his bowl upon the throne

A. That is, the water. B. Or, just. C. Note that ‘and *Who is coming*’ is omitted, as in 11:17. D. Or, deserving.

of the beast— and his kingdom became darkened. And they were biting their tongues because-of the pain. ¹¹ And they blasphemed the God of heaven because of their pains, and because of their sores. And they did not repent from their works.

¹² And the sixth poured out his bowl upon the great river Euphrates— and its water was dried-up in order that the way might be prepared for the kings from *the rising of the sun*^A. ¹³ And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false-prophet. ¹⁴ For they are spirits of demons doing signs, which go out to the kings of the whole world to gather them together for the battle of the great day of God Almighty. ¹⁵ “Behold^B— I am coming like a thief. Blessed is the one keeping-watch^C, and keeping his garments in order that he not be walking-around naked and they see his shame”. ¹⁶ And they gathered them together to the place being called Har-Magedon *in Hebrew*.

A. That is, from the east. B. This interjection to the readers of this book is similar to the one in 22:7. C. Or, staying-alert.

17 And the seventh poured out his bowl upon the air— and a loud voice came out of the temple from the throne saying, “It is done^A”. **18** And there came lightnings^B and voices and thunders. And a great earthquake took place such as did not take place from which *time a human^C* came-to-be^D upon the earth— so-large *an* earthquake, so great. **19** And the great city^E came-to-be in three parts. And the cities *of* the nations fell. And Babylon the great was remembered^F in the presence *of* God— to give her the cup *of* the wine *of* the fury *of* His wrath. **20** And every island fled, and *the* mountains were not found. **21** And great hail weighing about *a* talent^G comes down from heaven upon the people. And the people blasphemed God because of the plague *of* the hail, because its plague is extremely great.

*One of The Seven Angels Takes John
To See The Judgment of Babylon The Great*

17:1 And one of the seven angels having the seven bowls came and spoke with me, saying,

- A. Or, It has come-to-pass. B. See 4:5. C. Or, mankind. D. Or, came-into-being. E. That is, Jerusalem; or, Babylon. F. That is, was kept in mind. G. That is, about 58-94 pounds or 26-43 kilograms, depending on the system of measurement.

"Come, I will show you the judgment of the great prostitute sitting on many waters,² with whom the kings of the earth committed-sexual-immorality, and the *ones* dwelling-in the earth^A got-drunk from the wine of her sexual-immorality".³ And he carried me away in the Spirit^B to a wilderness. And I saw a woman sitting on a scarlet beast being-full-of names of^C blasphemy having seven heads and ten horns.⁴ And the woman had been clothed-with^D purple and scarlet, and gilded with gold, and with precious stone and pearls, having a golden cup in her hand being-full of abominations^E and^F the impure *things* of her sexual-immorality,⁵ and a name having been written upon her forehead, a mystery^G: "Babylon the Great, the mother of the prostitutes and of the abominations of the earth".⁶ And I saw the woman being-drunk from the blood of the saints, and^H from the blood of the witnesses of Jesus.

A. Or, land. **B.** Or, in spirit. See 1:10. **C.** That is, characterized by. **D.** Or, had put-on. **E.** Or, detestable *things*, loathsome *things*. This word is used of things associated with idolatry. **F.** Or, even. **G.** Or, forehead: "Mystery Babylon the Great. **H.** Or, even.

*The Angel Explains The Mystery of
The Great Prostitute And The Beast*

And having seen her, I wondered *with* great wonder.⁷ And the angel said *to* me, “For what reason do you wonder? I will tell you the mystery *of* the woman, and *of* the beast carrying her— the *one* having the seven heads and the ten horns.⁸ The beast which you saw was and is not and is going to come-up out of the abyss. And he goes to destruction. And the *ones* dwelling upon the earth whose name has not been written on the book *of* life since *the* foundation *of* the world will be caused-to-marvel while seeing the beast, because he was and is not and will be present^A.⁹ Here^B *is* the mind having wisdom: the seven heads are seven mountains where the woman sits on them, and they are seven kings.¹⁰ The five fell, the one is, the other did not yet come. And when he comes, he must remain *a short time*.¹¹ And the beast which was and is not, is himself also *an* eighth. And he is from^C the seven. And he goes to destruction.¹² And the ten horns

A. Or, be here. B. Or, At-this-point. C. That is, *one* of the seven; or, out-of the seven.

which you saw are ten kings^A who did not-yet receive *a* kingdom, but they receive authority as kings with the beast *for* one hour^B. ¹³ These have one purpose, and they give their power and authority *to* the beast. ¹⁴ These will wage-war against the Lamb. And the Lamb^C will overcome them, because He is Lord *of* lords and King *of* kings, and the *ones* with Him *are* called *ones* and chosen *ones* and faithful *ones*". ¹⁵ And he says *to* me, "The waters which you saw where the prostitute sits, are peoples and multitudes and nations and tongues. ¹⁶ And the ten horns which you saw, and the beast— these will hate^D the prostitute and they will make her desolated^E and naked, and they will eat her flesh, and they will burn her up with fire. ¹⁷ For God gave *it* into their hearts to do His purpose, and to do one purpose, and to give their kingdom *to* the beast— until the words of God will be finished. ¹⁸ And the woman whom you

- A.** Note that these ten kings help destroy Babylon (v 16-17) and the 'kings of the earth' weep over this (18:9). **B.** This short period of time ends when the Lamb overcomes them, v 14. **C:** And the Lamb... faithful *ones*. Or, And the Lamb and the called and chosen and faithful *ones* with Him will overcome them, because He is Lord... kings. **D.** The ten kings will turn against the prostitute. **E.** That is, render her desolate.

saw is the great city having *a* kingdom over the kings *of* the earth”.

*Another Angel Says,
Babylon The Great Fell, It Fell!*

18:1 After these *things* I saw another angel coming down from heaven, having great authority. And the earth was illuminated by his glory. ² And he cried-out with *a* strong voice, saying “Babylon the great fell, it fell! And it became *a* dwelling-place *of* demons, and *a* prison *of* every unclean spirit, and *a* prison *of* every unclean bird, and *a* prison *of* every unclean and hated wild-beast. ³ Because all the nations have drunk from^A the wine *of* the passion^B of her sexual-immorality, and the kings *of* the earth committed-sexual-immorality with her, and the merchants *of* the earth became-rich by the power *of* her luxury”.

*A Voice Says, Come Out of Her, My People.
Babylon's Judgment Comes In One Day*

4 And I heard another voice from heaven, saying “Come out of her, my people, so-that you will

A. Some manuscripts say, fallen because-of. B. See 14:8.

not participate *in* her sins, and so that you will not receive of her plagues,⁵ because her sins reached as far as heaven, and God remembered her wrongs.⁶ Render^A to her as indeed she herself rendered, and double^B the doubles in accordance with her works. Mix double *for* her in the cup *in* which she mixed.⁷ To the degree she glorified herself and lived-luxuriously^C, to that degree give her torment and mourning. Because she says in her heart that 'I sit as queen and I am not a widow, and I will never see mourning',⁸ for this reason her plagues will come in one day— death^D and mourning and famine— and she will be burned-up with fire, because the Lord God, the One having judged her, *is* strong^E.

The Kings of The Earth Weep

⁹ "And the kings of the earth having committed-sexual-immorality with her and lived-luxuriously will weep and beat-their-breasts over her when they see the smoke

- A.** This may be addressed to God's agents for Babylon's destruction (17:16-17); or, this may be a prayer to God by the voice in v 4. **B.** That is, give back to her double for the things she doubled to others. **C.** Or, lived-sensually. **D.** Or, pestilence. **E** Or, mighty, powerful.

of her burning,¹⁰ while standing at a distance because of the fear of her torment, saying ‘Woe, woe, the great city, Babylon, the strong city— because your judgment came *in* one hour’.

The Merchants of The Earth Weep

¹¹ “And the merchants of the earth weep and mourn over her because no one buys their cargo^A anymore—¹² cargo of gold and of silver and of precious stone and of pearls, and of fine-linen and of purple and of silk and of scarlet, and everything made-of-citron wood, and every object made-of-ivory, and every object from very-precious wood and brass and iron and marble,¹³ and cinnamon and spice and incense and perfume and frankincense, and wine and olive-oil and fine-flour and wheat and cattle and sheep, and of horses and of carriages, and of bodies^B— even^C souls of people. ¹⁴ And^D the fruit of^E the desire of your soul departed from you; indeed all

- A. Or, freight. B. That is, slaves, human livestock. C. Or, bodies, and.
D. Here the voice of v 4 addresses Babylon directly. E. That is, sought by.

the rich *things* and shining *things* perished from you, and *people* will never find them anymore. ¹⁵The merchants of these *things*, the *ones* having become-rich from her, will stand at a distance because of the fear of her torment, weeping and mourning, ¹⁶saying ‘Woe, woe, the great city, the *one* having been clothed-with fine-linen and purple and scarlet, and having been gilded with gold, and with precious stone and pearl— ¹⁷because so much wealth was desolated in one hour!’

All Who Work The Sea Weep

“And every helmsman^A and everyone sailing to a place and sailors and all-who work the sea stood at a distance, ¹⁸and were crying-out while seeing the smoke of her burning, saying ‘What city is like the great city?’ ¹⁹And they threw dirt on their heads and were crying-out, weeping and mourning, saying ‘Woe, woe, the great city by which all the *ones* having ships at sea became-rich because-

A. That is, pilot of a ship.

of her preciousness^A— because she was desolated *in one hour!*

Saints Celebrate

20 “Celebrate^B over her, heaven and saints and apostles and prophets— because God judged your judgment^C from her!”

A Strong Angel Says

Babylon Will Never Be Seen Again

21 And one strong angel picked-up *a* stone like *a* large millstone and threw *it* into the sea, saying “In this manner, Babylon the great city will be thrown-down *with* violence and never found again. **22** And *a* sound of harpists and musicians and flute-players and trumpeters will never be heard in you again. And every craftsman *of* every craft will never be found in you again. And *a* sound *of a* mill will never be heard in you again. **23** And *a* light *of a* lamp will never shine in you again. And *a* sound *of a* bridegroom and bride will never be heard in you again. Because

- A.** Or, costliness. That is, because of the costly nature of Babylon’s things.
B. The voice directly addresses believers again, as in v 4. **C.** That is, exacted your verdict.

your merchants were the princes of the earth. Because all the nations were deceived by your sorcery,²⁴ and in her the blood of prophets and saints was found, even of all the ones having been slain upon the earth".

Heaven Rejoices Over God's Judgment

19:1 After these things I heard something like a loud voice of a great multitude in heaven^A of ones saying "Hallelujah— the salvation and the glory and the power of^B our God! ² Because His judgments are true and righteous. Because He judged the great prostitute who corrupted^C the earth with her sexual-immorality, and He avenged the blood of His slaves from her hand". ³ And a second time they have said, "Hallelujah! And her smoke goes up forever and ever". ⁴ And the twenty four elders and the four living-creatures fell and gave-worship to God, the One sitting on the throne, saying "Amen. Hallelujah!"

- A.** John's perspective changes from earth (17:3-18:24) back to heaven, where he hears heaven's response to the events in 16:17-21. **B.** Or, belonging to, belongs to. Or, of our God came, as in 12:10. **C.** Or, was corrupting.

Heaven Rejoices Over The Wedding of The Lamb

⁵ And a voice came out from the throne, saying “Give-praise^A to our God, all His slaves, and^B the ones fearing Him— the small and the great”. ⁶ And I heard something like the voice of a great multitude and like the sound of many waters and like the sound of strong thunders, saying “Hallelujah! Because the Lord our God, the Almighty, began^C to reign. ⁷ Let us rejoice and be overjoyed, and give the glory to Him, because the wedding^D of the Lamb came, and His wife prepared herself ”. ⁸ And^E authority was given to her to^F clothe herself with shining clean fine-linen. For the fine-linen is the righteous-acts of the saints. ⁹ And he^G says to me, “Write— ‘Blessed are the ones having been called^H to the banquet of the wedding of the Lamb’ ”.

- A.** Note that verses 6 and 7 come in response to this command. Or, this command may be in response to v 4, concluding that paragraph; verse 6 then beginning a second thing John ‘heard’ (v 1). **B.** Or, even. **C.** Or, reigned, became king, as also in 11:17. **D.** Or, wedding-celebration. **E.** The preceding quotation may extend to ‘fine-linen’ or ‘saints’ in this verse. **F.** Or, that she might. **G.** That is, the angel who has been guiding John since 17:1; or, the voice in 19:5, who is now with John in person. **H.** Or, summoned, invited.

These Words Are True Words of God

And he says to me, “These^A words are true *ones of* God”. ¹⁰ And I fell in front of his feet to give-worship^B to him. And he says to me “See *that you not do it.* I am *a* fellow-slave of you and your brothers— the *ones holding the testimony of*^C Jesus. Give-worship to God. For the testimony of^D Jesus is the spirit^E of prophecy”.

Vision 5: Heaven Is Opened.

The King of Kings Comes To Earth On a White Horse

¹¹ And I saw heaven having been opened. And behold— *there was a* white horse, and the *One* sitting on it being called Faithful and True. And He judges and wages-war in righteousness. ¹² And His eyes *are* like *a* flame of fire, and upon His head *are* many diadems^F— *He* having *a* name having been written which no one knows except Himself, ¹³ and having clothed *Himself* with *a* garment having been dipped *in* blood^G. And His name has been

- A.** That is, all that this angel has been a part of since 17:1; or, the words in verse 9 in particular. **B.** John takes the preceding declaration to mean God is directly speaking to him. **C.** That is, given by; or, about. **D.** That is, given by. **E.** Or, breath. That is, the testimony given by Jesus is the inspiration producing what the prophets speak. **F.** That is, royal crowns. **G.** The blood could be Christ's own (at the Cross), that of the martyrs, or that of His enemies.

called “The Word of God”. ¹⁴ And the armies in heaven were following Him on white horses, *the riders* having been dressed-in white clean fine-linen. ¹⁵ And a sharp sword comes out of His mouth, in order that He may strike the nations with it. And He Himself will shepherd^A them with *an* iron rod. And He Himself treads the winepress *of* the wine *of* the fury *of* the wrath *of* God Almighty. ¹⁶ And He has a name having been written on the garment and^B on His thigh: “King of kings, and Lord of lords”.

An Angel Calls The Birds To Feast On Human Flesh

¹⁷ And I saw one angel standing in the sun, and he cried-out with a loud voice, saying to all the birds flying in mid-heaven, “Come, be gathered-together for the great banquet *of* God, ¹⁸ in order that you may eat *the flesh of* kings, and *the flesh of* commanders, and *the flesh of* powerful ones, and *the flesh of* horses and *of* the ones sitting on them, and *the flesh of* everyone— both free and slaves, both^c small and great”.

- A.** That is, rule. He will herd this flock to its destiny in a way that permits no opposition or deviation. **B.** Or, even. **C.** Or, and.

*The Beast And His Followers Are Conquered.**The Birds Are Satisfied*

19 And I saw the beast and the kings of the earth and their armies having been gathered-together to make^A war against the *One* sitting on the horse, and against His army. **20** And the beast was seized, and with him the false-prophet having done the signs in his presence, by which he deceived the *ones* having received the mark of the beast, and the *ones* giving-worship to his image. While living, the two were thrown into the lake of fire burning with sulphur.

21 And the rest were killed with the sword of the *One* sitting on the horse, the *sword* having come-out of His mouth. And all the birds were filled-to-satisfaction from their flesh.

The Thousand Years: Satan Is Bound

20:1 And I saw *an* angel coming down from heaven, having the key of the abyss, and a great chain on his hand. **2** And he seized the dragon— the ancient serpent, who is *the* devil and Satan^B— and bound

A. Or, make the war; that is, the one previously mentioned in 16:14, 16; 17:14. **B.** These four names are also in 12:19.

him *for a thousand^A* years. ³ And he threw him into the abyss, and shut and sealed *it* over him in order that he might not deceive the nations anymore until the thousand years are finished. After these *things* he must be released *for a short time*.

The Thousand Years: Saints Reign With Christ

⁴ And I saw thrones— and they^B sat-down on them, and judgment^C was given to them— and the souls of the ones having been beheaded^D because of the testimony of Jesus and because of the word of God, and^E they who did not worship the beast nor his image, and did not receive the mark upon the forehead and upon their hand. And they came-to-life^F and reigned with Christ *for a thousand years*. ⁵The rest of the dead did not come-to-life until the thousand years were finished. This *is*

- A.** Some think 20:1-10 continues on in time from 19:21, describing a thousand year period after Christ's return. Others think 20:1-10 gives another overview of the time between the two comings of Christ. **B.** That is, Christ and His army, 19:19, the souls named next being a subgroup of them. Or, this may anticipate the souls John speaks of next. **C.** That is, authority to judge and the work of judging. **D.** That is, executed. **E.** Or, even. This is either describing a second group who were not beheaded, or giving further details about the beheaded group. **F.** Or, lived, became alive. This can refer to resurrection life or to spiritual life with God.

the first^A resurrection. ⁶Blessed and holy is the one having a part in the first resurrection. The second death does not have authority over these, but they will be priests of God and of Christ, and will reign with Him for the thousand years.

*The End of The Thousand Years:
Satan Is Defeated Forever*

⁷And when the thousand years are finished, Satan will be released from his prison. ⁸And he will go out to deceive the nations in the four corners of the earth— Gog and Magog— to gather them together for the battle, whose number is like the sand of the sea. ⁹And they went up over the breadth^B of the earth, and surrounded^C the camp^D of the saints and^E the city having been loved. And fire came down from heaven and devoured them. ¹⁰And the devil, the one deceiving them, was thrown into the lake of fire and sulphur— where both^F the beast and the false prophet are. And they will be tormented by day and by night forever and ever.

- A. The second may be the physical resurrection of a different group; or, the physical resurrection of this same group raised spiritually to God here. B. Or, width. C. Or, encircled. D. This word can have a general or a military sense here. E. Or, even. F. Or, also.

Vision 6: The Great White Throne Judgment

¹¹ And I saw a great white throne, and the One sitting on it, from Whose presence the earth fled, and the heaven, and a place was not found for them. ¹² And I saw the dead^A— the great and the small— standing before the throne. And books^B were opened. And another book was opened, which is *the book of life*. And the dead were judged from the *things* having been written in the books, according-to^C their works. ¹³ And the sea gave the dead in it, and death and Hades gave the dead in them, and they were judged— each *one*— according-to their works. ¹⁴ And death and Hades were thrown into the lake of fire. This is the second death— the lake of fire. ¹⁵ And if anyone was not found having been written in the book of life, he was thrown into the lake of fire.

Vision 7: The New Heaven And New Earth

And New Jerusalem

21:1 And I saw a new heaven and a new earth, for the first heaven and the first earth passed-away. And there is no longer a sea^D. **2** And I saw the holy city— *the new*

- A.** That is, the whole human race (this is the final and only judgment); or, ‘the rest’ in v 5 (this is the final phase of judgment). **B.** That is, books of deeds or works. **C.** Or, based-on. **D.** This may refer to the sea on the ‘first’ earth, completing that idea (passed-away, and...); or it may be referring to the state of things on the new earth.

Jerusalem— coming down out of heaven from God, having been prepared like a bride having been adorned for her husband. ³ And I heard a loud voice from the throne, saying “Behold— the dwelling^A of God is with mankind. And He will dwell with them. And they themselves will be His peoples^B. And God Himself with them will be their God. ⁴ And He will wipe-away every tear from their eyes^C. And there will no longer be death, nor will there be mourning nor crying nor pain any longer, because the first *things* passed away”. ⁵ And the One sitting on the throne said, “Behold— I am making all *things* new”. And he^D says, “Write, because these words are trustworthy^E and true”. ⁶ And He said to me, “They^F are done^G. I am the Alpha and the Omega, the Beginning and the End. To the one thirsting, I will give from the spring of the water of life as-a-gift^H. ⁷ The one overcoming will inherit these *things*, and I will be God to him and he will be a son to Me. ⁸ But for the cowardly^I ones, and unbelieving^J ones, and ones having been abominable^K, and murderers, and sexually-immoral

- A.** Or, tent, tabernacle. **B.** That is, people groups. Or, people. **C.** Same phrase as in 7:17. **D.** That is, the angel with John. Note the change of tense from “said.” Or, He says. **E.** Or, faithful. **F.** That is, all things in v 5. **G.** Or, have taken place, have come to pass. These things stand as done from God’s point of view. **H.** Or, freely. **I.** Or, timid, afraid to act on what God has said. **J.** Or, faithless. **K.** Or, detestable, abhorrent, vile.

ones, and sorcerers, and idolaters, and all the liars—
their part^A will be in the lake burning with fire and
sulphur, which is the second death".

*The Home of The Bride of The Lamb:
The New Jerusalem*

⁹ And one of the seven angels^B having the seven bowls being-full of the seven last plagues came and spoke with me, saying "Come, I will show you the bride^C, the wife of the Lamb". ¹⁰ And he carried me away in the Spirit^D to a great and high mountain, and showed me the holy city Jerusalem, coming down out of heaven from God, ¹¹ having the glory of God, the brilliance of it resembling a very-precious stone like a jasper stone, shining-like-crystal^E; ¹² having a great and high wall; having twelve gates, and twelve angels at the gates, and names having been inscribed—which are the names of the twelve tribes of the sons of Israel. ¹³ Three gates from the east, and three gates from the north, and three gates from the south, and three gates from the west. ¹⁴ And the wall of the city has twelve foundations,

A. Or, share. That is, inheritance. B. That is, another of the angels from 17:1-3 again gives John a guided tour to show him more detail. C. That is, the destiny of the bride, the place where she will be. D. Or, in spirit. See 1:10. E. Or, being-clear-like-crystal.

and on them *are the* twelve names of the twelve apostles of the Lamb. ¹⁵ And the *one* speaking with me had *a* golden measuring rod, in order that he might measure the city and its gates and its wall. ¹⁶ And the city lies square— indeed its length *is* as much as also the width. And he measured the city *with* the rod, *a*-matter-of twelve thousand stades^A. Its length and width and height are equal. ¹⁷ And he measured its wall— *a* hundred forty four cubits^B (*a* human's measure, which is *an* angel's [also]). ¹⁸ And the material *of*^C its wall *is* jasper, and the city *is* pure gold resembling pure^D glass. ¹⁹ The foundations of the wall *of* the city have been adorned *with* every precious stone. The first foundation *is* jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; ²⁰ the fifth, sardonyx; the sixth, carnelian; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst. ²¹ And the twelve gates *are* twelve pearls— individually, each one *of* the gates was from one pearl. And the wide-road *of* the city *is* pure gold, like transparent glass. ²² And I

- A.** 12,000 stades is about 1,380 miles or 2,220 kilometers. **B.** 144 cubits (forearms) is about 216 feet or 66 meters. **C.** That is, making up; or, built into. **D.** That is, clear; or, bright.

did not see *a* temple in it, for its temple^A is the Lord God Almighty and the Lamb. ²³ And the city has no need of the sun nor the moon, in order that they might shine *on* it. For the glory of God illuminated it, and its lamp is the Lamb. ²⁴ And the nations will walk by its light. And the kings of the earth bring their glory into it. ²⁵ And its gates will never be shut by day^B— for night will not exist there. ²⁶ And they will bring the glory and the honor of the nations into it. ²⁷ And every defiled *thing*, and the *one* doing abomination and falsehood, will never enter into it, but only the *ones* having been written in the Lamb's book *of* life.

The River of Life Flowing From The Throne of God

22:1 And he showed^C me *a* river of the water of life, shining^D like crystal, proceeding out from the throne of God and of the Lamb, ² in the middle of its wide-road. And on this *side* and on that *side of* the river is *a* tree of life producing twelve fruits, yielding its fruit^E every month. And the leaves of the tree are

- A.** That is, God is worshiped in person, face to face, not in a special place.
- B.** That is, during the daytime, in anticipation of darkness. **C.** Now the angel turns from a city-tour point of view, to things of special importance to believers. **D.** Or, bright, radiant. **E.** That is, its twelve fruits monthly; or, one fruit each month.

for *the service^A* of the nations. ³ And there will no longer be any accursed^B *thing*. And the throne of God and of the Lamb will be in it. And His slaves will serve^C Him, ⁴ and see His face. And His name *will be* on their foreheads. ⁵ And there will be no more night. And they do not have *a need of the light of a lamp and the light of the sun*, because the Lord God will give-light upon them. And they will reign forever and ever.

The Angel Says, These Words Are Trustworthy And True.

I, John, Heard And Saw These Things

⁶ And he^D said to me, “These words *are trustworthy^E* and true. And the Lord, the God of the spirits^F of the prophets, sent-forth His angel^G to show^H His slaves *the things* which must take place quickly. ⁷ And behold— I^I am coming quickly.

A. Or, attendance *on*, care *of*, healing *for*. John could mean *the ‘attendance upon’ God by the nations* (that is, for worship); or, *the healing for the nations*, or service in some other sense. ‘Service’ is intended to be a neutral rendering. **B.** Or, cursed. That is, thing under a curse. **C.** Or, worship. **D.** That is, the angel speaking the words of Jesus to John. **E.** Or, faithful. **F.** That is, human spirits; or, spiritual *gifts*, as in 1 Cor 14:12. **G.** That is, the one speaking here. **H:** to show... quickly. Same phrase as in 1:1. This is the conclusion of the whole book. **I.** As in 16:15, Christ interjects through the angel speaking for Him; or, Christ is speaking directly to John.

Blessed is the *one* keeping the words of the prophecy of this book".⁸ And I, John, *am* the *one* hearing and seeing these *things*. And when I heard and saw, I fell to worship^A in front of the feet of the angel showing me these *things*.⁹ And he says to me, "See that you not do it. I am a fellow-slave of you and of your brothers the prophets, and of the *ones* keeping the words of this book. Give-worship to God".

*Behold, I Am Coming Quickly To Render To Each His Due.
Come, Take The Water of Life*

¹⁰ And he^B says to me, "Do not seal the words of the prophecy of this book, for the time is near. ¹¹ Let the *one* doing-unrighteousness still do-unrighteousness. And let the filthy^C *one* still be-filthy. And let the righteous *one* still do righteousness. And let the holy *one* still be made-holy. ¹²'Behold—I am coming quickly. And My recompense^D is with Me, to render to each *one* as his work is. ¹³I am the Alpha and the Omega, the First and the Last, the Beginning and the

- A. If the angel stated v 7 on behalf of the One who sent him (v 6), John's confusion is understandable. B. That is, the angel speaking Christ's words here, as explained in v 6 and 16. Or, He, Christ Himself speaking. Likewise throughout this paragraph. C. That is, morally filthy. The point of this verse is, Do what you are going to do. Make your choices in life. I will render to you according to your works. D. That is, whether positive (reward) or negative (punishment).

End. ¹⁴Blessed are the ones washing^A their robes so that their right^B over the tree of life will exist^C, and they may enter^D into the city by the gates. ¹⁵Outside are the dogs^E and the sorcerers, and the sexually-immoral ones, and the murderers, and the idolaters, and everyone loving and doing falsehood.

¹⁶I, Jesus, sent My angel^F to testify these things to you^G for the churches. I am the Root and the Offspring of David, the bright Morning Star^H. ¹⁷And the Spirit and the bride say, 'Come'. And let the one hearing say, 'Come'. And let the one thirsting, come. Let the one wanting^I, take^K the water of life as-a-gift^L. ¹⁸I testify to everyone hearing the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues having been written in this book. ¹⁹And if anyone takes-away from the words of the book of this prophecy, God will take his part^M away-from the tree of life, and out-from the holy city—the ones having been written in this book. ²⁰The One testifying these things says, 'Yes, I am coming quickly'".

A. That is, in the blood, as in 7:14. **B.** Or, authority. **C.** That is, so they will have the right to eat from the tree of life. **D.** Only those written in the book of life can enter, 21:27. **E.** That is, morally impure. **F.** That is, the one speaking to John here. **G.** That is, you all. This word is plural. **H.** That is, the precursor of the new day, visible before the sunrise. **I.** That is, Come, Lord Jesus!; or, Come to Jesus (addressing unbelievers). **J.** Or, wishing, desiring, being willing. **K.** Or, receive. **L.** Or, freely, without-payment. **M.** Or, share.

Amen. Come, Lord Jesus. ²¹The grace of the Lord Jesus be with all.

Appendix:

Details About This Translation

Notes on the Greek Translation

Vocabulary. In general, the renderings given to the Greek words in the *Disciples' Literal New Testament* are of a simple, standardized nature, and are not as finely nuanced as in other translations. Most translations try to reflect the particular shade or nuance of meaning in each place a certain word is used, minimizing footnotes. The *Disciples' Literal New Testament* tries to use the same rendering in all places a Greek word is used. It tries to render different forms of a Greek word (a noun, adjective, adverb, and verb of the same root word, for example) in a way that reflects the relationship between them. For example, “If the salt became tasteless, by what will it be salted?” (Mt 5:13); “the good-news which I announced-as-good-news” (1 Cor 15:1). “Think” is used three times in Phil 2:2, 5. By this method the *Disciples' Literal New Testament* displays more of the interrelationships and

connections between the Greek words than is normally seen in English. The Greek student can find the more finely-tuned renderings in a lexicon, and English readers can see them in their standard English translations.

Word order. Greek words have different endings that determine the part of speech of each word, so they can be placed almost anywhere in the sentence. English words do not have such endings, so word order is critical. Normal English word order is subject, verb, object, prepositional phrase, as in “Fred hit the ball with the bat.” In Greek the word order could be “The ball hit Fred with the bat” or “Hit Fred with the bat the ball.” Clearly these must be placed in English word order to be understood in English. Sometimes the Greek word order could be kept in English, but it sounds like poetry to us. For example, “Imitators of me be, brothers,” Phil 3:17. Since the writers of the New Testament wrote in the common language of the people, not poetry, the *Disciples’ Literal New Testament* places words in normal English word order when it would be confusing to do otherwise. “Brothers, be imitators of me.” Thus the word order of the Greek is not fully retained in the *Disciples’ Literal New Testament*, in the interests of understandability. Using English word order in general allows the *Disciples’ Literal New Testament* to include other literal aspects of the Greek without overwhelming the English reader with foreignness. But in those cases where the word order is

a factor in understanding what is being said, the Greek word order is retained.

Italics. Words in *italics* in the *Disciples' Literal New Testament* are a vital part of the literal translation into English. They are not optional words, but words required or implied by the use in context of various aspects of Greek grammar and sentence construction. Do not skip over them when reading.

Warning: Italics are used in a different way in the *Disciples' Literal New Testament* and are not directly comparable to their use in other translations! The need to use italics at all illustrates the fact that Greek and English express certain matters in different ways. The Greek can express things through the grammar of the words that the English can express only with additional words. In the *Disciples' Literal New Testament*, the *expressed* Greek words are in plain type; the words *implied by the grammar* of the Greek word, phrase, or sentence structure are in *italic* type. Both together make up a literal translation into English. Using italics to display these words is not a perfect solution, but it does permit more visibility of the Greek word relations than has previously been available to the English reader. Taking this approach, instead of putting all the implied words in plain type as is usually and properly done in English translations, allows the *Disciples' Literal New Testament* to more precisely display the forms of the Greek word relations. This allows the English reader to

see things a little more from the Greek perspective. The English reader will understand *that* these words are implied; the reader who knows Greek will understand *why*. In the vast majority of cases, there is no dispute whatsoever about what word is implied by the grammar, or about the alternate ways to express it accurately in English. It is all quite routine. Here are a few examples of the use of italics.

In Greek, the relationship that a noun, pronoun, adjective or article has to the sentence is indicated by the ending on the word, and its use in the context. For example, one ending can imply “of” or “from” or “than”; another, “for” or “to” or “with” or “by” or “in,” depending on how the word is used. Thus, the Greek says “the disciples *of* the Pharisees,” “*of*” being part of the article “the,” so to speak, not an independent word. These implied helping words are in *italics* in the *Disciples’ Literal New Testament*, since which one to use is based on the use of the word in context. But Greek also separately expresses these helping words (prepositions), for various reasons. When this is the case, they are in plain type. Thus, the difference in the form of expression chosen by the biblical writer can be clearly seen by the English reader in cases like Luke 1:55, “just as He spoke to [an expressed

preposition] our fathers—*to* [implied by the grammar] Abraham and *to* [implied by the grammar] his seed forever.”

In Greek, the pronoun “you” has different endings for the singular and the plural. In English, it is not always clear in the context which is being used. So in order to make clear that the “you” is plural, sometimes the word “all” or “people” is added in *italics*. For example, “Do not marvel that I said to you ‘You *all* must be born again’ ” (Jn 3:7). “If I told you *people* earthly things” (Jn 3:12).

In Greek, a writer may deliberately leave routine words out of a phrase or sentence, expecting the reader to supply them from the context. The structure of the phrase or sentence demands that the reader supply the necessary word to make it complete. This is a very common feature of Greek, but not English, which requires more explicitness. For example, the writer may intend that the reader supply the verb, as Peter does in 1 Peter 1:3, “Blessed *be* the God”; “and His ears *are open*” in 3:12; “But if *one suffers*” in 4:16; “Because *it is* time” in 4:17, etc. Or, the reader may be expected to supply the object, as in “I exhort *you*” in 2:11;

“blessing *them*” in 3:9; or a possessive pronoun, as in “observing *your* good works” in 2:12; “for *His* possession” in 2:9.

In Greek, the grammar of a participle in context often implies a personal subject, expressed in the *Disciples' Literal New Testament* with the word “one” in *italics*. For example, Peter says “the *One* having caused” in 1 Peter 1:3; “the *ones* being guarded” in 1:5. The “one” is implied by the usage of the participle. These are commonly and properly rephrased in English as “who caused,” “who are being guarded.”

In Greek, the gender relation of a word is implied by the ending of the word as used in context. For example, Peter says the work of “each *person*” (1:17), the grammar of the adjective “each” in context implying the word “person,” or “one” (NASB), or “man” in a generic sense (NIV). The NRSV rephrases “each person” here as “their.” Peter’s intent is perfectly clear and may be properly expressed in English in these various ways. “Free *ones*” (2:16) and “all *things*” (4:7) are other examples.

In Greek, purpose and result are expressed in several ways, as in English. There are words that are translated “that,” “in order that,” and “so that.” Take for example, “He died in order that He might save us.” But many times the word “that” is not stated or is represented by another word. The required words are added in *italics*. For example, “He died *that* He *might* save us,” “He died *that* He *might* save us,” “He died *so as* to save us.” These all mean the same basic thing, but represent different grammatical constructions.

In Greek, the usage of the article “the” is not like English. There are many places where Greek includes the article, but it is not needed in English (for example, “I thank God always” would read “I thank the God always”). In these cases, the article is not included in the *Disciples’ Literal New Testament*. On the other hand, there are many places where Greek implies an article but does not write it (such as the object of a preposition, “for *the* praise of *the* glory of His grace”). If it is needed in English, it is included in *italics*. Finally, in many places smooth English simply prefers an article where the Greek does not have one for various reasons (“having taken *the* form of a slave”). These

are also included in *italics*. Since Greek has no indefinite article, “*a*” or “*an*,” they are always included in *italics*.

Brackets. When words are added to clarify the meaning of a word, phrase or sentence, they are added in brackets. These words are not implied by the grammar or sentence structure, but by the intended meaning of the biblical writer. If one skips over them, the actual words expressed in Greek may be read. For example, the word “deep feelings” in Mt 9:36 can refer to several specific emotions. The phrase “[of compassion]” is added to clarify the word, but the word is understandable without this clarification. In the phrase “reclining back [to eat]” in Mt 26:20, “[to eat]” is added to the word “reclining back” to bring out its meaning in this context. Others rephrase this idiom as “sat down,” since we do not recline to eat in our society as people did in that day. In Mt 9:31, “[the news about]” is added to clarify the meaning. As with words in *italics*, these words are rarely in dispute. Most are usually in plain type in the other translations; some are in *italics*.

The gender issue. Words such as ‘sons,’ ‘brothers,’ ‘man,’ and the pronoun ‘he’ are often used in the New Testament when both men and women are in view, a custom also followed in English until recent times. Since the

Disciples' Literal New Testament is reflecting the ancient Greek, these words are rendered as the biblical writers wrote them. Although this is not the modern gender-explicit way of speaking, it accurately reflects the Greek point of view. The modern reader can easily make the transition between how the Greek states it, and how we in the 21st century prefer to state it. In the case of "brother" and "son," the reader can discern from the context whether physical brothers/sons are meant, or fellow-members of Abraham's physical family (Israelites, male and female), or fellow-members of God's spiritual family (fellow-believers, brothers and sisters in the Lord). In the case of "man," there are Greek words that always refer specifically to a male or a female, and they are translated as such. But there is another Greek word (*anthropos*, from which we get "anthropo"-logy) which means "man" in the sense of "male" and "mankind, a person, whether male or female." In order to clearly reflect the writers' intended meaning in English, this word is translated "man" when a male person is intended. Otherwise, it is rendered "person, mankind, human." This permits the English reader to see the meaning in places like Jn 6:10, which uses two different words to say that the "people" (*anthropos*) sat down to eat, and the "men" were counted.

Verbs. In English we use helping words to convey the meaning of the verb. For example, consider the verb

“walk.” We say “to walk,” “he has walked,” “I have been walking,” “having walked,” “while walking,” “he will walk,” “he had walked,” “I am walking,” “I was walking,” etc. The words “to, has, have been, having, while, will, had, am, was,” and the pronouns, are helping words. In Greek there are no helping words. Whether the verb means “I am walking,” “You will walk,” or “They have walked” is indicated by the form of the verb, by the ending on the verb itself (the context indicates whether the third person singular means “he,” “she,” or “it”). In the *Disciples' Literal New Testament*, the helping words are considered to be part of the verb form itself and are not placed in italics. If the pronoun (I, we, you, he, she, they) is separately expressed in Greek, it is done for emphasis. In the *Disciples' Literal New Testament*, such words are in **bold**.

The Greek tenses do not correspond precisely to English tenses. This is especially true of the Perfect tense. For example, consider “It has been written.” Put simply, the Greek perfect tense can either lay the stress on a past completed action (as in English, translated as “it has been written”), or on the continuing result of that completed action (translated as “it is written,” which sounds like a present tense in English). There is no clear way to bring both senses into English. Most translations choose which emphasis to bring across in each specific case. In general, the *Disciples' Literal New Testament* renders the tenses in an artificially strict

fashion. Present tense, “I walk” or “I am walking.” Imperfect tense, “I was walking.” Future tense, “I will walk.” Aorist tense, “I walked” or “I walk.” Perfect tense, “I have walked.” Pluperfect tense, “I had walked.” This method displays the difficult cases in which the meaning of the Greek tense must be interpreted. For example, “I was well pleased” in Mt 3:17.

The Greek participle is one of the rich features of the Greek language and is used in various ways. For example, consider the participle “having come.” Based on the context, this could mean “when he came,” “after he came,” “since he came,” “although he came,” “if he comes,” “because he came,” “by his coming,” etc. In the *Disciples' Literal New Testament*, however, the participle is translated in an artificially strict fashion in order to communicate to the English reader that a participle is being used and to retain the Greek sentence structure. To illustrate using the word “walk,” the verbal use of the participle for the present tense is translated “walking” or “while walking”; for the aorist and perfect tenses, “having walked.” The substantive use of the participle for the present tense is translated “The *one* walking” (one is in italics because it is implied in the usage of the participle with the article); for the aorist and perfect tense, “The *one* having walked.” The reader can easily discern in most cases which nuance to place on the “while” or “having.” While the result may not sound like the way we would

normally speak in English, it allows the English reader to “hear” the text from the Greek perspective. For example, note Matthew 2:10-12, and Mt 27:48.

The *Disciples’ Literal New Testament* rendering of verbs and participles is deliberately standardized with a non-nuanced, basic significance, reflecting the Greek form of the word. In other words, they are rendered in a “raw” form, to which a translator would then add a more explicit nuance in English, based on the implications of the context. English simply prefers more explicitness than Greek. In most cases, these nuances from the context are clear and obvious to everyone, and can be supplied by the reader, as intended by the Greek. In some places, there are different opinions about which grammatical nuance the context implies. In general, the intent of the *Disciples’ Literal New Testament* is to remain one step short of interpreting the grammatical nuance, allowing the reader to see the raw data from which such interpretation proceeds. For example, based on the context, the usage of the participle in “having known God, they did not glorify Him as God” in Rom 1:21 more explicitly means “although they knew”; the verb in “He was teaching them, saying” in Mt 5:2 may mean “He began to teach”; the verb in “I was compelling them to blaspheme” in Act 26:11 may mean “I was trying to compel”; the participle in “how shall we escape, having neglected” in Heb 2:3 more explicitly means “if we neglect.”

This does not mean that the *Disciples' Literal New Testament* rendering of verbs and participles is “more accurate” or “more literal.” Rather, the *Disciples' Literal New Testament* has more simple, more rudimentary, less explicit renderings that follow the Greek forms more closely. The renderings in other translations are fuller, more explicit expressions of the meaning of the word together with its contextual implications, in normal English forms. The one contains the raw data; the other, the finely tuned and polished end-product. But this does mean that the other versions are more interpretive, since they seek to make explicit what is implied by the context, although in the vast majority of cases the interpretation required is minimal, routine, obvious, and undisputed. And this explains, in part, why we see differences of phrasing in the various standard translations. There is simply more than one way to correctly rephrase these things in English!

The reader who knows Greek will understand the *Disciples' Literal New Testament* renderings for what they are, and will immediately begin considering how to properly nuance them. The English reader can also do this, to some degree. But with English readers, the renderings in the *Disciples' Literal New Testament* face a danger from their “rawness” and standardization, a danger of not being fully understood or perhaps of even being misunderstood. The

English reader can avoid such dangers by using the other translations as a guide to the various ways in which the verbs and participles can be properly nuanced.

The Gospels. Because the Gospels each present the details of the life of Christ, there are many parallel accounts of the same events or words. Special care has been taken to ensure that when two Gospels use the same words and grammar, it is translated the same way in both. When they use different words or grammar, the *Disciples' Literal New Testament* reflects it.

The Greek Text Underlying This Translation

The history of the Greek text. The books of the New Testament were written in Greek. In His wisdom, God did not think it necessary to preserve for us the original copy of these books. Instead, we have thousands of handwritten copies—Greek manuscripts and papyrus fragments produced from the second century up to the invention of the printing press. There is far more manuscript evidence for the New Testament documents than for any other document of ancient

history. We also have ancient translations of the New Testament, and quotations of New Testament verses in ancient writings, dating from the second to the sixth century and beyond. These and other sources form the raw material from which the Greek New Testament is constructed. Soon after the invention of the printing press, Greek New Testaments began to be printed. Among others were those of Erasmus (1527), Stephanus (1551), and Beza (1598). In fact, it was Robert Stephanus, in his fourth edition of the Greek New Testament published in 1551, who first added the verse numbers which we now use. These Greek texts were the sources used to produce the King James translation in 1611. In 1633, the Greek text behind the KJV began to be called the “Textus Receptus”—the received or standard Greek text. It remained the standard Greek text for 250 years, although other Greek texts continued to be produced. Even today, some still prefer to follow this time-honored text, or one similar to it. The situation changed as a result of the great manuscript discoveries of the 19th and 20th centuries. These resulted in new Greek texts incorporating this important new manuscript evidence. Most modern translations are based upon one of these updated Greek texts. Today’s standard Greek text was prepared by a committee of scholars and is used worldwide by Protestants and Catholics, liberals and conservatives, scholars and pastors (though other Greek texts do exist). Except for punctuation, the New Testament TransLine follows

this Greek text exactly—not because any (including those who produced it) consider it the final word on the subject, but so that the starting point of this translation is clear to everyone.

Textual variants— the differences between the Greek manuscripts. The handwritten copies contain all the types of errors which any honest hand-copier would make. Some were accidental, as when one's eye skips from one line to a similar word in the next line. Some were intentional, as when a difficult idiom or word order or spelling was smoothed out. Sometimes explanatory marginal notes were incorporated into the text by a subsequent copier because he thought the previous copier had accidentally left them out. Each change was then included in all the subsequent copies made from that manuscript. These differences between the Greek manuscripts are called “textual variants.” Most of these variances relate to differences of spelling and similar matters of no significance to the meaning of the text. But some are significant or interesting.

All the textual variants have been identified and studied by scholars. Many unsung heroes over the centuries have toiled over the thousands of Greek manuscripts and other writings in multiple languages, in a painstaking effort to produce the most accurate Greek text possible. Textual scholars have analyzed every minute detail in all the copies,

making the text of the New Testament far more reliable than any other document of antiquity. The result of their work is contained in the Greek New Testament in footnotes listing the significant variants, and detailing the manuscripts that contain them. These textual details may not be important to the average Bible reader. He or she may even ignore the subject and continue to use whatever Bible version is most familiar—a perfectly acceptable choice. But should he or she ever desire to know more about the subject, the laborers have been in the field for centuries, and their work is available for public examination.

Only a few of these variants are mentioned in the notes of the *Disciples' Literal New Testament*. But for those who are interested, over 3,000 variants are detailed in the companion volume, the *New Testament TransLine*. This is a substantial but not exhaustive list providing an accurate picture of the nature of the issue, with particular focus on the variants that are reflected in the major translations and that might be of interest to the English reader. Because this translation is a very literal translation, it is able for the first time to allow the English reader to personally examine these variants in detail. As you examine them, you will see that most of them make little if any difference to the meaning of the verse. Some are important, such as Mk 16:8-20 and Jn 7:53-8:11. Some will help you understand a difference between

English translations such as the NKJV and the NIV. And some will help you in your understanding of the verse. You will also notice the extreme detail and precision reflected in the variants. For example, does it say “Jesus Christ” or “Christ Jesus”; “Spirit” or “Holy Spirit”; “His hands” or “*His* hands”; “He said” or “Jesus said.” .

In order to truly understand what lies behind a variant reading, the Greek sources must be studied. Since the English reader cannot do so, he or she will not be able to assess the manuscript evidence for the variants or the theories for weighing it. However, the English reader can understand what the variants are and observe their potential significance to the meaning of the verse. It is not the place of the *Disciples' Literal New Testament* or the *New Testament TransLine* to express its own opinion regarding any variant, but simply to present the textual facts for the reader's consideration. The standard Greek text serves best as the starting point for this purpose.

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